Thoughts from the Word of God.

VOLUME V., 1905.

"Thy Word Is Truth."

A Magazine of Devotional and Doctrinal Messages for the One Church of the Living God, "in Christ Jesus."

"Lead Me in Thy Truth."

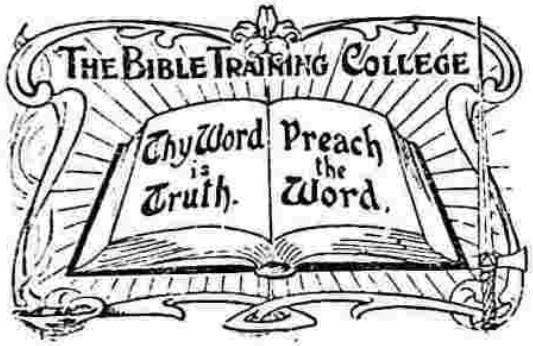
"Apply Thine heart unto instruction."

EDITED BY PERCY W. HEWARD

(Principal of The Bible Training College).

68, FLEET STREET, E.C.

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PREFACE.

—o—

A word of love and warning is most fitting:—"Buy the truth, and sell it not." But the purchase money is not of man. The blood of Christ has given to His people power to plead with the Father. He paid for the ticket which we present to secure blessings. Hence the ignorance, weakness, and failure of those who forget substitution. How often are WE *among*, or, at least, *toward* them.

"Thy testimonies are wonderful," so said the Psalmist. Thus speaketh every real saint, when in the Holiest. Herein is a test. "Beware lest any man spoil you through philosophy or vain deceit." All attraction to evil must be hated. It is *easy* to minimize, temporize,—and fraternize!

The monthly issues of "Thoughts" have been a great blessing. May we not—*must* we not—give thanks "unto the Lord"? Who teacheth like our God? But has there been discipleship, *i.e.*, obedience; involving Biblical research, separation, unity (Eph. iv. 13)? In the earnest hope that many more may be enabled ere long to answer this question in the affirmative, our volume for 1905 is humbly sent forth, dedicated unto the people of God on resurrection ground, "waiting for the Revelation of our Lord Jesus Christ."

PERCY W. HEWARD.

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1905

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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. v., No. 1. January, 1905.

EDITED BY PERCY W. HEWARD.

Organ of The Bible Training College, but a Magazine of Scriptural and Spiritual Help.

FOR ALL SAINTS.

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DEBTS.

"Owe no one anything, but to love one another" (*Rom. xiii. 14.*)

"We owe to bear the infirmities of the weak" (*Rom. xi. 1.*)

"We are debtors not to the flesh to live after the flesh" (*Rom. viii. 12*).

"I am debtor to preach the Gospel" (*Rom. i. 14.*)

"We owe to give thanks to God always concerning you" (*2 Thess. i. 3, see ii. 13.*)

"We owe to lay down our lives for the brethren" (*1 John iii 16*).

MONTHLY PREFACE.

The aim of this Monthly is seen in its name. We seek not human success, but Divine glory. Popularity oft indicates absence of scriptural "peculiarity." The Word proclaimed is not of man but of God. Perhaps the message may *seem* out of date, but current opinion is not even a half-revelation: the spirit of the age is not related to the Spirit of God. We declare the corruption of man; the impossibility of salvation apart from sovereign, law-honouring, resistless and regenerating grace; the connexion of doctrine and practice, etc.

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PERCY W. HEWARD, Central Offices of The Bible Training College,

(Telephone 1330 Holborn.) **68, Fleet Street, London, E.C.**

Also 14, Pier Head, Wapping, E.; Wheeler, Idle & Co., 17, Paternoster Row, E.C. And of all Booksellers.

PRAYERFUL CO-OPERATION OF BELIEVERS VALUED "TO THE GLORY OF GOD."

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Prayer List.

"Prayer and supplication with thanksgiving."

1. For the chosen of God at present in darkness and death, that grace may prove its omnipotence by sending the new life to believe into Him.
2. For Christians who set aside the Word and decide *God's* Will by *their* opinions, that He may assert Himself and that they may desert this evil, for His glory.
3. For those who though believers like unity even with iniquity, and imagine impunity, who prefer treaties with the world, to treatises against the world, that grace may call and draw them apart for the honor of Him Whom they profess.
4. For importers and supporters of modern myths, Germanizers and humanizers of the Gospel, perchance the God of longsuffering may make bare His arm in salvation, ere in condemnation.
5. For Israel in all lands, and those who give them copies of the Word of life, that blessing may follow the possessing, and that missionaries may be apostolic in doctrine, method, zeal, and faithfulness.
6. For Colleges called theological, that tutors may be spiritual refuters of error, and train evangelical men who will train others, according to truth.
7. For the B.T.C.—present and future students, those interested in extensions, etc.—that the Lord's Will may be a final court of appeal, His Glory a final aim and that He may provide all means and cause us to be relied upon Him.
8. For preacher—perusers of these pages, that their witness may be old-fashioned—Scripturally antique, and therefore, alas, almost unique.
9. For Prayer Circles in all parts; around *one* Throne.
10. For the accomplishment of the Divine Plan in the Divine time, by the Divine way, to the Divine Glory (substitute "God's" for "Divine," if ANY *impersonalizing* result otherwise).

"Known unto God are all His Works."

"Let your requests be made known unto God."

New Year's Longings.

Another year, Lord, by Thy grace
Help me to faithful be,
To search Thy Word, obey it too,
And live as unto Thee.

Help me to daily *watch* and *work*,
To *wait* for Thee, O Lord,
For Thou wilt quickly come, and then
Fulfil Thy gracious Word.

The time will surely not be long,
Ere saints Thy face behold—
Then all the wonders of Thy grace,
Thou wilt to us unfold!

Lord, keep ME close to Thee alway,
And guard ME by Thy power,
Work in ME, Lord, that I may be
Well pleasing every hour.

S. A. H.

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Thoughts from the Word of God.

Vol. V. No. 1. New Series. ["No good thing hath failed."] [January, 1905. 1d.

"Because iniquity shall abound the love of the many shall wax cold."

Editorial Jottings.

"The Lord Reigneth."

The *sureness* of prophecy warrants the statement, without apology or interrogative! When the darkness of death covered the land of Israel, and the Pharisees appeared to have triumphed, Immanuel was indeed victorious. Everything now may suggest a departure from truth, a defeat of sound doctrine, a declension from primitive piety. It may appear that all is leading up for the kingdom of Antichrist, and so it is! But the very climax of rebellion shall be the occasion for the Apocalypse of Jesus Christ. When the iniquity of the nations is full, and evil is organised and centralised by the latitudinarian prince of Babylon, the Lord Jesus *shall* be revealed from heaven in flaming fire, and the cry shall go forth that the kingdom is His. The incarnate God of Isaiah ix. 6 shall shortly manifest the government and peace of verse 7. Both parts of prophecy are certainly to be fulfilled. He refused the world-empire when Satan offered it, but in the appointed time the earth shall rejoice under His rule. *His* throne, *His* righteousness, *His* glory, *His* holiness (see Psa. xcvii.) shall then be shown. He Who came in humiliation, and introduced, by His death, spiritual righteousness and peace, shall then exhibit governmental righteousness and peace in the earth of His millennial sovereignty. "Come, Lord Jesus."

"The Fear of the Enemy."

The foes of Messiah *and His people*, in the Psalter, are ever present. They include the rulers of the darkness of this world, whether these operate directly or indirectly. Psalm lxiv. begins with prayer, and ends with praise, a necessary result of the committal of a cause to God. "Out of the fear of the enemy Thou wilt preserve my life" is a striking statement which suggests the believer may look unto the Lord for deliverance from all surrounding fear. The wicked persecutor of the Lord's people delights to take away our peace: it is noteworthy that the inclusion of "bitter words" among the grievous persecutions enumerated in this prayer, especially warrants its spiritual application to ourselves. "*Out of*" suggests a passing *through* the sad experience. The emphasis on the word "life" is noteworthy. How wondrously true it is that the Lord encampeth around us when the fear of the enemy is on all hands, and He becomes an encircling Fortress and a Provider of supplies, and a Deliverer, when the foes attempt the blockade. Surely this verse awaits its fullest interpretation in the day of the coming enemy, when God shall still keep His people, bring them through and out of the great tribulation, and manifest them in the earth when the armies of Antichrist have been destroyed, and all who are preserved shall fear the Lord's Name (8, 9).

Controversy.

This word is misused, therefore (say some) all that it implies is unwise—at least that is their logic—because some quarrel let none talk—because striving with words is forbidden, all reasoning out of the Scriptures is out of place! Similar "controversialists" (for such are those who oppose our suggestions), *condemn* all who lovingly rebuke for "it is not permissible to judge brethren." Doubtless many of our readers are Scripturally taught otherwise. Surely there is a need for contention on the foundation of the faith, for bold witness against the errorists of to-day, for the withstanding of leading evangelicals to the face because they are to be blamed (not defamed). There is too little jealousy for truth. God's Will is considered of secondary importance. Human opinions which contradict it are condoned, instead of being regarded as rebellion, revolt, transgression. Shall men be permitted to introduce damnable heresies, and shall false charity approve by silence, and win the curse of the inhabitants of Mercy? Shall the doctrine of grace be trampled, and none be found who will meet error, not with debaters' tricks, but with truth? Alas that some forget the two first words of the passage—"in meekness instructing those that oppose themselves," but disobedience to the latter part of the text is equally sinful. Plain speaking is unpopular: mystical meaninglessness is applauded—if a present day preacher were to reproduce Col. ii. or Matt. xxiii. or Jer. xxiii. he would be hissed by those who do not like bitterness! Love, except to God, His Will, and His people, is the ideal of to-day. Truth is "manifold": all men worship God though He may be more unknown to some: to quote a preacher's word is folly, to insinuate motives, and so forth. The Lord's approbation will be the world's reprobation and *vice versa*. *Separation* is controversy.

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A Religion of Emotionalism. Such is the religion of to-day, of this age. It is the evolution of man, and therefore being the treasure of his evil heart is evil *in the sight of the Lord*. God forbid that we should condemn right emotion, despise holy enthusiasm, and wish the saints of God to emulate the stoics, or despise sorrow for sin and joy in the Lord. But pseudo-emotion, the religion of unregenerate mission-attenders, and the object of many mission-leaders and mission tabulators, is the cause of sin and sin itself. Such emotion (motion *out*) does not induce faith *into* Christ, which faith is never naturally created, albeit often naturally counterfeited. Stony ground hearers are often the "most hopeful" candidates, but he who is deceived thereby is not wise. A few warnings may be given, and received. Beware of religious hysteria, which soon leaves a sense of sin, and manifests itself only in crowds. Avoid hymns, tunes, addresses and methods which excite rather than testify. Do not preach to men as if the gospel were a modified law, demanding something from humanity. Do not illustrate a zeal which will contrast with that of the apostles. Let the servants of God be equally afraid of a religion of intellectualism—unemotional though it be.

"Ye of Little Faith." How often the Lord used this or similar *title* for His disciples. Have those of to-day improved? Even God's work in nature should teach us trust (Matt. vi. 30). How much more His promises and His mercy hitherto! Faith ever *reasons*, not as the world which "forgets God"! Little faith is foolish and fearful (Matt. viii. 26), a necessary effect of not remembering the Lord (Isa. li. 12, 13). Note how it leads to other sins! In Matt. xiv. 30, 31 we see that little faith looks away from the Lord and considers circumstances, trials, difficulties. The "seeing" was sinful, the confidence weak though it was, expressed itself in the praise. But for grace little faith would lead to destruction. Matt. xvi. 8 shows us that little faith has a bad memory, that it tries reasoning entirely distinct from that of vi. 30, that its thoughts are concentrated on earthly things, that it wastes time, that it deserves rebuke! Beloved readers, how often we are ready to follow the Lord's guidance because the co-operation of friends is ensured, because financial aid is guaranteed, when other things actually give the initiative. Let not any suppose there is a hint that the Lord *usually* works without means: the danger is reliance upon anything beside God, for He is indeed jealous, and it is impossible to place Him second without grievous sin. Oh to look on corroborations of His commands as *His* work.

Heb. vii. 16. Why is the Epistle to the Hebrews neglected? Doubtless for the same reason that all Scripture is put aside! In this verse we have many sermons, sermons not of this age, nor of the princes of this age who are coming to nought. The Lord Jesus is presented as another Priest of another kind (ἕτερος). The verse states that He is Priest in resurrection, the balance of the sentences asserting that the power of His resurrection life paralleled the old-time law, and qualified or pointed Him out as God's Elect for the office (γέγονε). Power is often connected with His rising from the dead (Rom. i. 4, 2 Cor. xiii. 4, Eph. i. 19, Phil. iii. 10). On the one hand we have *law*, on the other *power*; on the one, a *commandment*, on the other, *life*; on the one, that which is fleshly (*i.e.* mortal), on the other, that which is indissoluble (*i.e.*, not subject to destruction); on the one, that which is outward, on the other, that which is spiritual. These contrasts suggest in general the antithesis between the old covenant and the new, and in particular exalt our Lord Jesus. He shall never die: because He lives we shall live also (see vii. 25). Deathless and intransmissible (vii. 24) is *His* priesthood—none shall take it from Him, or Him from it. In the following verse we are told that His office is according to the order, the Divine appointment of Melchisedek, a statement which in verse 11 is opposed to, according to the order of Aaron. Blessed accordance of the new covenant! Thus righteousness and life are connected, and again we behold Abraham as a type of *all* believers, and especially of those in this dispensation (Gen. xiv. 17-20).

A Day of Wrath. The great Day of the Lord is thus characterized twice in Zeph. i. Now is the day of *salvation* from a spiritual standpoint, and the day of MAN from an earthly aspect—then will be the day of *wrath* and the day of JEHOVAH and of His GLORY. It is considered impolitic if not impertinent, grotesque if not grossly insulting, to speak of the wrath of the Lamb. To repeat the Words of Scripture is regarded by an evolutionary or revolutionary age as a libel on the newly-discovered indulgent character of God. Man's deity is man's ideal, or perhaps a divine power he desires who will by all means spare the guilty. Righteousness is not now in the name of Jehovah. Indeed the word, together with *truth*, *love*, &c., has been entirely modified in meaning. Yet against the progressive philosophy, and the bravado against God, *which characterize these days even as the days of Noah and Lot to which Christ has compared them*—against this philosophy and pride we would humbly and earnestly protest. Wrath is yet to come, it is revealed from heaven,

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things shall not continue as they are for ever. Let the rejected aspects of truth be the more boldly proclaimed, the harmony of Divine attributes revealed, and God be glorified rather than man. We have no fellowship with those who delight in gloating over punishment, who break the Second Commandment in pretended obedience to the first, who are always uttering the "Alleluia" of Rev. xix. 3, who are rather vindictive than desirous to vindicate the honor of the Lord.

PERCY W. HEWARD.

The B.T.C. is much blessed and much needed. Why not enrol now? Why not help now? And do not forget the "Puritan Quarterly," January, and other Biblical literature.

Outline of Sermon

By Pastor A. G. Brown.

(Notes contributed by Mr. A. B. Goodfellow.)

"Therefore will the Lord wait, that He may be gracious."—Isa. xxx. 18.

THE text does not merely say God will be gracious, but that He will *wait* to be gracious; and therefore we have the latter clause, "Blessed are all they that *wait for Him*."

This is a chapter of conferences, etc. (1). The people had revolted against the word of God (9). He is calling them to absolute trustfulness (15), and to prayerfulness (19, "when he shall hear"). God is waiting for these things.

He waited, in order that they might learn the folly of their false confidence in Egypt, with whom they had made a secret treaty against Assyria. Are you "taking counsel," but not of God? How many are going to Egypt for help in organising revivals.

He waited until they had learnt the value of His Word? See what they asked in verse 10! Only where His Word is honored does the revival come.

He waited for them to pray.

But not *all* had voted for alliance with Egypt, and amongst this little company was King Hezekiah. He was doubtless persuaded against his judgment to send the embassy to Egypt, but we know that upon receiving Sennacherib's insulting letter he sent for Isaiah, and these two went down upon their knees before God.

Let it be remembered that the work is no light labor. To make truth plain without planing away truth—to meet the need of children without taking away the seed of the Gospel—to speak lovingly and reprovingly, of grace and of wrath—here is a task that human wisdom, be it ever so accomplished, will never accomplish.

Heads of Sermon by a Scotch Puritan.

Jonathan Ranken Anderson.

Luke ix. 62. "No man having put his hand to the plough and looking back is fit for the kingdom of God."

There are here 3 general heads—

I. The fair appearance which many present:

II. The sad reverse they exhibit:

III. The doom pronounced on them.

I. In treating of the fair appearances which many professors of religion present, I considered (*a*) The occasion of them—the preaching of the gospel. (*b*) The nature of them—observing ordinances—contributing to religious societies defending the liberties of the church—becoming office-bearers in the church—covenanting, etc. (*c*) I then passed to the causes of them. In the case of true believers, the work of the Spirit. In others, various—birth—education—custom—worldliness, etc.

II. The sad reverse they exhibit.

Here I shewed that having corruption, yielding to temptation, etc. were not necessarily this looking back—For the people of God might be guilty of these. It was with the whole nature to renounce Christ, and this is done in various ways—(*a*) By Apostasy: (*b*) Hypocrisy: (*c*) Formality: (*d*) Worldly mindedness. I then enquired into the causes of this reverse. Not that Christ is not worthy; because the heart has never been changed. And next to this is Satan's influence, Love of the world, Dislike of Christ's doctrine and ways.

III. The doom pronounced on them: They are unfit for the kingdom of God. (*a*) Unfit to enter it: (*b*) Unfit for its society: (*c*) Unfit for its employments: (*d*) Unfit for its happiness: (*e*) They are fit for hell.

In the conclusion I was helped to offer Christ with some little freedom.

(The people were very attentive—some in tears—Oh that souls may be converted to Christ!)

The Lord liveth, and therefore giveth fresh supplies by grace.

Gal. iii. 26-28—relationship, unity, position in Christ, faith, baptism—all rightly connected.

None shall win salvation and none redeemed shall sin salvation away.

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FIRST.

THIS one word, dear children, I think very appropriate for our little talk, since it is the FIRST for 1905. Before we go on with our subject, I must not forget to wish you all a very happy New Year. Only those can be truly happy, whether young or old, who know God as their Father, and the Lord Jesus as their Saviour (John xvii. 3). Are you one of those who can join in saying, "We love Him because He first loved us" (1 John iv. 19)? For this message is to believing children. Oh how we ought to thank and praise God continually for His unspeakable gift—the gift of His Only Begotten Son Who gave His life a ransom for many. Yet how little we praise Him! Will you ask God to make you more thankful?

Now we will take *seven* commands in which the word FIRST occurs.

1. "SEEK YE FIRST THE KINGDOM OF GOD, AND HIS RIGHTEOUSNESS." Have you noticed the glorious promise in this verse for those who obey this command (Matt. vi. 33)? About Hezekiah it is written, "In the FIRST year of his reign in the FIRST month he opened the doors of the House of the Lord, and repaired them" (2 Chron. xxix. 3). Read the whole chapter and you will see how he sought God's glory and prospered. May you do likewise.

2. "FIRST BE RECONCILED TO THY BROTHER, then come to offer thy gifts" (Matt. v. 23-24). God wants His people to be kind, "forgiving one another, even as God for Christ's sake hath forgiven us" (Eph. iv. 32). Let us be watchful and remember the solemn words, "If I regard iniquity in my heart the Lord will not hear me" (Ps. lxvi. 18).

3. Let them (the children) learn FIRST TO SHOW PIETY AT HOME, and to requite their *parents*: for this is good and acceptable before *God* (1 Tim. v. 4). It is in the home and among our dear ones that God wants His children to shine for Him. It is not always easy, but He will bless such testimony (*cf.* Mark v. 19).

4. "FIRST CAST OUT THE BEAM OUT OF THINE OWN EYE; and then thou shalt see clearly to cast out the mote out of thy brother's eye" (Matt. vii. 5). Oh, how often we see the faults of others, and forget our own. Let us ask God to make and keep us holy, and then we can help others on in the narrow way.

5. CLEANSE FIRST THAT WHICH IS WITHIN (Matt. xxiii. 26). The Pharisees thought so much of outward appearance! And I fear there are many now who do likewise—even amongst the children. These think so much of what others may think, and forget that "God looketh on the heart" (1 Sam. xvi. 7), and if the heart is pure, the life will be also.

6. "TO THE JEW FIRST, AND ALSO TO THE GREEK" (Rom. i. 16). This is the God-given order, and yet how very few remember it, and seek to be obedient. Does my dear young reader love the Jews? Then surely you will help to send them the Word of Life, and "pray for the peace of Jerusalem."

7. "HONOR THE LORD WITH THY SUBSTANCE AND WITH THE FIRST-FRUITS OF ALL THINE INCREASE" (Prov. iii. 9). "Ah," you say, "that cannot mean me, for I have nothing to give the Lord." Are you sure of this? If you love Him with all your heart, I am sure you will deny yourself some little pleasure to give something to help on the Lord's work, which, if done as unto Him, is acceptable in His sight. We read that the Christians at Corinth "FIRST GAVE THEIR OWN SELVES TO" (2 Cor. viii. 5), and then liberally helped in the Lord's work (see v. 9, 15; ix. 6). May YOU, my dear young reader, be like-minded.

Seek ye FIRST GOD'S KINGDOM,
And His RIGHTEOUSNESS,
FIRST thing in the morning,
Ask the Lord to bless.

FIRST be reconciled,
Others now forgive,
That the Lord may bless you -
To Him you should live.

FIRST be GODLY, RIGHTEOUS
In YOUR HOME, and SHOW,
How the Lord hath saved you
From your sin and woe.

FIRST OBEY GOD'S PRECEPTS,
Live as in His sight,
Then you can *help* others,
Lead them in the right.

FIRST WITHIN BE HOLY,
Others then will see
That the Lord is with you,
Thus a blessing be.

FIRST to Jew (and Gentile)
Send God's Holy Word,
Pray that God the Spirit
May reveal the Lord

FIRST BRING ALL to Jesus,
All you HAVE that He
May accept your service,
Bless you constantly.

FIRST GIVE GOD THE GLORY,
Then yourself to Him,
That He may now *fill* you—
Dwell Himself within.

And be ever mindful
That we love our God,
Since He FIRST did love us—
Bought us with His Blood.

S.A.H.

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YOUNG BELIEVERS' COLUMN.

CONTINUE.

AT this season of the year very many even amongst God's children make good resolutions, only to find them soon broken. Our Father does not want us to make promises to Him which we can never fulfil, but to thank Him for His promises, and to work out daily and hourly as He works in us (Phil. ii. 13). It may seem easy to start the new year well, but God instructs His people to CONTINUE. Perhaps you (with me) have come across some who commenced to read the BIBLE THROUGH, even more than once, but did not CONTINUE. I hope none of my readers are guilty of so doing! Such want of interest in the Word which God has graciously given that we may know His Will concerning all things, must grieve Him! Oh, how many there are to whom it may be said (through neglect of the Word, and prayer), "Ye *did* run well; who did hinder you?" (Gal. v. 7). If God's children are to be well-pleasing unto Him, they must be obedient to His Word.

The Lord Jesus said to the Jews who believed on Him "If ye CONTINUE IN MY WORD then are ye My disciples indeed, and ye shall know the Truth, and the Truth shall make you free" (John viii. 31, 32). How can we know God's Word unless we CONTINUE to read, and are doers of the Word also? Again, it is written, "As the Father hath loved Me, so have I loved you, CONTINUE IN MY LOVE" (John xv. 9); thus the exhortation "Let BROTHERLY LOVE CONTINUE" (Heb. xiii. 1). Those who CONTINUE in the Word will surely manifest the love of God which is shed abroad in our heart by the Holy Ghost. Further, "CONTINUE IN PRAYER, and watch in the same with thanksgiving" (Col. iv. 2)—"CONTINUE in the grace of God" (Acts xiii. 43)—"Grow in Grace"—"CONTINUE IN THE FAITH" (Acts xiv. 22), and "earnestly contend for the faith which was once delivered to the saints" (Jude 3).

The Apostle Paul saith to Timothy "Take heed unto thyself, and unto the doctrine; CONTINUE IN THEM" (1 Tim. iv. 16)—"Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them, and that 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. 14, 15). May the Lord enable YOU, dear young believers, till He come, to CONTINUE IN HIS WORD.

SERMON SUGGESTIONS.

"Ye who fear Jehovah, confide in Jehovah—their Help and their Shield IS He" (Ps. cxv. 11 Tregelles).

Inspired repetition of the Name. Sin=forgetfulness of God (2). "He" emphatic. An exhortation to us.

1. A Description of Saints. "Those who fear Jehovah" often the word refers to believers (*e.g.* xxxiv. 9, lx. 4, ciii. 11, 13, 17, cxii. 1, cxix. 63, 74, 79, cxlv. 19, cxlvii. 11). (1) Covenant relation (closeness)—"Jehovah": (ii.) Holy reverence.* Always together. "Our Father . . hallowed be Thy Name." Sin=bravado against God: "no fear" climax in Mal. iii. 5, Rom. iii. 18. See Job vi. 14, Prov. xvi. 6. A test for present day Christians. A further description—Those who need help *i.e.* a strengthless, persecuted people.

2. A Command to Saints. None others can confide. Faith and *filial* fear always together, increase together. *Other* faith is presumption. Anxiety is sin: it distrusts *i.e. degrades* God (*i.e.* is essential sin). "In"—"The Name of Jehovah *a Strong Tower*"—a Resting Place. Let Him meet the attack: honor Him by trusting yourselves to Him.

3. Titles of God. All names summarize *attributes*. Jehovah, covenant-keeping God. "Their Help and their Shield"—the argument for faith.† The Lord aids and hides His people. In *every* way affords protection. His blessings must not be separated from Himself. "Their" *i.e.* of every one who confides (contrast with 8), or a testimony the Psalmist gives to other hearers.

WORK.

"Work out your own Salvation," etc. (Phil. ii. 12, 13).

"Work for I am with you" (Hag. ii. 4).

To every man his work (Mark xiii. 34).

The people had A MIND TO WORK (Neh. iv. 6).

Every man's work shall be MADE MANIFEST, TRIED BY FIRE (1 Cor. iii. 13).

If any man's WORK ABIDE HE SHALL RECEIVE A REWARD (1 Cor. iii. 14).

"My reward is with Me, to give every man according as his WORK shall be" (Rev. xxii. 12).

The Puritan Quarterly. Jan. 1905. | **Now Ready. 7d. post free.** | **Will the Lord's people circulate.**

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* Not vague fear of a supernatural abstract power.

† N.B. His people's foes are His foes.

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2 Kings iv. (with Mark i. 30—37).

By Mr. Finlay Gibson.

Here is distress of every kind—debt, death, dearth; but serene, sympathetic, and sustained amid it all stands the "man of God." To him all instinctively turn. "There cried a certain woman of the wives of the sons of the prophets unto Elisha" (verse 1); "so she went and came to the man of God" (verse 25); "they cried out and said, O man of God, there is death in the pot" (verse 40). When the creditor comes, then comes, through Elisha, the needed funds, by the miraculous supply of oil: "Go sell the oil, and pay thy debt, and live thou and thy children of the rest." When the widow is found to be childless, the prophet assures her the quickening power of God will be put forth on her behalf. "About this season, according to the time of life, thou shalt embrace a son." When this son dies, on his mother's knee, the resurrection power of God is put forth, and the means used by Elisha are blessed of Him: "he went up and stretched himself upon him . . . and the child opened his eyes." When one, with a zeal "not according to knowledge," gathers wild gourds, and shreds them into the pot, the man of God calls for meal, casts it into the pot, and is able to say "Pour out . . . that they may eat. . . . and there was no evil thing in the pot." Though we are of the old-fashioned school, and believe implicitly that these were really miracles, and not "legendary growths upon the story of Elisha," yet we know full well that "his place knoweth him no more," and that he can be no healer of present-day woes. Turning for a moment to some scenes in the life of the true Elisha, the very "Man of God," as depicted in Mark's Gospel, chap. i., we are struck with the similarity of the circumstances to those related in 2 Kings iv. Just as troubled ones there appealed to Elisha, so here they apply to the Prophet of God (see verses 24, 30, 32). "They tell Him of her"; they brought unto Him all that were diseased." And just as in 2 Kings iv. we read of the "shut door," so in Mark i. we find that the Son of Man, "rising up a great while before day, went out, and departed into a solitary place, and there prayed." This Prophet, now our Priest, can still say, "All power is given to Me in heaven and earth," and "ever liveth to make intercession for those that come to God by Him." What the Prophet meant by sending Gehazi is difficult to determine. If Elisha's mantle divided the Jordan, might not his own staff be effectual? In any case, we may learn that no dead ceremonies can restore life, and that even the Bible itself only makes wise unto salvation "through faith in Chriet Jesus." The woman's determination to trust solely and wholly in Elisha is most marked: "As the Lord liveth, and as thy soul liveth, I will not leave thee." A living God and His living servant were more to this daughter of faith than any dead staff, carried by a servant who had "sought to thrust her away."

The one point in the narrative to which we now desire to draw attention is the connexion implied between communion with God and contact with man. "He shut the door upon them twain, and prayed to the Lord." "He went up and lay upon the child . . he stretched himself upon the child." From direct communion with the Source of life, he passes to the scene of death; in prayer, in patience, in perseverance, he possesses his soul: "he walked to and fro in the house." Lo! the child sneezes: the child is awaked, "the child opened his eyes," "and the woman took up her son, and went out." To each of us, in a higher sphere, comes a voice "Go thou and do likewise." All our energy and efforts are but dead pieces of wood unless the Lord of life be with us, and the sound of our Master's feet behind us: "there was neither voice nor hearing . . the child is not awaked."

What is "the Righteousness of God?" P.

(Rom. i. 17).

The words, apart from any context, may have two meanings—(1) God's personal righteousness. His justice in the government of the world. (2) The righteousness which He has demanded, provided and accepted, *i.e.*, the imputed righteousness of Christ. These meanings are not antagonistic. Because of His own perfect righteousness He requires and can receive nothing less than a *complete* righteousness in connexion with the salvation of any who are saved. The word occurs in iii. 5—"If our unrighteousness commend God's righteousness," *i.e.*, if our law-breaking commend and show forth the inflexible justice of God. Also in iii. 21—"But now without law God's righteousness has been manifested," a righteousness which is into all and upon *all* believers, in that they are made righteous giftwise by His grace through the redemption of Christ (22-25). Hence the first two passages illustrate the two significations of the term—in accord with the words "That He might be righteous, and the One Who maketh righteous him that is of the faith of Jesus" (iii. 26).

Gal. iii. 28—"Ye are Christ's." Possession. The seed accounted to the Lord for a generation. See for Greek Mark ix. 41, Rom. viii. 9, 1 Cor. iii. 23. In Christ all the promises. Note relation of Abraham to the Church. Cf. with this verse "if children then heirs."

Claim the promises and you shall reclaim sinners.

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"No Want."

THESE two words occur in Ps. xxxiv. 9, "O fear the Lord, ye His saints: for there is NO WANT to them that fear Him." "The YOUNG LIONS DO LACK and suffer hunger, but they that seek the Lord SHALL NOT WANT ANY GOOD THING" (v. 8). The years may come and go, yet like ALL God's Law these two words are as true to-day as when God by His Spirit gave them to His servant of old to write. They have been a source of great comfort to many in all ages and under all circumstances. And we in the 20th century are greatly encouraged likewise, for we know that God *will*, yea He *does* fulfil His Word daily. Oh, for more simple trust in the Lord, and in His Word which abideth for ever (1 Pet. i. 25). What a contrast we have in Luke xv. 14 of the prodigal in the far country. We are told "When he had spent all there arose a mighty famine, and he began to be IN WANT," but in the Father's house there is always plenty, enough and to spare. May we always dwell in God's presence where there is abundance, and thus we shall daily prove the truth of these words, "there is NO WANT TO THEM THAT FEAR HIM." In times of famine the child of God has naught to fear. Remember Elijah, how wonderfully God provided for His obedient servant. He commanded the RAVENS TO FEED him; also commanded a WIDOW woman to SUSTAIN HIM, one who was herself poor, but with the Lord ALL THINGS are possible, thus we read "the barrel of MEAL WASTED NOT, NEITHER DID THE CRUSE OF OIL FAIL" (1 Kings xvii. 4, 9, 16).

Let us look up at all times, for it is written, "The Lord shall guide thee continually, and SATISFY THY SOUL in drought, and make fat thy bones: and thou shalt be like a WATERED GARDEN, and like a spring of water whose waters FAIL NOT" (Isa. lviii. 11); "For HE SATISFIETH THE LONGING SOUL AND FILLETH THE HUNGRY WITH GOODNESS" (Ps. cvii. 9). Are we thus SATISFIED having "NO WANT" because we rely absolutely upon the sure word of promise which saith, "My God shall supply ALL YOUR NEED, according to His riches in glory, in Christ Jesus" (Phil. iv. 19).

Let us harken to the exhortation, "Let patience have her perfect work that ye may be perfect and entire, WANTING NOTHING" (James i. 4). Those who have NO WANT find in God their all, but, alas, how few are thus satisfied, and can truly say, "The Lord is my Shepherd, I SHALL NOT WANT" (Ps. xxiii. 1). Let us recollect how marvellously God sustained His chosen people in the wilderness forty years. He gave them bread from heaven, and water from a rock, and God said to them, I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy feet" (Deut. xxix. 5). The Lord Jehovah is the same Almighty God to-day, the silver and the gold is His (Hag. ii. 8). He saith, "Every beast of the forest is Mine, and the cattle upon a thousand hills, the world is Mine and the fulness thereof" (Ps. l. 10-12). Oh, may we fully trust and obey the Lord our God, and thus prove daily that there IS NO WANT to those that "*fear Him.*"

"No Want."*

(*Psalm* xxxiv. 9.)

"No want" have they who fear the Lord,
Who in His Word delight,
Who walk in fellowship with Him,
And dare to trust His might.

"No want," for God doth satisfy,
Great grace He doth impart;
He fills the longing, thirsty soul,
Dwells in each humble heart.

"No want," in joy or loneliness:
The Lord His Word doth keep;
He'll never, never, never leave,
But safely guard His sheep.

"No want," for God the Lord sustains,
Gives grace for every need,
Upholds with His Almighty Hand
Wherever He doth lead."

"No want" have they who walk with God,
His Holy Word obey;
But those who wander are "in want,"
Because from Him they stray!

"No want," for those who are redeemed,
"No want," Jehovah saith;
"No want" have they who fear the Lord,
"No want" in life or death.

"No want," for "the Almighty God"
Abundance will supply,
In famine, trouble, grief, and pain,
His own He'll satisfy.

"No want" the silver and the gold,
And all the boundless store,
The cattle on a thousand hills
Are God's—His Word is sure.

"No want," the treasures of the deep,
The world, and all therein,
Belong to Jesus Christ the Lord,
And we belong to Him.

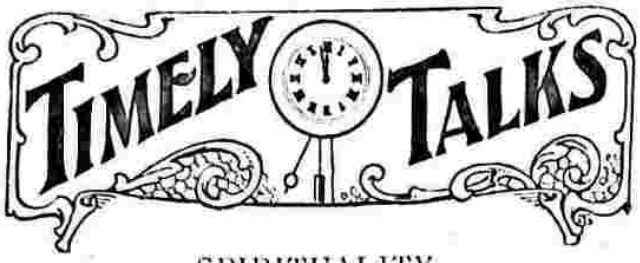
"No want," for those who trust in God,
"All things are yours," saith He;
"And ye are Christ's, and Christ is God's,
And with Him all is free.

"No want": I may not understand
How God will work for Me;
But this I know, His Word is sure,
His goodness I shall see.

S. A. HEWARD.

* Reprinted from "Scriptural Portions and Spiritual Poems"—a choice and chaste New Year present. Now ready; 2/3 post.free, 14, Pier Head, Wapping, London, E.

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SPIRITUALITY.

THE question is often asked, what is SPIRITUALITY?

It is not, as some seem to think, dreamy sentimentalism, neither is it sanctimoniousness, which has only the appearance of sanctity, nor is it cant—mere talk about the Scriptures, and holiness. It is easy for some to be sentimental,—sanctimonious, and talk glibly of spiritual things! But this does not make them spiritual. What then is SPIRITUALITY? It is the work of God in the heart, made manifest in the daily life. When a man is really spiritual, this fellowship with *God* is seen in all he does, and one feels there is a power, the power of *God*, when in his presence. But, alas, how few are thus to-day. There is such a rush, and the Word and prayer (by which means God works and makes His people spiritual) are sadly neglected—hence the lack of SPIRITUALITY. When a believer is spiritual there is consideration for others, he is thorough in his business, all he does is well done, by God's grace, for he seeks to do all as unto Him Who died to redeem his soul from death. A spiritual man is the same at home, at meetings, at business—he is straightforward, truthful and honest, and those about him can trust him. Oh, for more true servants of the Lord! The spiritual man has a deep hatred of sin, and desires to abstain from all appearance of evil! Like Joseph when tempted to sin, he exclaims "how then can I do this great wickedness and sin against God?" May the Lord give us more and more to abhor and hate evil. If we seek to live in His sight, to have fellowship with Him, let us meditate day and night in His Word, be much alone in prayer so that God may work in, for, and through His own—then our true SPIRITUALITY will be *manifest*, and by our godly *life* we shall clearly and suggestively answer the question "What is spirituality?" Let Dan. vi. 4, 5 be CONSIDERED.

An Argument About Works.

BELOVED reader, you want to save yourself. May I inform you as to what is needed? "But," you reply, "I always thought you said it was impossible for a man to save himself." No, not *if he can do that which is required*. And what is that? Attending "church?" Giving over swearing? Looking religious? Nay, something more than these things. He *must* fulfil *all* the precepts of *all* the law. What are they? "Thou shalt love the Lord thy God with *all* thy heart, and with *all* thy soul, and with *all* thy mind and with *all* thy strength, and thy neighbour as thyself." Not so easy as it looks! Have you done everything unto God, even daily labor for an earthly master, &c.? If not, you have broken this command. "Ah, but I can make up for that." How? By works of supererogation, as Rome would say? Can you *ever* love with *more than all* your heart? Can you ever *exceed* His statute? Have you ever thought of this? No past sin can be remedied, no sin can be excused—the *righteous penalty* must be endured. Do not say "I take the punishment for my transgressions, and then afterwards enjoy the life my other good acts have earned." *The penalty is unending: a death sentence* rests on every transgression—not death physical; that was limited to certain deeds even under the Mosaic code. "*By works* of law shall no flesh be justified in His sight."

May I remind you of something else? You sinned in Adam, your covenant head. The doctrine is in Rom. v., and without it life is a mystery. Law demands atonement for this transgression. Why, then, did the Lord merely call for obedience? Because original and actual sin are so linked that the absence of the latter would prove the absence of the former.

My dear friend, truly your case is hopeless: you have irretrievably rebelled, you have fought against God, and to try to save yourself now is to add further sin by supposing God will be unjustly indulgent. But I was once in your case, and now am free from *all* condemnation. You quarrel with the covenant headship of Adam—nay, I trust *not*, well is it to be brought low before God, and to accept everything revealed *only and always* because it is revealed. But perhaps you cannot understand the *legal* principle. The substitutionary work of the Lord Jesus involves the same representation. If it be not fair for you to be condemned because of an act of Adam, which you would have readily performed, it is not fair to be saved by the work of the Lord Jesus! Blessed be God the obedience and wrath-bearing of the Lord Jesus are legally reckoned as mine, and if you believe in Him you will know they are righteously accounted yours. The method may remain a mystery, but I would remind you of the "*in* Adam" and "*in* Christ" of 1 Cor. xv. 22. Do not trust to your works. Not one of them is perfect. Nothing is acceptable with God, except in Christ. Nothing is true obedience unless of *all the heart*. You are living against God, however reverently you speak of Him, unless you accept His salvation, submit to His righteousness and bow to His will. "There is now no condemnation to them that are in Christ Jesus."

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Scriptural Baptism.

TRUTH AND ERROR—"A POLEMICAL EIRENICON."*

AN unpopular subject, but not therefore unimportant. If baptism be a command of Christ, shall we continue in sin? "But there are two theories," some one will say, "which am I to believe?" What saith the Scripture? Does it declare for the sprinkling of unconscious infants as a confession of the faith of others, or the immersion of believers in profession of personal faith in the Lord? Etymology decides the mode, unless there be a definite testimony *otherwise*, but so far from this, baptism was in rivers and streams, John baptized where there was much water, the ordinance is said to set forth death and burial with Christ beneath the waves of wrath (Rom vi. 1-5), and the flood was a Divine type of that which it signifies (1 Pet. iii. 21). And who were immersed? Believers (Mark xvi. 16), those who gladly received the Word (Acts ii. 41), believing men and women (Acts viii. 12). But how about the "households"? A household does not necessary include infants—we read of the house of Noah, of Cornelius, of Stephanas (1 Cor. i. 16), the last named soon addicting themselves to the ministry of the saints (1 Cor. xvi. 15). The jailer rejoiced with his house (Acts xvi. 33), and Lydia was evidently a middle aged widow who had come to Philippi on business. If the evidence were less definite, would it not be a serious sin to set aside the Lord's Command because of hypotheses? "But baptism has come instead of circumcision as, the Church of God has taken the place of Israel according to the flesh." Therefore, we would reply, baptize the infants of the Church, *i.e.* spiritual infants. The Israelite baby was circumcized because he was an Israelite, and the ordinance *manifested* his relationship to the head of the race. "But you make the new dispensation narrower." Who are the people of God?—"All who believe." Then *you*, albeit you object, make the dispensation narrower in exactly the same way.

(*To be continued, D.V.*)

* The author humbly seeks to unfold that which he believes is truth, and is sure no real and earnest Christians will be offended.

Special Column for Sunday School Teachers.

Beloved reader, another year is arriving: are you spiritually thriving? Do not think that modern Christian "Work" will be accepted even as a part-substitute for growth in grace, or that the former is more important than the latter, or that one is the evidence of the other. Beware of forgetting the sermon of the life, and the ministry of manner *as well as* (not, *apart from*) that of Word. You are commanded to represent the Lord: Sin is the representation of His enemy, and a disgrace to Him. Time spent in prayer is a good investment, never lost: but there are wasteful counterfeits of prayer. Do you know what it is truly to wait on God, to plead His Word, to intercede for fellow teachers and scholars alike? Do you rejoice in the privilege of supplication, and manifest your joy by the action? Some devote more time to business competition than to spiritual petition, more hours to self than to God! Remember the promises are premisses; blessings are the inferences—those who call to mind Divine engagements will experience Divine encouragements—prayerlessness is independence. Do not "take a class" as an abstract something but "receive individual children," as from the Lord. Interest yourself in them, rather than in the latest novel. By so doing, you will learn lessons of human depravity, God's working, your own indifference and ignorance, etc., and thus will be able to teach more ably. If you would win them for Christ you should be winning; those who are magnetic are not erratic and *vice versa*. Ever remember that you cannot impart new life, but do not forget that the Holy Spirit may work in and by your words. Hence the glory is His, the duty of service yours How important, therefore to keep to *His* message, *i.e.*, (*a*) to Scripture (*b*) to the portion *He* has appointed for a certain occasion. If He works by certain methods how foolish and sinful to adopt others and demand His help rather than oversight. Not to consult Him is to insult Him; and service and sin agree not together, therefore . . . !

Let Matt xxv. 14-30 engross our attention. For, 14 link to 13, *cf.* Luke xix. 10-12. Journeying, literally being away from the people of His state (*cf.* Mark xii. 1). *His own* servant—κατ' ἰδίαν=privately: note the "His own" of Matt. ix. 1, John i. 11.—Israel rejected, see therefore John x. 3, 4, 12, xiii. 1, xv. 19 (same word in all passages). *His* goods: contrast natural possessions of xix. 21, see xxiv. 47, and Luke xiv. 33 ("all his goods.") Talents—the Lord's gifts precious. To each, 1 Cor. iii. 5. Gifts and went, Ps lxviii. 18. The wicked servant readily received the honor. Received, worked (*in* them), made—right order. He, 17, emphatic—personal toil. Went, 18, different word, he went *away*, *cf.* hid *away*. 18, What did he *do* afterwards? Amused himself? His only labor was *against God—digging*. "*Only* hiding it," some would say, yet! non-confession of Christ. *No service without that which the Lord gives.* As the foolish had oil, so this man a talent, as they were virgins (by profession) so this one a servant (see 29). His Lord—robbery. 19, the Judgment Seat of Christ, 20, gladness. Gained, *i.e.*, for God: of Him and to Him all. The word used in 1 Cor. ix., 1 Pet. iii. of winning souls. Goodness and faithfulness together. Few—nothing is "great" *now*. 21, rule, joy (see Heb. xii. 2, 3; Rev. xx 4). 24, I *knew* Thee—falseness. The insult exhibits the nature of sin—objection to the glorification of God, and accusing Him of robbery, rather than man. Was afraid—of what? *But*, 26. Wickedness and slothfulness connected (see 30), 27, a most emphatic rebuke. It is impossible to transfer spiritual talents: hence the Lord would lay stress on the *only* right action. 28, the talents were "offered" to the Lord (20), and yet retained by His servant. 29, two classes, as in previous chapter and previous parable. 30, "unprofitable"—the only usefulness is unto the Lord (2 Tim. ii 21). Unmasking in that day. *Cf.* the sentence of xxiv. 51. Only two places—within, without: in the former joy, in the latter weeping. All who prefer to be Christ's people are in this parable. Various applications of the principle of 29 should be given. Three classes of servants as in xxiv. 45, 48, 49: the two righteous ones *share* joy (at once) but afterwards have different *positions* according to faithfulness, not mentioned here because *proportionate* increase of different gifts is the truth for present emphasis. This passage implies that service unto the Lord should be our absorbing labor, and that *nothing* is "service" except that which shall be rewarded. Following verses 1-13 it parallels Rev. xix., xx, and connects church and kingdom.

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SCRIPTURAL STUDIES . . SOCIETY. . .

Thorough Bible Work.

Daily Readings.

Calendar.

JANUARY, 1905. **If the Lord will.**

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

The "study" of the Scripture is not to be relegated to the half-hour before *sleep*—wherein anticipations of the latter are made. Desultory searching is not "resultory." If a Christian is thriving he will not need driving to the Word. Spiritual investigation exercises spirituality even every Divine quality: without it no *true* progress! Increase of knowledge brings increase of responsibility. Let the New Year be marked by new yearning for the Word.

NOTES ON I. SAMUEL.

Sam—Chron.: Subject—The *Kingdom* of Israel; first chapters *introductory*.* At this time began the schools of the prophets. Samuel was last of the judges, first of the prophets (Acts iii. 24; *cf.* John, of *Levi*, last of the O.T. prophets, first messenger of the New Covenant).†

i. 3. Worship, sacrifice—rightly related.

The Lord—Hophni and Phinehas.

11. *cf.* Luke i. 15.

13. Prayer is of the heart. See Eph. v. 18.

16. Suggestive rebuke, ii. 12.

18. Faith and joy and continuance of daily duties. Oft connected.

20. *cf.* meaning of name "John."

22. See ii. 35, 1 Kings xvii. 1.

27. I prayed, *the Lord* hath given me *my petition*.

28. Emphasis on "Jehovah."

ii. 1. Prayer leads to prayer. Praise is prayer. Comparisons with Ps. cxiii. and Luke i. are important. Notice argument in the "for's" of this supplication, the two classes (two mouths), the emphasis on God's holiness, knowledge, power, wrath, etc., the house and the kingdom. See Isa. liv.

The heart prays with the mouth. Over, in.

3. Words are actions.

6-8. God over all: All things are His. He upholdeth all things (see Dan. v. 19). Exaltation to the throne may be explained in relation to millenial glory—the meek shall inherit the earth, not by *their* skill, etc.

8, 9. The Lord, man. Two strengths.

9. Present preservation: stumbling is not in the light.

10. My enemies (1) are His adversaries. All power in heaven and earth. Judge and King.

11. Unto, before. Not unto Eli merely (iii. 1). Almost every mention of Samuel suggests relation to the Lord (*e.g.* ii. 18, iii. 19).

14. The essence of sin, self-thought, exaltation against God: *cf.* Pharisees.

17, 18. Sin and ministering both before the Lord (see 21). Surely the contrasts of preceding Psalm are here illustrated.

25. Temporal and eternal judgments. Eli was judge. See verse 10. Jehovah judicially hardened them: His work in all.

28, 29. *My*. God over all.

29. A description of sin—kicking against God's Will, pleasing men above Him. (N.B. The Lord's Words about "hating.") Eli had not *directly* participated in the sin, yet guilty.

30. Only two actions—honoring, despising.

34. This sign was therefore the preparation for blessing. See Zech. xi. 8, Acts iii. 23.

35. Priest and King separate. Contrast Zech. vi. 13, Heb. vii. Compare description of David (a man after God's own heart) and God's Words concerning His house, and thus obtain a twofold picture or type of *the* sure house and *the* sure covenant.

36. "They that were full," etc., ii. 5; Ps. cix. 10.

iii. 4. Eli passed over (no longer "a seer" N.B. 2) Samuel honored: beginning of fulfilment of prophecy.

10. The 4th call, patience. The *5th* utterance, law's judgment.

11. A *warning* to all. God the worker in all catastrophes: Double object.

12. Does this verse, see margin, supply a special meaning to God's Name in connexion with Judgments of Revelation?

13. He knoweth, he frowned not on them—Sin.

14. "Sacrifice and offering Thou wouldst not." *Cf.* first words of John the Baptist.

17. Samuel's ignorance overruled to give opportunity of confession: hence *twofold* witness against Eli.

18. No repentance, the indifference of verse 13.

19. The words just mentioned, *cf.* "shall *stand*," Isa. xl. 8.

21, iv. 1. The word of the Lord, *then* of Samuel.

3. A right sense of chastisement; wrong

* The failure of Kings (see especially first and last)—and of *priests* (see first and 2 Chron. xxxvi. 14) noteworthy.

† Further parallels with N.T. historical books advisable. Acts ends with turning to the Gentiles with the message of "the Kingdom" which John preached. The Kings and priests were indeed against Christ. Hophni (strong) may represent "rulers": Phinehas (oracle) the "priests and lawyers."

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ritualism. Strange that those who emphasized the LORD rather than the Philistines, exalted the Ark rather than Himself.

17. Fourfold trouble; note climax.

22. Apparent failure; but the following passage shows that God thus exalted Himself as in no other way possible. So at the Cross of Christ. So now.

v. 3-6, 7. Upon the people and their gods, as in Egypt (iv. 8, vi. 5).

6, 9, 11. Threefold manifestation of power, but see vi. 4.

8. Note an idea of local Divine power among Philistines.

vi. 6. History well-known, yet . .

19. God's righteous judgment on all.

vii. 3. Samuel did not anticipate the Lord's time; note the *seemingly* wasted period as with John.

Heart and hand. The heart worships and serves. No one can serve two masters.

6. Against the Lord. Thus all sin.

7. Bravado, forgetfulness, fear of Israel's power if united with the LORD.

9. Sacrifice and prayer. Intercession.

10. Israel, the LORD, Israel (so 11, 12, 13).

17. Priest, prophet, judge (kingly authority, viii. 5).

viii. 3. In spite of warning *to father and son alike*, through Eli ("*He* made" in 1).

6. Sorrow, prayer. *cf.* Neh. ii. 4).

7-9. Israel chose a *visible* king, *visible* gods. Sin is the setting aside of Jehovah. "*The Works*" *i.e.* carelessness.

22. "He gave them their request, but . . ." God's permissive will.

ix. God's overruling of incidentals is noteworthy: thus He is *always* acting, but we forget to write history. Even Christian biographies are from other standpoints than the Divine.

9, 10. Threefold title. Explain one by other. Note Matt. xiii. 16, 2 Tim. iii. 17, etc.

24. Samuel's obedience and faith in Divine Word.

xi. Samuel, the LORD. *His* inheritance.

9. A change, but not a new life. (See 26).

19. To ask a king was to reject God; and although Israel were willing that the Lord should appoint him, etc., their sin was not excused.

27. Despising ever leads to the bringing of no presents. As the pagan kings of Rom. xiv. Saul was now God's representative, albeit sin had led to his election, therefore to oppose him was to antagonize God (God, Belial).

xi. 13. The LORD, not Saul.

15. Sacrifice, rejoicing.

17. Saul, Samuel—the LORD. *God's work.* God works through means.

xii. 9. Sin=forgetting of Jehovah.

12. A desire to put man in God's place.

14, 15. Notice emphasis on "Jehovah."

19. Thy servants. His people (22).

20. God over-ruling sin.

23. Prayer and teaching (Col. i., 29, 30).

24. Serve in truth with heart. See John iv. 24. The heart considers.

25. Last words "Ye shall be consumed and *your* king"—first "Jehovah" (6).

xiii. 7. Trembling in spite of the king (see 19).

12, 13. Good wishes and expediency no excuse for disobedience. Momentous consequences attend the "last" transgression. Service for one is sin for another—with relation to ministry: different gifts and offices.

The Bible Training College.

OUR retrospect and prospect must alike remind us of the Lord—"Hitherto *hath* THE LORD helped us"—"In the name of THE LORD we will set up our banners." Greetings in Him to all beloved readers, who are by grace among the called of Jesus Christ and *therefore* desirious of the *true* study of His Word. All our brethren should peruse (and *therefore* circulate) the Report and Prospectus (5*d.* post free). Neither is written to gain subscriptions, applause, or reputation. Both tell of sovereign grace, and both encourage to prayerful dependence on the Lord. May it be ours, as faithful servants of the Lord, to avoid the modern Christian-society literature, and even by handbills to bear a *clear* testimony, and suggest themes for spiritual meditation. At time of writing, nothing can be said as to number of fresh students (in one sense all the brethren deserve this epithet: theology is a tonic). Fervently do we pray unto Him Who alone can incline the hearts, and from Whom all good gifts descend, that His wondrous love may be exercised in constraining some, who read these lines, even *now* to revise their program for 1905 (application at once). Special arrangements are in progress for those who can only attend one evening weekly, or who desire other nights besides Monday or Friday: correspondence with such will be a privilege. Students reside in Erith, Eltham, Fulham, Ilford, Watford. We cannot but believe there are many more in those districts, and other neighbourhoods, who would *rejoice* in the "opportunity" for study, if satisfactorily convinced that the College is not run on modern lines, or adapted to the mere ideas of any one clique of earnest Christians. The writer believes in dogmatic theology, but he has neither will nor power nor right to form a Proselytizing Asylum, or any organisation for the forced uniformity of Christians. The doctrine of "Thoughts" is proclaimed in the College, and we trust the practice approved by "Thoughts" is therein illustrated, even separation from evil and fellowship with saints.

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Brethren and sisters in the Lord has your Christian love to "one another" been fully exercised in the announcement to fellow-believers of the opportunities for Scriptural Research at the B.T.C.? But, perhaps, your *realisation* thereof is vague—Yes, undoubtedly, for a heart *creed* always tends to *action*. Permit the writer to awaken you. If you were seeking training you would be sad if no brother told you thereof (and you should be seeking it!) You have possibly told many—but "many" is not "all." What authority have you for exceptions? But some—nearly all-refused. Did you approach them aright? Did you regard this labor as service unto the Lord and unto His people (always connected?) How great are the *indirect* results, it cannot be you *merely* wish for something you can see at once, the "popular" evidence of seeming success, in a *modern* revivalistic mission. Has pride led to this? Think of indirect effects, and remember faithfulness. Funds are not asked from those who have no sympathy. *For present work they are hardly needed, if present helpers slightly increase their gifts.* But how about *Scriptural* extensions? Do you not long for a true *Scriptural* witness? Does not the wish affect your pocket? We can use £1,000 early this year in many Bible Schools, Bible Conferences, Gospel Missions, Caravan Testimony in Dark Villages, Work among Children, Colportage Witness, etc. The "apparatus" is ready: brethren are prepared—we believe Divinely. Awake, beloved readers, and beware of a *philanthropy* which leaves out *God*. Beware of a "religion"—outward, emotional and attractive—take the "opportunity" in days of apostasy and indifference, while some fellowship in testimony is yet possible, ere further persecution arrive. "*Occupy*, till I come" is the Lord's *command*.

While these words are being written, an *unstamped* letter has arrived, criticizing the Scriptural Research Society,* and particularly opposed to the suggestion of a "subscription," asking if nought can be done for love. The critics *debt* of 2d. would not only urge readers to be careful, but also to remember that the writer takes *no* salary from the College, and that this magazine is an expense to him and not to that institution. Hence the request for means can be more boldly made. Our somewhat discourteous and anonymous critic repudiates the "self-righteousness" which sighs and cries for the abominations of to-day, and calls apart for testimony. But his words will only stimulate to further and bolder witness. As the primitive Christians were taught to learn God's Will through the brutal and ignorant action of some, so would the writer learn more of humility, love and discretion as well as this increased boldness. As to the title "self-styled teacher" in an epistle which condemns the aforesaid for "judging" others, reply need only be made that there is no wish to usurp a position, but that one dare not withdraw—and obey men rather than God. May our friend be led to this experience, and may *all* connected with this monthly know it more and more. Further "critics" are asked to visit the College, and enter for the examinations!

To other Christians a final word. Pray for us. Seek the Lord's will for yourself about the B.T.C. or the C.B.C. (Correspondence Bible College). We shall be glad to help by postal illustrations of Mal. iii. 16, by guiding brethren in Gospel testimony, by sending preachers of *The Word*, and otherwise filling that position which the Lord has graciously appointed for the B.T.C. "Not that we are sufficient of ourselves to think anything as from ourselves, but our sufficiency is of God, Who hath made us sufficient."

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Beware lest ye honor their flattering speech,
And toward modern-Christians your hands gladly reach.
Such will not be helpful for God they despise,
And therefore 'tis foolish to dare compromise—
Without them ye're mighty for God is with you,
For He is Almighty in Gideon's few.
But with them ye're feeble, for God is not theirs,
And He will not answer iniquitous prayers.
Beware lest ye listen one moment and yield,
(Ye might with more wisdom desert from the field)—
Contend for the gospel, the faith be your creed,
And then you will never the enemy heed.
The war may be wearying, your might may seem small,
But suffer with boldness, and trust God for all.

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Vol. v., No. 2. February, 1905.

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TO THE "HEAVY LADEN."

"Come unto Me all ye that labor and are heavy laden, and I will give you rest." (Matt. xi. 28).

COME to the Saviour, for He will receive
All who are weary, and in Him believe;
Come to Him quickly, He saveth from sin,
Gives life eternal and true peace within.

Come to the Saviour, He lovingly said,
'Twas for My people My life Blood I shed;
Come, HEAVY LADEN, oh, heed His voice now,
Come with your burden, and at His feet bow.

Come to the Saviour, and list to His voice,
He will receive you and make you rejoice,
Fill you with gladness and give you sweet rest,
Grant you for ever to lean on His breast.

Come to the Saviour, for through His shed Blood
You may have pardon, draw nigh unto God,
Live just to please Him, His precepts obey,
Follow Him fully, and walk in His way.

Come to the Saviour, and look unto Him,
God by Christ Jesus still saveth from sin;
Think how He suffered and died in your stead,
"Come all ye weary," the Saviour hath said.

Come to Him quickly, for time it doth fly,
And His blest Coming now draweth so nigh,
When all His saved ones with Jesus shall be,
Serve Him for ever, from sin's presence free.

Come, "HEAVY LADEN," on Jesus depend,
He is Redeemer, and Saviour, and Friend,
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He never changes: oh, trust in His Name.

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2. For Christians who by indifference cast aside the Lord, that the grace which casts them not aside may prove powerful to the casting down of strongholds.
3. For those who think it well to have fellowship with the unfruitful works of darkness, who prefer contamination to condemnation of error, who like catholicity though it mean complicity with evil.
4. For critics and their defenders, that sovereign grace which knows no external constraint or restraint may lay hold on them, and cause them to lay hold on eternal life.
5. For Israel—dispersed and cursed—that some may be saved, and that Christian witness may be in demonstration of the Spirit and of power.
6. For Colleges—ministerial and others—that those who lead, and those who heed, and those who financially speed, may have a heart's love for the Word of Truth.
7. For the B.T.C.—its students and speakers—that these two titles may apply to each class—that extensions may be in the Spirit, and that worldly wishes for mere success may be hated with perfect hatred—that believing readers may financially co-operate, even as they are *incorporated* in the One Body.
8. For preachers who read these lines, that they may hold fast the faithful Word, and *therefore* let go the errors of men, despising vain philosophy and the consequent despising they will receive.
9. For Prayer Circles in all parts, around *one* Throne, with *one* Mediator, *one* Object.
10. For the accomplishment of the Plan of God to the glory of God—in spite of opposition of *all* kinds.

"Beware of Covetousness," "Pray for One Another."

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"The Servant of the Lord must not strive, but be gentle to all men, apt to teach, patient."

Editorial Jottings.

Knowledge and its Use. Spiritual knowledge is very important. Would that every Christian daily prayed "Oh, that I might know Him, and be filled with the knowledge of His will, growing in grace and in the knowledge of our Lord and Saviour Jesus Christ." The new covenant contains the promise of such wisdom, for all the children thereof are taught of the Lord, and they know Him, from the least to the greatest of them. This divine learning is connected with study of the *revealing* Scriptures, and I desire to give a few notes as to knowledge itself. The New Year has passed, but we need not wait till December 31st for confession of sin or spiritual progress. How much of the Word do we love? How much have we read? How much could we quote? To how many passages could we readily turn, if they were quoted or mentioned by others? Also, there is sad need for holy sorrow. Let it be remembered that memory depends on *deep* impression, and that *loving* interest occasions this. Further, we are to apply knowledge—translating to spiritual practice—using in Divinely appointed addresses to one or more. Hence, the importance of receiving knowledge in a form ready for use. Various statements of one portion of truth should call related ones to mind. How many know certain rules in grammar and examples in languages, but have never brought the two together. Every sentence contains many thoughts, and it is our object to see *these* as well as the words and just one thought. How often, in studying the Word, are we compelled to say, "I never *noticed* it before"? Why? Every premiss for, and every deduction from, a true declaration is *part* thereof.

Destruction. The waste of time: the loss of money: the misuse of talents! were it not for sovereign grace we should destroy every gift, for that which is not directly to the glory of God is nothing. Brethren, let us do all to the glory of God. Sentimental confession of sin at a popular convention is not to be substituted for spiritual waiting on God and heart sorrow that is continually present. The subdivision of my subject demanding attention is simple. Writer and readers think out many subjects. What about the results? The memory is fickle, moreover others cannot peruse it, and love to the Lord's people and use of stewardship for them must be ever before us. Writing down will often be the Divine means of making the suggestions more suggestive, and adding numerous thoughts. If the Lord ordain otherwise, and forbids the use of paper and ink in the study, His Will is best, but laziness and pseudo-spirituality are not His angels and indicators. The employment of mere scraps of paper often leads to destruction. Why not use a manuscript book? If any desire so to do, the writer will gladly give advice. Will he expose the brethren of the B.T.C., if he remarks that some of them have not learnt the value of writing, else notes would be fuller, and special examinations would be preserved in one book. The suggestion of the latter was made. How many received it? Alas, for the indifference of the least indifferent of the Lord's people. The above recommendations are not intended to professionalize all study—after the manner of some diaries. The abuse of anything is not the use, and professionalism in such a matter proves the presence of this sin beforehand.

Facts. Every statement of God's work, whether in the past, present, or future, however contradictory to the scientific theories and the prophecies of man, is a statement of *fact*. Wholehearted, childlike faith in the word of God is as rare among believers as it should be common. In its place there cannot be a vacuum, but must be a *contrary* faith. If I refuse God's revelations, *ipso facto* I honor some one beyond them, and herein is essential sin. In days when fiction is so popular that the existence of pious frauds and mythical characters in Scripture is regarded as a "fact,' the Lord's people cannot protest too strongly against the deification of a fictitious *verifying faculty*. The evidences of inspiration and of human ignorance are alike too great to allow a distrust of that which *seems* contrary to expectation. The work of creation was a fact, redemption is an accomplished fact, not merely a theory, the judgments of God shall not be merely manifestations of wrath, so obscure that none can tell when the prophecy is fulfilled. Some argue from the Divine use of imagery in *seemingly* fulfilled prophecies to the denial of true accomplishment, forgetting that their "argument" would exclude Messiah from Is. vii. ix. All past destructions are types of that to come, and each has offered some

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detail anticipations. Faith always leads to deeds. If we accept every Scriptural fact, let us readily acknowledge this, and rejecting all contrary theories, manifest the result in daily life.

Bible Conferences.

These are *important*. How few of our readers can dare to claim obedience to Mal. iii. 16. Of necessity the idea is unpopular with some who think *merely* of "work," except on the occasion of their annual holiday. The B.T.C. values *Bible* "work" all the year round. The writer feels that in connexion with The Scriptural Research Society, other plans for bringing together ministers of this Gospel and others,* there will be need for the provision of hospitality for two or three days occasionally, during which helpful, encouraging, thought suggesting meetings will (D.V.) be held. Will those who would like to receive this, in order that they may spend time in this solemn service, write to 68, Fleet Street? And will those also who feel the Lord has called them to Scriptural *service* by "hospitality" kindly communicate, stating what they can do? Let *all* have fellowship. Those who cannot see their way to come or recommend a deep student of Scripture, or to welcome, directly or indirectly, one such believer as a guest should prayerfully consider the reason. The writer can *force* no answers: but He will be grateful for prompt replies.

B.T.C. Problems of Extension.

The Report, with its record of the receipt of over £200 —mainly from students—is interesting and stimulating reading. Delay in ordering may result from delay in full fellowship. But *every* act is sin or service as it transgresses or follows the way of the Lord, and a sin of omission is without excuse. Strange it seems that some who sigh for the evil of to-day spend more time in reading papers that have communion therewith, and more money in helping organisations—whether churches or societies—which are partially ruled thereby. "But the work seems philanthropic"; "My father helped therein"; "I don't like to refuse"; "It's not easy to give up help." The same excuses might be made concerning many forms of more open sin, but no excuses are recognised by God. The Lord has unmistakably called us to Caravan Testimony. Why do our readers manifest no sympathy? Do they only want the *pure* Gospel themselves? Can they imagine the primitive Church approving the *absence* of self-denial? Will it be acceptable in that day? Let those who think this magazine too sternly orthodox account for the fact that they are among the last to leave the cruel fatalism which worldly ease, of any modified kind, encourages and proclaims. Then with regard to the Bible Schools—in *all* parts—more applications should have been received. We thank God for the trial of faith, but not for the sin of the triers, any more than for the brutality of the Pharisees. Beloved brethren, suffer and act upon this word of exhortation. Is your use of time, money, and talents at all corresponding with that commanded by Christ?

PERCY W. HEWARD.

* Particulars of application. The fellowship of country brethren peculiarly invited.

QUIET GATHERINGS.

If the Lord will.

For Humiliation and Prayer (Dan. ix.)

AT THE B.T.C. OFFICES, 68, FLEET STREET, LONDON, E.C.

Thursday, Feb. 2nd.
Tuesday, Feb. 14th.
Tuesday, Feb. 21st.
3—5 p.m.

Can YOU not come with self-denial?
Pastors *especially* welcome.
Kindly intimate if you hope to be present.

Sermon by a Scotch Puritan:

JONATHAN RANKEN ANDERSON.

Proverbs xviii., 10.

(Continued).

2. A strong tower is a place of defence. This also is involved in the very expression. A little reflection on its import will suffice to conduct one to it. In order to understand this, we must advert to that which renders a place of defence necessary. One might be apt to say, if he only reaches a place of security, of deliverance from sin, then the danger is past, and he can lay himself down and take his rest, and indulge in ease. Do you not know, that a deliverance from sin such as we have spoken of, is an introduction into a conflict with sin, that for the soul to be taken out of the hands of Satan, is the main thing that provokes that enemy to assail the soul with temptations? that a man's being separated from the world chiefly stirs up the hatred of the world, and the wider the separation is, the more rancorous the hatred? Take the believer that is most separated from the world, and you have the believer who is most obnoxious to the hatred of the world. Eminence in grace involves eminence in hatred by the world. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Some have the idea, that eminence in grace is a grand thing to secure men from the world's opposition. That if only they are freed from certain infirmities, and allow grace to shine with peculiar brightness, it will stop the mouths of gainsayers, and secure golden opinions to themselves. But how stands it? It was when Stephen shone most

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brightly in the image of God, that they took him outside the city, and stoned him to death. And if, through grace, believers of the present generation were to shine as Stephen did, it might be, that in the nineteenth century, with all its boasted liberality, these believers might meet with the same treatment as the proto-martyr Stephen.

It is necessary, if those who are delivered from sin, and brought into security, are assailed by adversaries, that they should have some place where they may be defended from the attacks of their enemies. Where is that? "The Name of the Lord." The Church sings in triumphant strains, "In that day shall this song be sung in the land of Judah: we have a strong city: salvation will God appoint for walls and bulwarks." "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High; God is in the midst of her; she shall not be moved; God shall help her, and that right early." "The just Lord is in the midst thereof; He will not do iniquity; every morning doth He bring His judgment to light, He faileth not; but the unjust knoweth no shame." Have you any enemies? Are they in the way of attacking you? Will they not let you alone by day or by night? Have you got an enemy in your own hearts, that troubles you more than all others put together? No doubt the world is deceitful, but the heart is more deceitful. The devil is a liar, but the heart is a greater liar. This is a testimony to which the people of God can set their seal. Can you set your seal to it? Have you ever set your seal to the truth of this testimony? "The heart is deceitful above all things, and desperately wicked: who can know it;" are not the most of you quite ignorant of your hearts? They give you no trouble. Sleep on and take your rest now, they will trouble you enough in eternity. No bitterness is poured out now; you will pour out plenty of bitterness in hell. You will be miserable enough then; there will be no rest for you, I assure you. Oh, I ask, reasonable creatures, worse than beasts, Why sleep on, when the distant sound of everlasting damnation is ringing in your ears? Awake now, else there will be a dreadful awakening in eternity. What do you mean, ye fools, and blind? Have you any trouble from the devil? Is this great archer at the pains to come to you, with his quiver filled with poisoned arrows, and let them fly at you, till your poor souls are amazed? Oh, are not the most of you the bond slaves of the devil, quite content with your master, too content with his work? But will you be content with his wages? What can you get, but a share of his own punishment? You will say then, Is this all that we get for hearkening so closely to you?—Woe be to us, fools that we were!

(*To be continued*, D.V.).

A Message to all Saints.

68, Fleet Street, London, E.C.

Dear Fellow-Believers,

Let us unite to the honor of our Lord. I can help you: you can help me—we are members one of another.

Sometimes brethren in Christ have halls or chapels which they can present or dispose of in some way to those who will maintain the old faith. If you know of any in any part, will you let me know?

It is impossible for me to hear of all churches without pastors. You know of those in your neighbourhood and the unscriptural nature of most "supplies." Can you not introduce College-brethren, or at least send me word of the "opportunity"?

I do not want to extend the B.T.C. to please personal vanity, or make a success before men, but to bring glory unto the Lord. Is not this object worthy of your fellowship in every possible way? Further particulars gladly given: spiritual correspondence welcome.

Yours in new covenant grace,

Percy W. Heward.

A Message to Christian Printers—and others.

68, Fleet Street,
London, E.C.

Beloved Friends,

I have long desired to issue more literature to the glory of God. Can any of you help me in the gift of technical work, which is equally important, and may be no less spiritual than editorial labor. I want to send freely forth by post, and to distrubute in pews of chapels, etc., tracts, booklets, and magazines for sinners and believers, for adults and children—expository, exhortatory, and admonitory. Can you help me? I shall gladly give some of my "spare time"! Perhaps the cost of paper is the difficulty. Are there not other readers who would supply this, or the necessary means, if the printing be done without charge as service unto the Lord? Will you, dear friends, or rather will those who have been blessed by the publications of the B.T.C. manifest *fellowship*, though it mean *self-denial?* The glory of the Lord is all-important. Time is fleeting. The opportunity for testimony is present. I cannot think the Lord suggested this to me in vain. Will you let me know how many pages you can print for the Lord's praise monthly or quarterly?

Yours in Christ,

PERCY W. HEWARD.

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"PEACE"—"No PEACE."

THERE are, dear children, only two classes of people in all the world, whether they be young or old, rich or poor, black or white. They may dwell in a heathen country or in what is called Christian England. There are those who have PEACE WITH GOD through the Lord Jesus (Rom. v. 1), and those who are "without Christ" and have No PEACE. I wonder to which class my young reader belongs.

I trust that the message will be, by God's grace, so clear that all who read may know their condition, and, if any should have No PEACE, I pray God may work mightily in such an one, and if it be His Will, bring him to know Him WHO IS OUR PEACE (Eph. ii. 14). In Adam ALL sinned and sin separates from God (Isa. lix. 2). You remember it was after Adam and Eve had disobeyed God that they were afraid of His presence, and tried to hide themselves from Him (Gen. iii. 8). Have you noticed how it is written, "God made them coats of skins and clothed them" (Gen. iii. 21)? How clearly this points to the Lord Jesus Who gave His life a ransom for many, and "without shedding of Blood is no remission" (Heb. ix. 22). Christ is the Daysman of Whom Job speaks (Job ix. 33). The Son of God Who became man, and thus we read, "HE IS OUR PEACE." He reconciled His own to God, made them nigh by the Blood of His cross (Eph. ii. 13), so that now they have PEACE WITH GOD and delight to be in His Presence. Oh, what a wonderful change. Once "far off" now "made nigh." Have you GOD'S PEACE in your heart? Will you write and tell me? The Lord Jesus said to His disciples when they were sorrowful because He told them He was about to leave them, "PEACE I LEAVE WITH YOU. MY PEACE I GIVE UNTO YOU" (John xiv. 27). Again, "these things I have spoken unto you, that IN ME YE MIGHT HAVE PEACE" (John xvi. 33). They would have tribulation, and so shall we in these days who are saved by the Lord Jesus, but IN HIM—PEACE. Further, we read, "Thou wilt keep him in PERFECT PEACE WHOSE MIND IS STAYED ON THEE" (Isa. xxvi. 3). The Lord said to Israel, and says to us likewise, if we are disobedient, "O that thou hadst harkened to My Commandments then had THY PEACE BEEN AS A RIVER" (Isa. xlviii. 18), deep and calm. I like to think of that day when the Lord was on the sea, and a storm arose, and He rebuked the wind and said PEACE BE STILL, and there was a GREAT CALM (Mark iv. 37-41). This is what the Lord does for His people when they obey Him and thus they have "Perfect Peace." Then it is written, "GREAT PEACE have they which love Thy Law, and nothing shall offend them" (Ps. cxix. 165. See marg., Jude 24). Do you love God's Word, and delight to do His Will? I hope you do—then the Bible speaks of ABUNDANCE OF PEACE (Jer. xxxiii. 6)—THE PEACE of God which passeth all understanding (Phil. iv. 7). Oh, may God's children, whether young or old, have His Peace ruling in their hearts, and thus their lives will glorify Him.

* * * *

Now we will read what the Word of Truth saith concerning those who have "No PEACE," for I fear there are many in this sad condition—"THERE IS NO PEACE, SAITH THE LORD, unto the wicked" (Isa. xlviii. 22, lvii. 21). The wicked are those who despise God and His Word. Truly their state is sad, for "the Lord is far from the wicked" (Prov. xv. 29)—He 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). While the righteous have PEACE AS A RIVER, "the wicked are like the troubled sea" (Isa. lvii. 20). Further, "the fear of the wicked, it shall come to pass" (Prov. x. 24; Rev. xxi. 8). The saints have PEACE NOW AND PEACE ETERNALLY; but the wicked are reserved to the day of destruction (Job xxi. 30). "The wicked shall be turned into hell, and all the nations that forget God" (Psa. ix. 17, xi. 6). Surely, those who have PEACE WITH GOD praise Him for His wondrous grace, and pity those who have NO PEACE. There were people in the days of Jeremiah, and many now, I fear, who say "Peace, Peace, where there is NO PEACE" (Jer. vi. 14, viii. 11). I hope none of my dear readers are thus deceived, but pray they may have "PEACE WITH GOD through the Lord Jesus Christ."

PEACE, "PERFECT PEACE," the saints have now,
Through Jesus Christ Who died,
They are made nigh by His Own Blood,
And in Him they abide.

PEACE, "PERFECT PEACE," the saints have now,
Though they be young or old,
For Jesus Christ HE IS OUR PEACE,
And we are in His fold.

PEACE, "PERFECT PEACE," the saints have now,
For Christ our Lord doth say—
"In Me ye shall have PEACE AND REST,
Which ne'er shall pass away."

PEACE, "PERFECT PEACE," the saints have now
As on Jehovah stayed!
GREAT PEACE HAVE THEY WHO LOVE GOD'S LAW,
They shall not be dismayed!

. . . . . .

"'No PEACE' the wicked have," saith God,
"They, like the troubled sea,
Are tossed about, and find no rest—
'No PEACE' have they in Me."

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"'No Peace' the wicked have," saith God,
"Though they be young or old,
Their heart is full of evil thoughts,
Their sinful acts are bold."

"'No Peace' the wicked have," saith God,
"In sin they love to stay,
Their house is cursed with wickedness,
"There is no God, they say."

"No Peace" the wicked have on earth,
"No Peace" for evermore,
For they despise and scorn God's love,
His righteousness abhor.

. . . . . .

Peace, "Perfect Peace," the saints have now,
And through eternity,
For they will dwell where all is Peace,
At home, one family.

Peace, "Perfect Peace," the saints have now
With God, through Christ the Lord,
"No Peace" the wicked e'er shall have,
But wrath for them is stored.

S. A. H.

YOUNG BELIEVERS' COLUMN.

"DARKNESS AND LIGHT."

ALL men are in one or the other.* By grace, and grace alone, we have been called out of darkness into His marvellous light. By grace, and grace alone, we shall henceforth live in the light, though the despisers of God—*professing* Christians and otherwise—be cast into darkness and caused to experience the second death. "Ye were once darkness; now are ye light in the Lord, walk as children of light."

One verse I want especially to consider with you, Col. i. 13: "Who delivered us out of the authority of the darkness, and made us to stand afterwards in the different sphere of the kingdom of the Son of His love." When God remedies sin, He gives righteousness—in like manner when He causes us to pass from *death*, it is into *life*. There are only two positions, two portions. Let us notice that by "us" Paul especially signifies himself and Hebrew Christians. The most favored race and the most educated thereof were under the *power* of darkness. Their spiritual wisdom was by nature no greater than that of the Gentiles, "having the understanding darkened" (Eph. iv. 18).

The word "delivered" occurs in Rom. xi. 26, where it translates the Heb. "Redeemer" (Gaal), a title which appears frequently in *Isaiah*, usually with another name of Jehovah, and is applied to each of the Persons of the Trinity. It involves two thoughts: "repaying"—"taking vengeance." Thus we see that salvation is according to righteousness, and that Satan is cast out thereby. The elect of Jew and Gentile now share in the blessings a restored Israelite nation shall have "in that day."

"Authority"—the same word occurs in Col. i. 16, ii. 10, 15, 1 Peter iii. 22. The jurisdiction of Sin is no longer over us. We have been made *free* therefrom. Sin has no claims upon us as a result of the selling by the first Adam of humanity under sin. The last Adam has paid the penalty. "Darkness" is a name of Evil, for God is Light, and in Him is no darkness at all. Sin is the negation of Good, and this is positively against God, as every omission is a commission. *All* sin is darkness; ignorance is culpable. "Translated"—the word occurs in Acts xix. 26, where Demetrius remarks that Paul gave faith to a a great m. ltitude, and translated them.* Truly we have a new "standing," as the word implies, an entire change. If the reader will look to the preceding verse he will find the reference to our present sufficiency and "meetness" in Christ for the *inheritance* that is ever linked with the *kingdom;* and the words, "in the light," will not only remind how often "light" and "darkness" are named together, but also suggest Rev. xxi., xxii., and hint *how* we have spiritual anticipations of *coming glories*.

* Properly, the words are absolute (no degrees of darkness) and exact contraries.

The Lord Jesus Christ—

CAME to seek and to save that which was lost (Luke xix. 10).
HUMBLED Himself, became obedient unto death even the death of the cross (Phil. ii. 8; 2 Cor. viii. 9; Luke xxii. 42).
ROSE again because of our justification (Rom. iv. 25).
INTERCEDES for His people (Heb. vii. 25).
SPEAKS to us through His Word (Luke x. 39; 1 Sam. iii. 21).
TEACHES our hands to war, and our fingers to fight (Ps. cxliv. 1) the good fight of faith (2 Tim. iv. 7). "Who teacheth like Him?" (Job xxxvi. 22).

SAVED by grace through faith in Christ's finished work (Eph. ii. 8; John xix. 30).
HELTERED by the Blood of Christ (Ex. xii. 13; Ps. xxxii. 1).
ET apart by the Lord for Himself (Ps. iv. 3).
SANCTIFIED by the Word of Truth (John xvii. 17).
ATISFIED fully when we awake with His likeness (Ps. xvii. 15; Phil. iii. 21).

Faithful men will not be fearful, fitful, or faintful.

Unbelief concerns God and His Word; it trusts self instead; the negation of all faith is impossible, for *some* kind of obedience must take place, *i.e.*, men naturally *obey* and *have faith* in themselves.

Divine traction is better than human attraction.

* The student will note attempt to bring out suggestion of πείθω.

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A Letter from Pastor Frank H. White.

My Dear Friend,

It is good to be zealously affected alway, in a good thing. Albeit, THAT no work can be deemed absolutely perfect, though even the best of men instrument it, I regard your B.T.C work very good—blessedly so.

(1) In the singleness of its aim—the glory of the Triune God. (2) In the large *first* place given to Bible teaching and training—with patient painstaking digging into the Spirit-breathed-Word. As our venerable and valiant predecessor at the Talbot Tabernacle—Gordon Forlong—used to say, "the term *Theological* or "Divinity" student might be better rendered, "*Bible* student" The former in a measure, directs attention to man's works, and some of these, at least, are not only defective, but actually *most injurious*. If our College students were obliged to pass an examination upon God's Word only, and a very searching one, with what power would they go forth. (3) In the evident thoroughness and *consist* of the minutiæ of your College curriculum, your avowed determination to honor the Word of God, and the God of the Word, in spite of every "variety of the ever-varying" higher and destructive criticism of to-day. I bless God also for your own faith, and the whole-hearted devotedness with which you seek to work out your realized call to that high order of ministry—the fitting of young men "Saints" for ministry to others.

I rejoice that as in my own beloved "Alma Mater"—the Pastor's College, to which I am such a deep, deep debtor—that side by side with a full and fearless witness to what are termed the "doctrines" (or "doctrine") of Divine grace, you give heed to our Lord's solemn injunction, "Preach the Gospel to every creature," and declare, "He that believeth and is baptised shall be saved; but he that believeth not shall be condemned." As an "elder," and a witness *for*, if not "*of*" the sufferings of Christ, let me exhort you to see to it, the B.T.C. continues to run on these great lines of truth—(*a*) God's Sovereignty and fallen man's responsibility—Christ, "exalted to give repentance," and that men are *commanded* to repent, both alike to be humbly received, and with an unquestioning faith. (*b*) The internal and inseparable "connect" between sound doctrine and saintly practise—The essential necessity of every preacher and teacher being filled with the Spirit, and evidencing the same in a full manifestation of His blessed "fruit" in their lives—(*c*) "Taking heed to" the Word of prophecy more sure—"As unto a light shining in a dark place." Never was it more needful.

I like your "Thoughts from the Word of God" more than I can say. It is thoroughly "*back* to date," and so beautifully "up to date." May it always keep so. You will have observed, no doubt, the frequent use, by the beloved Apostle, of the term, "from the beginning," no less than eleven times in his first and second epistles. He uses it thrice of the Ancient of Days, the Personal Word, once of the old serpent the devil, and seven times of the original doctrine of Christ. "That which ye have heard from the beginning." May God's Holy "Beginnings" be our happy endings. (You note it is to the "*Fathers*." John twice says, "Ye have known Him that is from the beginning.")

But let me not multiply words. I wish you God-speed with all my heart in your "every good word and work."

I remain,
Very sincerely yours,
FRANK H. WHITE.

"A musical evening" or "an evening around the Word" which do you *prefer?* Consider similar contrasts, and signify your choice; and *desire* as well.

Energy must be inwrought or it is vain.

Those who lead must be led, else they make others to sin.

Christ can only have prominence when He has the pre-eminence.

Scriptural Research Society.

An important movement. Quarterly Morning and Afternoon Conference for ministers of the Gospel and others. Difficulties will be considered. Abstracts and papers will be printed. All arrangements, if the Lord will. See advertisement. Do not help to ruin the Society by indifference, and then complain that such meetings are impossible. Committee includes Revs. J. B. Barraclough, M.A., A. W. Payne, E. B. Samuel, Pastor G. Reynolds, Messrs. J. R. Heward, L. Martin, J. Rae, E. K. Simpson, M.A., and the Principal of the B.T.C. Fellowship asked. A beloved friend writes;—"By the way, John Knox seems to have anticipated your plan to some extent, if as seems probable, he was the founder of the practise of holding 'Prophesyings.'* I take the ensuing passage from a letter of his dated 7th July, 1557.

'I think it necessary that for conference of Scriptures, assemblies of brethren are held. When ye converse, I would that your beginning should be from confessing of your offences, and invocation of the Spirit of the Lord Jesus to assist you in all your godly enterprises; and then let some places of Scripture be plainly and distinctly read, sufficient for a day or time, which ended, if any brother have exhortation, interpretation or doubt, let him not fear to speak the same, so that he do it with moderation, either to edify or be edified. Hereby I doubt not but great profit shall ensue, the judgment of spirits of men shall be tried, their patience and modesty known, and finally their gifts and utterance shall appear. Multiplications of words, perplexed interpretation, and wilfulness in reasoning is to be avoided at all times, but chiefly in the congregation, where nothing ought to be respected but the glory of God, and comfort of the brethren. If anything occur within the text or in reasoning which your judgments cannot resolve, let the same be noted, that when God shall offer you any interpreter, your doubts being known may have the more expedite resolution.'"

SERMON SUGGESTIONS.

"All that love our Lord Jesus Christ in incorruptness" (Eph. vi 24).

A description of all saints, and of none others. Collect similar titles. The *last* word of this epistle, "incorruptness"—*cf.*, endings of others. The letter begins with Christ and concludes with Him—begins with Divine love to the elect, and finishes with their reply thereto.

1. All Christians a new nature, which fulfils the law and delights in the Lord. ("Love is the fullness of the law.") The new life is incorrupt (1 Peter i. 23). The supply of "love" is continual—a *gift* (Eph. vi. 23).

2. "Corrupt" *love* to Christ, even as faith in the wisdom of men, is common and counterfeit. Such affection is changeable, and it finally dies. *Cf.* the warmth and enthusiasm of stony-ground hearers. We must not confuse emotion and spiritual love —ἀγαπάω, present tense.

3. Love does not tend to familiarity. "That love our Lord."

4. This title reminds of the unity of believers. "*Our* Lord."

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* *Not* in the modern sense of the word.

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Special Column for Sunday School Teachers.

Beloved friends you are not asked to stand on a platform, therefore you are not preachers—is this your logic? Nay. The Lord has called you to an office, or you have intruded—in the former case you have *highest* service, in the latter, twofold iniquity. "Twofold iniquity," yes, for you neglect His command AND follow your own will, sins of omission and commission are in unholy fellowship. May you have grace to do the required work unto the Lord in spite of difficulties, weakness, apparent absence of results and *every cætera*. Your reward will not be decided by a partial or by an unfeeling fellow-teacher, but by the Lord. But surely you would serve if there were no promised reward. Gratitude constrains labor. Loveless toil is unlovely, and it *cannot* obey God's Will, for love is the fulfilling of the law.

How do you prepare? As carefully as you *once* prepared? As diligently as if a few respected friends were possible hearers? As earnestly as if the address next Lord's Day were your last? As faithfully as you would if the Judgment Seat of Christ were in your mind? What books do you use? Do you forget *the* Book? Do you pray much? Do you seek the Lord's Message, that His Name may be glorified? How foolishly do many think less of their helplessness when preparing than when speaking. Remember every sin has evil results, every act of service good results. The choice of a wrong subject is sin, the use of an unappointed reference, and the omission of one to which the Lord leads are likewise rebellion. The Children's Bible Mission will (D.V.) arrange special Week Day Services and Sunday School Missions in *all* parts. Will you write for particulars, and ask your fellow workers to invite a missioner? Further, teachers may ask advice and send Biblical difficulties. Moreover, Preparation Classes will be undertaken. And yet further, Scholar's Examinations in accord with carefully arranged Lessons will be held. Do you feel the sinfulness of Association with broad "Unions"? Then, come apart, beloved readers, and have fellowship with those who maintain the truth. Do not delay to correspond. Do not leave *your* work to *others*. Would you be among those who will take no notice of these solemn lines? Address all letters to E. S. Taylor, Sec., C B M., 68, Fleet Street, London, E.C.

Matt. xxv. 31-46 comes before us. His glory (see Acts viii. 33, Luke xiv. 26, Phil ii.) Shall sit (Matt. xix. 28, Rev. iii. 21). Gathered together (Isa. xlii. 9, Joel iii. 2). "All the nations" belong to Messiah (the Shepherd-King, 32, 34) as His servants or His subjects (John xvii. 2). Separate (Matt. xiii. 49). One another, nearness hitherto. Right and left; compare position of thieves. 34, the people for the kingdom, the kingdom for the people. *Cf* the blessing and inheritance of Eph. I. Compare other passages of "inheriting" in N T. 35,36, rejected position of Christ's "brethren" —*cf*. "Saul, why persecutest thou *Me*?" Six acts, the seventh in 46 (compound of word "came"). The righteous, as in Matt. xiii. 40, no deed to God-ward is small, not merely a physical act (Matt. x. 42). From, into, 41, 46. The devil, his angels, rejected men; contrast with 31, 34, 42, 43, the "smallest" sins are mortal, transgression is essentially the refusal of God and His Anointed; judgment is according to works. 44, politeness will not excuse sin; "religious" men present. The wicked do not lovingly repeat Christ's sentences: they profess fullest general service. Two spheres—life and righteousness and inheritance always connected. Love ever works: love is the fulfilling of law. "he that doeth righteousness is righteous" (by imputation of Christ's righteousness), illustrate these important principles. (See 1 John). Is it justifiable to say that the six positions remind of the six classes in Eph. v. vi.—Christ the Head of His people making the perfection in each case?

Bound Volumes—"Thoughts" and "P.Q." 2/9 post free.

Heads of Sermon by a Scotch Puritan.

JONATHAN RANKEN ANDERSON.

Continued.

Exodus xxxiii. 18. "I beseech Thee, shew me Thy glory."

I was led to consider—

I. The person who offers this prayer, and

II. The prayer he offers.

I. The person was viewed—(*a*) In his character. He is partaker of a new nature—one with Christ—reconciled to God. (*b*) In his condition—his necessities—his duties—his trials. (*c*) In his privileges. He has access to God in Christ, and communion with Him. Moses was in the Tabernacle of the congregation when he offered the prayer.

II. The prayer—In regard to the prayer, I glanced at the subject of it—the glory of God—in His character—His grace—His ways. I then noticed where this glory is revealed, *viz.:* in the face of Jesus Christ. I then looked at the shewing of it—(*a*) not outwardly, by the Word—(*b*) not symbolically, by the Shekinah—but (*c*) inwardly, by the Spirit.* And why does the soul ask this? To humble—purify—elevate—satisfy—and thus to reflect the Divine glory.

Puritanic Poems.—2.

Behold, that evil seems to win its way!
The night is *now*—but *soon* shall dawn the day!
Behold, *apostates* in the churches *stand*—
From such apostatize by God's command!
"Be separated," for His Will is so,
Alas some heed not, when His law they know.
We are persuaded better things of you—
Then "come ye out," and prove our boasting true.
If any man shall separate from these
Dishonored vessels, who men seek to please,
He shall a vessel unto honor be
And set apart, and for the Master free!
Prepared to all good works he then shall find
That there are others who God's precepts mind,
And he with them will righteousness pursue—
Will bless, be blessed, and *bring* God glory too.

B.C.C. "Do all to the Glory of God."

SCRIPTURAL. SPIRITUAL.

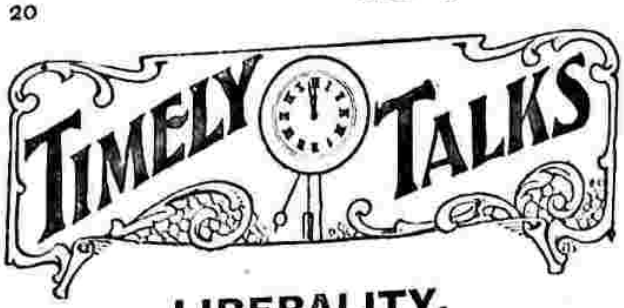
Report for 1904 } *Each* 2½d.
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SUGGESTIVE. SURPRISING.

Why NOT enrol? **68, Fleet St., E.C.**

* The beloved writer spiritualizes. Moses doubtless desired and received a personal manifestation.

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LIBERALITY.

SURELY liberality is one of the marks of reality and spirituality—our subject last month. Though a man may be generous, and yet not spiritual, we can hardly conceive that one who is deeply taught of God can be otherwise than liberal. Our Lord said to His disciples, "freely ye have received, freely give" (Matt. x. 8). Oh, how bountifully God has bestowed His blessings upon us. "He That spared not His own Son, but delivered Him for us all, how shall He not with Him also FREELY GIVE US ALL THINGS" (Rom. viii. 32). "O the depth of the riches both of the wisdom and knowledge of God" (Rom. xi. 33). And, "Though He was rich, yet for our sakes He became poor, that we THROUGH His POVERTY MIGHT BE RICH." We may not possess very much of this world's riches. The Apostles were not wealthy, for Peter and John said to the lame man, "Silver and gold have I none, but such as I have give I thee" (Acts iii. 6). We, too, may be "rich in faith" and in good works (James ii. 5). When the heart is full of love and gratitude to God for his unspeakable Gift (2 Cor. ix. 15), it is surprising how much even the poorest saint can give to help the Lord's work. Of the saints of Macedonia, Paul writes that they helped even "beyond their power" (2 Cor. viii. 3). The whole chapter can be studied with "profit." Have we been zealous, as those of 2 Cor. ix. 2 were, and have we continued *thus?* "Your zeal hath provoked very many." I fear not, for these are days of self-interest—of getting on—of making a show. Let us take heed, for the Word of God saith, "He that soweth sparingly shall also *reap* sparingly" (2 Cor. ix. 6). "There is that withholdeth more than is meet, but it tendeth to poverty" (Prov. xi. 24). "Ye looked for much, and lo, it came to little, and when ye brought it home, I DID BLOW UPON IT" (Hag. i. 9). "They that will be rich fall into temptation and a snare" (1 Tim. vi. 9). Let us be mindful of these exhortations, for, as stewards of God, we should be faithful (1 Cor. iv. 1, 2). The time will come when we shall have to give an account of our stewardship and receive a just reward. May we remember our Lord's words to Simon concerning the woman who anointed his feet with the precious ointment, "Wherefore, I say unto thee, her sins which are many are forgiven, for she LOVED MUCH, but to whom LITTLE IS FORGIVEN the same LOVETH LITTLE" (Luke vii. 37, 47). Have we been FORGIVEN MUCH, then surely we shall GIVE MUCH—use all for Him Who worked and works so wondrously for us. Then we read of the widow who GAVE ALL SHE HAD, even "ALL HER LIVING" (Mark xii. 44). Oh, how she loved the Lord her God. The Lord still sees how much is given. Surely He is grieved to see all that is withheld. The Israelites whose hearts had been stirred rendered BOUNTIFULLY for the work of the Tabernacle, so that Moses said, "The people bring MUCH MORE THAN ENOUGH for the service of the work which the Lord hath commanded—so the people were RESTRAINED from bringing" (Ex. xxxvi. 5, 6), "for they had SUFFICIENT and TOO MUCH." OH, FOR SUCH A REVIVAL NOW! The Lord thus *encourages* His faithful ones—"He that SOWETH BOUNTIFULLY shall also REAP BOUNTIFULLY" (2 Cor. ix. 6)—"There is THAT SCATTERETH and yet INCREASETH" (Prov. xi. 24), like the barrel of meal and cruse of oil (1 Kings xvii. 14)—"The LIBERAL SOUL SHALL BE MADE FAT, and he that watereth SHALL BE WATERED ALSO HIMSELF" (Prov. xi. 25). The silver and the gold are the Lord's, He can bless or withhold blessing, open the windows of heaven or shut them (Mal. iii. 10). Let EVERY ONE GIVE "AS GOD HATH PROSPERED HIM" (1 Cor. xvi. 2). But, alas, how few heed this exhortation! For instead of honoring God with their substance, it is spent in adorning their poor bodies, in earthly pleasures, and in the beautifying of their dwelling places. May the Lord humble His people, and give grace so that we may live more simply, and thus be enabled to honor the Lord with our substance, and with the first fruits of all our increase, and our God will add His blessing to such LIBERALITY.

"Watch and Pray."

THE Lord Jesus had *told* His disciples of "troublous times" which would surely come, when all who would live godly should suffer persecution. He had told them that false Christs and false prophets would arise, and show wonders, and seduce, IF IT WERE POSSIBLE, EVEN THE ELECT. He had warned them, and said, "Take heed: behold, I have told you all things"; and then He bade them "WATCH AND PRAY," and concluded His discourse with the precept, "And what I say unto you, I say unto all, WATCH" (Mark xiii). How important, then, is Bible study, for how can His people know ALL THINGS, unless, like the Bereans, they search the Scriptnres daily, and likewise obey the command to "WATCH AND PRAY." How often these are linked together in God's Word. Let us first consider three ways in which there is watching, and then the *connexion* of the two exhortations in our title:

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1. WATCHING and Bible study. As we read God's Word let us ever remember that God speaks to us through His written Word. Do we desire to hear His voice? Then, we must read His Law continually, and, like the prophet of old, say, "I will WATCH TO SEE WHAT HE WILL SAY UNTO ME" (Hab ii. 1). When we thus eagerly WATCH, God will graciously speak and make known, by His Spirit, the deep things of His Word (1 Cor. ii. 9, 10). Mary sat at Jesus' feet and listened to His Words; may we do likewise, and we shall exclaim "Who teacheth like Him?" (Job xxxvi. 22).

2. WATCHING against the foes by whom we are surrounded. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places" (Eph. vi. 12 marg.). Wherefore, let us put on the whole armour of God, and WATCH in the strength of the Lord. Let us remember that our greatest foes are unseen by us (but not to Him who is our ALMIGHTY GOD). Nevertheless, these unseen foes often work in and through those seen. Think of the opposition to Nehemiah and the saints of his day who returned to Jerusalem, after the captivity to rebuild the Temple. When surrounded by enemies he said "We made our PRAYER UNTO GOD and SET A WATCH" (Neh. iv. 9). The Apostle Paul thus warns the Christians at Ephesus: "Also of your own selves shall men arise speaking perverse things to draw away disciples after them. WHEREFORE, WATCH" (Acts xx. 30, 31). To the believers at Corinth—"WATCH YE, STAND FAST in the faith, quit you like men, be strong" (1 Cor. xvi. 13). At the close of his ministry he charges Timothy, saying "WATCH THOU IN ALL THINGS, endure affliction, do the work of an evangelist, make full proof of thy ministry" (2 Tim. iv. 5). Oh, how necessary are these exhortations in these days of apostasy.

3. WATCHING for our Lord, who saith, "Behold, I come quickly" (Rev. xxii., 12), for surely His coming draweth nigh. "Therefore let us not sleep as do others; but let us WATCH AND BE SOBER" (1 Thess. v., 6). In the Garden of Gethsemane the Lord said to His disciples whom He found sleeping, "What! could ye not WATCH WITH ME ONE HOUR? WATCH AND PRAY that ye enter not into temptation" (Matt. xxvi., 40, 41). To the Church at Sardis, He saith, "Be WATCHFUL AND STRENGTHEN THE THINGS THAT REMAIN, that are ready to die" (Rev. iii., 2). May we, dear fellow believers, obey our Lord, Whose Word still remains, "Blessed are those servants whom the Lord when He cometh shall find WATCHING (Luke xii., 37; Rev. xvi., 15). "WATCH, therefore, for ye know not at what hour your Lord doth come" (Matt. xxiv., 42; Mark xiii., 35).

Prayer is connected with WATCHING; we must not do the one and neglect the other, for Christ commanded, saying, "WATCH AND PRAY." If we are to be faithful, and faithfully witness for our coming Lord, surrounded by error, we must be much in PRAYER—"PRAYING ALWAYS with all PRAYER, and supplication in the Spirit" (Eph. vi., 18); "We must CONTINUE IN PRAYER" (Col. iv., 2); "PRAY WITHOUT CEASING" (1 Thess. v., 17); "Come boldly unto the Throne of Grace." WAIT upon God continually. Dwell in the Holy Place. Thus we shall be kept from evil—live to please our Lord, so that when He comes we shall, by His wondrous grace, meet Him in the air with joy, and not be ashamed before Him at His coming (1 John ii.. 28). God grant it may be so.

"Watch and Pray," be ever faithful,
Look to God Who reigns on high,
And remember, as you labour—
That Christ's Coming draweth nigh.

"Watch and Pray," obey God daily,
For abominations sigh,
And proclaim His Word with power—
For Christ's Coming draweth nigh.

"Watch and Pray," lest ye be tempted—
Tempted, and the Lord deny,
Look to Him Whose Word abideth,—
For Christ's Coming draweth nigh.

"Watch and Pray," be oft in secret,
God will hear your earnest cry,
Give you grace to witness for Him—
For Christ's Coming draweth nigh.

"Watch and Pray," the years are fleeting,
Days and moments quickly fly,
Soon will cease our pilgrim journey—
For Christ's Coming draweth nigh.

"Watch and Pray," by foes surrounded,
On Jehovah's strength rely,
Be establish, and be patient—
For Christ's Coming draweth nigh.

"Watch and Pray," and be ye steadfast,
And by grace your foes defy,
Be victorious, more than conqueror—
For Christ's Coming draweth nigh.

"Watch and Pray," keep looking upward,
God the Lord now magnify,
In your heart and in His service—
For Christ's Coming draweth nigh.

"Watch and pray," wait on God daily
That He may each need supply,
Work in you with mighty power—
For Christ's Coming draweth nigh.

"Watch and pray," and God will strengthen,
Give you grace to edify,
And to comfort one another—
As Christ's Coming draweth nigh.

S. A. HEWARD.

A "change" is *considered* good naturally and theologically; public opinion is no better than the public who create it.

"Preaching out of one's own heart" has two opposed interpretations—may one meaning be illustrated, not the other.

Scriptural Baptism—Continuation of Essay held over.

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SCRIPTURAL STUDIES . . SOCIETY. . .

Thorough Bible Work.

Daily Readings. Calendar.

FEBRUARY, 1905. **If the Lord will.**

I. SAMUEL.	I. SAMUEL.	I. SAMUEL.
1. xiv. 1-18.	11. xvii. 28-10.	20. xxi. 1-15.
2. xiv. 19-35.	12. xvii. 11-54.	21. xxii. 1-8.
3. xiv. 36-52.	13. xvii. 55-xviii. 9.	22. xxii. 9-23.
4. xv. 1-9.	14. xviii. 10-30.	23. xxiii. 1-15.
5. xv. 10-23.	15. xix. 1-11.	24. xxiii. 6-29.
6. xv. 24-35.	16. xix. 12-24.	25. xxiv. 1-8.
7. xvi. 1-13.	17. xx. 1-10.	26. xxiv. 9-22.
8. xvi. 14-23.	18. xx. 11-23.	27. Revise i.-xiv.
9. xvii. 1-11.	19. xx. 24-42.	28. Revise xiv.-xxiv.
10. xvii. 12-27.		

The Scriptures are not to be put off till time be obtained: everything *else* must be a *side*-study. Diligence and negligence are the only two things possible. A man without care for the Word is without fare from the Word. Progression will lead to spiritual aggression, against the flesh. A month has elapsed since last printed exhortation, how many students have lapsed?

NOTES ON I. SAMUEL XIV.-XXIV.

xiv. 6. "Let us go" . . "the Lord will work." Some forget one or the other.

20. Thus the Lord continued and increased the work He begun. Diverse methods. See 23.

33. "They" who? When? At evening—beginning of next day? "A great stone." Why?

39-40. Jealousy, as with David's success.

44. Pitilessness—all sins together. The sin was an unconscious one, but nevertheless regarded as sin by God (lot fell on J.) This did not excuse Saul's foolish command or his hatred. Responsibility of leaders—how great!

46. No care for battle for the Lord: jealousy has strange and lasting effects.

xv. 1. A Divine *office* contains *obedience*—the former appointment should lead to the hearing of the latter.

3. Two four-fold descriptions.

11. Me, My Commandments: Grieved, cried.

15. They—then, 19. See 9, 20, 21, I the people.

17. All sin connected with pride. "Sight," 17, 19.

22. A general principle. The women's spices unbelievingly prepared come to mind. "Grateful service," not according to the Lord's Will is not accepted. Anything but obedience is sin, and how can God receive that? Sometimes His commands seem foolish. Fellowship with evil is wise "financially." Obey=hearken.

23. All sins alike. Our Lord applies these words when he speaks of Pharisees' idolatry, who professedly hated as idolaters *demon*-possessed.

24. Confession without confession (see 31). Note apology—"I feared *the people*." Fearing leads to obeying (see Mal. iii. 16, title).

28. "A neighbour." N.B. Saul's absence of love to his neighbour. With 22 a hint, "Thou art not accepted."

xvi. 1. Grief, when it is opposed to God, is sin.

5. All seemed failure. The Lord was at work. Reminder of ix. Jesse, not an elder.

6. A prophet, when not inspired, can grievously err. "Let him that thinketh he standeth . . ."

13. Anointing, the Spirit. See 14.

xvii. 11. No thought of God.

26. "The living God," not merely Israel.

28. *Eliab's* heart was wrong, x. vi. 8.

37. "Moreover." Lest any should think pride lurked in his words.

46. The Lord, I (xviii. 14). *The* object.

55. Saul could not believe that *this* was David.

xviii. 3, 4. Lord gives, gives up.

14. In spite of opposition, and that which would cause resent, bitterness, etc.

29. Note *progress* of fear, and enmity.

xix. 6. Fickleness. Use of God's name.

24. The double use of the proverb illustrates the two-fold reason for the name Aceldama.

xx. 1-10. *Recorded* lies never excused.

15. Faith in full action. Then, the LORD.

42. Me, thee, my seed, thy seed. Usually together, see Gen. iii. 15.

xxi. 1-5. Alone, young men. If these words had occurred in different contexts critics would have complained. The fact that there is no contradiction here suggests there is none in similar passages.

xxii. 5. The command, the obedience—though it led to seeming evil.

16. An angry man's argument. Many illustrations, even in Conversational Bible Classes. Hating is killing.

xxiii. 1, 2. They, the LORD. David did not trust to a Providential intimation.

14. Saul sought, God delivered.

17. Spiritual love beyond natural. An emotional "prophecy"—"I shall be next."

21. Saul's words quite as "religious" as David's.

27. Different deliverances, but not a different Deliverer. God can use the Philistines.

xxiv. 4. A great temptation. Divine promises may be easily misapplied to suit personal wishes.

9, 10. Hearing, seeing.

The LORD. *All* things of Him. David acknowledges the delivering, although he did not take Saul into his hand and kill him. Two "deliverings."

12. "Vengeance is mine, I will repay."

13. A hint of sin. A warning to his own followers. Matt. xii. 34, xv. 18.

15. "Thine hand": See 10, "Mine hand."

20. Knowledge yet warfare. Wilful sin has many examples.

22. No confidence in Saul.

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The Bible Training College.

IN the name of the Lord, and in spite of the spirit of the age, we go forward. The Lord liveth, and in Him we live, and by Him we can press toward the mark. If other things engross our attention, we shall lose sight of Him, and losing sight of Him, shall "forget God." Not without meaning do Old Testament Scriptures speak of idols as things of nought and the work of man's hands. Anything *we* make becomes an idol if we trust in it. The word "idol" is, in origin, no more objectionable—"*a thing seen.*" The denial of faith, the forgetfulness of God's work—this is heathenism, paganism, *wherever* found. Alas, a look back will remind us of this sin, and make us wonder why it is the Lord graciously continues His merciful presence. "Not for your sakes, but for mine holy Name's sake," may be written across the record of all His covenant dealings, for merits are non-existent except in the "theology" of the flesh, whether summarised by Rome, or acknowledged by a passing, quickly-subdued, evil thought of natural Arminianism.

Perilous times have come, and yet more perilous times will come. And the sad thing is that few believe this, and few can see anything remarkable, or can behold the apostasy of to-day. Doubtless, some readers find their eyes are being gradually opened, and an instinctive dread of *doctrinal* as well *practical* abominations is being developed. But this progress suggests the full vision has *not* been reached, and that transgressions are more abominable than we yet imagine. Awake, awake, beloved brethren, sigh and cry, mourn before God; how awful must the departure of "our leading ministers" appear to Him. Were the Pharisees a whit more proud, did they manifest more hypocrisy, did they reject more of God's Word while pretending, and being paid, to accept it? Were they more insulting than their successors to the one cause of God and truth? The mode of opposition may be changed, but not the opposition. Why should the Lord's people have a fellowship with evil exactly corresponding to that which *He* repudiated. In the absence of a Divine visible Leader, the path of separation may be more difficult, the contumely of men may be more direct, the arrangement of fellowship outside the Babylon of Christendom may be more complex—but the Holy Spirit is no mere influence, and the Lord has not given the horror of iniquity, or raised up the Bible Training College in vain. 2 Tim. ii. 21 has a solemn witness, and every reader is transgressing it in measure. 2 John 10, 11, is not out of date, but few Christians dare to follow it. If evil increases, persecution shall come, and that will prove that myriads of professors are but hearers of the Word, and *unite* the little company of the Lord's people in holy fellowship and self-denial. What present-day Christian takes joyfully the spoiling of his goods?—the majority will hardly help *the Lord's* work at all. What modern believer is regarded by the world as the Master was regarded? But this is *His* own test of service. The writer digresses, but the occasion is shown, if the Lord HEREBY calls apart, disobedience is wilful rebellion: and if He has appointed separation, the College is, in His grace, given to help in encouraging separated fellowship. There can be no question as to the "ifs."

Will readers who are still *thinking* of joining consider these lines, and their lives? Will brethren who can co-operate in the organisation of *true* Bible Schools, old-fashioned meetings for Humiliation, etc., correspond? Will pastors who desire help in study and Scriptural supplies kindly write? Will the Lord's people who look back on wasted holidays, and who would like to spend part of this year's rest in the Holiday Bible College or proposed Caravan please intimate the wish the Lord has given? The writer anticipates that ere this message reach its readers Caravan No. I. will be given. A second is needed. The cost, with tent, etc., is £160. A brother must be placed in charge. Who will help? If friends in any district will supply as unto the Lord half of initial outlay and small yearly salary—or, rather, promise to meet the needs of one who will illustrate 3 John 7—a Caravan will (D.V.) be prepared for their district. "Awake, *thou* that sleepest" How much time did Christ devote to the villages?

The Children's Bible Mission and Primitive Gospel Mission will conduct special services in all parts. It is hoped about a dozen regularly *Weekly* meetings will be undertaken thereby. Friends desiring fellowship are invited to communicate. A dozen Bible Schools also wanted. Halls can be supervised and taken over to the glory of God.

Let not this article be considered declamatory, inflammatory, and condemnatory, The writer has endeavored to pass on thoughts he believes the Lord has impressed. If this be so, lack of interest is *not* of God. Further particulars can be found in The Prospectus, or on personal application at the Colleges Offices daily (10—6)—Tea is provided at 6 p.m. for the Lord's people (Mal. iii. 16 illustrated—all concerned about obedience welcome)—Thurs. 1—2 p.m., meetings for Humiliation (special gatherings for the same purpose (D.V.), Feb. 2nd, Thurs., 14th, Tues., 21st: 3—5 p.m.—*Will the Lord's people gather or not?*) Moreover, those who are by grace interested may call any Monday or Friday, 7—9.30 at the College-Chapel, Aldgate. Let the Lord's people awake and glorify His Name. Surely the time has come for the establish-

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ment of branch Colleges, the opening of a Home Mission Centre, the building of an Institute. Some of the Lord's people have thousands of pounds beyond Scriptural *needs*. Others have a few pounds. All may *unite*. Hoarding is without Biblical warrant. We are all too thoughtful of the immediate, but forgetful of *the* Future. The Lord will not suffer those who give up for Him to want any good thing. His grace is sufficient. Let help be withdrawn from personal pleasures and worldly societies, and let the *spiritual* exposition of the Word be emphasized. It may seem a slight thing to add, but cannot shopkeepers, and friends resident in all parts, give space for a College show case, *as a testimony*. The literature is a money-losing *not* money-making concern—the work is done unto the Lord. Pray, work, unite, beloved readers.

PERCY W. HEWARD.

68, Fleet Street, E.C.

Missionary Memoranda.

A COLUMN thus headed will (D.V.) appear monthly—will our readers, particularly those who are enthusiastic for foreign service, peruse it monthly? But all saints should be *thus* zealously affected in the good cause. Howbeit as some who urge the sending forth of the Scriptures never study *through* the Scriptures, the exhortation may not be out of place, but, contrariwise, to the glory of God in those whose missionary fire has been self-directed and self-pleasing.

The Lord's work abroad is indeed "much to be remembered"—in *our* prayers and *our* gifts, albeit alas there are few trustworthy Missionary Societies in these solemn days. The College will (D.V.) inaugurate foreign work ere long: meanwhile the Editor will be pleased to receive money which he will forward without diminution to Scriptural Associations or solitary servants among Jews and Gentiles, according as the *need* is discovered. Some may be glad to be thus helped, *not* relieved of their stewardship, but to be aided in the omission of unwise, and therefore unscriptural gifts.

The Lord's people must *never* forget that men in London who reflect the Truth, though they be office bearers in the churches of fashionable Christendom, are yet "far off" from God. One-sidedness is one of Satan's great aims. Let us not forget the heathen at home, in the suburbs as well as the slums, in the churches as well as the clubs.

If missionaries who receive this magazine (and why should not readers who think much of this service, and think much for the servants, encourage them by literature)—if missionaries who receive this magazine will kindly send particulars of problems they meet, notes on forms, theories and developments of the false religions by which they are surrounded, suggestions as to missionary training, records of the Lord's revealed grace, etc., etc., the Editor will regard this as a "God speed" amid hard labor, and believes that those who are the means of blessing to others will be more blessed themselves. Who will refuse this fellowship? Friends in *all* parts who realize, or think they realize, the Lord's guidance to go abroad for Him are invited to correspond at once. Let none be afraid so to do. Advice as to study will be gladly *given*, and missionary conferences will be arranged, if the Lord will, in all parts. Secretaries of Missionary Societies, holding fast the primitive Gospel, are urged to have fellowship, and epistles from such, and like-minded pastors, will not be consigned to the basket for which they were not designed.

A word of exhortation may well close these paragraphs. But let every sentence be so regarded. A Scriptural mind will see instruction and exhortation in *every* message, for nothing reaches the Lord's people which contains no teaching of grace. Are our hearts sensitive? A final exhortation, to enforce those that have preceded may well be given to the people of God.—"Go ye, therefore, and make disciples of all the nations." The command applies to all to whom the promise applies. "Lo I am with you." There may be different *ways* of going and teaching. The word implies "as ye go teach" (*cf.* Matt. x. 7*), suggestive of spiritual energy. The Lord's people have been made disciples, let them in gratitude disciple others. But God alone can teach (Isa. liv.) He uses means. "All the nations." Let the Old Testament occurrences of the word be noticed—in Abraham "all the nations" were to be blessed. There is no national right to the Lord Jesus: all is by electing grace, and this is not capriciously independent of faith, for the elect are the seed of the typical man of faith. Wondrous *effect* of electing love, even the believing *into* Christ by a great multitude whom no one can number, *out* of every nation.

Caravan Testimony.

Needed! To the glory of God! He has graciously led College brethren to this service, and the funds are desired by the first week in February. The writer had thought Caravan No. 1 would have been provided ere writing, and he expects it before this reach the eyes of readers. Caravan No. 2 is wanted, and can be well used. Brethren will employ holidays and week ends in village witness. Are the villages on your heart? *All* can have fellowship. B.T.C., 68, Fleet Street, E.C.

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* Note broader sphere, but same message and persecution.

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"Thy Word is Truth" JOHN. 17.17

Vol. v., No. 3. March, 1905.

EDITED BY PERCY W. HEWARD.

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"They that feared the LORD."—Mal. iii. 16
"His mercy is to them that fear Him."—Luke i. 50.
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Prayer List.

"The Lord will Hear."

1. For chosen ones, yet in nature's darkness and death, awaiting the life-giving call of the Son of God.
2. For *Christians* who prefer the world to *Christ*, and the world's opinion to His, that sovereign grace may trouble and triumph.
3. For those who like man's compromises rather than God's promises, who approve diplomacy and intimacy with all, and hate those who hate evil; peradventure the Lord may change their minds and their ways.
4. For Israel—whether hidden or openly down-ridden—that the Lord's remembrancers may plead all His promises, and meanwhile engage in holy labor without wrath or doubting.
5. For colleges and seminaries of all kinds, that evil effects of false methods may be frustrated, and the power of God demonstrated.
6. For the B.T.C.—its students, speakers, and supporters—that *all* undertakings may be in the Spirit, and that "takings" may be made to meet them—that progress may be sure and continual, in itself a witness and the cause of witness, to the glory of God.
7. For preachers who glance through this page that their verbal ministration may be accompanied by a life-illustration of the truth, that they may cleave to truth, and cleave asunder the theories of men.
8. For Prayer Circles and quiet (rather than great) gatherings in all parts, that interest may be given.
9. For undenominational Halls and Settlements to be opened in various districts, that *steps* may be taken till the Lord gives appointed *stops*—that true unity may be shewn.
10. For the Mission of Peace, New Street, Salisbury (Col. i. 20).
11. For village work led by Mr. Scott (Darlington)
12. For the fulfilment of every portion of God's Word—though men insult and consult against it.

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Thoughts from the Word of God.

Vol. V. No. 3. New Series. ["Holding fast."] [March, 1905. 1d.

"In Him dwelleth all the Fulness of the Godhead, with regard to the Body."

Editorial Jottings.

His Workmanship.

"We are His workmanship." The Lord has *made* us, created us for Himself. Let theories of human-will-salvation and of evolution—strikingly parallel—be destroyed. The Lord *made* the works of righteousness whereby we are saved, the Lord *made* those to whom righteousness is imputed (in a new-covenant, new-creation sense). All is of His making. Do we sufficiently realize this? Do we praise Him with a full heart of holy gratitude? It is easy, very easy, to talk on this subject, but more difficult to understand it. The verb from which the word rendered "workmanship" is derived occurs thus in Eph. ii.—

3.—"*Doing* the wills of the flesh."
14.—"Who hath *made* both one."
15.—"*Making* peace."

How terrible were our "works," our "doings." Surely there was NEED for *regeneration* and not merely for *improvement*. Our spiritual "doing" depends on His first (vi. 6). May these passages be used to subdue our pride, and promote praise, otherwise their study will be without blessing. Truly the secondary meaning of the term translated workmanship ("poem") suggests that we should be to the *praise* of the glory of His grace, and hymn His triumphs at all times.

"Settlements."

The word is used with misgivings, because, like the term "church," it has been terribly abused. A "Settlement" does not necessarily imply rationalism or socialism. Surely there is need for unmarried men with the gift of teaching or with other Divinely Granted Powers to unite more heartily in public testimony, to live together for fellowship, and carry on undenominational but old-fashioned service, unto the name of the Lord, in an attached Hall? The work *can* be carried on. By the grace of God we shall open a College Hall and Settlement in East London within a few weeks. Help in the initial expense of this, and other similiar Centres for ancient witness of GOD'S Gospel will be thankfully received. The work is not a private venture, the interest of spiritual Christians in all such difficult and Scriptural labor is a duty (3 John 8). The scheme is not that of a Boarding House, but a manifestation of the *truth*. Shall Colleges that hold not the doctrine of free grace have their residential headquarters and their chapels, and shall would-be faithful servants of God support them rather than this work of God? We do not rely on men or means. We do not look to Laodicea or have faith in Philadelphia. The Lord *can* enable us to continue without the fellowship of His saints? Why then do we ask them? Why do we exhort at all? Those who are indifferent are throwing away more blessings, and losing more than we shall lose (2 Cor. viii., ix.). Similar "semi-settlements"—houses for one married brother—attached to Halls, are under organization. One has been opened—Hebron Hall, 68, Cornbury Road, Rotherhithe, S.E. A needed and needy testimony. Helpers and members sought. Fellowship on the Lord's Day as well as during week. Further particulars on B.T.C. page, or on application. Meanwhile, though, as a rule only those *personally* tested a good while will be admitted to Settlements, we are ready to receive requests from known servants of God in the country, interested in Scriptural brethren of good report, who would like B.T.C. *training* for the latter, and are willing to pay their expenses (about 8s. weekly and food), or to arrange for their employment in London. The "settlers" will not give up daily toil *merely* to study. They will devote evenings to such service and to Gospel witness. In *any* case, thorough investigation and probation will be necessary. *Gifts* of *houses* (or rent-free use) and of halls—welcome. Here is an "opportunity" for some. No *loss*—spiritually.

A College "Home of Rest."

This we desire, If the Lord will. Expenses would be met by gifts of visitors (a moderate "fee" would be suggested), and donations from others. An undenominational Hall would be attached. Bible Schools and Gospel services in the town and surrounding villages could be undertaken. Students, friends, and readers could spend holidays in residence, resting and receiving help through continual "Holiday Conferences." Private tuition could be added if desired. Applications will be welcome at once. Pastors are peculiarly invited. The opportunity for such a work is now present. Arrangements could be quickly made, for the Lord has long laid the matter on our heart, and plans

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have, therefore, been made in humble dependence on Him. The needs are a furnished house and £100. Some can supply the former, some the latter. Surely, a number of readers have lately regretted their neglect of truly spiritual work for fellow-saints; surely, a few have thought of something of the kind; surely, one or two will see the Lord's leading in this matter, and gladly accept it. Will you be one among them?

Protests Needed. A Protestant who does not protest is a contradiction in terms. Protestantism is not merely against Romanism, but against all evil, and for all truth. "Specialising" is dangerous. Oftentimes the anti-ritualist is the pro-rationalist. Some men fight the drink traffic and encourage parallel iniquities. Not a few see one evil in themselves, and, warring against that, forget that there are other forms of sin, equally abominable, asserting themselves like weeds on forgotten plots of land. Our controversy must be with *all* the flesh and *all* the world alike. There is need for a comprehensive protest, since without it there is the tendency to have some hidden "reason" for an essentially Romish distinction between sins, and to forget the required hate of everything Satanic, however plausible, however seemingly resultless, *simply because it is not of God*. Brethren, let us protest against fellowship with unrighteousness: it is lawlessness, for the Lord has commanded the opposite (2 Tim. ii. 21). Let us protest against this fellowship, even when "leading evangelicals" favor it, even when our closest friends tolerate it. Let us protest against the neglect of the Bible as much as we protest against the criticising thereof; against the theory of an indefinite atonement "for sin" apart from "for sinners" as heartily as against the system which demands a general atonement: against the subtle "perfectionism" of some conventional speakers as firmly as against the more blatant denial of the sins of ignorance and of Rom. vii., which should fill us with holy sorrow.

Angelic Ministry. A forgotten theme. Satan's abuse of true doctrine leads some to acceptance of his theories, and others to neglect of God's Word. The discarding of Scriptural teaching on difficult subjects leads some young believers, when the passages explanatory are brought before them by a biased "heretic," to the hasty acceptation of error. As a consequence, moreover, distrust of orthodoxy is fostered, and weak brethren are deliberately caused to stumble. God *could* work visible miracles now as of old, IF His Word had not suggested the presence of Satanic miracles, and the absence of many external encouragements to faith in the last days. The last epistle (2 Tim.) provides for a non-prophetic ministry—1 Tim. is the stepping stone between 1 Cor. and 2 Tim. "Supernatural" gifts are rare: the majority of claimants have been Scripturally proved deceivers, because demonstrable error, uttered when under the influence of some power, proves that power to be not of God. Angels *could* appear to men, and lead the Lord's servants, as Peter of old. But the cases of revelation were Scripturally rare, and parallels are not to be discovered. Howbeit, the unseen ministry of angels has not ceased, any more than in the closely *parallel* days of those to whom Heb. was written (i. 14). Sudden death, &c., in accord with 1 Cor. xi. 30, may be the result of their work. Divine guidance may be given through them as through other *means*, but the Lord is the *source* of all teaching and blessing. If any forgetfulness of this *fact* result from this paragraph, it is abused. When the Lord prayed to His Father, an *angel* appeared strengthening Him—likewise was it in connexion with the prayer of Acts xii.—but as a result praise and supplication are not *transferred*. "See thou do it not" would be the reply to such a suggestion.

The Bible Training College and Our Readers. Every one who knows anything of the Work of God knows that it is now unpopular. Hence there are a thousand forms of opposition to its true *declaration*. A modified Gospel Satan may approve to satisfy religious men, but the old-fashioned Word of God is out of favor. Let the Lord's people be more fixed in its belief, in its maintenance, in its manifestation—because of the wrath of men. The B.T.C. has gone forward in spite of hatred, contrary predictions, and other difficulties. Some of our readers have not even prayed for it: others have hardly encouraged us by intimation of their prayers: the majority have been unwilling to give up, financially for its support. Does love of *some* ease forget future rewards? Doubtless there are "other things," but what are they? Can our brethren and sisters humbly submit their monetary and time accounts unto the Lord, and be sure of His unqualified approval? How many think that a number of good actions excuse some departure from the primitive separation and spiritual wholeheartedness which has been emphasized in the pages of this magazine. "This ought ye to have done, and not to leave the others undone." How many wish they could repeat and rearrange portions of their life-time. Yet they continue in sins deplored. Surely honesty and spirituality would

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suggest that repentance includes more than remorse. But why should we further exhort? The words will only increase the guilt of various believers, and the fact that Christ has borne this judicially should not decrease our dread of such a sad consequence. We humbly ask *all* how they would desire this solemn testimony to change that they might help. In many cases the answer will *practically* be, "Let it become a little less dogmatic and less full of Scriptural enforcement." Truth is unpopular.

PERCY W. HEWARD.

Sermon by a Scotch Puritan:

JONATHAN RANKEN ANDERSON.

Proverbs xviii., 10.

(Continued).

You are warned of it now. Break with Satan. The poor people of God are tried with this enemy, but the Lord teaches their fingers to fight, and their hands to war. Does the world trouble you? Have you as much religion as to attract the notice of the world? Might the world be allowed to engage in its gaieties, pursue its dishonest gains, and hoard up its wealth, and never hear from you anything to disturb it? No wonder that the world does not trouble you. You do not trouble it. But if there be in your souls that which testifies against the world, the world will be upon you. But here is a defence against this enemy also: "Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God, and our Father."

3. A Strong Tower is a place from which war may be carried on against the foe. There is no fighting here, unless there is deliverance from sin. The soldiers in that warfare are all clean men. If a man dally with sin; cherish it, regard it in his heart, for the time he is unmanned as a soldier: he can do no execution. He must away to the fountain. As it is with worship, so it is with warfare (Psal. xxvi. 6)—"I will wash my hands in innocency; so will I compass thine altar, O Lord." But then, where there is deliverance from sin, there must be offensive warfare carried on. It is not enough that they get to this strong tower, have a position in it, and take advantage of it. They must see that they are in circumstances to wage an offensive warfare with the enemy. You will make no headway against indwelling sin, unless you are panting after true holiness. You will not make head against the devil, unless you seek to have brought up, upon your souls, that which opposes the enemy. You will not repel the world with much success, unless your hearts are set upon things above. Now, where are Christian soldiers amongst us? Have you been bent upon getting holiness into your souls? Oh, do you think it is enough, if you get a respectable character? Are you quiet content, though there is no growing holiness in your souls? Rest assured, spiritual death will do its work in your soul, unless you are awakened to the duty and privilege of growing in grace. Are you trying to be avenged upon Satan, or will you let him alone? Seek that the Lord may take the prey from the mighty. Satan would keep the poor soul from praying once. Let it pray twice. Satan would keep the soul from reading one verse of the Word. Let the soul read two. Satan would keep the soul from acting faith on the Saviour. Let the soul just act faith all the more abundantly. Satan would have you believe in his lies. Throw them away, and embrace divine truth. So with the world. Carry the war into the world. A peaceful war, overcoming very much by patience. Let the people of God in their patience possess their souls. The world would have all things assorted according to their view of things. The people of God desire to see all things according to the will of God. It is a curious warfare. They are a singular people who are engaged in it. They are a riddle to the world. It cannot understand them. "I am a wonder to many, but Thou art my strong refuge." Why are they so quiet, meek, patient, submitting to such wrongs. They are in the Strong Tower, where they are safe.

III. The use to be made of this Name. "The righteous runneth into it, and is safe."

1. The character of the person that makes use of this Strong Tower. "Righteous." A righteous man is a man that stands well with the law of God. Now, the law gets to do with a man's nature. The law requires that a man's nature be pure and holy. Such is the nature all the angels have, who have remained in their original state. Such a nature we received from God in our original creation, that which Adam possessed before he apostatized and fell. It was pure, unspotted, it was therefore agreeable to the law of God. He who possessed it did so far stand well with the law. It is not so with our nature, as we come into the world. We are under a broken covenant. We have the spot of apostasy upon us. Our nature is utterly tainted with sin. In place of purity, there is filthiness; and corruption of spirit has taken the place of soundness and health. Yet our text, says, "the righteous runneth into it." Therefore there must be some of the children of men righteous in their nature. You find the just One, the Righteous One, pre-eminently in the Lord Jesus Christ.

(To be continued, D.V.).

The help of the Lord's People in the HEAVY EXPENSES of "THE PURITAN QUARTERLY" will be gratefully received.—2 Cor. ix. 8.

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A CHRISTIAN.

I THINK it will be helpful, dear children, to seek to know from the Word of God the characteristics of A CHRISTIAN, especially so just now as we hear of many, both young and old, in various parts of the world who attend special meetings, and then it is stated that they "accept the Lord Jesus as their Saviour"—or "confess Him as such"—or "give their hearts to God." Some think that because they are born in a so-called Christian country that they must of course be Christians, and they are dreadfully offended if you suggest otherwise, and angrily reply "What are we then, heathen?" We have no desire to make any one cross, but according to God's Word there are only three classes of whom we read. The JEW, the GENTILE, and the Church of God. Are you a JEW? "No." Then you must be either a member of the Church of God, or a Gentile (an heathen), one who does not worship God. Have you thought that only the heathen in foreign lands worship idols? Why there are more idols in England worshipped than you have any idea. For whatever takes the place of God is an idol. Some, it may be many, make an idol of self, others of their riches, and numerous other things. Now I want you to be very clear as to whom the name Christian should be applied, and to know how they became such, and how we may know them, for A CHRISTIAN is a member of the Church of God. It is so easy to be mistaken, therefore we must be watchful. Some think that if people are kind, generous, and not soon angry that they are Christians. Now, A CHRISTIAN should be all these, but their "good works" do not make them one. I hear my young reader, saying, "Well what does make people Christians?" A CHRISTIAN is really one who belongs to Christ—one whom He has bought with His precious Blood. He DIED that His people might have LIFE So, then, A CHRISTIAN is one who has passed from death unto Life (John v. 24), born again, born from above (John iii. 6, 7), has eternal life, and shall never perish (John x. 28). By the Holy Ghost, God's love is shed abroad in the heart (Rom. v. 5). By the Blood of Christ, such an one is made nigh to God (Eph. ii. 12), and blessed with all spiritual blessings in heavenly places in Christ (Eph. i. 3). How is A CHRISTIAN to be known? By his Life! There is a great difference between a DEAD person and one who is ALIVE. So, then, if there is no sign of LIFE, it is doubtful whether such an one is really A CHRISTIAN, or only one in name. I fear there are many of the latter, and I want you to be quite clear as to which you are. A CHRISTIAN loves God Who first loved us, and delights to read the Bible because it is the Word of God, and likewise loves all the saints. A Christian too should live godly and righteous (Titus ii. 13), and be TRUTHFUL; but, alas, I have met some, even amongst young, as well as older people, who call themselves CHRISTIANS and yet they tell falsehoods, though God says that lying lips are an abomination to Him (Prov. xii. 22; see Rev. xxi. 27). There are some also who are looked upon as CHRISTIANS, and yet are not honest either in the sight of God or man (Rom. xii. 17). Let us remember that God looks at the heart, and A CHRISTIAN is one whose heart has been renewed by the Almighty power of God. No one can make himself or herself A CHRISTIAN. God alone can do this. Surely, God's children, who are indwelt by the Holy Spirit, hate every form of evil, and desire to please Him who hath saved them. Is this your desire? If it is, then you may rest assured that you are, by God's wondrous grace, A CHRISTIAN, for only those who are God's people will thus wish to live to His glory. Will you remember that A CHRISTIAN is one whom God hath saved by the precious Blood of His dear Son, and set him, or her, apart FOR HIMSELF?

A Christian has ETERNAL LIFE,
Is born from heaven above,
And in the heart of such an one
Dwells God's eternal love.
A Christian is A CHILD OF GOD,
By Jesu's Precious Blood
His sins are blotted out for aye,
And he is nigh to God.
A Christian is FOR EVER BLEST
By God, in Christ the Lord,
And all who are redeemed by Him,
Should live with one accord.
A Christian is ONE SET APART,
That he for God may live,
And serve the Lord who shed His Blood,
Eternal Life to give.
A Christian SHOULD BE TRUTHFUL, KIND,
And scorn to tell a lie,
He should be honest, upright, pure,
And on the Lord rely.
A Christian SHOULD GOD'S WORD OBEY,
Delight to do His Will,
And wait upon Him constantly,
Who doth His Word fulfil.
A Christian SHOULD BY GRACE DIVINE
DELIGHT to read God's Law,
And seek to daily grow in grace,
To know God more and more.
A Christian! SOME ARE THIS IN NAME,
For by their life 'tis seen
That they are dead in trespasses,
Unholy, and unclean.
A Christian, ARE YOU ONE, DEAR CHILD;
Or are you unforgiven?
May God who works His Sovereign Will,
Make you an heir of Heaven!

S. A. H.

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YOUNG BELIEVERS' COLUMN.

"Whoso shall keep all the law, but stumble in one thing has become guilty of all."—Jas. ii. 10.

"As to many things we stumble—all of us."—Jas. iii. 2.

"If any one in word doth not stumble, this is a perfect man, able to bridle even all the body."—Jas. iii. 2.

"With the Divine purpose that ye may be perfect."—Jas. i. 4.

"If anyone seemeth to be religious among you, not bridling his tongue . . of this one vain is the religion."—Jas. i. 26.

EVERY word of God is pure. No contradictions exist except where they abound, *i.e.*, in the minds of expositors. Many difficulties resolve one another. Here is a passage of which three interpretations seem possible, and there is another of which three are "likely." But B and C explanations in the first verse contradict any possible meaning of the second. Therefore they are false. And so forth. The Lord give us grace to realize this, and to study *accordingly*. Alas, forgetfulness leads to many other transgressions.

The earliest text shows the unity of the law, and the context urges obedience. The second shows that all fail, and therefore if justification depended on *our* absolute conformity to the revealed will of God, there would be no salvation. The two passages emphasize that all sin is a falling, a guilty falling. Text No. 3 shows that perfection is perfection, and that all sins are closely connected together, as well as all graces. The word for "bridle" means to "lead with a bridle," an action we can only do as the Spirit leads us. It is well to recollect that all sins proceed from the *heart*, but are usually manifested at the first in connexion with the *mouth*. "Set a watch, O Lord, before my mouth: keep the door of my life." Jas. i. 4 reminds us of a day when we shall be complete, at the end of this life. The true believer keeps future glory before him as a goal, hence he is growing in grace, and a sense of non-perfection constrains a pressing forwards unto perfection. In Jas. i. 26 we see the solemn teaching that it is impossible to *continue* in sin, and yet to be a child of God. Of how many is the religion vain. Yet they seem to be religious, and think themselves so. Let us confess sin unto the Lord, and humbly bow before Him. The comparison of i. 26, iii. 1, 2 explains the present tense of 1 John iii. 9—"doth not commit sin." And, doubtless, other passages will come to the minds of some readers. Who will be among the *some*?

Yiddish Bible Fund.—Received with heartfelt thanks, *on behalf of Israel*. Who will be more generous—rather more "just"; for the gift is a debt.—*Rom. xv. 27*!

The Word of the Lord, The Theories of Man.

BRETHREN, we must choose one or the other. Some try to embrace both, but err, as those who think that by blending of obedience and lawlessness they please all parties. *Every* failure from absolute perfection involves sin, *every* defection from a standard includes reckoning in the class of delinquents. Let us take care lest we "delight" in the Word of the Lord at one time, and in the theories of men at another, according to the company in which we are placed. It is easy so to do, and many who are not hypocrites by practice are hypocritical at times. The Lord lead us to holy contrition, and keep us from every other ambition, and thus glorify His name.

Puritanic Poems.—3.

"BEHOLD, that evil seems to win its way"—
Our last month's message we again would say—
Now is the time to warn the saints we love,
Reminding each his life is from above,
And thus his conversation now should be,
That others may his holy service see.
The days are dark, and wrath seems very nigh,
But we upon the God of grace rely;
He will not leave His chosen faithful flock,
However men despise, and sneer, and mock!
Let us beware of any compromise,
And hate with perfect hatred human lies,
Remember that the Word of God is pure,
And shall, we know, for evermore endure,
That all, for doctrine and reproof, is ours,
And with corrective and instructive powers.
All glory be to God for all His Word,
All shame to men who from the Truth have erred;
Let us confess, by grace, the sin we share,
And, with like grace, the Word of God declare!

Seven Commands.

"STAND FAST in the Lord" (Phil. iv. 1, 1 Cor. xvi. 13, xv. 58).

"BE STRONG in the Lord" (Eph. vi. 10, 1 John ii. 14, Col. i. 11).

"TRUST" in the Lord" (Prov. iii. 5, Isa. xxvi. 3, Ps. cxxv. 1).

"REJOICE in the Lord" (Phil. iv. 4, Rom. v. 11, Ps. lxviii. 3).

"GLORY in the Lord" (1 Cor. i. 31, Jer. ix. 23, 24; Gal. vi. 14).

"REST in the Lord" (Ps. xxxvii. 7, marg.; Isa. lxiv. 4).

"DELIGHT in the Lord," Ps. xxxvii. 4, Ps. xl. 8, Ps. cxix. 35, xxxvii. 4).

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PARAPHRASES AND POEMS.

By S. A. Heward.

"Thou shalt not be Forgotten of Me" (Isa. xliv. 21).

"THOU shalt not be forgotten of Me,"
This is Jehovah's Word,
And to His own His goodness is shown,
In Christ our risen Lord.

"Thou shall not be forgotten of Me,"
The Lord His Word doth keep;
For every day He leads the right way,
And safely guides His sheep.

"Thou shall not be forgotten of Me,"
God for His own doth care,
Their prayers He heeds, and supplies their needs,
And keeps from every snare.

"Thou shalt not be forgotten of Me,"
In sorrow, joy or pain,
God gives relief in seasons of grief,
And makes our trials gain.

"Thou shalt not be forgotten of Me,"
Look up, O tempted one,
For thou art nigh to our God on high,
By the Blood of His dear Son.

"Thou shalt not be forgotten of Me,"
Oh, why then fret and sigh,
For God will do all He saith for you,
Then on His grace rely.

"Thou shalt not be forgotten of Me,"
The years may come and go,
God works His Will for His people still,
And makes their joy o'erflow.

Psalm cxix.

THY Law is very wonderful,
Thy Thoughts are very deep,
But, by Thy wondrous grace and power,
Thy Statutes I can keep.

Thy Law is settled, Lord, for aye,
Founded by Thee, of old,
The simple are therein made wise,
'Tis better far than gold.

Thy Law is very, very pure,
For aye it doth abide,
It is a Lamp unto our feet,
And our unerring Guide.

Thy Law, I love exceedingly,
It is my one delight
To meditate with all my heart,
Therein both day and night.

Thy Law within my heart I hide
That I may daily be
Kept, Lord, by Thine Almighty Power,
From sinning against Thee.

Give me a clearer vision, Lord,
That I, by grace, may see
The wonders which are in Thy Law,
Stored there, O Lord, by Thee.

Incline my heart that I may keep
Thy Testimonies, Lord,
And daily walk in all Thy Ways,
According to Thy Word.

Ephesians vi.

OBEY your parents in the Lord,
For, children, this is right,
Obey and honor them always,
And thus their love requite.

Fathers, provoke them not to wrath,
But train them up for God,
Teach them to love, revere His Word,
And walk the heavenly road.

Servants, your Masters love, obey,
God will His grace impart,
That you may please Him, and do all
In singleness of heart.

Not with eye-service merely serve,
Men pleasers do not be,
But do all things as unto Him,
Who gave Himself for thee.

Ye masters, likewise think of this—
You have a Master too,
And He has told you how to act,
To those employed by you.

Be strong, ye saints, strong in the Lord,
Put on God's armor bright
That ye may stand against the foe,
Withstand them in His might.

'Gainst flesh and blood ye wrestle not,
But demon-wickedness,
And you, by grace, will overcome
In God's appointed dress.

Stand with your loins now girt with truth,
Have on the breastplate too,
Which is the righteousness of God,
His righteousness on you.

Your feet with sandles on as well
To keep from thorns and smarts,
And over all the shield of faith
To quench the fiery darts.

The helmet of salvation take,
The Spirit's Sword, the Word,
And wield it with Almighty power,
As did our gracious Lord.

And praying always with all prayer,
As God the Spirit leads,
In supplications at His Throne,
Pour out your wants and needs.

Ye saints, now put God's armor on,
The sandles on your feet,
The breastplate, helmet, shield of faith,
With sword, and prayer complete.

Thus clad in all God's armor bright,
Forth to the conflict go,
With sword in hand, and shield of faith
The powers of hell o'erthrow.

Tested Truth.

(Reprinted from a Manuscript Monthly).

SIX thousand years will soon be o'er,
But still God's Word is just as sure
As when He spake to men of yore—
His Word for aye abides!

The "higher critics" proudly say—
"This is a myth, cast it away"—
Thus their own "wisdom" they display—
But God's sure Word abides!

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The scoffers laugh—God's Word deride,
Continue in their sinful pride,
For God from such His Truth doth hide—
But still His Word abides!

The sceptic in his heart may say—
"There is no God, no judgment day—
No fear of punishment for aye"—
But God's sure Word abides!

And saints who know and fear the Lord
Have *tried* and *proved* His Holy Word
Though they on earth are oft abhorred—
But still God's Word abides!

The saints in every age in grief,
In joy and sorrow find relief—
In this their sure and firm belief—
God's Word for aye abides!

"A Just God" (Isa. xlv. 21).

HAVE you thought, dear reader, that God is love and nothing else, forgetting, as so many do, that He is "A JUST GOD," and therefore He will keep His Word and do all that is written in His Law? That Law is, from cover to cover (whether you believe it or not), all God-breathed (2 Tim. iii. 16). Have you been saying to yourself, "God is love," 1 John iv. 16 (a statement quite true), and repeating John iii. 16 (which is so full of comfort to those *who believe* His Word)? Have you been thinking of other kindred passages, and thus tried to persuade yourself that though you are not what you call "religious," yet all will be well, for "God is love"? But you have only thought of one of God's attributes, and He has many. I desire, by His grace, to bring before your mind, *His justice*. "God is just," and therefore He must keep His Word, and must punish sin. Do you want to know something of the awfulness of sin? Then read Luke xxii. 39-46, where we behold Christ, Who died for the sins of His people, in awful agony. Again, "Now is My soul troubled, and what shall I say? Father save Me from this hour: but for this cause came I unto this hour," and He adds, "Father glorify Thy Name" (John xii. 27, 28). Then look at Him—the Son of God on the cross, and hear Him say, "My God, My God, why hast Thou forsaken Me?" (Mark xv. 34). Surely here we behold the awfulness of sin, and how God, Who is Holy cannot look upon sin. If your sins are still upon you, remember the wrath of God is also upon you (John iii. 36) and that you, in this state, cannot approach "A HOLY AND JUST GOD." For you are "far off" and without God in the world (Eph. ii. 11, 12). If you continue in sins, recollect that God Who is "A JUST GOD" will do all He hath spoken (Num. xxiii. 19). Not one word shall fail, all shall come to pass. It is written, "I am the Lord, I change not" (Mal. iii. 6). Let me remind you of God's Word concerning *the flood* (Gen. vi.-viii.) and how awfully all was fulfilled; also of *Sodom* and *Gomorrah* (Gen. xix.); and there are many of God's terrible acts recorded in His sure Word. Will you now turn to the Book of Revelation for there we read of the dreadful future which will surely come for those who abide in their sins. The years are fleeting and may be these terrible times will come sooner than we expect. It is said, "In those days men shall seek death and shall not find it, and shall desire to die, and death shall flee from them" (Rev. ix. 6; Matt. xxiv.) Think, too, of the rich man and Lazarus (Luke xvi. 19, 31; Mark ix. 44-48). Will you also read the vii. chapter of Jeremiah? And in closing let me utter to you the following solemn words, "Our God is a Consuming Fire" (Heb. xii. 29).—"It is a fearful thing to fall into the hands of the Living God" (Heb. x. 31).—"Be not deceived God is not mocked; for whatsoever, a man soweth that shall he also reap" (Gal. vi. 7).—The day is coming when the secrets of all hearts shall be made manifest (1 Cor. iv. 5; Matt. x. 20. Read Rev. xx., xxi. 8, 27). May the Lord Who is "A JUST GOD" work mightily by His Spirit, and if it be His Will, reveal to you the Lord Jesus Who is the Saviour of all them that believe.

The Scriptural Research Society.

BY the grace of God the first All-Day Conference was held Feb. 10th. The attendance was not so large as it should have been. Ministers are peculiarly incredulous, and need much convincing and much conviction ere they will gather with their brethren. The disorganisation and uselessness of many "Pastor's Fraternals" may account for the lack of interest, which some will regret *afterwards*. The Word of God is often neglected through rush, excitement, and self-arrangement of one's days.

In the morning Rev. A. W. Payne read an expository paper on 1 Thessalonians, full of true teaching and spiritual suggestion. The comprehensiveness of God's *first* new-covenant tract, written moreover to young believers, was well shown. The circumstances of the epistle and of the founding of the Thessalonian Church were brought before the brethren. Special attention was paid to the structure, and to word studies. Subsequent speakers worked out the "trios" of 1 Thess., emphasized the references to the Lord's return, and continued devotional and critical study.

In the afternoon Pastor G. Reynolds proved himself a firm believer in the ancient doctrine as to the nature and extent of the Atonement, despite modern unsubstitutionary theories of *exemplary* sufferings apart from *penal*. Some brethren present disputed several statements indicating that faith made Christ's work efficacious (rather is it the effect thereof). A distinction between the *efficiency* and *sufficiency* of the atonement was hinted by one esteemed friend The reporter would consider the atonement which does not atone to be in vain, and therefore would identify the two terms, estimating the latter as well as the former according to LEGAL appointment. Any other theory would involve an injustice to Christ, and a waste of His precious blood. The discussion was hearty, although different opinions were held.

We hope to meet again through the good hand of our God, and the loving fellowship of Rev. J. B. Barraclough at the Church Room, St. Thomas's, Westminster Bridge Road, Tuesday, April 4th. Brethren desiring to be present should apply for all particulars.

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POPULARITY.

I HAVE just looked at the Dictionary for the definition of the word "popular," which is as follows—"In favor with the people—pleasing to the people." If this is so, how is it possible for the children of God to be popular?—To please the enemies of God? Besides, the Scripture saith, "They that will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). Again, "Whosoever will be a friend of the world, is the enemy of God" (James iv. 4). Therefore, to *please* the people and be in favor with them, is, for those who are redeemed with the precious Blood, GOD-DISHONORING, and the Lord said to His disciples, and to us likewise, "Ye CANNOT serve two masters" (Matt. vi. 24). So then, those who seek for POPULARITY cannot be well-pleasing unto God. Moreover, the Lord told His disciples that they would be HATED of all men for His Name'sake (Matt. x. 22). And concerning Himself it is written. "But His citizens hated Him and sent a message saying, we will not have this Man to reign over us" (Luke xix. 14). Further, they said among themselves, "This is the heir, come let us kill him" (Matt. xxi. 38), and in Christ's prayer to His Father, for His disciples, He uses these words—"I have given them Thy Word, and the world hath hated them, because they are not of the world, even as I am not of the world" (John xvii. 14). Therefore, to seek to PLEASE THE PEOPLE—to have P.S.A.'s and PLEASANT EVENINGS, and the patent method of mesmerizing an audience, is contrary to Scripture. Also to withhold what some call the sterner and deeper portions of Scripture, and to preach as it is often miscalled, "The simple Gospel," so as not to startle the hearers, involves seeking to please rather than arouse to a sense of the awfulness of sin, and the hopeless condition of the unsaved. Do we read in the Acts of the Apostles that they sought to please men? *No*, they preached the Word in the power of the Holy Spirit. Were the apostles popular? *No*, because they, unlike many to-day, did not shun to declare *all* the Counsel of God (Acts xx. 27). Did they suffer for so doing? Yes, so shall we if we proclaim all the truth in the Holy Spirit's power. Saints who are *sound in doctrine, sound in faith*, and SOUND IN SPEECH will not be popular. POPULARITY is dangerous, and should never be sought by any servant. The Lord Himself was not popular (see Matt. xii. 15, 16; Mark iii.; Luke v. 16; John xii. 36). The apostle said, "for if I yet seek to *please* men I should not be the servant of Christ" (Gal. i. 10).

Antichrist will be POPULAR, and it is the anti-Christian teaching which now gains POPULARITY—not *true doctrine*. The desire for fame, and to make a name, has hindered many spiritually. Let us, therefore, be watchful, and remember the people who said, "Let us make us a name," and how God confounded their language and scattered them (Gen. xi. 4—8). Let us remember that "God can" bring down the haughty, and exalt the humble. Believers are not to be POPULAR but peculiar, zealous of good works (Tit. ii. 14)—not to seek a name, but to exalt the name of Jehovah—not to desire the praise of men, but the praise of God, not to have fellowship with the unfruitful works of darkness, but to reprove them. And if we, by God's grace, seek to follow our Lord, and walk humbly with God, though we be despised and unpopular, yet we shall have His approval, and THUS, to a child of God, should be altogether blessed.

Scriptural Baptism.

THE essay here continued was written in no controversial spirit. The author trusts that he loves those believers who differ from him as heartily as he loves those who agree, because they are *equally* beloved to the Lord Jesus. A prayerful, unprejudiced perusal is requested, and, if any "pros" are supported and any "cons" supplanted, let obedience follow and evidence knowledge, to the glory of Him Whose revealed will is the law of His people. Some honored readers will see no force in the arguments, but they will, doubtless, acknowledge the writer's sincerity, and wish for the absence of harsh severity in *all* controversy.

"But many hypocrites have been baptized, *e.g.* Simon Magus." We have heard this argument, but fail to follow it. No true Baptist claims a ritual efficacy for the water. But because of the sin of man he sees no reason to set aside the Word of God. Simon Magus *professed* to believe—therefore *profession* of belief should not be rightly limited to those who *rightly* believe—is not this argument parallel with that of our opponents? The fact that he was baptized after testimony of faith agrees with our argument—and his lapse and apostasy should humble *every* Christian alike. "But in the Church there will always be wheat and tares;" in the *field*, which is the world of Christendom. This statement, in *this* connexion, is a plea for the admission of unbelievers to church membership, and the table of the Lord. The intrusion of unconverted men should never be tolerated: it is usually the result of the sin of many. Reader, let not thy prejudices, or thy wishes, or

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thy fears, despise the Will of the Lord. If thou seest this truth in Scripture, why tarriest thou? Beware of waiting for any guidance that has already been given. Do not excuse any disobedience, because it is graciously forgiven in Christ. All such Antinomianism—whatever it concerns—is of the evil one. "But there is only one Scriptural baptism in this dispensation." Let us read Eph. iv. 4-6, "One body (yet many persons), and one Spirit, according as ye were called in one hope of your calling (a hope including many blessings), one Lord (and yet the title is applied to other persons in the Trinity), one faith, one baptism, one God and Father of all. The position of the words "one baptism"—not with "one Spirit"—show a prominent reference to immersion in profession of faith, and the succeeding mention of the Divine fatherhood affords an exact parallel with Gal. iii. 27. And in Rom. vi. 1-5 we have not only the death with Christ representationally, but the baptism *into* Him, the burial into death (mark order) and the planting "in the *likeness* of His death." How can those who argue against the true interpretation of Eph. iv. 4 meet the Unitarian's statement "There is one God, therefore not Three Persons"? As he that planted and he that watereth are one, so baptism into the body and in water. Symbolic acts are often identified with that which they represent: the lamb in Egypt was the Lord's Passover: the partaking of the Lord's Supper is the having in common of His body and blood, albeit we know there is not spiritual feeding on Christ except by faith, and the exercise therefore is not limited to certain occasions. Further, since there is one baptism by the Spirit into the body, how can those brethren, who differ, consistently state the truth that all saints were baptized with Christ when He died? This we acknowledge, that many have neglected to emphasize the doctrine of baptism as to death and resurrection, manifest incorporation in the body of Christ (1 Cor. xii. 13), and immersion into His name (1 Cor. i. 13 inferentially). The thought of cleansing is *relatively* too prominent. The reference in 1 Cor. xii. 13 to *both* ordinances is proved by preceding context, and it is well known that confession in immersion sets forth *separation* from Judaism and from the heathen world alike. The words "in one Spirit" should be considered with verses 3-6, and Eph. ii. 18, and no contradiction of "water-baptism" will be seen. "But if your argument be true the inference must be drawn that only those who have been baptized have put on Christ." In apostolic days all, apparently, were immersed, the putting on Christ by baptism and holy living (Col. iii. 12) immediately succeeding the putting Him on by faith. Therefore the above words are only true in one sense. There may be the actuality without the type, and we cannot accept the rebuke of our friendly critic unless he declare that all who have not partaken of the Lord's Supper have not partaken of the body and blood of of Christ (1 Cor. x. 16).

"But Paul was sent not to baptize." Assuming the interpretation hinted in this objection be true, why did he immerse any (1 Cor. i. 14-16)? The argument might be forceful if in 1 Cor. i. 14* there were no "except." We ask our opponent—Should not a reference to sin be found (according to *his* argument) in a passage that, otherwise, only relatively rejoices in the non-baptism, by a certain man, of certain persons? Perhaps Acts x. 47, 48 will illustrate, and it should be remembered that we are distinctly told that all Corinthian believers were immersed (Acts xviii. 8), possibly by Aquila, Silas and Timotheus. The preceding context in 1 Cor. i. proves this (13), and rather emphasizes the apostle's belief in the doctrinal teaching and importance of baptism into the name of Christ. If it be spiritual baptism in verse 13, it is likewise in after verses: if not, Paul teaches Christian unity and also rebukes by an approving inferential-reference to immersion into the name of Christ. Verse 17 cannot be in non-agreement with its context: (emphasize "me") and its phraseology may remind of the words uttered *during the day of ceremonial sacrifices.*"† The word "sent" is "sent as an apostle." Paul was the Apostle of Gentiles: did he sin in speaking to Jews? His commission primarily included that which others were neglecting, and in 2 Cor. x. he shows that His *apostolic* rule was missionary work among the heathen. Ananias's commission to Paul contained no word concerning baptism, but did he not rightly command it? "But I would rather not be immersed." Do you not remember the words of Christ before His awful immersion beneath the billows of Divine wrath—"Not My Will, but Thine, be done." Will you put your wishes against those of Jehovah? Is not such an action sin in essence? Why tarriest thou? Delays have dangerous ends. Beware of waiting when the Lord has commanded to go forward: is it not a sin as sinful as to go forward when he has ordained waiting? Obedience is the pathway to blessing. The Lord will honor faith, and proclaim His Gospel thereby. Here is an opportunity of service unto Him. Do not fear what men will say. How can you explain the Acts and the Epistles to others if you have not heeded this Divine injunction? It is specially prominent in the Church Commission concerning *Gentile* believers (Matt. xxviii. 19, 20). May we have grace to glorify the Lord by obedience to this precept, and to the others He hath given. "If ye love Me, keep—ye will keep—My commandments." "If ye know these things, blessed are ye if ye do them." See John vii. 17.

PERCY W. HEWARD.

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* For Gk. *cf.* Rom. xv. 20.

† See 1 Cor. ii. 2 (with) iii. 1, 2.

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SCRIPTURAL STUDIES . . SOCIETY. . .

Thorough Bible Work.

Daily Readings.

Calendar.

MARCH, 1905. If the Lord will.

1 Samuel.	1 Samuel.	2 Samuel.
1. xxv. 1-3.	12. xxx. 11-20.	23. i. 17-27.
2. xxv. 14-31.	13. xxx. 21-31.	24. ii. 1-17.
3. xxv. 32-44.	14. xxxi. 1-13.	25. ii. 18-32.
4. xxvi. 1-12.	15. Revise ii.-xii.	26. iii. 1-16.
5. xxvi. 13-25.	16. " xv.-xxiv.	27. iii. 17-39.
6. xxvii. 1-12.	17. " xxv.-xxxi.	28. iv. 1-12.
7. xxviii. 1-6.	18. " Difficulties.	29. v. 1-10.
8. xxviii. 7-14.	19. "	30. v. 11-25.
9. xxviii. 15-25.	20. " i. xxxi.	31. Revise i.-v.
10. xxix. 1-11.	21. "	
11. xxx. 1-10.	22. i. 1-16.	

The Scriptures are not optional studies, albeit the "wish" should be centred on them. How many readers spend much time with their Bibles? How many forget the progress of time when absorbed in this investigation. If the Lord awaken, much work will be undertaken. If "other things" be put off the Lord's people will put on strength. Study and hurry agree not together—any more than waiting and self-inflating.

NOTES ON 1 SAMUEL XXV-XXXI.

xxv. 1. Years of *apparent* inactivity suggested. Had the sins of 1 Sam. viii. 1-5, xvi. 1 been thus visited?

2, 3. Wealthy, yet foolish.

11. Pretended care for his shearers.

14. David was known, hence especial sin of 10.

27. A present, a blessing. Eph. i. 3; 2 Cor. ix. 5 (Gk.)

28. *Forgive*, for thou canst trust the LORD.

29. Note Nabal's different reference to the apostate Saul, 10. God's two actions. The wicked His weapons. Hint of David's victory.

31. Stumbling block, offence (see marg.).

32, 33. The blessing of God and man is seen in Eph. i. 3.

35. Thus the Lord receives His people.

37, 38. Space to repent. Remorse without repentance.

39. To do that which the Lord does may be evil. We must not execute vegeance. Rom. xii.

xxvi. 9. *Cf.* Matt. xxiii. 2, 3, Rom. xiii. 1.

12. The Lord's hand in everything. In 14, the Lord must have awakened the men.

19. See 2 Sam. xvi. 10. The Lord can use bad men to discipline His chosen ones. If God has done it the object is good, to lead me to Himself, if men the object of the same action is exactly the opposite. Inferences?

23. A variety of Divinely-given "opportunities." The Lord teach us to please Him when tested!

25. Blessed, do, prevail.

xxvii. 1. Unbelief—in the heart. Note progress in sin, 10, 12. Fellowship with the Lord's enemies was sufficiently evil.

xxviii. 3. Why mention of Samuel's death here? Not only because of 15, but to suggest Israel's sad estate, the reason for David's boldness against God, etc.

6, 7. A transition. *Cf.* Saul's fickleness with regard to David, and also the action of men when God seems to be far off. *True* faith waits.

10. Using the name of Jehovah.

12. Eyes doubly opened. Samuel was unexpected: therefore (*a*) familiar spiritualists deal in personation (*b*) this was not merely a vision.

13, 14. Gods, he. Plural of majesty.

15. A reminder of the time when God rejected Saul, *yet* Samuel turned to him and mourned for him. Contrast xvi. 1 and xxviii. 16.

16. The Lord thine enemy, behind the Philistine.

18. Reasons—"A slight act of disobedience to God in kindliness to men and self-love."

xxix. 3. The Lord's gracious overruling. Otherwise he would have shared in the sin of killing the Lord's anointed. Note 8.

xxx. 1. Sin finding David out.

6. Distressed, encouraged (2 Cor. vi.) The true pessimist is an optimist when he beholds God.

13. God's overruling. The sin of cruelty judged. *Complex* Divine methods.

22. Wicked men even with David.

25. The Kingdom beginning.

26. David, unlike Saul, no "friend" to *Amalek*. This attack on him was indirectly by *Saul*.

xxxi. 9. The heathens first thought of their gods then of their people. God dishonored.

NOTES ON 2 SAMUEL I.-V.

i. 4. David's interest in his own people.

9. The man tried to make his account sufficiently true to fact to escape detection.

13. "A stranger, an Amalekite." Thus the temptation to David comes again through those whom *Saul* had wrongly spared. Note Satan's two methods in 1 Sam. xxx. and 2 Sam. i.

18. "The song of the bow."

20. Gath, whose champion David had slain. Note object "lest God be dishonored."

21. *God's* anointing all important.

26. "To me" not merely pleasant, 23.

ii. 1. Waiting the Lord's *direct* guidance.

4. Acknowledging God's work (1 Sam. xvi. 13): see Acts xiii. 3.

5, 6. Divine methods. Good for good.

9. Two kings—"made" "anointed," 4.

11. David willing to wait.

30, 31. David's servants: Abner's men.

iii. 9. Knowledge of warfare against God.

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12. "My hand." A greater in A. xi. 21.
17. Seeking without doing—thus men seek God.
21. "Thine heart." Abner's pride leads him to suspect David's love for success.
28, 29. Joab cut off from the Kingdom.
36. Spiritualize. How often we like things for other things, than because the Lord delights therein.
iv. 1. God overruling Abner's death.
9, 10. God can work: I need not your wickedness.
v. 1. God overruling Ishbosheth's murder.
2. Leading and feeding together. So the work of a pastor now.
3. Acknowledgement yet again.
6-8. See R.V.
10. "Going and growing" (marg.)—a good motto. The Christian experience is oft regarded as a LIFE and a WALK.
12. No pride, 20. Because of promise—because Israel's exaltation depended thereon (Deut. vii.)
19. The Lord does not merely answer his disjointed questions. He implies "I will not command thee to go up, unless I intended victory." In other words "I am with thee."
22, 23. "Probable inference" not permissible. Divine principles never, outward methods ever—are changing.
24. Not (a) "Thou shalt go, I will come after": nor (b) "I am going, thou needest not come": nor (c) "I am going, come when thou wilt, merely to make it appear thou art fighting."
25. The Lord worked, David worked.

Missionary Memoranda.

THE history of missionary enterprise is sadly interesting. The zeal of Mohammedans and Romanists has often put to shame that of faithful Protestants. The greatest "Calvinist" was the greatest missionary, and perhaps we need to get back to his primitive industrial and industrious methods. A sense of sovereign grace will lead to obedient gratitude, *hence*, it will involve preaching it north, south, east and west, particularly as the Lord's people are declared to be found in all these districts and among all peoples. Those who argue otherwise show a *wish* to hinder God's purpose according to election and effectual calling. Thanks be unto Him, the desire and disposition are doomed to failure, for hath He spoken and shall He not make it good?

Probably, ere the next issue reach our readers, we shall have interesting particulars of work that is "abroad" in the local and not the spiritual sense of the word. Again we invite those acquainted with such labor to send useful literature and letters. We want to know of any witness, however "humble," in connexion with which Christ is exalted as the only Saviour, and the Word of God honored as altogether worthy of confidence and study. We want to hear from any who would be willing to have "fellowship" in the arrangement of a *Missionary Conference*, with papers from brethren in all parts, and dealing with the Divine Vocation, methods of training, difficulties, opportunities, etc., and with a large proportion of gatherings for *true* and *unfeigned* confession unto God, concerning the covetousness of Christians, and the forgetfulness of ordained faithfulness.

Meanwhile, the writer would say a few words as to a Missionary Church, which *every* assembly of saints should be. THE LORD kindle an unforced and supernatural enthusiasm for His glory! Paul's letters—or, rather, the Holy Spirit's letters through Paul—deal with many things, and it is noteworthy that in several He commends missionary activity, and in others refers to the importance of preaching everywhere. Should not sermons be similar? Should there not be an urgency, and continual reminiscence of the Lord's last commands? Should there not be to-day special gatherings for the record of what God hath done? Should there not be missionary prayer similar to that at Antioch *in answer to which* (as the Greek shows) the Holy Spirit said, "Separate Me Barnabas and Saul"? Here we see the beginning of some of the greatest tours of the dispensation. *Let us wait* on God.

Beloved, friends, it is easy to do everything evil. Satan tempts in various ways. Some have a zeal for foreign work in such a way that they forget "beginning at Jerusalem," and become parallel with *false* students of prophecy. Testimony is always "at home" whether one's residence be temporary or permanent, and always in the present, for the future becomes that ere it arrive. Let us awake to the needs of London, and, without the organisation of modern revivals, let those who love the Lord *unite* in prayer and humiliation and holy enterprise, to the glory of Him who was delivered because of our offences and raised again because of our justification, and Who is quickly coming that His suffering Church may be glorified together with Himself.

S. R. S.

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BY the grace of God, we have gone forward: by the same grace, we announce this fact; by the same grace, we have confidence that the God of past blessings will not fail us or forsake us. There are two foundations of hope—*the Lord* and *man*. We desire to look away from the latter and unto the Former, who is indeed the "Former of all things." If mercy be sent us through a fellow-servant of Christ, he or she has no more merit than the pen which writes this manuscript; but what a privilege it is to be thus used by the Lord. Do we sufficiently realize that our highest honor is to be dependent, and that in any other position, though active, we do nothing?

The studies have progressed, the interest has not flagged, the enthusiasm for service has not been absent—what shall we render unto the Lord for all His benefits to us? But, beloved readers, we are members one of another, and our joy is yours. Unite, then, in praise, even as if you were among the students of the College. Aye, and perhaps you should be there. Do not reply "No" without meditation. Are you accomplishing the Lord's will in your Scriptural research? Did you ever intend to be as idle as you are? Would you not acknowledge this sin with readiness, provided no one publicly accused you of it? Your love for the Word may not have waned, but how much more is wanted! Do not trust to strange fire, or emotionally large meetings for its increase: trust in the Lord and use appointed means—glorifying His Name by both actions. I should much like to ask a few questions, but fear I should get few answers. Beloved reader, confessing your sins unto the Lord, I beseech you to meditate on the words that follow. Have you grown in grace lately? Change "you" to "I," and ask yourself the query, "Have I grown in grace lately?" Have others seen any growth? Is there more separation from sin—aye, and horror of sin—than there was when you first trusted in Christ? Is there a perfect hatred for vain thoughts, and a holy delight in God's Word? Can you honestly say that other books have been set aside for *the* Book, other aims for *the* aim? Beware of carelessness in answer. Beware of hushing a God-given sense of sin and failure. Beware of trying to smile away the realisation of iniquity. Beware of thinking that the questions exactly suit a near neighbour. There is no revival without confession and humiliation—how foolish it is to seek the former and avoid the latter. How unwise is prayer for the Lord's blessing when His Word, which contains the blessing, is put aside. Beloved readers, will you again read this paragraph, or not?

At a time of trial and of waiting are these lines written. All "fortitude" is due to Divine grace, or disguised sinful indifference—and in neither case is there merit or credit. Hence the writer may boldly affirm his confidence that the Lord will answer prayer by supplying one or two Settlements ere this message reach its readers. Let none misunderstand the object. The aim is not social work, but the fellowship of a few brethren, still engaged in daily business, in further study and holy testimony to *all* classes. Such undenominational witness invites the co-operation of saints in initial expenses. The Lord's Will is best: all other wills are evil—it is His Purpose that *you* should aid. Already a Hall has been taken over in Rotherhithe (Hebron Hall, 68, Cornbury Road), and Mr. E. Sibley will be a resident evangelist. Will our readers pray for this labor in a Ritualistic neighbourhood, and let us know of other Halls and Houses useful for Christian work in all parts? Delays have dangerous end.

As to the Caravan. The Lord's appointment has been a season of waiting. Not that the lack of interest on the part of the majority of readers is sanctified thereby. We have sought to learn the lesson which the Lord, Who teacheth by the wrath of man, hath given us by Christian listlessness. "Awake thou that sleepest." Have none a holy interest in village testimony? Yes, many have; but they doubt the need for another caravan, and our ability to organize the toil. Brethren, the Lord has called us, and grace gives strength. Will you not have fellowship?

The S.R.S. was recently declared by a contemporary to be a branch of the B.T.C. The work is quite distinct, but those who are interested in the latter, delight in the former, whether the word "Society" be at the end or not.

Will beloved brethren advise us as to how we can help them yet more and more? In days of departure from truth the Lord has raised up the B.T.C., and our wish is to glorify His Name in every possible way. Men with Scriptural knowledge and abilities have been sent among us, that the united witness may be the centre of many other branches of Christian work ere the Lord come. Alas, that many seek personal aggrandisement, and separate from their true witness. The fellowship of *all* spiritually approved men is humbly sought. Surely such could come *once* to one of our meetings, and converse as to the future. Grace be with all them that love our Lord Jesus Christ in sincerity.

PERCY W. HEWARD.

Received with thanks for Caravan—10/- (E.L.C.); 2/- (H.)—Promises of £5, £2, and £1. Who will have immediate fellowship"? The villages are dark. The training will be useful to College brethren.

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"Thy Word is Truth" JOHN. 17.17

Vol. v., No. 4. April, 1905.

EDITED BY PERCY W. HEWARD.

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"Remember O Lord, Thy tender mercies and Thy loving-kindnesses, for they have been ever of old."—Ps. xxv. 6.

"Save me, O God, for the waters are come into my soul."—Ps. lxix. 1.

"Preserve my soul, for I am one whom Thou favorest."—Ps. lxxxvi. 2.

"Give us . . . forgive us, etc. . . . for Thine is the Kingdom."—Matt. vi. 13

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THE Scriptural RESEARCH SOCIETY.

(UNDENOMINATIONAL).

St. Thomas' Church Room, Westminster Bridge Road

(By kind permission of Rev. J. B. Barraclough, M.A.)

Hospitality can be provided for some Country Pastors.

TUESDAY, APRIL 4th (D.V.)

10.30 a.m. Devotional Meeting.
11. 0 ,, Conference. Opening Paper by Rev. S. H. Wilkinson.
1.30 p.m. Lunch. (Arrangements to be made).
2.30 ,, Conference. The Imputation of Sin and Righteousness. Opening Papers by Rev. H. Hewitt.
5. 0 ,, Tea. (Conversation in the Lord.)
6. 0 ,, Difficulty Hour. Mutual Help.
7. 0 ,, Committee Meeting.

AN IMPORTANT CONVENTION

Who may come? *All* Ministers of the Gospel and other *brethren* in Christian Work who delight in fellowship around the Word. The aim is spiritual blessing and not mere discussion—to the Glory of God.

Further Particulars. Kindly apply for Abstracts, and indicate wish to attend *as soon as possible*. Visitors are not compelled to join Society (membership minimum subscription, 5s. per annum).

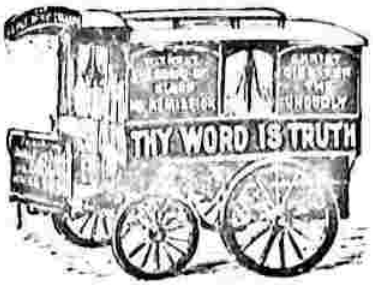
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Prayer List.

"I will trust." "Not one good thing hath failed."

1. For the Lord's people not yet brought out of the Kingdom of Satan, that God's own work may be *continued*, for His Name's sake.
2. For Christians who do not find separation pleasant, and therefore wish it not to be present, who imagine that spiritual and worldly things converge or even merge.
3. For the Nation of Israel, and for the hastening of the day when it shall be an oblation to the Lord God of Israel - and for true blessing on true testimony meanwhile, whether given by leading or unknown workers, who hold and unfold the Word of God.
4. For Colleges where the Word of God is not the text book, and for the students, that the Lord may appoint *His* curriculum.
5. For the B.T.C. that grace may be given *for* and *in* all extensions to the glory of the Lord, that consolidation may not be forgotten, that unity may be realized rather than man-devised, that tutors may be students, and that students may "keep safely" the Word of Truth, and be able to instruct others.
6. For preachers who peruse these lines that they may know they are always on a spiritual platform, and that they may render all glory to God and never surrender the gospel of God.
7. For Prayer Circles and Cottage Meetings in *all* parts, yet around one Throne.
8. For the Mission of Peace, New Street, Salisbury (Col. i. 20).
9. For Village work under the guidance of Mr. Scott (Darlington).
10. For the accomplishment of all God's promises and purposes, despite human will and skill, *through the appointed means*.

"However so many be the promises of God in Christ is the Yea, and in Him the Amen."



As we still expect **THE LORD** will graciously supply means for **THE CARAVAN**, we mention this need to **THE SAINTS**, and also invite invitations from **THE VILLAGES.**

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The First Bible Training College Convention.

"To the Glory of God."

Preliminary Notice. ***APRIL 20th—25th.*** (If the Lord Will.)

SOME OF THE PROPOSALS—

GOOD FRIDAY CONFERENCE—Baptist Chapel, Commercial Street, Aldgate.

SATURDAY CONFERENCE—College Hall, 340, Romford Road.

LORD'S DAY—Special Services at various Halls.

EASTER MONDAY CONFERENCE—Grange Road Hall, Ilford.

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STUDY.

Have you *prayerfully* read the pages about The Bible Training College? Are you going to help or hinder?

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Thoughts from the Word of God.

Vol. V. No. 4. New Series. ["Go forward."] [April, 1905. 1d.

"To Testify the Gospel of the Grace of God."

Editorial Jottings.

The Religions of England. It is customary to speak of the world's religions, and doubtless they are many, albeit one in family or genus. Let us consider the fact that there is not only one religion in our own land, but many—and so is it in our "churches," as courtesy would demand that they should be called. We are using the word in its popular sense—actually religion is the *outward* effect of an *inward* creed, but we shall deal rather with the latter. Most men's dogmas are too numerous to reckon, but compression without misrepresentation is possible. Not a few have faith in a priest or minister, in the services he conducts, and in the regularity with which they are attended. Many believe that the reason of man is the best accessible judge of everything, but as reason is not an abstract something which is the same in all, and as one error proves fallibility, and as a universal consensus is never attainable, this religion is somewhat indefinite. Numbers accept the various modifications of Eastern cults—as Theosophy, Christian Science—and ignore the work of the Lord Jesus. Others acknowledge a God who is subordinated to His creatures, who helps men who let Him, and Who may save all after a period of probation. There are an infinity of "varieties" among those who profess these creeds. All insult *Christ*, for truth is one. Back to the Word of God, beloved readers, and to an old-fashioned faith in covenant truth, and in a salvation which is not merely in name.

Atheists of To-day. They have changed their base of operations and their tactics, but the spirit of atheism is dominant. Some will dispute our words, but the essence of sin is forgetting *God*, and the doctrine of the majority of modern pulpits is in accord with the setting aside of God, of His complete and unhindered work in Scripture, in providence, in salvation. Divine interventions are not approved, for natural laws must not be disturbed. Hence salvation is reformation, reconstruction of a disorganized nature by Divine and human co-operation. Is not this the theology of to-day? Alas, that such dogmas are boldly maintained in the name of God! Have we not need to sigh and cry for modern atheism, and to pray that in *every* way we may present a contrast therewith? Atheists are sending forth their critical commentaries and spurious sermons, shall we not openly contend against error? But some will endeavour to avert the home thrust by retorting that "higher" critics are not atheists. Is it not possible in works to deny God, and by inferences so to do? Is not every sin to be thus described? And is not a man known by his characteristics? Thank God for "to-morrow," which shall follow a dark "to-day," for the Lord shall manifest His power, assert His right, and glorify His Name "in that day."

The Spirit of Compromise. The great ideal of many "Christians" is a universal brotherhood. To attain this they set aside diversities, and yield "non-essential" beliefs and practices in deference to the will of the majority. But, since man is fallen, the scheme involves a thousand evils. Some, therefore, more orthodox men, modify the theory, and approve of silence as to differences among Christians. They seek the good end of absolute church unity by the evil means of compromise. They imagine that brotherly love includes unwillingness to denounce the errors of a brother. They forget that such an axiom would charge the apostles with grievous sin, and deny the love of the Lord Jesus Christ. They forget that obedience to the precept "love one another" is the effect of hearty adherence to the command, "Thou shalt love the Lord thy God." In fact, true love to the brethren is because of Him, and therefore cannot embrace anything not of Him. These facts are usually forgotten, because the manifestation of Christian love compels opposition to the spirit of bitterness, and to the feeling of universal charity alike. The bias of all men is toward one or the other. The Lord keep us from all compromise, for error is not sanctified by its popularity, by its propounders, by its antiquity, by its plausibility—but it remains ever an abomination.

Triflers. How many are to be found, and not a few boast of their industry. Alas, although the title *officially* applies to some, it *often* suits all who read these lines. It is very easy to waste time in ordinary conversation and light reading, to omit spiritual work because of fancied physical unfitness, to

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consider long holidays and semi-holidays a necessity! A trifler is never a *saint* acting in character. Trifling is the opposite of service. A question suggests itself—"How shall we deal with triflers?" Ministers and secretaries of societies know how they seek to hinder by "gossip." Christian courtesy does not compel the misuse of time entrusted to each individual by the Lord. Present-day theories on this subject are not perfect. In some cases, the manifestation of the sin to those who trifle will lead to amendment. It is difficult to prescribe exactly an outward action. The path of obedience is narrow. It is iniquity to offend causelessly. It is iniquity to be affable when the robbery of time is involved. Let pastors show the evil of trifling from the pulpit, and place over their doors, mentally if not actually, "No admittance except on business."

What the B.T.C. Cannot Do.

Some will read the sub-title with surprise. Misunderstanding the emphasis laid on this part of the *Lord's* work, and feeling a certain opposition to a College which *looks* like a Bible Class Society, *till* the studies be attempted, they are ready to smile at the statements concerning Divine openings, and to imagine the writer believes the B.T.C. can do everything, because it is his "pet" organization. Perhaps some will wonder at the reproduction of their criticisms, but the indifference and contempt of saints is known on earth as well as in heaven. But our aim is not harsh rebuke. We heartily wish the Lord's people were more united, and would gladly make all concessions, except as to truth, if the readers of these lines would join more faithfully in holy fellowship, study and witness. Howbeit our title refers to the fact that the B.T.C. *cannot* manufacture preachers, *cannot* work up a revival, *cannot* fraternize with evil, *cannot* modify its position to please men, *cannot* usurp the place of God, *cannot* excuse the sin of to-day, *cannot* regenerate the world. Our aim is Jehovah's glory by deeper study and a more accurate and bold witness of the truth in these dark days, in this dark land. The work is undenominational, solid, spiritual, Scriptural.

Extension in the Lord's Name.

By the grace of God we go forward, and the march is to His glory. Some of the Lord's people cannot take up the needed work committed to our care, but they can supply the finance which is beyond our reach. Thus their abundance will meet our lack, and *vice versa*. Necessarily full particulars are needed by donors, lest they help forward that which is evil. Would that like care were manifested in connexion with well-known societies! Some will have learnt through the magazine our doctrinal position and desire for practical godliness, and doubtless the *Report* (2½d.) will have proved that things honest in the sight of all men are provided. The sympathy of such ministers of truth as Pastor Frank H. White will emphasize the primitive character of the testimony. However, we invite questions and interviews. Our aim is to *start* or *adopt* definite Bible work wherever the Lord opens the way. A circular will soon be ready explaining our openings. Meanwhile we anticipate its request, viz., at least £1,000 (*a*) for building Halls on the ground attached to the residence for theological students at 340, Romford Road, Forest Gate; (*b*) for obtaining 338, Romford Road with a view to general extension, further class rooms, opportunities for readers' conferences; (*c*) for Halls at Maryland Point and Leytonstone, which can be worked from the "settlement" aforementioned; (*d*) for the freehold of a Hall at Ilford—important suburb—and for necessary *extensions* in connexion with the encouraging children's work already commenced; (*e*) for the obtaining of an Assistant-Secretary; (*f*) for the sending forth of a caravan; (*g*) for the opening of the colportage work, and the setting up of a small printing plant with a view to the distribution of many gospel booklets and tracts. All the Lord's people can see that £1,000 is a moderate request; that £2,000 can be used. It may be asked "Have you the men to undertake all this work *Scripturally?*" In the sight of God we answer "Yes." At time of writing (8/3/05) rather under £40 has been received or promised.* If each reader will take these requests, and make them individually a matter for prayer, we shall not want the needed funds. Surely giving *up* is commanded by the Lord. Are we not all too comfortable? Will *any* refuse our earnest wish and avoid praying definitely and at once for the Lord's guidance in connexion herewith? Beloved friends, do not miss the opportunity.

PERCY W. HEWARD.

To Friends who are Moving.

DOUBTLESS all are doing this spiritually, in one of the directions. The writer is, however, thinking of neighbourhood removing, and invites all fellow saints who meditate this to correspond with him as to the presence of likeminded believers in proposed locality, and also as to expected existence of a Bible Training College Hall, or not. How strange that many forget the primary importance of Christian fellowship, and of *suitable* Sunday School provision for their children. Other things are considered more important—a good house, nearness to business, healthy neighbourhood, etc.—these are matters for consideration.

The Lord's people are urged to help all the branches of *true* testimony which this Magazine sets forth, and to abstain from fellowship with "modern" organizations.

* 18/3/05. About £100.

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Sermon by a Scotch Puritan:

JONATHAN RANKEN ANDERSON.

Proverbs xviii., 10.

(Continued).

But you are to contemplate Him as the Head of a spiritual race, of a family; and that family is the fruit of His soul's travail. He travailed for them, in the greatness of His strength. Out of that sorrow, there springs a wonderful offspring. "Ought not Christ to have suffered these things, and to enter into His glory?" Part of the glory into which he entered was having, as Mediator, the fulness of the Spirit of God, and having that fulness, He new creates the people of God given to Him in covenant. He secured for them eternal redemption. He new creates them by His Spirit in the day that He visits them, and puts them into possession of a righteous nature, and that nature, of itself, cannot sin. Their corrupt nature still lives, and in so far as that nature prevails, and they are under its influence, they do sin. But as respects the new nature, into which they are born by Jesus Christ, they cannot sin. Now, in that respect, they may be called righteous.

They stand well with the law of God, as respects their state. This new nature which they have received, being imparted to them as a fruit of the death of Christ, by the operation of the Spirit, brings them to union with Him. This union may be said to be brought about by a two-fold bond. Christ grasps them, in the day of life—giving power to their souls; they, consequently, grasp Him, by living faith, the fruit of His quickening power. It is He Who liveth and was dead, Who lays hold of them in such a way as to communicate life to those, who were, up to that moment, dead. But the immediate consequence of this apprehending of them with life-giving power, is, that by faith implanted in their soul, they lay hold of Him, and by this double bond, this righteous man is united to Jesus Christ, and so stands in Christ, that the Lord is pleased with him, and he is accepted as righteous in the sight of God. They stand well with the law, in virtue of union to the Head. The Head has been declared acceptable in the sight of the Judge. The members united to the Head are declared accepted in the Beloved. He holds pre-eminently the name of the Just One. Each of them are called righteous in virtue of connection with Him.

They are righteous in character. Character is the result of the complex influence of nature and state. You will get no righteous character, where there is not a righteous nature, and a righteous state. Take care of supposing that you are accepted, because of a righteous nature or a righteous state. It is because of the righteousness of the Head, that the Lord is well pleased. The man that stands well to the law in these aspects, stands well with respect to character, which is the acting out of that which is wrapt up in a man's righteous nature and state. "That He would grant unto us, that we being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life."

2. What it is, this righteous person does with the Strong Tower. He "runs into it." No one but a righteous man will have anything to do with the strong tower. This Strong Tower has no attractions for any, but a righteous man. People may profess to be very much taken up with it; may talk very long, and eloquently, about it, may appear to be wrapt up in strong admiration of that Tower. But if they are not righteous men, who stand well with the law of God, sooner or later they will fall out with this strong tower, and turn their backs upon it. The name of the Lord being infinitely righteous, none but a righteous man will be drawn to it, or see anything worth the seeking after in it. Do you prove that you are righteous persons, by running into the Strong Tower? If there is a spark of grace in your souls, that spark will lead you to the Strong Tower. If the Spirit of God has visited you, with any spiritual light, with any convictions, with any distress under sin, you will look at the way of salvation, with the view of entering it. The Strong Tower will have attractions for you, that it will not have to those destitute of this. How is it with you? There is a Strong Tower. When did you make use of it? When had you any use for it? You will not have done much good here, if you did not run to the Strong Tower before yon came. Praying is of little value, unless you run to the Strong Tower. Preaching will do little good, unless you appear there coming from the Strong Tower. Why is the Word so inefficient? Why is there so little power with it, but that this tower seems shut, there are no saving influences from it. But you that are righteous, or would be righteous, would be in the Strong Tower, would be running into it.

HAPPINESS.

Now, and eternally, for those who are, by grace,

Heirs of God, and joint-heirs with Christ (Rom. viii. 17).
Accepted in the Beloved (Eph. i. 6).
Purchased with His Blood (Acts xx. 28).
Partakers of His holiness (Heb. xii. 10).
In-dwelt by the Holy Spirit (John xiv. 17).
Nigh to God (Eph. ii. 13).
Established (Heb. xiii. 9; 1 Pet. v. 10).
Sanctified (1 Cor. i. 2; 2 Tim. ii. 21).
Sealed by the Holy Spirit (Eph. i. 13; iv. 30).

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FIVE MEMBERS.

I AM taking, dear children, for our little talk FIVE members of this earthly house of our tabernacle (2 Cor. v. 1), which the Psalmist said was "fearfully and wonderfully made" (Psalm cxxxix. 14).

1. THE HEART. It is all-important that this should be right even physically, how much more spiritually. We read "a SOUND HEART is the life of the flesh" (Prov. xiv. 30). Again "keep thy heart with all diligence for out of it are the issues of life" (Prov. iv. 23). When I looked at this word in the Concordance I was surprised to see how many times it is mentioned in the Bible. My young readers will find it helpful to look up all these passages, and to mark them.

We read of a WICKED HEART (Prov. xxvi. 23), out of which proceed evil thoughts and terrible things (Mark vii. 21-22). God tells us in His Word that the HEART of all who are dead in trespasses and sins is "deceitful above all things and desperately wicked" (Jer. xvii. 9). But the Bible also speaks of a NEW HEART (Ezek. xxxvi. 26)—A CLEAN HEART (Ps. li. 10)—A PERFECT HEART (2 Chron. xvi. 9)—UPRIGHT AND PURE HEART (Ps. xxiv. 4; Matt. v. 8). You may perhaps have seen a picture of the two hearts, ONE BLACK, which is the wicked heart that is full of sin, the other WHITE, made white by the blood of Christ—this is the NEW AND UPRIGHT HEART. I wonder which my dear young reader possesses. It is impossible for any one to please God, if his or her HEART is full of sin. So then, if you are to please God, YOUR HEART must be RENEWED by God's grace. "With the HEART man believeth" (Rom. x. 10). Then God, by His Spirit, sheds abroad His love in the heart (Rom. v. 5), and the believing heart loves God, delights in His Law, and hides it in his heart (Ps. cxix. 11).

2. The TONGUE. James, the servant of God, tells us that "the TONGUE is a little member and boasteth great things . . . the TONGUE is a fire, a world of iniquity" (James iii. 5-6). This is the TONGUE of one who has a WICKED HEART (see v. 8). But those who have a NEW HEART, have a NEW SONG put in their mouth "even praise unto our God" (Ps. xl. 3), and the TONGUE of those who believe confess Christ as their Saviour (Rom. x. 10), and talk of His wondrous works (Ps. cxix. 27), and speak often one to another of the Lord Whom they love (Mal. iii. 16). The Psalmist said "I will bless the Lord at all times, His praise shall continually be in my mouth" (Ps. xxxiv. 1). May we be like minded and then our speech will be always with grace (Col. iv. 6). See what is said of Samuel (1 Sam. iii. 19; ix. 6).

3. The EYES. It is so easy to use our EYES for wrong purposes and to look at things which are harmful, and thus grieve our God, and be hindered in the Christian life. The writer frequently uses the following petition, and would urge all her young readers to do likewise. "Turn away mine EYES from beholding VANITY, and quicken Thou me in Thy way" (Ps. cxix. 37). This world in which we live, but out of which we have been chosen, is full of VANITY. It is said of the Israelites "THEY FOLLOWED VANITY AND BECAME VAIN" (2 Kings xvii. 15). Let us take heed, for doubtless we are greatly influenced by what we look at. God has graciously given us EYES. May we seek to use them for His glory—by LOOKING into His Law (James i. 25)—"looking off unto Jesus" (Heb. xii. 2)—gazing upon His glory so that we may be changed into the same image from glory to glory (2 Cor. iii. 18).

4. THE HANDS. We read of WICKED HANDS (Acts ii. 23)—"HANDS DEFILED with blood" (Isa. lix. 3). Such sinful acts must surely come forth from a WICKED HEART. But the Bible also speaks of CLEAN HANDS which shall add strength to strength (Job xvii. 9 marg.)—they who HAVE CLEAN HANDS stand in the presence of the Lord (Ps. xxiv. 3, 4)—HOLY HANDS lifted up to God in prayer (1 Tim. ii. 8)—WORKING HANDS (1 Thess. iv. 11)—HANDS WHICH HELP THE POOR AND NEEDY (Prov. xxxi. 20; Acts ix. 39). "Whatsoever THY HAND findeth to do, do it with thy might" (Eccles. ix. 10).

5. THE FEET. We read of feet which run to evil (Prov. i. 16, Rom. iii. 15, Prov. vi. 18), FEET WHICH LOVE TO WANDER and are not refrained (Jer. xiv. 10). But the Psalmist said "I refrained MY FEET from every evil way" (Ps. cxix. 101). Oh, how blessed are those who can say "He brought ME also out of an horrible pit out of the miry clay, and SET MY FEET UPON A ROCK and established my goings" (Ps. xl. 2). The Rock is Christ, "He will keep the feet of His saints" (1 Sam. ii. 9; Jude 24). The steps of a good man (woman or child) are ordered by the Lord" (Ps. xxxvii. 23). May *you* delight to walk in His ways (Ps. cxix. 3)—turn YOUR FEET UNTO HIS TESTIMONIES (Ps. cxix. 50), and remember that God's Word is a LAMP unto OUR FEET and a Light unto our path (Ps. cxix. 105; Eph. vi. 15).

When the HEART IS MADE ANEW
Then it seeks God's will to do,
And the FEET WALK IN HIS WAYS,
While the EYES ON JESUS GAZE.

When the HEART IS FIXED BY GRACE
Then the FEET RUN IN THE RACE,
And the EYES LOOK OFF TO HIM
Who redeemed His own from sin.

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When the HEART IS FULL OF FAITH
Then it trusts what Scripture saith,
And the HANDS DELIGHT TO DO
All the Lord appoints thereto.

When the HEART IS WHITE AS SNOW
Then with joy it doth o'er flow,
For the Word abides therein
That 'gainst God it may not sin.

When the HEART IS RULED BY PEACE,
Anger, strife and malice cease,
And the TONGUE DOTH PRAISE THE LORD
HANDS AND FEET OBEY HIS WORD.

When the HEART IS FULL OF LOVE
Then the mind's on things above,
And the TONGUE TELLS FORTH GOD'S PRAISE,
While the FEET WALK IN HIS WAYS.

When the HEART TO GOD DRAWS NEAR
Then it bows in filial fear,
WAITS before the Throne of Grace,
In the Holy, Holy place.

When the HEART GOD'S GRACE RECEIVES
Then all Scripture it believes,
And the TONGUE, EYES, HANDS, AND FEET
For the Master's use are meet.

When the HEART IS TRUE AND RIGHT
Then in God it doth delight,
And the TONGUE HIS ANTHEMS SWELL
EYES, HANDS, FEET OBEY AS WELL. S. A. H.

YOUNG BELIEVERS' COLUMN.

PSALM CXIX.

THERE are in this Psalm **6** things which the Psalmist said he did, which I want you also, by God's grace, to do.

1. "THY WORD HAVE I HID IN MINE HEART" (11). This is where God wants His law to be, and those who hide it in their heart are strong (1 John ii. 14), for "the Word of God is IN WORKING" (Heb. iv. 12), and they are kept from sinning against God, whilst those who neglect the Word are weak and easily led astray.

2. "I HAVE REJOICED IN THE WAY OF THY TESTIMONIES AS MUCH AS IN ALL RICHES" (14, 162). How greatly God would be honored and glorified if all His saints were like the Psalmist. But, alas, many rejoice more in silver and gold than in God's Testimonies. May the Lord make *you* to be spiritually minded and "rich in faith" (James ii. 4).

3. "I HAVE CHOSEN THE WAY OF TRUTH: THY JUDGMENTS HAVE I LAID BEFORE ME" (30, 163). In another Psalm we read "I HAVE SET THE LORD ALWAYS BEFORE ME" (Ps. xvi. 8). Those who do this are greatly blest and kept from evil, and are, by God's power, truthful.

4. "I HAVE STUCK UNTO THY TESTIMONIES" (31). Same word "My soul CLEAVETH unto the dust" (25). Joshua told the children of Israel to "CLEAVE UNTO THE LORD" (Josh. xxiii. 8). "Orpah kissed her mother-in-law, but Ruth CLAVE unto her" (Ruth i. 14). If we thus cleave unto the Lord, and to His Word, we shall be able to say, as the Psalmist.

5. "I HAVE KEPT THY TESTIMONIES" (22). The Lord Jesus, in His prayer for the disciples, used these words "I have manifested Thy Name unto the men which Thou gavest me out of the world . . . and they have KEPT THY WORD" (John xvii. 4). To His saints Christ saith, "because thou hast KEPT THE WORD OF MY patience, I also will keep thee from the hour of temptation, which shall come upon all the world" (Rev. iii. 10).

6. "I HAVE NOT FORGOTTEN THY WORD" (61). Those who remember God's Word will be doers of the Word (see John xv. 20; Acts xx. 35).

Then there are **3** things which the Psalmist asked God to do for him, which I want you also to seek in prayer. "Remove from me the way of lying, and grant me Thy Law graciously" (29). Lying lips are an abomination to God. and we should likewise abhor them. "Let my HEART BE SOUND IN THY STATUTES" (8)—SOUND IN DOCTRINE—SOUND IN FAITH—SOUND IN SPEECH (Tit. ii. 1, 2, 8). "MAKE ME TO UNDERSTAND THE WAY OF THY STATUTES" (27). "They that seek the Lord shall UNDERSTAND ALL THINGS" (Prov. xxviii. 5; Luke xxiv. 25). Then like the Psalmist you will TALK of GOD'S WONDROUS WORKS (27) and RUN IN THE WAY OF HIS COMMANDMENTS (32).

I have sought Thee gracious Lord,
Keep me day by day,
So that I, by grace Divine,
Never from Thee stray.

I have hid Thy gracious Word,
By Thy wondrous power,
In my heart that I may do
All Thy Will each hour.

I have found Thy Law, O Lord,
Better far than gold,
And I know that Thou hast stored
Riches there untold.

I have, by Thy loving help,
With my lips, O Lord,
Sought to tell forth *all Thy Truth,*
Preach Thy changeless Word.

I have sought Thee, keep me, Lord,
Ever close to Thee,
So that on Thee I may gaze
And transformed be.

Only, Lord, as we take heed
To Thy wondrous Law,
Can we *live,* and *walk* aright,
Please Thee ever more.

Give me grace that I may now
In Thy Word *delight,*
Meditate, with all my heart,
Morning, noon, and night.

"THE PURITAN QUARTERLY."

The increased fellowship of the Lord's people is needed that this testimony to truth may not cease. April, 1905—**12** copies, **6/-** post free, **100** copies **£2 5s.** carriage paid. Will not friends help—to the Glory of God.

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SERMON SUGGESTIONS.

Ps. lxxii. 7. "In His Days."

A Psalm of blessings: all linked with Christ, the Builder of *the* Temple. It is well to *think* of *His* triumphs.

1. A Contrast. "Man's day" now (1 Cor. iv. 2 marg.) The righteous perisheth, and no man layeth it to heart: those who justified themselves killed the Just One (Jas. v. 6): there is no peace to the wicked: there are wars and rumours of war to-day—Joel iii. 9, 10 is yet to be fulfilled, peace shall be taken from the earth.

2. An Application. "In His Days," the words used concerning a King: where Christ's Lordship is recognized these blessings are known. The *righteous* have *life*: Hab. ii. 4, etc. Righteous *one*, individual mercies. "Great peace have they that love Thy law." Continuance of blessing. Moon suggests grace even in the night. If the moon be a figure of the church—for ever. *Cf.* Applications of Isaiah.

3. The Interpretation. *Cf.* "In that Day"—"the Son of Man in His Day," "the Day of the Lord." "The righteous"—a legal word: the law shall be obeyed, see Isa. liv. 17, lx. 21. A hint that the wicked shall be set aside. "Flourish": Same word, Num. xvii. 8, Isa. xxvii. 6, xxxv. 1, 2. The idea of bringing forth that which is to God's glory suggested. Then shall be peace: contrast man's millenium: Isa. ii. 4. Rev. xxi. 1 shows that the continuance will be as long as the world lasts—the millenial is a prelude for eternal glory. The brief war of Rev. xx. is hardly reckoned: even then peace shall guard the people of God. Righteousness and peace are always met together. The golden age is no myth. The context suggests how it will be introduced.

Are we in these spiritual blessings? Do we pray for literal fulfilment of the passage? Have we *any* hope apart from Christ?

Luke xvi. 31. "The Persistency of Unbelief," etc. A solemn *conclusion* to a solemn discourse (xv., xvi.) The words left by the Lord ringing in the Pharisees' ears. Are there any such to-day?

1. The Manner of our Lord's Preaching. Rebuke *implied*—ye hear not. Reminder of other remarks afforded, *e.g.* xvi. 16, John v. 46, 47. Prophetic hint given: He rose from the dead: Lazarus was raised, and the miracle occasioned the climax of hatred.

2. The Evil Heart of Man. Central Theme. Man will not hear *Scripture*. *Lawless*. Nothing external will produce conviction. The enmity is not to *something* in Moses, but to *all* of God. Christ wrought miracles, proving this; for they saw, but believed not. If the O.T. cannot change the heart, neither can the N.T.: threats and invitations alike useless. To wonder is not to be persuaded. "Persuaded": Man irrational. N.B., the present age is not one of a modified law and a kinder *probation*.

3. The Unity of Scripture. Moses and the prophets *one*. (Note danger of non-confidence in use of O.T. to convince of sin: the Lord can use that as well as N.T.: without Him both valueless). The parallel climax of John v. 46, 47 illustrates the one origin of the Lord's message and that of His servants.

Application—All sermons worthy of this description. As we accept *any* Scripture so we accept *all*, in a spiritual sense. Therefore much belief is merely natural.

Sunday School Teachers Column.

How responsible the toil, how unable the toilers! But the Lord hath power, and in Him all who are called to *any particular service* may rest for grace required. Because a man is a believer, there is no reason why he should imagine he can trust God for strength in *all* kinds of work; for one to preach may be sin, for the will of God decides that which is right, and no universal command to *public* ministry can be found.

Take an interest in every scholar, not because of personal fads, but by reason of godly wish to glorify the Lord. None are spiritually attractive by nature; none are beyond spiritual regeneration. Beware of neglecting any, if the Lord has committed all to your care.

Avoid fine phrases and learned allusions, but do not proudly "talk down" to children or amuse them with anecdotes. Remember your responsibility is to present Christ, and that which hinders is sinful. It is not easy to give a gospel address to little ones; therefore wait on God, therefore have faith (not despondency or self-reliance), therefore spend much time in study. The Lord teach us to make right inferences from difficulties. Do not show off—unless you show off the grace of God.

Prayer must accompany all labor, and labor must accompany all prayer. Arrange "teachers' prayer meetings"; "teachers' meetings" often leave out the "prayer" in both senses of the expression. Do not be afraid to plead with God. Do not think other work is more successful. Remember that the will of God decides what is success and the means thereto.

Let none forget the Children's Bible Mission and Primitive Gospel Mission. "How shall they be remembered?" In prayer and when opportunities for special services are given. "Is no money needed?" Any received will be spent as unto the Lord, and accounts will be rendered. Faithfulness must be spiritual and financial. We have numberless stewardships, and need to fulfil EACH and ALL to the glory of the God Who is sufficient for these things.

Let us now prayerfully examine, *as the Lord shall give grace*, the parable of the seed growing secretly (Mark iv. 26—29). Let the verses be *rightly* learned. The parable explains the two which surround it. In 1 we see good and bad: in 3 the bad alone: in 2 the good. "He was saying"—at once. "*The seed*"—*cf.* "The Sower soweth *the* seed" "*the* sword," etc. "On the earth," in *this* office nothing more can be done. A *twofold* work of God needed. The sower need not be restless: anxiety elsewhere forbidden. He must work in the day. The seed has life, the ground affects life, God works by various complex means. Our new life is from *the Word*. As the Sower, Christ officially knew not anything more, and His servants *cannot explain the method of grace*. A Divine progression. The object *full fruit*: with a view to this certain things in themselves unnecessary are requisite. The Sower is the Reaper, in the appointed time. *All* who grow shall be reaped. The object of all sowing is fruit *for God*, not show: the Word is of Him, the result to Him.

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"Whose Judgment now of a long time lingereth not and their Damnation slumbereth not."—2 Pet. ii. 3.

BEHOLD, the judgment of God is according to truth. He has declared from ancient years the principles whereby He will act in that day. The judgment has been for a long time upon false professors, and upon those who follow that which is of Satan, and it shall have its work in the near future. The wrath of God is revealed from heaven against *all* unrighteousness of men. The writer is not amusing himself with a fable, with a novel, such as men to-day love, but he is proclaiming the unalterable Word of the living God. Let those who read these pages reflect and repent, else shall they know judgment. He that believeth in the Lord Jesus doth not come into judgment, but he that believeth not hath been judged already. The prince of this world is judged, albeit he seems to continue his work, and so is it with those who with their free-will make war upon the God of whom we speak. Their destruction is near. In vain their hopes, their work, their ritual, their tests, their willingness to change after awhile—their destruction slumbereth not. The words remind of those passages which present to us the Lord awaking and putting on strength. Men think that He is asleep, and that His threats slumber, but when they say "peace and safety" and that "all things continue as they were," then sudden destruction cometh upon them. Beloved readers, I have brought before you the Word of God. Will you dare to despise it and to judge yourselves unworthy of eternal life? Will you treasure up to yourselves wrath against the day of wrath? Oh, that this invitation may reach the ears of some anxious sinner, and that some backsliders (alas, what believer is not often worthy of the name!) may likewise hear the message of the Lord Jesus—"Come unto *Me*, *all* ye that are labouring and have been heavy laden, and I will give you rest, and ye shall find rest to your souls" (note order of repeated words). If the Lord shall thus use this warning message, let His Name be glorified. And if no effects are seen, let His Name be equally glorified, for He is not frustrated by the obstinacy of man, He is working out His Will in all.

MATT. xi. 28-29.

The Lord of Grace in grace doth speak—
Let sinners to Him gladly seek—
"Come unto Me each weary one,
Though feeling ruined and undone."

"Come unto Me, and you shall rest,
This *gift* is Mine, you shall be blest,
My yoke accept, and learn of Me,
My lowliness you soon shall see."

"Rest to your souls ye then shall find,
And holy peace of heart and mind,
And you will know, through heavenly might,
My yoke of love and burden light."

PRAY WITHOUT CEASING.*

Pray to Jehovah Almighty,
Pray and look up unto Him,
Pray in the Name of Christ Jesus,
Pray without ceasing within.

Pray in the twilight and morning,
Pray in the busy mid-day,
Pray to be kept from all worry,
Pray and God's precepts obey.

Pray in the silence of mid-night,
Pray in the bustling throng,
Pray when your duties are pressing,
Pray for the strength to be strong.

Pray for the young and the aged,
Pray for the rich and the poor,
Pray for the heathen in darkness,
Pray for them close at your door.

Pray for the king, and for all men,
Pray and each other exhort,
Pray for the sick and the weary,
Pray for the time is now short.

Pray for the Jews who are scattered,
Pray for their happier days,
Pray for the land of their promise,
Pray it may soon be a praise.

Pray to your Father in secret,
Pray when with Him you're shut in,
Pray in the Holy Ghost ever,
Pray to be kept from all sin.

Pray for the Lord's second Coming,
Pray for the Church's increase,
Pray for the glorious future,
Pray for the time of earth's peace.

Pray for a God-given Revival,
Pray for His people to-day,
Pray for the Gospel's glad message,
"Pray without ceasing" alway.

S. A. HEWARD.

"What Shall it PROFIT a Man?"

By Grace, may we ever think much of the blessing of the Lord, lest we unduly magnify "means" and "instruments." Nevertheless the Lord loveth a cheerful giver, and it is with thankfulness that we acknowledge the kind help received, from Feb. 17th to March 18th, 1905, for **B.T.C.** Fund :—

167, 1/6; 168, 10/-; 169, 5/-; 170, 2/6; 171, £3/10/-; 172, £1; 173, 10/-; 174, £1; 175, £1; 176, 5/-; 177, 5/-; 178, 4/6; 1d. receipt books, 102, 5/-; Mr. F., 5/-; 119, 5/-.

Please write for Circular giving full details of the important extensions of the College

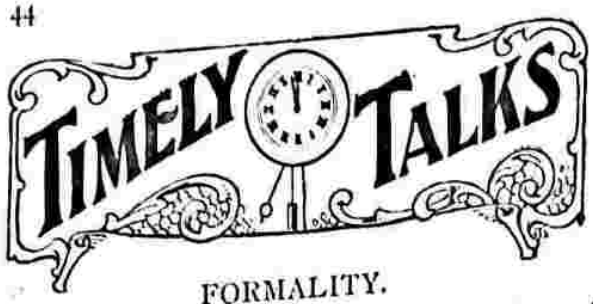
"It is required in Stewards that a man be found† faithful."

ALL help will be thankfully received by **Edwin S. Taylor,** Hon. Financial Secretary, 68, Fleet Street, E.C.

* Reprinted from "Love, Life and Labour," a Manuscript Monthly.

† *Cf.* 1 Pet. i. 7, etc., at the Coming of the Lord.

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FORMALITY.

THE word of exhortation in Rom. xii. 2, "BE not CONFORMED to this world; but be ye TRANSFORMED by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God," seems to be out of date. It certainly is easy, especially in these days when it is fashionable to be religious, to be led astray, and that our worship may become mere form. If we are not watchful it is possible that even our private devotions may be nothing more. Satan is still subtle, and will use any means—means that we may least expect, to draw saints away from real communion with God. How many are beguiled into thinking that buildings are made sacred because men have consecrated them, as though man can make any *heart* or edifice holy. See Job xiv. 4; xv. 15). It is God, and God alone, Who can work such wonders. Jehovah said to His servant Moses when speaking to him out of the burning bush, "put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Ex. iii. 5). It is God's Presence, whether in a human heart, or a building, which makes the place where He is—*holy*. Therefore, if we would be kept from mere FORMALISM we must remember that God is, by His Holy Spirit, in the hearts of His people, and wherever His saints meet to worship Him, He is present, "where two or three are gathered together into My Name, there am I in the midst of them" (Matt. xviii. 20). To the woman of Samaria who thought that God could only be worshipped in a certain place, Christ saith, "The hour cometh, and *now is* when the TRUE WORSHIPPERS shall worship the Father in SPIRIT AND IN TRUTH; for the Father seeketh such to worship Him" (John iv. 23, 24). Before Christ came on earth God appointed a place where His appointed servants could meet and talk with Him; thus in the Jewish ritual there was much that would appear to the natural man as mere form and ceremony. But to those who have Spiritual understanding there was deep meaning, for everything was typical of Christ. Thus when He came He fulfilled all the Law, and now those who are made nigh to God "have boldness (or, liberty, marg.) to enter into the Holiest by the Blood of Jesus" (Heb. x. 19). Now the weakest saint can draw nigh to God, and know that "He is and that He is a Rewarder of them that diligently seek Him" (Heb. xi. 6). It is frequently stated that certain FORMS aid the worshippers, but if these be contrary to Scripture it must hinder. God seeks HEART WORSHIP, and we believe that if our hearts were more set on Him, and we fully understood our relationship to God, by Christ Jesus, that our worship would be more spiritual and less FORMAL. FORMALITY is merely external, and though it may have the appearance of worship, and the lips may repeat Scripture, the KNEES bow, but the HEART may be far from God, like those of old of whom God saith "this people draw near Me with their mouth, and with their lips do honor Me, but have removed their heart far from Me, and the fear toward Me is taught by the PRECEPTS OF MEN." (Isa. xxix. 13). God commands His people to KEEP His PRECEPTS, and if we, like the Psalmist, meditate in His PRECEPTS, and have respect unto His ways (Ps. cxix. 4-15) we shall not be mere FORMALISTS, but heart worshippers. Communion with God will keep from FORMALITY. God is with His people in the homes, in the street, in business, on land or sea, in sickness, poverty or wealth. Oh, to realize His constant presence. Let us be mindful of the word "BODILY EXERCISE (formality) profiteth little, but GODLINESS is profitable unto all things, having the promise of the life which now is, and of that which is to come" (1 Tim. iv. 8). Surely it must grieve God when those who have been brought out of darkness into His marvellous Light (1 Pet. ii. 9) go back to RITUALISM as though Christ's work was not, as He said, FINISHED. Let us be watchful, for there are many RITUALISTS, and it is easy for us to become their helpers. Wherefore, let us take heed—in our private devotions—in our gathering together to worship Jehovah—in all our services, lest our worship be mere FORMALITY. Let me in closing remark, lest our anglican friends should think the writer only means to oppose their forms and rites, that there is quite as much FORMALITY amongst nonconformists. May God, by His gracious inworking, turn away His people from all FORMALITY to true spirituality, that they may worship Him in Spirit and in truth.

NOTICE

"Is it time for you to dwell in your ceiled houses?"
"Ye have sown much, and bring in little."
"Ye looked for much, and, lo, it came to little."
"Charge them that are rich in the age that they be not high-minded . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate."
"Of Thine own have we given Thee."

"Now" is the time for Service and for monetary gifts to the LORD'S labor (and to that only). Those who do thus will have their works follow them, more than if they make legacies.

April 1st (D.V.)—Conference, 2.30—9 p.m.—Hebron Hall, 68, Cornbury Road, Rotherhithe. All saints welcome at *any* time during the afternoon or evening. (Book to Deptford Road Station).

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Extracts from Booklet on "Soul Winning."

DOUBTLESS all God's people, whether young or old, rich or poor, should be the means, in His hand of blessing to others. It can hardly be otherwise, for God, Who hath set apart him that is godly for Himself (Ps. iv. 3), works by His Almighty Power, in and through His saints! He saith to Abraham, "In thy seed shall ALL THE NATIONS OF THE EARTH BE BLEST"—because he had been a soul winner? Nay, "BECAUSE THOU HAST OBEYED MY VOICE" (Gen. xxii. 18). It is OBEDIENCE to His Word that God blesses . . .

The question which has been in the writer's mind, is, should SOUL WINNING be our first aim, or God's glory? "Oh," some will say, "Of course if we win souls it will bring glory and honor to our God, and certainly we are desirous of this." I grant it may be so, but the apparent eagerness of some for SOUL WINNING has it not often the appearance of pleasing one's self, and is it not therefore a cause of stumbling to others, especially young Christians? . . It is right for all who have been brought out of darkness into God's marvellous light (1 Pet. ii. 9) to have a deep longing to tell others of the wonderful change wrought in them by God the Holy Ghost. It is recorded of Andrew, "He first findeth his own brother Simon, and saith unto him, we have found the Messias, which is, being interpreted, the Christ, and he brought him to Jesus" (John i. 41, 42). If you are a believer, dear reader, go and do likewise . . . What terrible blunders have been made, and discredit brought upon the cause of Christ, because man has altered God's order and put this phase of our service as the one aim of life. How different would many a life be, if GOD'S GLORY WERE FIRST. . . The burden of the preacher is seek to WIN SOULS. So that the young man who, by God's wondrous grace has been led to a saving knowledge of faith in Christ's finished work, hearing others speak of WINNING SOULS, and full of zeal (not always according to knowledge) likewise desires this service, and thus he longs to give up his daily occupation that he may give himself wholly to SOUL-WINNING—likewise the young woman longs to go forth as a Missionary at home, or, more frequently, to the heathen, to tell them of the GLAD TIDINGS of salvation, when perhaps she has never read the Bible through. . . . . The more correct rendering of the text which has led many to think that if they WIN SOULS they are wise, is (as R.V.) "HE THAT IS WISE WINNETH SOULS" (Prov. xi. 30). The same thought we have in Dan. xii. 3. If you turn to Matt. vii. 24 you will see who the WISE ARE. . . The Scripture in speaking of Noah does not say that he was a SOUL WINNER, but that "Noah walked with God" (Gen. vi. 9). If the same could be said of His people now, how wondrously God would be in all glorified and His *Name exalted*.

Will friends kindly help in circulating this 24pp. booklet (1s. per doz. post free), and other literature which the Lord has enabled the writer to issue to His glory?

Bible Reading.

EXCEEDINGLY.

It is recorded in Jonah "Then were the men EXCEEDINGLY AFRAID" (i. 10).

"Then the men FEARED THE LORD EXCEEDINGLY" (i. 16).

"It displeased Jonah EXCEEDINGLY and HE WAS ANGRY" (iv. 1).

Of Christ's disciples we read "When His disciples heard it they were EXCEEDINGLY AMAZED, saying, Who then can be saved?" (Matt. xix. 26, see earlier part of chapter).

"They FEARED EXCEEDINGLY and said one to another, What manner of man is this that even the wind and the sea obey Him?" (Mark iv. 41).

Of Paul and Silas this is recorded: "These men being Jews do EXCEEDINGLY TROUBLE OUR CITY" (Acts xvi. 20; xvii. 6).

Saints should LOVE GOD'S LAW EXCEEDINGLY (Ps. cxix. 167; Job xxiii. 12).

PRAY EXCEEDINGLY (1 Thess. iii. 10; Col. iv. 12).

GROW IN FAITH EXCEEDINGLY (2 Thess. i. 3; Rom. iv. 20).

REJOICE in the Lord EXCEEDINGLY (Ps. lxviii. 3; Phil. iv. 4).

Puritanic Poems.—4.

"Behold, that evil seem to win its way,"
Our words repeated tell it is "man's day"—
But soon the Day of Christ *shall* take its place;
Shall man have power His purpose to efface?
The days are dark, the foes of God are strong,
And for the Coming Day we wait and long.
The persecutions may heart-breaking be—
They make us hope the more our Lord to see—
The very sin is overruled by Him,
And but for trial our eyesight would be dim,
(The focus of this world would please us well),
And inbred sin we should forget to quell.
Beloved friends, who read these simple lines,
And see the Lord's most wonderful designs
In all the trials of this evil day,
Look off to Jesus, look from earth away—
Hope not in man's reforms, but trust the Lord,
And as ye trust, make known His saving Word—
Some will believe, and separation choose
And will, with you, all Egypt's gifts refuse.
Then be not idle, but His grace declare
And give yourselves to service, praise and prayer.

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SCRIPTURAL STUDIES . . SOCIETY. . .

Thorough Bible Work.

Daily Readings.

Calendar.

APRIL, 1905. If the Lord will.

2 Samuel.	2 Samuel.	2 Samuel.
1. vi. 1-11.	11. xii. 1-6.	21. xv. 13-23.
2. vi. 12-23.	12. xii. 7-14.	22. xv. 24-37.
3. vii. 1-11.	13. xii. 15-23.	23. xvi. 1-8.
4. vii. 12-17.	14. xii. 24-31.	24. xvi. 9-23.
5. vii. 18-29.	15. xiii. 1-14.	25. xvii. 1-14.
6. viii. 1-18.	16. xiii. 15-29.	26. xvii. 15-29.
7. ix. 1-13.	17. xiii. 30-39.	27. xviii. 1-17.
8. x. 1-19.	18. xiv. 1-20.	28. xviii. 18-33.
9. xi. 1-13.	19. xiv. 21-33.	29. xix. 1-23.
10. xi. 14-27.	20. xv. 1-12.	30. xix. 24-43.

Study is of the heart as well as of the brain. The Word of God, even as the God of the Word deserves ALL powers. Spirituality will keep from shirking. Depth of investigation will cause sorrow for past carelessness, and prevent proud belief that the Bible is easily comprehended. Those who study zealously, will serve God jealously. Those who love the Book will thus learn to love its Author more

NOTES ON 2 SAMUEL VI.-XVIII.

1. The chosen—Pride beginning?

2. Called by the name. The Lord has called His name upon the holy ones, as well as the distinguishing glory of the Most Holy Place. Grace.

3. Unappointed ritual and reverence. It is easy to sin therein.

5. "Before the Lord"—yet there was departure!

6. One sin leads to another: both seemingly excellent AND sincere. See Matt. xvi. 22, Acts xxvi. 9.

7. "Rashness." Unwitting sin is sin.

8, 9. Further results of neglecting the Lord's command.

11. Sin overruled to the glory of God.

13. Obedience, sacrifice, praise.

15. The sign of triumph. So in 1 Thess. iv. 16. The Lord shall come to Jerusalem as His Ark came.

16. Sin begins in the heart, see 20, contrast vii. 27.

18. First offering, then blessing. God first.

21. Grace leads to praise. "Before the Lord"—others forgotten.

22. Exaltation by non-exaltation. Personally unpleasant.

vii. 1. Contrast the resting of xi. 1.

3. Divine and human arguments blended. "Do thy will, for it is the Lord's" (Divine). "Do thy purpose, for Thou art God's chosen" (human)—see 9.

4. The Lord did not intervene immediately.

6. The Lord acknowledges His presence continually. So in the churches despite all, Rev. ii., iii., see iv. 5.

10. The building and the plant, as Matt. xxi., 1 Cor. iii.

11. In spite of judges still My people. God does not resign his authority.

13. If next sentence applies to Christ, this verse may do so. There we have the work of the Church and Millenial Ages.

14, 15. See 1 Cor. v. 5, xi. 32: Saul a type of those who have official apart from covenant blessings.

21. God's promises are a reason for His grace. But why were they given. David goes more deeply into the subject, and finds the argument in God's Will. But vii. 8, affords an exact parallel.

22. "To the praise of the glory of His grace," *cf.* 26.

23. "He gave Himself for us . . that He might redeem to Himself a peculiar people."

24. Counterpart of 14.

25. The argument of prayer, 28, 29, *cf.* "Surely I come quickly. Amen, even so, come Lord Jesus."

27. God's promises provoke our prayer.

28. *Covenant* blessings given to the *Head* of a family, even though not fulfilled to him personally.

29. The final prayer. "There the Lord commanded the *blessing*, even life for *evermore*."

viii. 1. Preparations for the reign of peace.

4. All . . but. What did the Lord say about multiplying horses?

6. David, David, David—mark emphasis—yet the LORD was the Leader and Preserver, 14.

11. Some will dedicate things won unexpectedly but not present.

13. "A name." *See* 9.

15. Yet see. Absalom's words. Note Ps. lxxii.

ix. 1. Mercy because of covenant (Jonathan) in spite of sin (Saul).

7. Life, favor, inheritance.

10. Highest *honor* in spite of *infirmity*—both emphasized by repetition, 11, 13.

x. 2. Kindness to Gentiles as well as Jews. Notice different effect of two overtures of mercy brought together.

7-19. God's overruling of the sin to increase conquests.

9. Not, "when he saw he fainted."

12. A two-fold ambition. The LORD, the covenant-keeping God.

14. Imitation, contrast the wish of 11. The Lord grant us spiritual realization of Joab's method.

xi. 2. Restlessness; *unchecked* evil desires.

6. An endeavour to cover up sin.

11. A keen rebuke and warning. Yet!

15. Sin leads to sin. Deliberation, absence of shame. So Israel's adultery with false powers caused them to murder the Son of God.

21. Joab did not hesitate to suggest the King's wish. It soon became known.

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25. Mockery: iniquity upon iniquity.
26. Despite 5.
27. The foremost *continuance* in transgression that can be found, perhaps, in connexion with a child of God. The Lord does not always intervene at once. David's rebellion did not frustrate the eternal and heavenly covenant, but it brought severe earthly chastisement.

xii. 1. The one who brought the promises of vii. brings the rebuke. Ministers may notice.
4. Accusation of robbery. David both the rich man and the traveller. (? Suggestion of temporary evil desire).
9, 10. "Against Thee, Thee only, have I sinned." But the Lord *has* emphasized the iniquity against man in previous verses. The two portions of truth go together.
11, 12. "I will." A proof that verse 8 does not imply God's approval of polygamy.
12. The Lord seemed to oppose His glory in exposing His servant. Let history bear witness.
13. David had passed death sentence, 5.
14. Scripture proved. Those who laugh at this story and David—blaspheme.
18. "Vex himself." David's bitter grief realized.
20. "Worshipped." The progress of spiritual repentance.
24, 25. Peace, despite 10.—According to covenant, 1 Chron. xxii. 9. Beloved, despite hated iniquity.
27. A Divine warning against further sloth.

xiii. The *two* sins David had committed take place in his family. Reminder to him—of transgression, and evidence of its far-reaching power.
6. The connexion of all kinds of sin.
15. The trend of passion. *Natural* love irregular.
30. Rumours' enlargements. 31. Less grief than xviii. 33.
39. Marg.:—The fire of enthusiasm.

xiv. 11. Thou hast enunciated a *principle*.
14. Evidently Joab wanted Abslom to succeed David. Note the continued attack on God's *revealed* purpose regarding Solomon. (Note similar sound and meaning of name). David's own accession was against *all* likelihood. The Word of God and "probability."
21. "I have done." The work accomplished. *Cf.* prophetic certainties of Scripture.
30. Absalom's spirit manifested, yet!

xv. 1. Assumption of real dignity, yet!
3. The methods of antichrist—man-pleasing.
4. A hint of willingness to be made a leading officer—a stepping stone.
9. "Peace" and "fellowship." Mockery!
13. Heart allegiance first. Acts vii. 29.
15. Some now-a-day want the "choosing" and ask God to accomplish the "doing" (see xix. 38).
21. Contrast David's son's treachery.
27. Priest-prophet. "Peace"—prophets not touched: a fear somewhat supersolation.
31. Faith. 34. Self-arrangement.

xvi. 7, 8. So events *seemed* to suggest.
10, 11. The Lord's working in everything.
12. Sin overruled to prepare for blessing.
18. Equivocation. *cf.* 19. "So will I *be*."

xvii. 5. Why was Hushai absent? Note grandiose speech.
14. The Lord had commanded the *effect*, but He approved not of the iniquity and lying that made the method possible.
17, 18. The influence of those who are least.
21. Absalom's fickleness known. He might still follow Ahithiphel.
23. Further overruling of transgression and accomplishment of David's prayer.

xviii. 13. Disobedience is the *working* of falsehood. Obedience is doing the truth, 1 John.
29. Avoidance of truth known, see 20.

The Bible Training College.

EBENEZER! The Lord liveth, and blessed be our Rock! By grace were we saved, by grace are we kept, by grace have we served, by grace we magnify the Name of our Lord. Blessings have been a privilege, but praise for them, and permission yea encouragement to honor God is a greater privilege still. But have we had no sorrows? Yes, verily. Some have backslidden. Some, who may read these lines, are not as enthusiastic as they *were*. There is no absence of sin in this life, but generality does not afford an excuse. Let us repent, personally and representatively, in the spiritual counterparts of dust aud ashes. Alas, we can all think of sin without weeping, and all indulge therein while condemning it. If the opportunities given to College *students* and *readers* of this publication had been afforded to *other* saints, they would have far outstripped us. And as progress is a relative term, all do well to question if their advance has been proportionate to increase of manifold and manifest mercies. If the answer could be "yes," many more of the latter class (*i.e.* readers) mentioned above would be in the former, and the former would be examples of the Lord's people in such a way that they would add to both classes, unto the glory of God. Tutors claim no immunity from the sin, there has been a community of trespass. There is forgiveness with the Lord, that He may be feared. Let us not forget to confess and praise together else we shall imply He has failed or that we have succeeded.

As extension in the Lord's Name is not only proposed but necessary—(beloved friends, please notice these words, consider their truth and act accordingly), there is a peculiar need that things honest in the sight of all men should be provided.

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The writer believes that he is trusted, and he will continue to publish *particulars* of the use of College money, and to answer any questions. He believes that the advisary committee men are esteemed wherever known. He is sure that the fellowship of such servants of God as Pastor Frank H. White and Mr. Finlay Gibson, proves the Society is no mere upstart organization. It is generally known that no salary of any kind is drawn by him from the Central College, except slight free will offerings from a percentage of the Greek students (£12 in 1904?) The Correspondence College is at present a personal venture, but *under* 15 students are enrolled, and some are very irregular, and at reduced fees. The only other "gain" is a proportion of Mr. Welch's time as Private Secretary. These are more than balanced by the bearing of the *heavy* loss on "Thoughts from the Word of God" and "The Puritan Quarterly" which some readers might share. Howbeit he has no wish for emolument or a monument; the fellowship of some saints privately has *just* supplied needs, and illustrated Phil. iv. Hence there is no desire that the halls and furniture now to be acquired should be personal property. The proposal is that the wherewithal to obtain them should be given to the Principal of the Bible Training College *for the time being*, and that in the event of his departure to be with Christ or removal for any other cause, this undenominational, primitive work should be temporarily carried on, and the successor appointed by the Hon. Sec., the Gen. Sec., the Fin. Sec., and the Sec. Student Preacher's Association—the present occupiers of these responsible positions being Messrs. J. Reeves Heward, Charles H. Welch, Edwin S. Taylor, John Rae. Thus will everything be secured to the glory of God.

And now for particulars of progress the reader is first referred to the Editorial Jottings. Then he (or she) is asked to join in praise unto our covenant-keeping Lord. Afterwards he (or she) is expected to make further enquiries and to contribute according to abilities. Some may wish to know *why* we thus go forward. Because we cannot but enter the open doors which the Lord has given. A little while ago there seemed insuperable difficulties with regard to Ilford, but the Lord suddenly removed them in one week. Howbeit through the difficulties He disciplined, and led to further prayer, and moreover made us to think of further openings. God made known His Will in another matter by the way in which the Lady Superintendent of the Students' Residence, Miss E. K. Welsh, was constrained to accept a designedly vague invitation, and (through the fellowship of her mother who will also reside at 340, Romford Road) to meet many of our needs as to furniture. What shall we render unto the Lord for His benefits? We could not help taking over Hebron Hall in a Ritualistic neighbourhood, and cannot but see the Lord's Guidance in Mr. E. Sibley's willing offer to dwell there and aid in every possible way, without an invitation to him personally on the writer's part. Not all of our readers would choose Rotherhithe as a residential suburb for the glory of God, but our brother and his wife would not desire praise. They believe the Lord has called them to Cornbury Road, and therefore the street is an oasis, and every other district a desert.

It may be said—Who will take the lead in these halls, and how will they be conducted? The query is two-fold. First, recognised College brethren as Messrs. Rae, Welch, Martin, Taylor, Brand, etc., will conduct and supervise the services, and accomplish general pastoral work, assisted by junior brethren whom they will thus solemnly train for further extensions which are anticipated in these perilous times. The writer will visit each one, and receive frequent reports, and he will also ensure the loving fellowship of other servants of God, including College tutors, and the well-known contributors to this Magazine. "How will the work be conducted?" On undenominational lines, but there will be spiritual *oversight*, and an absence of the spirit of isolation. A new sect will not be formed, although meetings will be held on the Lord's Day as well as in the week. It is enough for us that we belong to the sect of Acts xxviii., everywhere spoken against. On the other hand there will not be disorder, and only those who give creditable evidence of faith in Christ, and a willingness for the other blessing of Phil. i. 29 will be welcomed as helpers. Special attention will be paid to open-air testimony (Preaching Grounds should be rented in one or two parts; opportunity for textual advertisement at all times) and children's work. Bible Schools will be conducted, and neighbouring Churches aided in every possible way; the limitation is necessary lest the sin of John ii. 10, 11 be committed. Preachers will be sent forth to all parts. Caravan labor will D.V. be started. Beloved readers, if every one of you spared money from luxuries which suggest unprimitive indulgence for one month, a great part of the needed £1,000 would be obtained. Who will say "I will do no such thing?" Here are the Lord's openings. They are laid before you as well as us, for we are members of the *one* body. We will, by grace, accomplish something of our part; will you do yours? Let not sighing and crying be professional. Do not forget Scriptural work because the Society is not so great as some others. Seek definitely the Lord's will in this matter, and wait not for circulars, but to His glory correspond *at once*.

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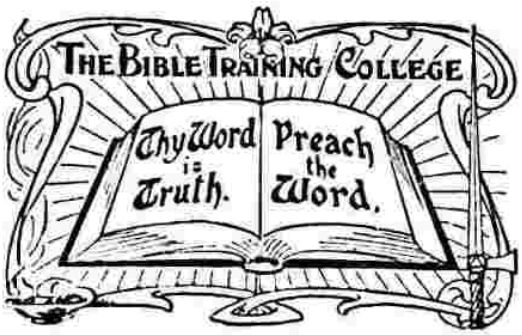
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THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth" JOHN. 17-17

Vol. v., No. 5. May, 1905.

EDITED BY PERCY W. HEWARD.

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2. For Christians who consider service menial and uncongenial, who find separation awkward, and are *therefore* froward, that they may be brought away from the world, even from the "Christian world."
3. For Israel still unrepentant, and yet beloved for the fathers' sake, that present blessing on them may be granted to constrain prayer for the day that will come when Jerusalem shall be a praise in the earth unto the praise of the Lord.
4. For Colleges suited to and rooted in the ideas of men, that the Lord may revive them, and that, till then, His faithful ones may not connive at them.
5. For the B.T.C. that *all* needs of all kinds may be realized and supplied—that all students (including "indirect" ones, *i.e.*, for Greek classes only, corresponding College members, &c) may grow in grace, and *thus* bring forth fruit, which shall *remain* unto life eternal—that Halls may be built, opened, and used, that a caravan may be "sent forth," that tents may be provided unto the praise and honor of God.
6. For preachers who *study* this magazine, that their sermons may justly receive the title thereof, and that daily life may never be a daily strife, with sound doctrine.
7. For Prayer Circles, Cottage Meetings in *all* parts, yet around *one* Throne—including the Monday *Gatherings* (Matt. xviii. 31), and Meetings for Humiliation organized by the College.
8. For the Mission of Peace, Salisbury (Col. i. 20).
9. For Village Work near Darlington.
10. For the fulfilment of *all* Divine plans, although men think *so* differently, unto the honor and glory of the Lord.

"Hallelujah."

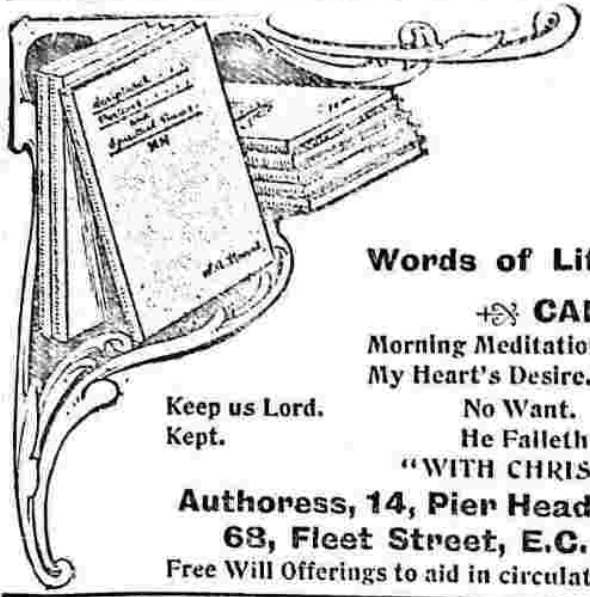
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Thoughts from the Word of God.

Vol. V. No. 5. New Series. ["Let us not sleep."] [May, 1905. 1d.

"To the Praise of the Glory of His Grace."

Editorial Jottings.

"Filled." Col. ii. 10 speaks of the Lord's people as "having been filled": in Col. iv. 12 Epaphras' prayer aims at this yet future blessing (see Eph. iii. 19, v. 18). In like manner we have been sanctified, and shall be fully set apart in that day. A present and future perfection is to be found in Phil. iii. It may be well to note in this connexion Rom. xv. 13, 14, and the twofold application of the "fulfilling" (same word) of Rom. viii. 4. Rom. xv. 14 presents a remarkable contrast to i. 29. It is right to realize that most blessings have a present and future aspect. Those who appreciate this fact will understand Church anticipations of millenial prophecies. Our life is hid with Christ already, and in Him we have all blessings, but the full meaning of these words will only be understood "in that day," for which, by grace, we look and long. Col. ii. 10 would suggest that everything apart from Christ is emptiness, and it may contain a rebuke like to that resident in the words "Live up to your privileges." Col. iv. 12 regards a present standing, but especially glances forward to the time of Col. i. 29. "Filled *in* all the Will of God" implies that the Word should be in us and we in the Word (see Col. iii. 16). How often we are filled with other things, and alas, that is evident, for out of the abundance of the heart the mouth speaks.

Love and Bitterness. Col. iii. 19 includes two commands, and reminds us of the many *positives* and *negatives* which occur together, and explain one another as suggestively as the parallel lines of the Psalter. Love is opposed to bitterness: bitterness is the reverse thereof in manifestation. When Peter began to hate self he wept "bitterly." God's *hatred* of sin is suggested in Acts viii. 23. In Rom. iii. 14 we have the lovelessness of man, *i.e.* his lawlessness, the first half of the verse emphasizing his sin toward God, and the latter toward men. The contrast of our text is found in Eph. iv. 31 with v. 2. Heb. xii. 15 shows that all sin is a root of bitterness. Selfishness is the essence of iniquity. Covetousness is idolatry. Thus all portions of Scripture agree. Love checks and covers sin, bitterness provokes and parades it. We are too apt to forget that the mere negation of love is this terrible iniquity. 1 Pet. iii. 7 brings before us the sad effect of the sin against which a warning is graciously given. The fact that such a message was needed by primitive Christians reveals the depravity of man and the presence of the old nature in those who believe. But that old nature should be buffeted. As in Eph. v. the love of the husband to the wife is illustrated and enforced by that of Christ to His Church, it may be remarked that He indeed illustrates this verse. His love is wonderful, and in spite of all our failures He is never bitter. Perhaps it should be added that this parallel will show that rebuking is part of, not a thing opposed to, love. A final word may be that the Holy Spirit makes no allowance for provocation to bitterness.

Faith and Works. Faith is not a work. In *one* sense the Christian does no work, *i.e.*, he does nothing by personal strength in accord with legal requirements. All obedience is by grace, and is the fruit and effect of the new nature. This truth needs to be remembered when men are seeking credit for man, and thus putting aside the Lord and His glory. In *another* sense, faith leads to works. The following of God's revealed will is a sequel to manifestation of that faith into Christ which the Lord did not command or make evident. Thus we may speak of a faith that *works*, for Jas. ii. shows us that new-covenant blessings are not in isolation, and that the heart moves the hand as well as the mouth.

The present day scheme of salvation is by faith and works. It imagines that man is partially fallen, that he needs assisting grace with which he is able and half-willing to co-operate. Against this theory, thrusting aside *the* finished work of the Lord Jesus, and denying human depravity we boldly witness. Alas, it is "popular" and will be more "popular," as evil men and seducers wax worse and worse. Let it be recollected that each attack on faith rightly understood is an attack on Christ, for faith does not have a separate existence, it is only faith as it finds some one in whom to manifest the action which the word exists, and without which it is a misnomer. Faith has all its virtue from the perfect righteousness and all-sufficient sufferings of Immanuel on behalf of His people. Faith brings a man into *His* position and thus into *His* blessings, or rather demonstrates

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that He has been led thither. And "as many as are led by the Spirit of God, these are sons of God."

Paradoxes. The Christian who wins souls is doubtless wise, but all of us are often foolish. Believers are not mighty, and yet they can do all things through Him who instrengtheneth them. When they are weak then are they strong. How can these statements be explained? Some by reference to the two natures which they possess, one of which is necessary in ascendency, for "ye cannot serve God and mammon," a passage which can only be known and realized in this context. Others can be elucidated by reference to physical and spiritual powers, and this approaches the former exegesis, for the word "natural" with its twofold meaning aptly sets forth a Scriptural truth of *general* application. Paul's boast in 2 Cor. xii. suggests realized weakness in isolation (whatever powers be regarded), and strength in the Lord. In like manner we might say that "When the believer has no merits he has all merits"—"when the child of God has no confidence he has all confidence." Faith is faithless in self, and unbelief has full belief therein. The study of paradoxes is most interesting.

Coincidences. How many we meet! How apt we are to forget God in our smiling thereon, self-congratulation thereat, or scientific investigation thereof. Do we realise, as Christians should, the sovereignty of the Lord in providence or grace? Have we as full a trust in His authority as many pagans in the supremacy of their idols? Oh, for grace to praise God for coincidences!

There is a great danger lest we miss the lessons contained therein, and an equally great one lest we misinterpret. Let us beware of *all* sin, and hate it with perfect hatred! The Lord sometimes repeats a warning, as the dream to Pharaoh, that we may be led to notice His guidance. Coincidences impress when isolated acts would have no effect. What a need there is that the Lord should have the *clock* of everything and ordain the time.

It is very easy to make a mistake! Truism with many applications! The one before me now is best explained in the concrete. Sometimes a way *seems* to open, Christian friends advise in favor of entry, and there is a wish to undertake proposed Christian work. These coincidences may illustrate the Lord's testing rather than leading in the attractive direction. How difficult, then, is it to find out His will. There is need for perpetual waiting, and while this exists there are no mistakes. But, alas, it is *oft* discontinued, and we have no true idea of what "absolute waiting" means. We often deceive ourselves, and thus are seen to be "not wise."

Commercialism. The spirit thereof is abroad. If the substitutionary aspect of *every* deed of Christ's life on earth be set aside for a moment, and we look at *each* of His acts as exemplary for our imitation in principle, are we not forced to the conclusion that our reproduction is a *contrast*, and that the world has every reason to suspect *cant*? Who has given up much for the name of the Lord? Christ had all riches but gave up all riches, we have little and give up but a portion thereof. There is a popular endeavour to make money out of Christian work. And some will say "we are not evangelists, therefore this rebuke does not apply to us." Beware, beloved friends, of a hasty decision. It is easy even for a Calvinist to imagine personal perfection as to *this* action or *that*, when he is reproved of sin in *this* or *that*. And one would almost infer that he would thus argue in every particular with pride, albeit in general professing a humble sense of iniquity. The Lord has given you blessings: nothing has reached you apart. If you live beyond appointed simplicity you are making money for self out of a stewardship. Robbery is often committed. Beware of commercialism, of bargaining, of seeking wealth in *any* form.

PERCY W. HEWARD.

Sermon by a Scotch Puritan:

JONATHAN RANKEN ANDERSON.

Proverbs xviii., 10.—*(Continued).*

What is meant by running into this Strong Tower? (1). There is spiritual apprehension of its existence. By nature, we are infidels, rank atheists, Christless creatures. We do not believe in the name of the Lord. We belie the greatest truth ever heard in this world, that there is such a thing as the name of the Lord. It is grace that discovers the Strong Tower to the soul. It brings to apprehension of that which is thus discovered. Grace alone can do it. It needs celestial eyes to catch celestial objects. It needs virtue from Jehovah to catch the glory of that Name. It needs a Divine nature to have dealings with that Name. It needs the life of God in the soul, to see that which is exhibited in the name of the Lord.

Why is it that there are such changes? Why is there such a wreck of profession? Why is it that temptation is wearing out the strength and beauty of people's profession? Because it is not based upon a work of God in the soul. There is no running into the name of the Lord as a Strong Tower, without spiritual application of that name. When the name of the Lord comes burning like fire, it casts a bright reflection upon this Holy Word, it shines forth, wherever the Word of the

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Gospel is preached. But men are blind as moles, they do not see it. Their hearts are fat as grease, they are not captivated with it; they are held in the strong chains of unbelief, and so they reject it.

(2). It implies a complacency in the name of the Lord. You will not have complacency in that which you do not apprehend. But, supposing that you do apprehend this name, you will never run into it as a Strong Tower, unless you are brought to have complacency in it. The gracious soul sees this name, in somewhat of its peculiar glory. It is ravished with the glory that shines in that name. It is well pleased and delighted with that name, just as it is revealed. It would have that name simply and purely set forth, and would apprehend it as set forth. The gracious soul rests completely in the name, thus spiritually apprehended. It sees it to be what attracts, fixes down, and rivets it. Are you at that? Would you be at that? Would you have complacency in the name of the Lord? There are difficulties in the way from blindness, so that you cannot see the name of the Lord, from carnality of soul, so that you see no beauty in Him. But you will find the gracious soul turning a piteous look to the Strong Tower, from which carnality would turn it away. Whilst others are very glad to turn their backs upon it, the gracious soul will not be turned away from the name of the Lord. The devil may roar as a lion, and pour out a dark flood to drown the Church, but she gets wings, and flies away into the name of the Lord, as a Strong Tower.

(3). It is to have confidence in it. We are poor weak creatures, ready to seize on anything that will support us. The people of God are very fain sometimes to be leaning upon arms of flesh. They catch themselves too often going to Egypt for help. They lean on broken reeds that pierce their hands. But this way of theirs is their folly. They are chastised for it, smart under it, and these things are overruled for giving them fresh discoveries of the glory of the name of Jehovah, and letting them see in it everything deserving their confidence, so that they come and put their trust under the shadow of His wings.

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FINANCIAL ARRANGEMENTS.

FELLOW-BELIEVERS TAKEN INTO OUR CONFIDENCE.

We believe *the Lord's people* would like to know yet more of His gracious dealings with us, and of His guidance in connexion with the "supply of means for His work." We can rejoicefully say that hitherto *He* hath helped us, but the strain has been great, and some could have manifested more true fellowship. It is generally known that the Principal and Tutors receive and seek *no* remuneration. Moreover, some of them financially help the College. All except the first-mentioned are in other employment: he has been graciously enabled to remain honorary through the occasional "partnership" of a few beloved readers. The slight "returns" from Correspondence College, etc., only reach a few pounds yearly. For all gifts for personal use he desires to praise the Lord. The magazines "Thoughts from the Word of God" and "The Puritan Quarterly" are NOT supported by the College. These are a heavy, personal expense. Some friends, not knowing this, have transferred their donations from the "literature to the College." We are thankful for their aid in the latter service, but can ill afford to lose it in the former. Will self-denial permit the *doubling* of gifts, and will such an action be to the glory of our beloved Lord? The larger proportion of regular College expenditure (strict economy practised) is met by the free-will offerings of the students, and they have also manifested love unto the Lord, and zeal for His honor with regard to the *needed*—the *essential* extensions. But they cannot "supply" £1000, a sum which is required at once (write for circular). The Lord's people are, therefore, invited to continue and increase their interest, not merely that *we* may be encouraged, but that *He* may be exalted. A list of receipts is published monthly in "Thoughts." Audited accounts are issued annually, and all property is and will be secured to undenominational testimony. Among saints and sinners an old-fashioned gospel lives. The writer rejoices to know that if he were called to depart and be with Christ, the witness would not cease or vary. He would ask for financial "fellowship" now, for everything else is ready (the Lord's leading). From what has been said in this article and the Report for 1904, spiritually-minded believers will see the importance, the organization, the careful arrangement, and the needs of this unique branch of Christian service. Shall the financial difficulty be added to the others which the officers gladly bear as service unto the Lord, or will some show hearty and present "love?" "Now" is the opportunity—unto the glory of God.

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GOD willing, dear children, I hope our next four little talks will be about (1) being Justified, (2) being Sanctified, (3) being Satisfied, (4) being Glorified. We will begin with (1) being JUSTIFIED. This must always take place first. Oh, how much trouble we should be spared if we always followed the God-given order. It is impossible for anyone to be SANCTIFIED before they are JUSTIFIED, for no one, whether young or old, can be made holy while they continue in their sins, for out of the natural heart comes uncleanness. Neither can an ungodly sinner really be SATISFIED, and certainly not GLORIFIED. I wonder if my dear young reader knows what being JUSTIFIED means. In 1 Pet. iii. 18 we read Christ also hath once suffered for sins, the JUST for the UNJUST, that He might bring us to God. It is written in the Law of the Lord "ALL have sinned," and thus ALL by nature are UNJUST. The Lord Jesus Christ, God's well-beloved Son, is the ONLY JUST ONE (see Acts iii. 14; vii. 52). What is it then to be JUSTIFIED? To be declared righteous in Christ—to have all the sins of our past life blotted out—remembered no more. Thus it is written, "Blessed is the man whose transgression is forgiven, whose sin is covered" (Ps. xxxii. 1), covered by the precious Blood of Christ. Job, God's servant, said, "How then can man be JUSTIFIED with God?" (Job xxv. 4). Maybe you are asking the same question. The unchanging Word of Jehovah gives the answer—"God commendeth His love toward us in that while we were yet SINNERS (unrighteous) Christ died for us" (Rom. v. 8)—gave His life a ransom for many, and ALL who have been, by the Holy Spirit convinced of sin, and have come to God through Christ, Who alone can save, are JUSTIFIED by His Blood (Rom. v. 9)—"Saved from wrath to come." Therefore being JUSTIFIED, declared righteous in Christ, "Who of God is made unto us wisdom and righteousness (1 Cor. i. 30) we have PEACE WITH GOD (Rom. v. 1) through Christ Who is our Peace. Peace, perfect Peace now, and eternally! Have you this present and eternal blessing? So that no one may be mistaken as to whom are JUSTIFIED, the sure Word of God saith, "By Christ ALL THAT BELIEVE are JUSTIFIED from all things" (Acts xiii. 39). Such believe on the Lord Jesus Christ—believe that they are sinners (as God saith) and that Christ is the Son of God, Who came to seek and to save the lost. You have read about the two men whom the Lord Jesus saith went up into the Temple to pray. One was a Pharisee, and there are many such to-day. He prayed thus with himself: "God, I thank Thee that I am not as other men are, extortioners, UNJUST, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess." I hope my young reader prays to God, not *with* himself or herself, as did the Pharisee. God does not answer prayer, unless we pray to Him in the Holy Spirit. The poor taxgatherer prayed to God not with himself, saying, "God be merciful to me THE SINNER," and we read, "this man went down to his house JUSTIFIED" (Luke xviii. 9-14). The Lord Jehovah is the same merciful God to-day; He never changes, and ALL who BELIEVE and have FAITH in Christ's finished work are JUSTIFIED freely by His grace (Rom. iii. 24). The apostle Paul said to the Jews, "A man is JUSTIFIED BY FAITH without the deeds of the law" (Rom. iii. 28; Gal. ii. 16; iii. 24). Those who are JUSTIFIED have nothing whereof to boast, for it is all of God. The JUST ONE took the place of the UNJUST, that He might bring us to God. Christ suffered and died instead of His people. Oh, how humble they who are JUSTIFIED should be, praising God continually for His free and sovereign grace in that Christ died for the ungodly. With what object? —"That being JUSTIFIED (declared righteous) by His grace we should be made heirs according to the hope of eternal life" (Titus iii. 7)—heirs of God and joints heirs with Christ (Rom. viii. 17). Oh, what marvellous love. Ye are JUSTIFIED in the Name of the Lord Jesus, and by the Spirit of our God (1 Cor. vi. 11). In the name of Christ Who was delivered because of our offences and raised because of our JUSTIFICATION (Rom. iv. 25). "Who shall lay anything to the charge of God's elect? God Who JUSTIFIETH?" (Rom. viii. 33). Has my dear reader a heart-knowledge of Justification by faith in Christ? If not, *you* are still UNJUST—a sinner, though young, and without God in the world. I trust this is not your state. In conclusion, I want those who are JUSTIFIED to remember their high and holy calling. The JUST shall LIVE BY FAITH (Hab. ii. 4)—WALK IN GOD'S WAYS (Hosea xiv. 9)—WALK UPRIGHTLY (Isa. xxvi. 7)—do JUSTLY (Micah vi. 8)—speak with grace (Prov. x. 20)—their path shall be as a shining light that shineth more and more unto the perfect day (Prov. iv. 18)—no evil shall happen to them (Prov. xii. 21) for they are kept by the power of God (1 Pet. i. 5) and the memory of the JUST shall be blessed. May the Lord by His grace, enable both reader and writer so to live to His glory.

JUSTIFIED, and righteous ever
In the Just and Holy One,
Through the Blood of Christ our Saviour,
God's beloved only Son.

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JUSTIFIED, no condemnation—
All our sins on Christ were laid,
For He died instead and for us,
All our penalty He paid.

JUSTIFIED, by faith in Jesus—
Through Him we have peace with God,
For He did become our Surety,
Bought us with His precious Blood.

JUSTIFIED, by grace so freely,
Through the Lord our Righteousness,
Who, though high and rich in Glory,
Came on earth His own to bless.

JUSTIFIED by God for ever,
Righteous in the Lord are we,
For in Him we have been chosen,
That we may His glory see.

JUSTIFIED, no condemnation,
For the Lord, in love, hath died,
On the cross He shed His life-Blood,
We in Him are justified.

JUSTIFIED, no condemnation,
For we are in Jesus Christ,
And our sins are all forgiven,
For His own *His* death sufficed.

JUSTIFIED, no condemnation
Can be charged to God's elect!
For 'tis God Who justifieth,
Who will all our life direct.

JUSTIFIED, oh, think, dear children!
Saved from sin, from death and hell,
That on earth we may adore Him,
And with Christ *for ever* dwell!

S. A. H.

YOUNG BELIEVERS' COLUMN.

"WE SPEAK A WISDOM."

BELOVED young believers, perhaps some of you are aged in this life but have only recently been *brought* to the Lord. Others possibly are mentioned in Heb. v. 11-14. In *any* case, let praise be rendered to God for salvation, and sorrow be connected with a true realization of weakness in grace. May I remind you that *sloth* and *growth* are contrary, the one to the other.

My text you will easily find. Paul is contrasting the wisdom of this age and that which is of the age to come, ordained before the ages, unto our glory. Let me affectionately warn you against the exaltation of the former. It is so easy to think that worldly skill must be excellent, that human opinions must be important and so forth. Then coveting follows, and the neglect of the word for "other things." There is a danger of exactly the same sin in connexion with riches. That which is universally applauded is esteemed. And so is it concerning position. I want to emphasize the spiritual wisdom, wealth, and work which men despise, and which we often slight. If you degrade this, and set your affections on things above, the new nature is not in manifestation, and you should almost question whether you possess it. I would not dishearten you, but all devotion to the things of this life is idolatry, the worship of that which is *seen*. Alas, our ideas are so unscriptural that we *rarely* use the words of which I have spoken in a spiritual sense, and *readily* in other senses. Let me frankly ask you when you last thought of Divine riches, and realized a willingness to lose in the things of this world, not only during an emotional meeting, but in daily life when you experienced such loss for Christ's sake. And perhaps it is still more easy to be forgetful when there is success! I believe that few of us can honestly say that we esteem the Words of God's mouth beyond our necessary food. That is to say we emphasize the *natural* beyond the *spiritual*. And let it be remembered that anything not wrong in itself may be made wrong by putting it in a wrong place. Oh, that your idea and mine may be to attain *the Divine wisdom* of which my text speaks, that we may only value that which men call by this name as a means thereto, in the same way as we should only delight in ordinary food that we may reach the end of strength for *spiritual* digestion. And all these ends are in their turn means to the great end, *viz.* the glory of our Lord.

This wisdom is proclaimed in its depth, only to the perfect or rather the full-grown, *i.e.* to those who are not carnal. It is astonishing how quickly a young believer can become "a man in Christ." Do you want to understand the Word? Then you must grow! But you can only grow in the Word! That which is an effect is also a cause. The worldly wise remain unwise. Fellowship precedes the unveiling of the secret of the Lord.

And what is this philosophy? It is God's wisdom in a mystery known only to the initiated to those whom He has chosen and blessed. It includes the things *prepared* for us and *freely given* to us by God, here and hereafter. It is the strong meat of our relationship to Christ as members of His Body, and those who have been blessed with all spiritual blessings in Christ. Truly, we need the Spirit of wisdom in the knowledge of this, that we may see the hope of His calling, and the riches of the glory of His inheritance in the saints (Eph. i. 18). This is not merely grasped *naturally*. Too much of our faith is only worthy of this title. The world can grasp almost as much as many of us can in connexion with Scriptural teaching as to the Body of Christ. We try to apprehend it by bare logical thinking. We think it an interesting study. Nay, it is wisdom in essence; it is a mystery which can only be rightly understood after growth (here is a test), and (in illustration of previous sentences) we may note that it is our glorious riches as well as our philosophy (Col. i. 27). Beloved readers, are you delighted and enraptured that this truth should occupy this position? If not your understanding thereof is that of a babe and not of one full-grown. Oh, that you and I may progress.

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SERMON SUGGESTIONS.

Isa. xxi. 12a.

A terrible context of judgment on nations. Much of it is to be illustrated again if not to be fulfilled. The immediate context is a mocking question.

1. God's Watchmen must be Bold. No fear of scorn, or of persecution.

2. They Need a Message. Silence, or undue indefiniteness undesirable.

3. They Have No Warrant for Lengthy Argument with Quibblers. *Cf.* our Lord's epigrammatic replies and questions to the Pharisees.

Or, 1. The Present. For some it is *night*, for others *day*—1 Cor. iv. 2 marg. While the world *reigns* the Lord's people cannot be in *power*. The works, desires, and joy of one and the other are distinct. How awful to think that for some it is now day: they have their light! Hear their boasts in science, civilization, etc. The believer should be a pessimist, he *ought* to see darkness, gross darkness, now. Everything of man is worthy of this name. (These words may be illustrated).

2. The Future. For some the morning (Isa. xxx. 5) Christ is their Light and Life. He shall shine forth (Epiphany — Day-Star, Sun). The millenial and eternal state will be (for saints) one long morning! "No night there." A time of activity. "Now we see through a glass darkly." For others the night, *without variation*, cometh. They shall have destruction from the presence of the Lord, and shall be "silent in darkness." "Second death," "second darkness" (Isa. viii. 20 R.V.). Note—(*a*) *Two* classes only. (*b*) These are *exactly* opposed. (*c*) The future will provide a complete antithesis to the present. *Cf.* Luke. xvi. 19—31. (*d*) The need for leaving the "night" in this dispensation—Christ the Light. (*e*) These "futures" are about to begin, R.V. (*marg.*)

2 Thess. i. 16.

1. God's judgments are just. "Righteous." "With" is a legal term. ἀντι.

2. God's judgments are on all who persecute His people. War against Himself and his saints together. See verse 8. Sin against God only is tried: note inferences. None shall escape.

3. God's judgments are retributional. "*Tribulation*" to those who cause you *tribulation*. an *exact* recompense: hence DEGREES. "According to their works": a full record.

4. God's judgments are painful. "Tribulation." The reverse of "rest." Believers, you represent the Lord: He will represent you. Await His time for His avenging, and preach with more earnestness in view of judgment to come.

Special Column for Sunday School Teachers.

THE work of faith cannot be begun or continued without faith, and as every other work is sin there can be no *service* unless the *heart* is right, and the eyes fixed on the *Lord*. But some will question the first statement (in *practice*). Can there be an effect without a cause, or *vice versa*. By the way the "work" and "faith" are alike worthy of both titles for the former occasions "thanksgiving" (which is a cause of the glory of God), and the latter results from His work. Therefore, all is of and unto the Lord.

Do not be disheartened by circumstances. Our Lord had more cause for such despondency than you have. Grief is not unholy disappointment. While you see *failure* you behold His *blessing*, and unless you wait upon Him you will confuse the two, and praise for the overruled failure, or grumble at the apparently thwarted blessing. As soon as a Christian ceases praise he or she has lost sight of the Lord, for everything of Him demands and awakens thanksgiving. Everything that causes sadness is *sin*, in self, or in others, or both, and these words suggest an analysis of failure, which will promote heart searching.

Realize that every portion of your labor is from and to the Lord, and there will be less carelessness. Everything will become beautiful, and worthy of the heartiest toils. Do not look on half the work as mere drudgery, and fix all your hopes on a yearly mission. Is not the absence of blessing often in accord with your anticipations?

Do not make up or fit in anecdotes. Use illustrations with care or you will not "enlighten" thereby. To be sure you have a good parallel you will need the logic which is increased by hard and hearty study of the Word. As soon as the illustration becomes a *centre* it is misused. Do not let the application be an after thought, else you will need μετάνοια. Let it be so linked that children cannot remember the parable, or whatever it be, apart therefrom. Let your aim be not merely to quiet or to interest but to glorify God. Too many forget such an object in this and other contexts.

Shall *we* now prayerfully CONSIDER the Divine parable of Luke xii. 16-21? The "rich man" is "Dives" of xviii., related to the cursed one of viii. 14. Natural blessings do not prove spiritual favor (M. v. 45). The Pharisees seemed to be Divinely blessed. "Reasoning in himself"—words often spoken of Pharisees: self-love, self-exaltation. "*My* fruits." Stewardship, see M. xxi., L. xvi. Quick decision without God. No thought of others or giving away. "My," thrice. The rich man's good things in this life, xvi. 25. Contrast the psalmist's words to his soul. "Laying up," on earth, see M. vi. 19, Col. i. 5, 2 Tim. iv. 8, Heb. ix. 27. Compare words of Babylon in Isa. xlvii., and note the proud boasts of Jas. iv. "Rest," contrast M. xi. 28; in Rev. xiv. we have eternal non-resting, in the previous verse the exact opposite of the "drinking" in the parable. "Eat, and drink": *another* class utter the same words in Isa xxii! 12, *position* does not alter forgetfulness of God. "Rejoice," contrast xv. 23, 24, 29, 32. See xvi. 19. The wisest Epicurean is "without mind," foolish. "Might," contrast the diverse Divine "making ready." M. xxii. 4, J. xiv. 2. "THUS"—*every one* who simply and merely treasures to himself, *i.e.*, has natural treasures and rests on them! Himself, God. The preceding and succeeding contexts show how easy it is to *progress* into this abominable God-forgetfulness. Yet!

NOTICE

Readers who desire to attend special Conferences, Meetings for Humiliation, and "ordinary" Gatherings in the in the Lord's Name at College centres, occasionally, are invited to send names and addresses, *together with name and addresses of like-minded friends in the neighbourhood of "centres."* It is impossible to publish particulars of all important meetings, and many are losing opportunities of "fellowship." Will London Christians refuse to notice and to act upon the "suggestions" of this paragraph?

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"THE Son of God Who Loved me, and Gave Himself for me."—Gal. ii. 20.

THE Lord of Glory came to save—
Came down from Heaven above,
For me His precious life He gave,
Oh, wondrous is His love!

He came on earth to live and die,
His love is all my theme,
He died for me, and this is why
I love to speak of Him.

He bought me with His precious Blood,
Redeemed my soul from hell,
He made me nigh unto my God,
And now with Him I dwell.

He is my Saviour and my Friend,
My strong and mighty Tower,
And He will keep me to the end
By His Almighty Power.

He never will His own forget,
But every Word fulfil,
And Satan He will never let
Frustrate His Holy Will.

He will do all that He hath said
For those who trust in Him,
He suffered and His life Blood shed,
To save His own from sin.

Have you been washed in Jesus' Blood?
Have you God's peace within?
Or are you lost, and far from God,
Still living in your sin?

Oh, listen to God's gracious Word,
His love no longer spurn,
But come to Him by Christ the Lord,
By faith to Him now turn.

And He will give you peace within,
Fill you with joy and power,
And He will keep amid earth's din
His saved ones every hour.

This, this is why I love to speak
Of Christ Who set me free,
Because He came the lost to seek,
And died for even me.

S. A. H.

THE Apostle Paul being taught of God was enabled to say, though his life was fraught with difficulties, "I have fought the good fight. I have finished my course" (2 Tim. iv. 7, 8), and doubtless he exclaimed "What hath God wrought"! for his missionary records always commenced, "What God did with us."

A Yiddish Bible. Who will have FELLOWSHIP with Mr. M. S. Bergmann in his "Work of faith and labor of love"?

"F.D." Fund of "Thoughts."—Received with thanks—NIL.

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Jottings from Daniel 1.

GOD GAVE Jehoiakim King of Judah into the HAND OF NEBUCHADNEZZAR King of Babylon (v. 2; Hos. xiii. 11; Ps. cvi. 15).

GOD GAVE to Daniel and his companions *knowledge* and SKILL in all LEARNING and WISDOM and Daniel had all UNDERSTANDING in all VISIONS and DREAMS (v. 17; 1 Cor. i. 30; James i. 5).

DANIEL PURPOSED IN HIS HEART that he would not defile himself with the portion of the King's meat (v. 8; Ps. cxii. 7; Ps. cxix. 11; Col. iii. 16; Eph. v. 11).

NOW GOD HAD BROUGHT DANIEL INTO FAVOUR AND TENDER love with the prince of the eunuchs (v. 9; Ex. xi. 3 and xii. 36; Gen. xxxix. 21; 1 Sam. ii. 26; Acts ii. 47).

Daniel said to the steward who was set over them, PROVE THY SERVANTS I BESEECH THEE TEN DAYS, and let them give us pulse to eat and water to drink (v. 12; 1 Cor. x. 31). The request was granted, and it is recorded at the end of TEN DAYS their COUNTENANCES WERE FAIRER AND FATTER in flesh than all the children which did eat the portion of the King's meat (v. 15). WHEN THE HEART IS RIGHT and GOD IS OBEYED the countenance is bright (Acts iv. 18; vi. 15).

And in ALL MATTERS OF WISDOM AND UNDERSTANDING that the King inquired of them, he found them TEN TIMES BETTER THAN ALL THE MAGICIANS and ASTROLOGERS THAT WERE IN ALL HIS REALM (v. xx.; Gen. xxxix. 1—6, 21—23). God grant that many of His servants, in these evil days, may be like-minded and dare to trust Him.

Puritanic Poems.—5.

"BEHOLD, that evil seems to win its way"—
We would *again* this awful thought display!
For men, with glee, in sin and self delight,
And hate the Lord, and scorn to do the right!
And Christendom is leavened by all ill;
Yet most professing saints are boastful still!
The churches are corrupt, and preachers tell
Of *man's* salvation from a *present* hell!
In pulpit and in pew *the* truth is scorned,
And by but few is such presumption mourned.
Look, look around, ye saints of God, and weep
For those who own His name, yet fast asleep:
They live and work as children of the night,
And all the worldling's compromise invite!
With Daniel, now confess your sin and theirs,
And learn the power of all-prevailing prayers,
Awake to righteousness, by all things show
That ye the truth of God esteem and know.
Now is the time to serve, and plead. and wait,
And in the Word of God to meditate!
"Behold, that evil *seems* to win its way"—
But soon shall come the dawning of "that Day"

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VANITY.

HOW much VANITY there is in this world out of which we have been chosen, and concerning which we have been commanded "Love not the world, neither the things of the world" (1 John ii. 15). This age, with Satan as its god, is full of empty pleasure, vain pursuits, idle show, and self-conceit. "Vanity of vanities, saith the preacher . . all is vanity" (Eccles. i. 2). Solomon, to whom God had given very great riches, wisdom, and honor, exclaimed repeatedly, "All is VANITY," and the true child of God finds it even so to-day. It is easy to be attracted—to be drawn aside by world pleasures and empty show. Wherefore, let us constantly pray, as did the Psalmist, "Turn away mine EYES from beholding VANITY," and, as the only preventive, he adds, "And quicken Thou me in Thy way" (Ps. cxix. 37). A LIVELY Christian will not easily be allured by VANITY and VAIN SHOW, for his eyes are upon the Lord His God. There is a fascination in VANITY. Satan knows this, and he will use his subtlety to allure unwary ones! To keep the EYES and HEART fixed on Christ is the only safe and sure guard against being carried away by the POMP and VANITY of this evil age—this wicked world, for both our EYES and HEART are prone to wander. But while we look off unto Him and gaze upon His glory, all else becomes dim and unsatisfying. Wherefore, let us be more and more occupied with our Lord and His near return, and thus we shall be less and less taken up and charmed with VAIN THINGS. To this end we need to be well established—well "Rooted and built up in Him" (Col. ii. 7). May we be watchful and take heed. Satan has many devices, and he seeks by one means or another to entice. Remember how he tempted the Lord Jesus (Matt. iv. 8—10), who overcame him by the Word, saying, "It is written." May we *know*, and likewise *use*, the Scriptures. Satan still seeks to gain homage. But the Lord alone must be worshipped and glorified.

All nature, after the dull days of winter, is now beginning to look bright—all God's works praise Him, and should not this bursting forth of new life lead saints to adore and likewise praise Him! But, alas, many are taken up with adorning themselves, not always "IN MODEST APPAREL," but GAY CLOTHING, "VAIN SHOW," which is VANITY; and not only this, but they try to beautify their houses. So that ofttimes hours are spent in "VAIN PURSUITS," and thus the heart is full of "other things." All is *vanity*, and there is little or no time for communion with God over His Word. It is often said, when one speaks of things that are showy, and quite unnecessary to the child of God (a stranger and a pilgrim on this earth), "Oh, but there is no harm in this and that." But the writer thinks there must be, to call forth such words. It is never said "there is no harm" in modest apparel, in the Christian's house being simple and plain, the neighbourhood being poor, in reading the Word of God, in attending the house of prayer. Let us remember that we have been redeemed from our VAIN conversation (1 Peter i. 18). Therefore, we should seek to avoid VANITY and VAIN persons, and take warning from the words, "they followed VANITY and became VAIN" (2 Kings xvii. 15, Jer. ii. 5, Rom. i. 21; Prov. xii. 11, xxviii. 19, Titus i. 10). What a contrast 2 Cor. iii. 18 presents. May the Lord lead us to understand and illustrate its meaning!

"In Everything Give Thanks"

(1 Thess. v. 18; Eph. v. 2).

HOW praiseful we should be, dear fellow believers, that all God's Commands are enabling. He never bids His saints to do that which is impossible, though many things may seem so to our weak faith. There are some of our Father's Commands which appear easier than others—for instance the command TO GO and preach the Word to every creature can be readily perverted to be made more acceptable—more pleasing to the flesh—than the Precept to BE STILL. But all His Words must be obeyed if we are to be well pleasing in His sight. By His grace (which is all-sufficient) it *is* gloriously possible to be obedient unto Him, Who knoweth our frame and remembereth that we are dust (Ps. ciii. 14). The Command which I have been led to take for our meditation this month is not an easy one to fulfil, and doubtless many of God's tried saints have asked if it is possible, when *all things* seem against them, to give thanks, yet this is God's Appointment and His Will for us. Let us look up for all needed strength and grace to obey knowing that "no good thing will God withhold from them that walk uprightly" (Ps. lxxxiv. 11), and that "ALL THINGS work together FOR GOOD to them that love God" (Rom. viii. 28). Oh for more whole-hearted child-like trust in our all sufficient God. We can of ourselves do nothing. But through and with Christ we can do *all things* (Phil. iv. 13), even "IN EVERYTHING give thanks." Here is the secret of power to do God's Will, and surely it is His Will that His redeemed children should seek to do.

The Apostle Paul said to Timothy, "I thank Jesus Christ Who hath ENABLED ME" (1 Tim. i.

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12). It is only by God's help—God's power and might that we can do the thing that pleaseth Him. God has so many lessons to teach us which we can only learn in quietness alone with Him, and we are so active that He has not infrequently to lay His hand upon us so that we may "be still." Let us at such times praise Him, obey His Command "In everything give thanks," and remember that "no chastening for the present seemeth to be joyous but grievous; nevertheless AFTERWARD it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. xii. 11). Wherefore let us IN THE TRIAL AND FOR THE TRIAL GIVE THANKS; resting and claiming the promise "My grace IS sufficient for THEE." The Apostle said "I have learned in whatsoever estate I am therewith to be content" (Phil. iv. 11). He gloried in tribulation also, and how often it is recorded of him that he THANKED GOD. Amid all perplexities, trials, and difficulties, he could, "In everything give thanks," and joyfully exclaim, "Not that we are sufficient of ourselves, but our sufficiency is of God" (2 Cor. iii. 5). Thus he was strengthened to rejoice in the Lord alway, and "in everything give thanks." It is comparatively easy to be thankful when the way is smooth, and everything looks bright. The worldling can be cheerful under these circumstances. But God Who has promised to guide us continually —to satisfy our soul in drought (Isa. lviii. 11) bids us "in everything to give thanks" and He to Whom every thought is known, sees whether we are obedient or disobedient. If the former is true of us then God is in our life glorified. If the latter be true, He is dishonored and grieved. We may not be able to understand all God's dealings and we never shall while we are on this earth, but surely we can trust our Father Who has a purpose in ALL He permits! Some of our most trying circumstances we shall see by and by to have been our greatest blessings, causing us to lean more and more fully upon the faithfulness of Him Who is the same yesterday and to-day and for ever. Let us look less and less at our trials, and more and more upward to Him Who is All-Wise, All-Loving, and Almighty. We are so apt to think that our circumstances are more trying than that of other saints. But let us remember that God knows what is best, and how to conform us more and more to the image of His dear Son. If we are chosen in the furnace of affliction it is for our good, and God's glory that He may remove all the dross and tin (Isa. xlviii. 10, i. 25). Wherefore let us "in everything give thanks." God is working the very best for His children, and we must be silent to Him, so that He may mould us. There is so much pruning needed, and the knife must be used, but it is the *Father* Himself who thus works, and in love He does all (John xv. 1-8). In all their afflictions He was afflicted (Isa. lxiii. 9, Heb. iv. 15). God does not correct and chasten us for His own pleasure, but for our profit, both now and eternally. Job, God's servant, said, "What! shall we receive good at the hands of God, and shall we not receive evil?" (Job. ii. 10). Again, "though He slay me, yet will I trust Him" (Job xiii. 15), and the Scripture saith, "Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is pitiful, and of tender mercy" (James v. 11). Surely, we can find help and comfort in such words, and may we wholly trust our loving Heavenly Father, and, by His grace, obey this and every other command; thus we shall be blest—enabled with all might—and God will be glorified, as we "in everything give thanks" unto Him who doeth all things well.

IN EVERYTHING GIVE THANKS to God,
This is His holy Will,
And when beneath His chastening rod,
Rejoice and trust Him still.

IN EVERYTHING GIVE THANKS below,
For all God's ways are right,
He works His Sovereign Will although
Our path seems dark as night.

IN EVERYTHING GIVE THANKS, and look
To God for needed grace,
And thank Him for His wondrous Book,
Wherein His love we trace.

IN EVERYTHING GIVE THANKS and sing,
Let praise be your employ,
And thus all honor you will bring
To God in Whom you joy.

IN EVERYTHING GIVE THANKS, and seek
To serve the Lord alway,
In all you do, and when you speak,
His Holy Law obey.

IN EVERYTHING GIVE THANKS to Him
Who bought you with His Blood,
And let your light be bright, not dim,
To glorify your God.

IN EVERYTHING GIVE THANKS, and raise
Your songs to Him above,
For true and righteous are His ways,
And wondrous is His love.

IN EVERYTHING GIVE THANKS, and wait
Before Jehovah's Throne,
There stands for us our Advocate,
Who did for sin atone.

IN EVERYTHING GIVE THANKS for all,
For poverty and wealth,
For sorrows, trials great and small,
For sickness and for health

IN EVERYTHING GIVE THANKS to-day,
And when to-morrow's here,
Give thanks for all, and brightly say,
"God's child hath naught to fear."

IN EVERYTHING, let us take heed,
God's gracious Word obey,
Trust Him Who will supply all need,
And thank Him day by day.

S. A. HEWARD.

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SCRIPTURAL STUDIES . . SOCIETY. . .

Thorough Bible Work.

Daily Readings, Calendar.

MAY, 1905. If the Lord Will.

2 Samuel.	2 Samuel.	General.
1. xx. 1-13.	12. xxiii. 8-17.	22 Study Illustrations of Divine Sovereignty in Samuel, Kings, Chron.
2. xx. 14-26.	13. xxiii. 18-39.	23
3. xxi. 1-9.	14. xxiv. 1-14.	24
4. xxi. 10-22.	15. xxiv. 15-25.	25 Consider Prophecies of these books.
5. xxii. 1-8.	16. Revise i.-v.	26
6. xxii. 9-16.	17. " vi.-x.	27
7. xxii. 17-27.	18. " x.-xv.	28 Collect parallel passages for 2 Sam. xxii. & 1's xviii.
8. xxii. 28-37.	19. " xv.-xix.	
9. xxii. 38-47.	20. " xx.-xxii.	
10. xxii. 1-51.	21. " xxiii.-xxiv.	29
11. xxiii. 1-7.		30 Re-read 2 Samuel.
		31

The Word of God invites, deserves and repays searching—yet we avoid it. If Christianity is shown by obedience (which is a *love* for God's Will), how little is manifest. Those who investigate and meditate will find the Scriptures more profitable than they thought, and their own opinions less accurate and important. Growth in grace *needs* and is *helped* by this two-fold conviction. Those who are studious will be duteous. We either read the Word for nutriment or detriment.

NOTES ON 2 SAMUEL XIX.-XXIV.

xix. 10. Man's anointed, man's Christ.

14. Heart, then the Word, xiv. 1, Matt. xii. 34.

19. Non—imputation involves "forgetfulness."

21. Reminder of David's argument, 1 Sam. xxvi. 11, 2 Sam. i. 16.

28. *Cf.* the words of a sinner saved by grace.

43. No cloudless peace after David's sin.

xx. 1. A Benjamite yet a man of Belial. Outward favors cannot change the heart. Thanks be unto God, outward hindrances cannot alter the new nature. A Londoner, yet a man of God, and of *that* city (Phil. iii. 20).

2. (a) "Drawing away," (b) after himself. Note two influences, Sheba and David—*hearts cleaving*. Love is tested under adverse circumstances:—Note thus the immensity and intensity of natural love to evil when the goodness of God leadeth to repentance.

6. David would not ask *Joab*. N.B., "thy Lord's servants," "Joab's men," 7. Joab *first* in 10, *and* 11.

10. *Punishment* for following Absalom; but wrongly executed—thus Joab had this *evil* returned on his head.

19. A mother-city—*cf.* "metropolitan."

23, 26. As before, and yet what changes!

xxi. 1. God's hand seen in everything. Need for *repetition* before this realization: so oftentimes. The Lord's face hidden (marg.) One sin cannot be put right by another. If a Christian man be a soldier, he would not be right to treacherously desert. If a believer be in debt (a sin) he would not Scripturally rob or illustrate sharp practices to pay that which was owed.

2. *Not* zeal for God. Note unity of nation: Saul reckoned as those who made the oath. "Amorites" should have been slain—this passage will illustrate the occasional *apparent* clashing of God's commands, and show the foolishness of imagining it is actual.

3. (a) For you. (b) The atonement.

4. Ancient ideas of atonement by death or money: see 1 Pet. i. 18, 19.

6. Saul's house cut off from Israel, 4. "Chosen," irony?

7. This verse with ch. ix. will make M. a yet more remarkable type of these saved by grace.

12. No personal enmity. A demonstration.

16, 17. "Thought . . but." So is it always in connexion with the Lord's people while He appoints life.

17. "The Light of Israel." Note the N.T. applications. Was this a kingly title? See xxii. 29.

21. In the moment of boasting struck down. So was it with Nebuchadnezzar, so with Herod, so shall it be with Antichrist.

xxii. 1. Saul emphasized, a type of Antichrist.

2. Rock *and* Deliverer. Neither thought must be forgotten. In like manner "Way" and "Guide." If the Lord were only a Refuge we should not have strength to go into it. We need the Strong Tower, and the changed strength of Isa. xx. 31 to run.

3, 4. Past linked with future. Praise, prayer.

7. "My distress," "my God."

9. Acts ii. 19, Rev. xiv. 10, 11.

12, 13. Darkness and light. Zech. xiv. 6.

14. God's work seen in everything.

17. Rev. iv. 10, Luke xxi. 36 ("flee out of"). Waters a type of human and Divine wrath. Christ immersed in both. He likens both to baptism.

18, 19. They, I, the Lord.

20. Delighted, delivered. *Cf.* loved, gave.

21. Righteousness linked with cleanness. 1 Cor. v. 11, 1 John i. 9. Only Christ could say this fully and personally.

23. Obedience while the Word is "before us." Sin is the casting of His Words behind our back.

27, 28. Two classes. 2 Thess. i. 9, 10.

31. A Buckler, *for* none else have Divine power, none can stand against Him.

37. *No* self-congratulation. God's working *indirectly* (*not merely holding up feet*), yet seen by His faithful servants. We should *always* slip but for His grace.

40. So shall Immanuel conquer.

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42. Men cry to God in trouble. He does not refuse true prayer. Therefore, this is not prayer.

44. Primarily Millenial. Possibly an application to the church (1 Peter ii. 10). Note two-fold Headship in Ephesians.

48. 2 Thess. i. 8 (Gk.).

50. All deliverance leads to praise, and to the blessing of others therein. "Thee," "Thy Name."

xxiii. 1. Anointed by God, praising God. The Trinity suggested ("anointed" = "Christ," *i.e.*, the One endued by the Spirit).

3. The *unjust* judge *feared not* God.

4. "The Light" (xxi. 17). "The grass" (Life). The Blessings of that *Day* (Ps. lxx. 11).

5. David sees Christ alone can fulfil the Word.

6. When *He* comes, this word shall be fulfilled. Thorns, curse. "Everlasting destruction *from the presence* of the Lord." They thrust *Him* away. (See Dan. viii. 25.) Thorns are burnt up (see 7).

7. He, the Lord; so 12. The Lord's working is just as actual when less noticeable. Not only is the beginning of the work of the Lord, but the final, the victory; *i.e. He* is emphasized where one would rather expect that means should be mentioned.

18, 20. Although "lower down," these were made leaders. Some less brilliant than others have rather the power of organization. This list of "worthies" and the way in which they gained position suggests, in this context, Millenial ranks of faithful servants.

39. Uriah—*yet* slain by David.

xxiv. 1. One sin punished *through* another. Thus God overrules. Satan unnamed: that he was the instigator would be well-known.

Double iniquity. *Pride* and *forgetfulness* of redemption money. Thus Cain's *two-fold* transgression—an offering without faith, without blood.

10. Heart sorrow does not put away sin.

10, 11. Two-fold teaching—Heart, Gad.

13. See xxi. 1 and 1 Chron. xxi. 12. Reminder of Saul's sin. David as Saul.

14. A half-belief that God would relent and repent (N.B., "Until the time," 15). "Us," "me."

17. Did God show unrighteousness? Nay, 1. "To the Lord" not to the angel, although seen.

21. An offering is said to do that which it sealed or showed to be done. The plague had already ceased. So the priest "cleansed" (Heb.) the leper.

24. Satan's temptation, through Araunah's courtesy, resisted.

"Burnt-offering." Praise and dedication after all.

25. "Intreated." Offerings=prayers.

The further studies will need spiritual labor. We see God's Sovereignty in commanding, in choosing (*e.g.* of David), in over-coming all opposition that would hinder His purpose. The prophecies (*e.g.* 1 Sam. ii. 10, 31-36, iii. 11-14, viii. 11-18, xv. 28; 2 Sam. vii. 12-16, xxiii. 1-7; 1 Kings xiii. 2, 3, xvii. 1; 2 Kings xix. 7, 20-34, xxii. 19, 20, etc., etc.) deserve much prayerful investigation. Each verse of 2 Sam. xxii. might be written out on a separate sheet, and illustrative verses written beneath. The writing would induce learning. Let the Lord's glory be sought in all, otherwise the instigation and the investigation will be in vain, and He will be dishonored.

The Bible Training College.

"HITHERTO hath the Lord helped us." The experience of His people is the same in all ages, for He is the same! Glorious fact! Trials are mellowed, and hallowed, and swallowed up by His gracious blessings therein and thereby. And a retrospect will always convince every true saint that there hath not failed ought of the good which the Lord promised. Seeing these things are so, praise should be more evident, and less diffident. Do fellow Christians know us as men and women who receive *everything* from the Lord, and who thank Him for *everything*.

Some may remark, "These words do not fit in with your appeal for money." We do not ask the Lord's people for their co-operation because we doubt *His* love or interest. We do not declare that *He* has left, and that we are unable to proceed and, therefore, come to *them*. Far otherwise, as His representatives for the receipt of a portion of that which already belongs to Him, we come to His representatives that they may gladly give us His money in His name. Those who affirm that we should only deal with Him directly, should not forget that they render of their means to Him indirectly. Inasmuch as Paul encouraged the servants of God to give cheerfully and liberally, we have a warrant so to do, and with holy earnestness ask every one to consider 2 Cor. viii., ix., and to meditate upon the changes in home luxuries and expenditure if the implied precepts were heartily obeyed.

An *illustrated* circular—produced through the voluntary "fellowship" of our Fin. Sec.—bears witness to the needs and the opportunities which the Lord has given (copies free). Some friends imagine that "our schemes" are always increasing. Have such helped? With Scriptural boldness we would tell them that after much prayer the Lord has said "Go forward," and if they hold back, they cannot hold us back: enlargement will come to us *from*, or rather *through* some other fellow saints. Beloved readers, would it not be as much sin to avoid giving a donation, if the Lord commanded it, as to run away from work to which He called. Are there not many varieties of Jonah? We desire to state "needs" in realization of Phil. iv. 19, and in sure and certain hope that the Lord will sustain us unto His glory.

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Needed. (*a*) **£50** before May 5th to meet *current* expenses of Offices, Secretary, Central Classes (60—70 *students*).

(*b*) HELP toward one year's salary of an Assistant Secretary and a genuine "Evangelist." (We believe it is the Lord's Will to delay appointment till this be received. But these workers are required. We praise God for the cheerful and *honorary* "service," in *both* capacities, of present students, but the "calls" are beyond them).

(*c*) **£250** for Halls, Advertisement of the Truth and Completion of Furnishing at 340, Romford Road (Residence for unmarried students, a splendid centre for undenominational and spiritual witness in Forest Gate, West Ham, East Ham, Stratford, Leytonstone, Walthamstow, Upton, Barking could be reached and evangelized from this House. Tent Missions could be conducted. These would call for more means, and, moreover, 338 is "to let" and could be used for important extensions. Hence **£250** may be changed for **£500,** or rather the latter sum can be WELL-USED *to the glory of God.* Some believers make gifts larger than this amount to less primitive and less economical and less comprehensive institutions. Will not five come forward with Scriptural self-denial and raise the money? But if any reader can only afford **5s.** let him or her remember Mark xii. 41-44, and have immediate and unmurmuring "fellowship" in heart and action).

(*d*) **£400** for true testimony at Ilford (a large suburb). Existing work could be taken over and developed. If the Lord's people would exceed our requests, they would find class-rooms opened in the *High Road*, and the truth maintained and made known in that religious but spiritually dark district.

(*e*) **£200** for Caravan Tent, Furnishing and Expenses of *Gospel* Missions, etc. Reader, are not the villages *more needy* than many a large society or than your home, with its opportunities for "slight extravagance"?

(*f*) "Fellowship" in the opening of a small printing press for the sending forth of Gospel Tracts. Inasmuch as there is much printing already connected with the College, this "extension" would—*as the others*—be self-supporting after a little while.

(*g*) **£25** for Rotherhithe centre. A ritualistic neighbourhood. Much open-air witness wanted. The children's branch of the work is already encouraging, unto the Lord's glory.

Some will say, "What guarantee have I that this investment is good?" Let those who question thus re-read this message, make everything a matter of prayer, and visit one of the centres or enquire for further particulars of the work. Let them ponder the solemn message of three beloved servants of God who sigh and cry for the evils of to-day—

"We rejoice to bear witness to the Protestant and spiritual character of the undenominational work undertaken by The Bible Training College. We believe that it meets a *need*, and helps to train 'able ministers of the new covenant,' who are so much wanted in these 'perilous times.' We heartily wish its officers God's blessing, and will gladly co-operate with them whenever possible, and invite the loving 'fellowship' of other saints in this *testimony*—to the glory of our gracious Lord.

FRANK H. WHITE.
ARCHIBALD G. BROWN.
SAMUEL H. WILKINSON."

Oh, that all would consider if their talents (of all kinds) are being employed to the Lord's praise. . . . . But what more can be said. We are not forming a company, and promising a worldly dividend. There are no modern gains for ourselves or helpers. But the work is the Lord's.—The grace that we need for all He can supply. Let it not be thought that money is our only necessity. Further *labourers* will be welcome. Divine guidance is an *essential*. We have *nothing* of *anything* in or from ourselves. In the Name of the Lord we send forth these words, in the Name of the Lord we claim the interest of His people, in the Name of the Lord we call for their fellowship even now. "The night is far spent: the day is at hand." "Occupy, till I come." "Blessed are those servants whom the Lord when He cometh shall find so doing." "Of Him and through Him and to Him are all things: to Him be glory." Amen.

Words to Preachers.

Do you wish to astonish or admonish your hearers?

Those who leave their texts often leave the Word.

Do not affect learning: such action is hypocrisy and lying.

Think more of your position "*in* the name of the Lord" than "in the pulpit of So-and-so's church."

A fluent preacher is often a truant preacher.

Those who think most of finish should quickly come thereto.

Guile and style will never convert sinners.

Do not cram your sermons or cramp yourself.

Show earnestness, but do not show it off.

Do not seek to flatter or to bespatter anyone.

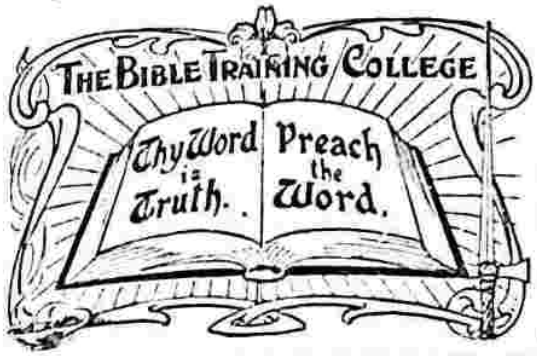
Avoid personalities and impersonalities alike.

EXTENSION.

Gifts for True Testimony unto the Lord—1, 6d.; 2, 15s. 3d.; 3, 10s.; 4, 3s 6d.; 5, £2 2s.; 6, 5s.; 7, 3s 6d.; 8, 10s.; 9, £1; 10, £1; 11, 10s.; 12, £2 2s.; 13, £10; 14, £1; 15, 2s 6d.; 16, 10s. Also Parcel of Tea. The Lord's people are heartily thanked for this "fellowship." Kindly read pp. 59, 60, and let the needed £1,000 receive *your* prayerful ATTENTION.

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WILL YOU REFUSE IMMEDIATE "PARTNERSHIP?"



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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. v., No. 6. June, 1905.

EDITED BY PERCY W. HEWARD.

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"FAITHFULNESS"

"Children in whom is no faith"—Deut. xxxii. 20.
"They dealt faithfully"—2 Kings xvii. 15.
"His heart faithful"—Neh. ix. 8.
"It is required in stewards that a man be found faithful"—1 Cor. iv. 2.
"Faithful brethren in Christ"—Col. i. 2.
"Be thou faithful unto death, and I will give thee the crown of the life"—Rev. ii. 10.
They that are with Him are called and chosen and faithful"—Rev. xvii. 14.

MONTHLY PREFACE.

The time has come when men will not endure sound doctrine. It is a day of rebuke. Evil is popular, *but* truth is unaltered. This is an hour of separation, and yet we are not altogether separate. Some fear isolation and contempt: are we among them? Some desire to be "broader" than the Lord Jesus: are we with them? This magazine is, in purpose, a manifesto of the Word of God, awakening His people out of sleep, calling around His throne, suggesting humiliation and true fellowship, encouraging holy anticipation of the Lord's Return.

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"How to be Saved."

Reader, you may be a respectable sinner. Forgive the bluntness but the "respectability" will not bring you life, and the "sin" will bring you death. You may not believe it, but neither did your forefathers and mine believe a flood was coming, until the day came and the water took all away. Do not accuse me of impertinence when I suggest you are *unrighteous*, for I was not a whit better. I know that you think the depraved men of our streets and public houses are worthy of this description, and they alone. In the time of Christ the Pharisees then used the word "sinner:" do you claim friendship with *them?* If so, you are against *Him!* I have two questions for you—1st If a law demands absolute obedience is not he who breaks one portion as much *without righteousness* as he who outrages the Lawgiver by continued and presumptuous rebellion? The degrees of transgression may be distinct, but I cannot call the former "righteous," or "partly righteous" or anything of the kind—he had failed to secure the reward of *lifelong obedience*. Punishments may be different, but *both* men are alike unrighteous, prisoners, lawbreakers, under judgment. Further, if you are not unrighteous, Christ never died to save you, for He came "*not* to call the righteous" (see 1 Pet. iii. 18). You may not agree with my words: will you venture to dispute His? And now my second question—Are you just or unjust? If the former, Christ can profit you nothing. If the latter, let me remind you that the wages of sin is *death*—the soul that sinneth it shall *die*—everlasting destruction is decreed against those who obey not God. "Now," some will say, "you have proved yourself false, for every man will be destroyed: no one is perfect." I beg your pardon—the Lord Jesus absolutely fulfilled the law. "But *He* is not *you*." Permit me to think otherwise. I am told in *Scripture* of those who believe *into* Him, who are members of His body. I hear Him say to Paul "Why persecutest thou Me?" *All outside Christ shall be punished*, for they shall be "outside the city." Those who are *in* Christ are *in* the heavenlies—they are partakers of the Divine nature—they are *with God* and they have hope in the world—they are not guilty before Him—the wrath of God abideth not on them. You can never contend that Christ is now under God's wrath! He is at the right hand of the Father. Now the only logical conclusion for the words that saints are in Him is that they do not come into judgment, for there is *no* condemnation to those in Christ Jesus. Do you want this righteousness? or will you risk your own? *You dare not, if you believe God's law and threats.* "Cursed be every one that continueth not in all things that are written in the book of the law to do them." If you see your need of righteousness, come boldly to Him who hath enough for all who seek Him and who has taken away their sins, supplying *all* positive and negative blessings alike. Will you read Isa. liii. and Rom. iii.?

Unrighteous in myself am I,
And therefore, Lord, condemned to die,
Thy judgment now I own as just,
And in myself no longer trust.

Have mercy on me if Thou wilt,
Canst Thou not cleanse me from my guilt,
Hath not the blood of Christ Thy Son
Atoned for such a guilty one?

True righteousness Thou dost require,
And I to this can ne'er aspire,
If Thou shouldst take past sin away
I should be lost again to-day.

While sinful flesh remains in me
I shall not ever perfect be,
The more I know Thy law, O Lord,
I own it is "exceeding broad."

Give me a righteousness divine,
Thy Son's obedience make mine:
And every sin still cleanse in grace,
And let me have in heaven a place.

So shall I serve Thee more and more,
And learn to witness and adore,
My life will now Thy grace make known,
And I shall hope in Thee alone.

Prayer List.

"The Lord is my Helper."

1. For the chosen of God yet in the sphere of wrath, that grace may show that God will not desist, and that man cannot finally resist,
2. For Christians who disapprove of, and herefrom remove from, true "service unto the Lord," preferring opportunities of popularity and of making a name, that the Lord may draw them to Himself; for this "to" *implies* a holy "from."
3. For Israel still in darkness, but to be unveiled at the unveiling of Christ, that meantime-witness may be in demonstration of the Spirit and of power, and that missionaries may be personally blessed, humbled, enabled.
4. For Colleges after the will of man, where man's theology is set on high, that some therein may be brought to holy and despised fellowship—that the free course of the Word of God may be the most important "course," and that this may regulate their discourse.
5. For the B.T.C., that the Lord may direct everything, and that therefore His people may neglect nothing—that the love of Christ may excel the love of study or of preaching—that God-given unanimity may prevent all strife, even striving about words—that the blessings hitherto received may be enlarged, and, with them, our faith, unto the glory of God.
6. For preachers who peruse these pages, that their fidelity may witness against all infidelity: that their sermonising may be harmonizing with their life.
7. For Prayer Circles in all districts, by reason of present stress and distress.
8. For Village work in Norfolk (to be carried on by B.T.C. brethren, D.V.), and near Darlington.
9. For the accomplishment of God's revealed and secret will—the latter being sure of fulfilment, and therefore encouraging us to prayer.

"Praise ye the Lord."

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Thoughts from the Word of God.

Vol. V. No. 6. New Series. ["Awake thou that sleepest."] June, 1905. 1d.

"According to His Mercy He saved us."

Editorial Jottings.

The New Doctrines. They are very old, for sin is antiquated. But yet in another sense they are new, for only truth is eternal. And *in form* they are peculiarly recent, although only a translation of those of earlier times. The *identity* of heresies and of sins is manifest. There are various *species*, but the *genus* is one. The "new doctrines" tell us that man is not absolutely depraved. Now, there is no evil thing which cannot be deduced from this statement. Man's thoughts and imaginations are exalted thereby, the impossibility of absolute regeneration (involving the absolute setting aside of that which is said to contains good) is hinted, the unreliability of that Word which "insults" humanity is a "logical" corollary. Can we wonder at Satan's effort to introduce *this* theory? And how covertly he does it! Imputed sin, which involves all the doctrine he hates,* is placed aside; no ministers refer to it—"it outrages man's sense of justice." Then man only understands injustice, for God is the *only* Legal Authority. Some are brought by the devil to believe in natural co-operation with Divine grace—*i.e.*, they affirm the "innocent" theory that man believes before he is saved. (Their "proof text" will demand the further notion that he is baptized before he is *in* the name of the Lord—"baptizing them *into* the Name.") There are thousands of modifications of this error. If anyone understands sin and total depravity he is a great theologian. The essence of the "new doctrines" may now be seen. They exalt man, and, *necessarily*, degrade God to make place for the former in the *one whole* of glory, power, etc. The other abominable errors are only logical deductions from this. Beware of the *sin* of understating and underestimating *sin*.

Ancient Truth. Every epistle contains Divine teaching as to the foundation of faith. The apostle never wearied of involved labor. The Lord's people have poor memories. Again we would humbly emphasize the truth of the everlasting covenant, which never can be altered despite men's plots and schemes. Beloved reader, are you interested in *such* repetition? May I ask you what your creed is? Do you know whether God elected you, or you loved Him first? Is truth indifferent? Are you among those who not only revolt from Puritan phraseology but also from Divine wording? Do you wish for any development in doctrine? Do you prepare for this theory by believing that the gospel is against the Lord, and that God has changed? We believe heartily and unreservedly in the full inspiration of the original Scriptures, in the total *spiritual* ruin of man so that he cannot do anything *spiritually* acceptable, or have fellowship co-operate with anything that may be so described; in the perfect and everlasting covenant of our Triune God; in the vicarious obedience and death of the Lord Jesus, whereby all His people are justly freed from law's penalty, and have fulfilled in them law's righteousness; in the Scriptural necessity for obedience to all God's commands—even those concerning typical ordinances; in the importance of dependence on the Holy Spirit, realized especially under unavoidable persecution; in the need for fellowship of called-out saints; in the solemn duty of proclaiming the whole gospel by life and lip; in the destined accomplishment of every prophecy, however seemingly unlikely; in the blessed hope and glorious appearing of our Great God and Saviour Jesus Christ; in the unalterable and never-ending punishment of those who know not God, and obey not the gospel; in the fact that God is over all, and shall be all in all, and that all things shall be to his glory.

"Unto the Lord." These words should characterize our life. A man without an object has a bad object. We are apt to think that preaching is unto the Lord, but to forget that preparation is not merely unto preaching, but unto the Lord. Yet more easy is it to lose sight of the truth that office routine is not unto obtaining of money, but unto the Lord. Holidays should not be unto the Lord. Do we banish from our minds the *end*, we worship the *means*. How serious a sin is this. It need hardly be added that these words were primarily concerning the sacrifices—and our bodies (not merely *some* of their actions) should be a living sacrifice.

* Incidentally, it demonstrates his personality, and explains his end, for it involves study of Genesis iii., which not ten of our readers have thoroughly examined.

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There is no such thing as preparation for Christian service. If it is worthy of the former name it is *Christian service*. We have omitted to meditate upon the fact that anything which is not in Christ (*i.e.* which is not part of the living sacrifice) is unholy and unacceptable to God. If anything be not "unto the Lord," it is a making provision for the flesh. This doctrine is unpopular, but truth is invariable. The great idea of to-day is to leave God out of the question. All and only that which is of the Lord is unto Him: so in every sense He is left out. This leads to the thought that doing detail work may be of the Lord. The word *heartily* is the very term used in our Lord's compendium of God's Commandments for the "soul," and the "heart" is mentioned in the preceding verse, Col. iii. 22. But no man obeyed or obeys law by nature or with his stony heart: hence we see that all true work is rightly regarded as from the Lord, and by the Lord, and then to the Lord. If the slave could thus regard it, much more may we—but not "much more" for all Christians have the same nature—"equally" may we—and nothing beyond this is possible, since the slave is told thus to look on *all* his toil at all times.

Eph. iv. 18. "Having been darkened in their understanding." Light and knowledge always together (2 Cor. iv. 6). Contrast Eph. i. 18. Does the perfect tense suggest a reference to Adam's sin? In any case it is noteworthy that the rebellion then was through a desire to "know." The unbeliever is without light, without mind. Darkness prepares for second darkness ("for whom has been reserved, etc.")—so is it with death; always linked, "Being alienated from the life of God"—The words suggest a present condition, resulting from a past action. Adam sold himself and us under sin. He chose death. Man has continued in this condition. The verb is exact opposite of "reconciled." Note the separation is from *the life*—"He that hath the Son hath life"—it is an anticipation of that which is described in the words "everlasting destruction *from* the presence of the Lord." In His presence is fulness of joy; in His favor is life. The wicked belong to *another*, as the word suggests, they are *all* in the same position. The most learned Gentile is included here. "Because of the ignorance that *is* in them"—"The light is not in him"—("the light in them" is darkness), "The truth is not in in him." The word "ignorance" suggests that their mind is "no mind." It is from the root of the words "understanding" and "mind" in previous sentences. Doubtless this solemn reason is attached to the verb "walk"—the other lines are parenthetical—all actions result from a wrong mind, and, as we shall see, a sinful heart. Knowledge of God leads to holy journeying. Ignorance is vain; vanity is ignorant. The wicked look to themselves—*their* understanding, etc. "Is," emphatic. "Because of the hardening of their heart." See Rom. i. 21. A terrible *process*—evil goes on. A hard heart *never* believes (Acts xix. 9); this stone will not receive the writing by the Spirit of the living God. What a need for a new heart! Those who work from without encourage hypocrisy. When the *heart* is altered, the *walk* is changed. The nations have *one* heart—how distinct from that of Ezek. xi. 19. Surely the Christian should beware of hardness. By the way, the unbeliever may receive human impressions, and the believer may resist these—emotion is not spirituality. This hardness will not accept God's words—"past feeling"—Isa. i. 5, 6. Are we "in the vanity" of our mind or "in Him," 17, 21?

The Bible College—"Forward!"

The Lord has called us, and we dare not hold back or confer with flesh and blood. These may be days of indifference and of Christ-rejection, etc., etc., but so were those in which the Apostles lived. Our trust is not in *circumstances*, but in Him Who *stands* above, or, rather, is seated, making intercession for us, Whose Spirit is in our midst. We dare not be found *faithless* at His coming. There is no such thing as "idleness," *if* it mean absence of work. Those who omit to build gold, silver, costly stones, are using wood, hay, stubble. Oh, for a realisation of tremendous responsibility. The Lord has opened doors for bold witness. He has arranged many College open-air and indoor meetings weekly (nearly twenty). He has led us to think much of doubling the number—our sufficiency is in *Him*. We need an assistant-secretary and an evangelist. We need *your* prayerful enthusiasm. Some used to think the College forgot aggressive work. Will they be among the last to help it therein? *So-called* "Calvinism" does not hinder hearty labor among *all* classes. It involves a firm and fixed faith in the Gospel of Grace, or, rather, in the grace of the Gospel—or yet, rather, in the God of all grace—and therefore leads to a refusal of modern schemes and themes. The Lord has given the firstfruits of *His* blessing. *He* has encouraged us—will *you?* Looking to *Him*, we look to those who are in *Him*. On the Lord we depend, and in *Him* we desire to expend every penny, and to extend as *He* will.

PERCY W. HEWARD.

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Sermon by a Scotch Puritan:

JONATHAN RANKEN ANDERSON.

Proverbs xviii., 10.—*(Concluded).*

(4). It is to hope in it. They expect everything from it, that they need here, at death, and in eternity. His name is rich enough to fill their souls with all holy peace, joy, and blessedness.

3. What benefit do they get from it. They are safe, they are lifted above their enemies. They are often cast down, but they see in the Name of the Lord every thing needed for lifting them up, in place of casting them down. His wisdom is more than a match for the skill and policy of their enemies. His tenderness is more than all their harshness and cruelty. His faithfulness is more than all the disappointments they meet with. His strength is strong enough to bear them up under the heaviest burdens, and to carry them safe through time to glory.

APPLICATION.

1. Learn the character of the true people of God,—"Righteous." None are His people, but the righteous—they are righteous in nature, they are born of God, made partakers of a divine nature. They are righteous in their state, they have a standing in Jesus Christ, Who is the end of the law for righteousness. They are righteous in their character, they seek to walk uprightly in the sight of God, towards their fellow-men, and towards their enemies. They seek to walk in all the commandments and ordinances of the Lord, blameless. No doubt they are liable to slips, and many a terrible slip they make. The Father of the faithful made a slip in the matter of dissembling. Lot made a slip in the matter of incest. Moses made a slip in the matter of speaking unadvisedly with his lips. David, in the matter of murder and adultery. Peter in denying his Lord. But mark, although the righteous man may fall, he always rises again. If the righteous man falls in pride, he rises in humility. If he falls in sin, he rises in repentance. If he falls in unbelief, he rises in faith.

See 2. The troubles to which the people of God are exposed. They are soldiers of Jesus Christ. He has called them to be soldiers. They are engaged in a keen and complicated warfare. They have fears within, and fightings without. Their hearts are often trembling like a poor dove in the cleft of the rock, and they say, we shall one day fall by the hand of Saul. Oh, this giant corruption in my soul, it will be the death of me. These conspirators will be the death of me. This roaring, raging devil will be the death of me. Why should such excellent people have troubles? Just because they are excellent. "Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."

See 3. The suitable and sufficient Refuge for the people of God in their troubles. "There hath no temptation taken you, but such is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear."

See 4. The way in which they use it, and derive benefit from it. They run into it. That intimates their keen sense of danger, and the speed they make, in fleeing into it.

SERMON SUGGESTIONS.

Gal. vi. 5. Individuality.

Always emphasized in contexts urging unity (*Cf.* 1 Cor. iii. 7, 8), to avoid abuse of doctrine. Man thinks of one truth when he ought to think of other AND *vice versa*.

1. Every Saint has a personal position before God—no present or future Nirvana.

2. Every one has a *burden* others cannot bear: Divinely appointed for him.

3. Every one shall have individual praise from God "in that day." "For" suggests a reference to the derivation of Hebrew word for "glory." (*Cf.* "weight of glory.")

2 Thess. ii. 11.

1. The Sender. God, Whom they despised, *Judicial* hardening does *not* make Him Author of sin. (Does this verse explain some O.T. passages)? All wicked powers *under the Lord*. When God gives up a man, He sends an evil spirit (*cf.* Saul).

2. That Which Is Sent. "Inworking of error." (After "inworking" of Satan, 9, opposite of Col. iii. 12, Gk.)—All absence of logic: *that in which men delight*—their prayer answered. That which pleases Satan. "Simply error." Withdrawal of truth—no vacuum.* Contrast sending of Rom. viii. 3, Gal. iv. 6. (ἐξαποστέλλω),

3. To Whom It Is Sent. Those who perish, who receive not the *love* of the truth (the heart wrong) Antichrist's followers. Many anticipations and applications of these words. *Not* to weak Christians, anxious sinners. *Not* merely to leading profligates, false *teachers*. All rebels *alike*.

(Note contrast of context. Those beloved (13). *Love* (10).

---

* Is there a special reference here to the false prophet of Rev.: whom God permitted? N.B. In another sense these men are unsent, Jer. xxiii. 21. Study of both passages together will elucidate *many* difficulties.

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"SANCTIFIED."

I HOPE, dear children, that you were helped by our little talk last month about BEING JUSTIFIED. Let us ever remember that it is through Christ's obedience unto death that sinners are JUSTIFIED, for there is none righteous, no not one. Therefore, how full of gratitude should those be who are thus blest "in Christ." Are we grateful? Now we are going to have a talk about BEING SANCTIFIED. It is not enough to be declared righteous "in Christ" for God Who is holy, wants His people to be holy, thus it is written, "This is the will of God even your SANTIFICATION" (1 Thess. iv. 3). "Be ye holy, for I am holy" (1 Pet. i. 16). Does my young reader know the meaning of SANCTIFICATION, of HOLINESS without which no man shall see the Lord" (Heb. xii. 14). "Blessed are the PURE IN HEART for they shall see God" (Matt. v. 8). Can any one make himself or herself holy? Job asked and answered this question, for he saith "Who can bring a clean thing out of an unclean? NOT ONE" (Job xiv. 4). "Yea, the heavens are not clean in His sight. How much more abominable and filthy is man, which drinketh iniquity like water?" (Job xv. 15, 16). But though we are like this and so sinful, all who are JUSTIFIED are, in God's sight, also SANCTIFIED. If you turn to Heb. x. 10, you will see what God saith "By the which will we ARE ("have been" Greek)—SANCTIFIED by the offering of the body of Jesus Christ once for all." Yet we must not forget that although we ARE even now "in Christ" SANCTIFIED, the process of SANCTIFICATION is ever going on. God is working, conforming us more and more to the image of His dear Son. Thus Heb. x. 14 should be rendered, "For by one offering He hath perfected for ever them that are BEING SANCTIFIED." God Who hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. i. 6). God alone can JUSTIFY, and He alone can make holy. You remember that after the six days of creation "God blessed the seventh day and SANCTIFIED it" (Gen. ii. 3). "Thus the children of Israel were commanded to remember the Sabbath day to keep it holy" (Ex. xx. 8). Then we read about the Tabernacle and how it had to be SANCTIFIED, and all that was therein, also Aaron and his sons that they might minister before the Lord. God saith "The Tabernacle shall be SANCTIFIED BY MY GLORY" (Ex. xxix. 43—45). I want you to notice in these verses how often God says, "I will." It is Jehovah alone Who can make the heart, or place holy. It was His Presence which SANCTIFIED the Tabernacle. It is even so with His people in whom He NOW dwells. "Ye are the Temples of the Living God, as God hath said, I will dwell in them" (2 Cor. vi. 16). May you, dear child, if you are JUSTIFIED, remember that God by His Spirit dwells IN YOU. He will subdue all things in your heart unto Himself, bringing "every thought to the obedience of Christ" (2 Cor. x. 5), make and keep you holy by the inworking of His Word (Heb. iv. 12), and the indwelling of His Holy Spirit (John xiv. 17). I want you, even while young, to know that you have no holiness—no righteousness of your own. It is "in Christ" that we are holy, "Who of God is made unto us WISDOM, and RIGHTEOUSNESS, and SANCTIFICATION" (1 Cor. i. 30). "His people were chosen in Christ before the foundation of the world that they should be holy" (Eph. i. 4). I want you to be watchful, for some are so deceived that they believe they are perfect now, and need no progress of SANCTIFICATION, while others speak very lightly of "holiness." If we desire to see how sinful and unholy we are, let us remember God's holiness, and how He cannot look upon sin. Because of this, Christ, when He was bearing the sins of His people on the cross, cried, "My God, My God, why hast Thou forsaken Me?" (Mark xv. 34). When the Apostle Paul felt the awfulness of sin in himself he exclaimed "O wretched man that I am! who shall deliver me from the body of this death?" Hopefully he adds, "I thank God through Jesus Christ our Lord" (Rom. vii. 24, 25). He did not mean that he was always miserable, for he could rejoice in the Lord always, and yet be sorrowful. But sin was so real to him, and so terrible, that he longed and looked forward to the time when he should be free from sin and sin's presence. We are likewise tried because of sin, and we wish more and more for that glorious time when this body of our humiliation shall be fashioned like to His Body of Glory (Phil. iii. 21), for then we shall be like Him, since we shall see Him as He is (1 John iii. 2). The Lord Jesus saith, "Surely I come quickly," and we say, "Amen, even so, come Lord Jesus" (Rev. xxii. 20), for then we shall be free from everything of sin. Will you seek to use constantly the God-given means for His work of SANCTIFICATION. The Lord Jesus in His prayer for His disciples said, "SANCTIFY THEM THROUGH THY TRUTH, THY WORD IS TRUTH" (John xvii. 17). Therefore, we should read the Bible earnestly and meditate therein daily. It is as we look into the perfect law of liberty, that we see ourselves, and how imperfect we are (James i. 23-25). You need not despond if, as you read God's Word, you are led to see more fully the sinfulness of your own heart. Those who walk with God and behold

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His holiness, tremble at the awfulness of sin. But God in His grace, will by His Spirit reveal the Lord Jesus, in Whom we are complete, and thus He will put in us and upon us His righteousness. Let us be mindful daily of our high calling and hate sin. Let us never excuse sin in ourselves, or in others, but let us daily look into the Word, and gaze upon "the glory of the Lord that we may be changed into the same image from glory to glory" (2 Cor. iii. 18), and by His grace be vessels unto honor, "SANCTIFIED and meet for the Master's use and prepared unto every good work" (2 Tim. ii. 21). Will you ask God, dear children, to work in you, and in all His own, mightily, that we may glorify Him on earth and show forth His praises.

SANCTIFIED by God the Father,
In His purpose long ago,
That we should "in Christ" be holy,
And "complete in Him" below.

SANCTIFIED—for God is holy,
And His people must be too,
By the Word He SANCTIFIETH,
As we read it through and through.

SANCTIFIED by God the Spirit,
He works out His Sovereign Will,
For He cleanseth, maketh holy
By His wondrous power and skill.

SANCTIFIED as we behold Him,
More like Christ we daily grow,
As we gaze upon His glory,
And the Holy Scriptures know.

SANCTIFIED, let us remember
That "in Christ" we are complete,
Sanctified—and kept for honor,
For the Master's use made meet.

SANCTIFIED in Christ for ever,
That we may His likeness bear,
As the image of the earthly,
So the heavenly we shall share.

SANCTIFIED, till we behold Him
Face to face, then we shall be
Like our Lord and have His glory,
SANCTIFIED eternally.

SANCTIFIED! are we unmindful
That this is for us God's Will?
By His Word and by His Spirit,
God His purpose shall fulfil. S. A. H.

Matt. v. 3—12.

BLESSED are the POOR IN SPIRIT—the MEEK and LOWLY—the PURE IN HEART—the PEACEMAKERS—they who MOURN BECAUSE OF SIN-HUNGER, and THIRST AFTER RIGHTEOUSNESS—they who are PERSECUTED—REVILED.

In all they can REJOICE BECAUSE God is their Father—the Lord Jesus is their Saviour—the Holy Spirit is their Comforter and Guide—Heaven is their Eternal Home. Truly SUCH are blessed.

Are YOU one of the blessed ones,
Whose names are written in heaven;
Or dead in trespasses and sins
A sinner unforgiven?

YOUNG BELIEVERS' COLUMN.

Obedience.

ADAM and Eve DISOBEYED God, and through their DISOBEDIENCE not only did they suffer, but all the human race. Thus we read "by one man's *disobedience* many were made sinners," for in Adam all sinned. Yet, praise the Lord, it is written "by the OBEDIENCE of One many shall be made righteous" (Rom. v. 19). Not only by Adam's *disobedience* do we suffer, but every act of *disobedience* brings suffering both to the one who *disobeys*, and to others. To those who have been made righteous by Christ *Who was obedient unto death, even the death of the Cross* (Phil. ii. 8). God still saith "behold to *obey* is better than sacrifice, and to *hearken* than the fat of rams" (1 Sam. xv. 22). Concerning Abraham, God said, "And in thy seed shall all the nations of the earth be blessed; because thou hast *obeyed My Voice*" (Gen. xxii. 18). Are we thus obedient?

God wants *willing obedience*. Balaam said to Balak when he desired him to curse Israel, "The Word that God putteth in my mouth, that shall I speak" (Num. xxii. 38). But Balaam was not *obedient*—he was compelled by God—for God's Purposes must ever stand. He had determined to bless His people and how could Balaam curse them? (See Num. xxiii. 8). Does God have thus to compel us, or are we *willingly obedient* to His Word? What a promise God gives to those who act thus—"If ye be *willing* and *obedient*, ye shall eat the good of the land" (Isa. i. 19). God said to the children of Israel through Moses—*A blessing if ye obey* the Commandments of the Lord your God, *a curse* if ye *obey not* (Deut. xi. 27).

In the early days of the Church, when the Apostles were brought before the Council, and were commanded by them not to teach any more in the name of the Lord Jesus. Peter and the other Apostles answered and said, "We ought to *obey God rather than man*" (Acts v. 29). At another time Peter and John said, "Whether it be right in the sight of God to *hearken* unto you more than God, judge ye" (Acts iv. 19). Our Lord saith, "If ye love Me, *keep My commandments*" (John xiv. 14). "If ye know these things, happy are ye if ye *do them*" (John xiii. 17). "Ye are My friends if *ye do whatsoever I command you*" (John xv. 14). *God tells us to meditate in His Word day and night* (Joshua i. 8); *to have no fellowship with the unfruitful works of darkness* (Eph. v. 11), to *come out and be* separate (2 Cor. vi. 17), to be *examples of the believers* (1 Tim. iv. 12), to *be patient* unto the coming of our Lord (James v. 8), Who will "make manifest the counsels of the heart, and then shall every man have praise of God" (1 Cor. iv. 5). Are we thus *obedient* to God's glory?

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Puritanic Poems.—6.

"Behold, that evil seems to win its way"—
These awful words are true again to-day!
The "churches" dare from Scripture to depart,
Their members manifest the "evil heart"—
Alas, apostasy is set on high—
How can the Lord His blessing still supply?
Go into any "church" and learn their creed,
And see if it will meet a sinner's need.
List to their gospel of a *human* Christ,
Whose blood, instead of rebels, *ne'er* sufficed.
Hear how they criticise the Word from heaven,
And note the working of a worldly leaven!
Come forth, and for abominations sigh,
And on the God of grace in truth rely—
That He may yet His gospel vindicate,
And all its wondrous power demonstrate.
Plead much with God, and in His Name go forth,
Though some your words despise and some be wroth,
In separation manifest His will,
And seek His gracious precepts to fulfil.
Awake!—have *you* no fellowship with sin;
Does not some worldliness with *you* begin?
'Tis easy to complain, hard to repent—
But God has grace, and, on *His* work intent,
Will surely lead His people now apart,
And give to them the sound and faithful heart!

"Search the Scriptures Daily."

Search the Scriptures daily,
And *obey them too*,
For 'tis God which worketh
Both to *will* and *do*.

Search the Scriptures daily,
Listen to God's voice,
Wait upon Him ever,
In His Name rejoice.

Search the Scriptures daily,
Meditate therein,
And *obey* God's Precepts,
Hating every sin.

Search the Scriptures daily,
Hide them in your heart,
They will keep from sinning,
Grace they will impart.

Search the Scriptures daily,
And *observe to do*,
All that God hath written,
Written there for you.

Search the Scriptures daily,
And the Spirit will
Open up the deep things—
Thus His Word fulfil.

Search the Scriptures daily,
Hearken and *obey*,
Do God's every bidding,
In His Presence stay.

S. A. H.

Special Column for Sunday School Teachers.

WHAT is your work? A mere effort or not? These are days of delusion. Some mistake the modern Gospel for Ancient truth; others look on up-to-date "Christian work" as worthy of the name. What do you feel in connexion with these errors? That they are sad, or that you are sadly, or both? "How shall they preach except they be sent." This verse is sometimes applied to pastors in order to exclude certain brethren from that which is proudly called "*the* ministry." But it refers to all preaching. There is just as much "sending" requisite for an open-air address as for a course of sermons. Few think this. They will let men who according to their contention, are unsent amuse themselves in "little branches of service." Beloved reader, if the Lord never sent you to *your* class, you are an intruder. Begone. You have no right there. God never gives a message without sending. He never sends without giving a message. If He has sent you (*i.e.* from *Himself*, as the Greek implies) you have had fellowship, and you have a word of power. Oh, that we may ever remember that a *herald* implies a *King*.

Do not imagine that your work is limited by the hours one afternoon and by the four walls of a Sunday School. Christian service should take up all time, for everything is Christian or un-Christian. And every action is part of a thousand others (cause and effect principles), and thus everything prepares *you* for your class, *and* as a witness it has a further effect on others will impress yet others, and will finally do something for or against the Lord with reference to your scholars. Every deed directly or indirectly affects all people for all time. Solemn are our responsibilities.

A parable is a likeness, consequently all figurative words, which depend on *resemblance*, are compressed parables. Is the Christian a soldier? The thought comes that he is like a warrior who obeys orders, who has times of peace and war, who uses tried weapons, who has something to defend, who risks his life. And that which intensifies the Christ-condemned evil of militarism among Christians is the glory of *Christian*-militarism—namely, *the subordination of will* (not annihilation, but constrained agreement), and we may also mention the absence of *isolated unity*, when an army works as *one whole*. In like manner, if we read that the Church is God's temple, we imagine that saints are united on and in Christ, that there is an appointed plan, that all salvation is unto the glory of God, that no believer is wood, hay, stubble, that all shall stand the fire, and so forth. Who could not construct an excellent parable in this context? Luke xii. 42-46 is *full* of such teaching. The Christian leader is not a pope but a steward, he gives food rather than mere commands.* He is expected to look after *saints*, for gifts primarily concern the assembly. He must never be idle ("made to stand"). He must never give chaff. He must never alter God's appointed season. How comprehensive are God's commands; how easy is iniquity. Those who serve the Lord in the manner suggested are indeed "doing" (43), and their hearts are right in the sight of the Lord (45), and, *therefore* their affections are set on *Him*, and consequently they have love to *His people* (45). The figure of stewardship suggests a house and fellowship: it implies that believers must feed and toil: it brings to our mind the truth that there are diversities of gifts: it indicates that the Word of God, the mysteries of God are food: it emphasises the thought that those who are without food are neglecting God's Book and the gifts of ministry which He has given. The "Door" into this house or into the fold, will provide a gospel address to those, in both senses of the Word, WITHOUT Christ.

* The words "*make to stand over* His Service," suggests necessary authority. Every teacher rules (1 Tim. v. 17). Some are pastors and teachers—one class—the two-fold thought is present here.

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UNITY!

BUT, alas! how far are we from this blessed state, for, instead of becoming more and more UNITED, believers seem to forget that UNITY IS STRENGTH, whereas divisions cause weakness, whether in a nation, family, or the Church of God —hence, the nations are not strong, family ties are not as of old, and certainly the called-out assembly is suffering because of its lack of UNITY. The Church, which should be powerful, is weak. Why? Its members are not UNITED. But, thank God, there are some who mourn over these things, and long for more UNITY. Yet there must be faithfulness to our God, and standing out from all that grieves Him, whilst each says, "I am a companion of all them that fear Thee, and of them that keep Thy precepts" (Ps. cxix. 63). God has still seven thousand or more who have not bowed the knee to Baal. What saith the Scripture on this subject? Our Lord prayed saying, "Neither pray I for these alone, but for them also which shall believe on Me through their word." What is His prayer? "That they ALL MAY BE ONE, as Thou, Father, art in Me and I in Thee, that they also MAY BE ONE IN US." For what purpose? "That the world may believe that Thou hast sent Me" (John xvii. 20, 21). What does the world now see? Divisions everywhere amongst believers. Oh, how we long for the time when Christ shall see of the travail of His soul, and shall be satisfied—when He shall present to Himself a glorious Church, not having spot or wrinkle or any such thing (Eph. v. 27). Till that appointed time, may we heed the exhortation, "Walk worthy of the vocation wherewith ye are called, with all lowliness .... endeavouring to keep the UNITY of the Spirit in the bond of peace" (Eph. iv. 1-3). "For behold how good and how pleasant it is for brethren to dwell together in UNITY" (Ps. cxxxiii. 1). Yet how seldom do we find, in these last days, among gatherings of saints, this "PLEASANT" experience manifested? When the disciples and other saints were obediently waiting for the promise of the Father, we read, "They all continued with ONE ACCORD in prayer and supplications" (Acts i. 14). "And when the Day of Pentecost was fully come, they were ALL WITH ONE ACCORD IN ONE PLACE. . . . 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). Are we surprised at the marvellous results which followed such obedience and UNITY?

Further, they continued daily WITH ONE ACCORD in the Temple (v. 46). They lifted up their voices with ONE ACCORD IN PRAISE TO GOD (Acts iv. 24; Rom. xv. 5, 6). When there is UNITY amongst believers God is thereby honored and He manifests His power (Acts v. 12-15). The Apostle Paul thus exhorted the saints at Philippi. "Be ye LIKE-MINDED, having the same love, being of ONE ACCORD, of ONE MIND" (Phil. ii. 1-5.)

Speaking of Timothy, the Apostle saith, "I have no man LIKE-MINDED who will naturally care for your state, for all men seek *their own*, not the things which are Jesus Christ's (Phil. ii. 20). I fear there are many who seek THEIR OWN even now, and thus there is DISCORD instead of UNITY, which grieves God, and the world must look on in wonder. It is perhaps more easy than we are apt to think to sow DISCORD, and yet this is one of the things mentioned in Proverbs which the Lord hates (Prov. vi. 14-19). We are told to "mark them which cause divisions" (Rom. xvi. 17). To such the Apostle writes, "Are ye not carnal? For whereas there is among you envyings strife and DIVISIONS, Are ye not carnal?" (1 Cor. iii. 3). To keep the UNITY of the Spirit saints must be SPIRITUALLY-MINDED. May we be humbled as we behold the Church of God which He hath purchased with His own Blood so DISUNITED, and ask Him to show us ourselves, for so many there be who say they are led of the Spirit, and doubtless "desire" to be thus led. Yet there is everywhere such a lack of UNITY which is a great grief to those who are desirious of living in ONE ACCORD. Let us take heed—Satan is very subtle, he works insidiously so that *discord* is often sown by those we least expect. Wherefore, let us be watchful, and be occupied with the Lord, with His Word, and with His near return. There are diversities of gifts, but the SAME SPIRIT, there are differences of administrations, but the SAME LORD, there are diversities of operations, but it is the SAME GOD Which worketh all in all" (1 Cor. xii. 4-6). God grant that we who are members of His family, may be led by the Spirit into more UNITY, more oneness and thus by ONE HEART and MIND we shall glorify God, and show to the world Whose we are and Whom we serve, by living in UNITY with all saints.

"My God shall Supply all your Need."—It is with gratitude to the Lord that we acknowledge the donations sent by His People for the Central Fund of the B.T.C.: April 19th—196, 4s. 6d.; 199, £5; 202, 4s.; 205, 6s.; Miss M., 5s. March 19th—197, 2s. 6d.; 198, 5s.; 200, 2s.; 201, £3 10s.; 203, £1; 204, £2; 1d. Receipt Books. The number of helpers are few, the amount received is small, the Lord alone can make it sufficient. May the Lord's Stewards remember that in these days of apostasy, many "religious" societies, are the Saviour's enemies, and that *His Honor and His Truth* should claim a pre-eminent place in their service as "fellow-helpers to the Truth." **£50,** needed for current expensea. EDWIN S. TAYLOR, Hon. Fin Sec., 68, Fleet Street, E.C., will gladly receive *YOUR* contribution.

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CONFERENCE POEMS.*

(By S. A. Heward).

"*Hitherto hath the Lord helped us.*"—1 Sam. vii. 12.

HITHERTO the Lord hath helped us,
We are gathered here to-day,
To acknowledge all His Mercies,
And His goodness all the way.

Hitherto the Lord hath led us,
By His grace and mighty power
We have journeyed, journeyed onward,
Strengthened by Him every hour.

Hitherto the Lord hath given
Power *to do* His gracious will,
And *we know* that every promise
For His own He will fulfil.

Hitherto the Lord hath blest us—
Blest us in our daily life,
Kept us by His wondrous power,
In His peace amid earth's strife.

Hitherto the Lord hath guided,
And He will our path direct,
If *in all* we seek His glory,
Greater things we may expect.

Hitherto the Lord hath kept us,
Given the grace for every need,
So that nothing has been lacking,
He doth still His people lead.

Hitherto the Lord hath granted,
More than we have asked or thought,
So that oft-times we have marvelled
At the wonders God hath wrought.

Hitherto the Lord hath brought us,
Never has His mercy failed,
Though we have been sorely tempted,
By His help we have prevailed.

Hitherto—Oh shall we doubt Him,
Doubt the Lord, the King of Kings?
Or believe His Word, and trust Him
To accomplish greater things.

Hitherto—together praise Him,
Praise Jehovah for His might,
Ask Him NOW to work His purpose
And may WE therein delight.

WE are what we are, O Lord,
And we love Thy gracious Word,
And we meet in one accord—
By Thy grace.

We have labored hitherto,
Sought Thy Will to know and do,
And have scorned to be untrue—
By Thy Grace.

We have *waited* at Thy Throne,
Sought to make Thy Gospel known,
And to live for Thee alone—
By Thy grace.

We have gloried in Thy Name,
Spoken of Thy wondrous fame,
Borne reproach, contempt and shame—
By Thy grace.

We are kept, Lord, in Thy Light,
Kept from evil day and night
And we walk, Lord, in Thy sight—
By Thy grace.

We are saved, and kept each day,
Lest, O Lord, we go astray,
And Thy precepts disobey—
By Thy grace.

We adore Thee for Thy love,
And our heavenly home above,
As Thy faithfulness we prove—
By Thy grace.

We are watching Lord alway,
For Thy coming—that glad day,
When we shall be caught away—
By Thy grace.

We will love Thee more and more,
Search and keep Thy holy law,
To the end we shall endure—
By Thy grace.

LISTEN to God's gracious voice,
In His presence now rejoice,
And adore Him for His choice,
Every day.

Search God's Word as ne'er before,
It will stand God's holy Law:
Read it with a holy awe,
Every day

Wait before the Throne of Grace,
Linger in the Holy Place,
As you run the heavenly race,
Every day.

Use the Spirit's mighty Sword,
As did Christ, our risen Lord,
That His Name may be adored,
Every day.

Let the Holy Spirit lead,
Wait before you speak or read,
To His promptings take good heed,
Every day.

Set your mind on things above,
Let your lips proclaim God's love,
And you will His goodness prove,
Every day.

Let your labor in the Lord
Be according to His Word;
He will strength and grace afford,
Every day.

Let Jehovah be supreme,
And His glory be your theme,
More than food His Word esteem,
Every day.

We are
Chosen in Christ (Eph. i. 4).
Accepted in Christ (Eph. i. 6).
Made nigh in Christ (Eph. ii. 13).
In the heavenlies in Christ (Eph. i. 3).
Preserved in Christ (Jude 1).

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* Written in connexion with the opening of Romford Road Centre, and the "Easter" Convention.

The above poems can be had as a 4pp. leaflet—4d. per doz.—also many other attractive and scriptural leaflets are published *monthly*. Why not circulate?

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Missionary Memoranda.

CHRIST said to His apostles, "Go ye, *therefore*, and make disciples *of all the nations*," thereby suggesting that—

(*a*) All true energy *depends* on realization of His sovereignty and confidence in His power.

(*b*) His command was *authoritative*, because of His *authority*.

(*c*) None on earth could hinder His Will, and all who believed in Him would be recognized in heaven, and *therefore* His people should be bold. (*cf.* "I am not ashamed . . for it is," etc.—Anticipation of millenial power).

(*d*) The promise to *Abraham* would be in one sense fulfilled during this dispensation, and that His servants were *responsible* to accomplish it.

These are days of enterprise, but there is forgetfulness of *the* prize—the future is veiled and the attractions of the present have prevailed. Alas, that the spirit of the age affects all, and that we are unfaithful in details, *popular* rather than *godly*. Yet our sorrow is transient, and our desire for amendment is as the early dew. Surely we have need to learn from the Lord the importance of fellowship with Him, and of following of His Will—otherwise we shall be full of rebellion in our "Christian work."

"Be not afraid of their faces." The Lord's words to Jeremiah have a glorious greeting for tried servants, who feel fear. Beloved friends, look on *His* face. By this message the Lord would suggest that man's threats are inactive, except when He permit—otherwise nothing beyond fierce glaring is possible. Moreover, He would teach that fear is *sin*, and the surrounding sentences show that it is *God*-forgetfulness. The question is—do we seek personal life or God's glory? If the former, naturally we fear, if the latter, naturally (and supernaturally) we fear not.

"Them also must I bring" in John x. 16 is a precious missionary text. Your work, dear missionary toiler, is part of the *Lord's*—you have never brought any one to Him of Whom it cannot be said *He* was the Leader (see Luke xv.) Your labor fulfils a Divine *necessity*. Here then is a double reason for fighting the notion of merit and credit. Glorious fact, amid discouragements, not a single sheep in the most distant land shall be lost—they shall all be gathered to Him (2 Thess. ii. 1, word from same root) "in that day." Do not think your toil is a vague one: it is to call out those whom God calls—you are His representative—what higher *honor*, what more solemn summon to *lowliness* is possible: the two things are always together.

Ministers and Missionaries are invited to co-operate in the making known of this

OUT-OF-DATE

Magazine. The Editor will be glad to reciprocate fellowship in every possible way.

SCRIPTURAL STUDIES . . SOCIETY. . .

Thorough Bible Work.

Daily Readings, Calendar.

JUNE, 1905. **If the Lord Will.**

Ezekiel.	Ezekiel.	Ezekiel.
1. i. 1-3.	11. iii. 22-27.	21. vii. 20-27.
2. i. 4-14.	12. iv. 1-8.	22. viii. 1-6.
3. i. 15-25.	13. iv. 9-17.	23. viii. 7-14.
4. i. 26, ii. 2.	14. v. 1-6.	24. viii. 15, ix. 4.
5. ii. 3-5.	15. v. 7-11.	25. ix. 5-11.
6. ii. 6-8.	16. v. 12-17.	26. ix. 1-7.
7. ii. 9, iii. 3.	17. vi. 1-7.	27. x. 8-22.
8. iii. 4-9.	18. vi. 8-14.	28. xi. 1-12.
9. iii. 10-14.	19. vii. 1-9	29. xi. 10-25.
10. iii. 15-21.	20. vii. 10-19.	30. Revise i.-xi.

Study the Word of God as a scholar his text book for an examination, as a hungry man eats his breakfast, as a traveller examines his "guide." Do not think half-hearted work is called whole-hearted for Christ's sake. God tolerates no lies. Those who read will take the right *road* and make a right *road* against evil. True investigation prepares for our holy destination. Those who seem to put the Word on one side actually turn aside themselves, for *it* is always "in the way."

NOTES ON EZEKIEL.

Solemn, prophetic messages, having present and future applications, illustrations and fulfilments. Those who do not study "in the Spirit" will find this book peculiarly uninteresting or specially mystifying.

i. 1. Diaries are good. God has appointed times.

Prophets *seers*. What happened at Christ's Baptism? At what crisis did the Lord appear to Paul? Is there any important inference?

3. "Expressly." Even among Chaldeans.

4. Cloud and fire—*cf.* Exodus.

5. "Living creatures" as in Rev. ("Four *beasts*," A.V.), cherubim—a representative of Divine Sovereignty, and the extent of redemption as seen in Rom. viii. 16—23. N.B. "He rode upon a cherub." See Ezek. xxviii. 14—the position of Satan and fallen angels—the church in "the heavenlies" now.

8. Contrast *wings* of women in Zech. v., and of *birds* of the air (another link between Zech. v. with its women and *three* measures, and Matt. xiii).

24. Voice of waters, the Almighty, an host. A good illustration of the fact that *waters* represent power of God, and also of *man* (note twofold idea of Christ's baptism).

28. The cherubim suggest a *covenant*. Remember from 1 Pet. iii. of whom Noah was a type, and see the *two* classes of Gen. ix. 15.

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ii. 1. As in Rev. Worship precedes and accompanies learning, but a believer must be in two positions at once! He must adore and yet hear. He must lose strength and then receive strength to stand,

1, 2. Command: enabling.

3. A manifestation of God's grace precedes a task from which the flesh shrinks.

4. Face and heart together wrong (see Prov. xv. 13). "Out of the heart proceed . . ." "We hid, as it were, our faces from Him." "The shew of their countenance doth witness against them." Contrast our Lord Who set His face to go to Jerusalem and do the Father's Will, for that was within his heart.

6. Them, their words. See Mark viii. 28.

6. Briers, thorns, scorpions—a tenfold reference to the primary sin. Thorns scratch, etc.—the servant of God has no need for fear when it is "natural." Man utterly corrupt, and cursed: yet a witness.

7. Rebellion itself. Christ was made *sin* for us.

8. The only true hearing is obedient, and involves feeding on the Word, whatever it contains (see 10) with a view to proclaiming it accurately. (The cause of inexactness).

10. The representative of God has not to do with the modern "peace, peace," *although he proclaims this to the Lord's people.* He must lament and call to lamentation.

iv. 3. Not merely professional eating. The Word of God must become part of us, and fill us. "Bowels"—same word concerning Christ. "Thy law is within My *heart.*"

6. "More tolerable for Sodom and Gomorrah."

9. What the Lord does, what He commands us to do.

10. Heart, ears. Note order. Isa. vi. 10.

12. All unto the glory of the Lord. *Cf.* Isa. iv.

18. God may speak directly or through his Word "*unto* the wicked," yet we must repeat His message.

20. Commit iniquity, stumbling-block. Note order. Judicial hardness. Stumbling-block—climax sin. John xi. 9—*mortal* manifestly.

God demands absolute continued righteousness.

20, 21. Responsibilities of service—ministerial *murdering* (blood). See Acts xviii. 6. Silence is complicity.

26. Witness by silence.

27. No fear of offence *or* of frightening.

iv. 1—8. Divine object lessons. Yet!

16. I will . . they shall. So with blessings.

Nothing on which to *rest* (staff). Water (Jer. ii. 13).

v. 2, 3. Verse 3 shows that the proportions are not necessarily absolute. The godly remnant not included (*cf.* absence of true church from 3rd and 4th parables of Matt. xiii.)

6. Refusing leads to changing; sins linked.

10. Such verses explain the use of "all" in connexion with redemption. All of those under consideration.

12. Wind, fire, sword. See Isa. xxx. 33, Rev. xix. 15.

13. "The wrath of God abideth upon him" (see lxx.)

"They shall know"—The manifestation of God's power. *Cf.* His object in the church—"That He might show."

17. In spite of threats Israel too callous to call on the Lord. God over *all.*

vi. 9. Remembering God, loathing evil. Heart, and eyes together. "No excusing of sin." From Me, after their idols—two things always together, 2 Tim. iv. 4. In viii. 16, we see turning to idols from God—and notice clearly that the two-fold action is *one.* See xi. 12.

14. The people, the land. Both blessed likewise.

vii. 2. *Four*—comprehensive. Picture of world-wide judgment.

3. "Upon." Thy *ways*, their *abominations.*

12. Buying and selling till the last.

16. All who escape shall mourn for iniquity.

19. "Not redeemed with silver and gold."

21, 22. "Jerusalem shall be trodden down of the Gentiles"—"The city shall be ravished."

26. Priests and elders who set themselves against Christ.

viii. Four forms of lawlessness. All God-forgetfulness.

12. "He is a Jew which is one secretly"—our Father seeth in secret. Darkness, God-forgetfulness. "For."

18. God seeing and hearing. Crying that is not prayer. Is our *so-called* "Calvinism" more repugnant to human opinion than these words? Why should any oppose it as "inhuman"—except in the true sense of the term? Is not Arminianism incipient Higher Criticism?

ix. 4. How to find believers. Separation without sighing impossible. "All." Every separate one spared.

6. 1 Pet. iv. 17. Religious corruption prophesied in the Church. The elders and ritual worshippers apparently all wrong—Hence judgment could be started in the temple at once—the man in linen had no work there.

8, 9. Even prophets naturally look at the people, God beholds *the* sin—How dangerous to leave His standpoint. All evil traced to forgetfulness as to Jehovah ("For.") Collect quotations from evil men given in Scripture (*cf.* words of the rich fool).

11. Work quickly done. The remainder—although several—take longer time. Promptness, diligence.

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x. 2. Cherubim and Seraphim connected with fire. Contrasts are in Isa. vi. Mercy and judgment. Illustrate truth that love to a person does not mean love to his errors: fire *destructive* in both cases.

xi. 2, 3. "Wicked counsel . . It is not near." We should excuse such words. *Cf.* our action toward those who simply say "Peace" where there is no peace. The false prophets were not villainous traitors in our opinion—they would be approved in our pulpits — they *are* approved therein.

5, 6. Breaking of *two* commandments together: likewise obedience. No true love to men apart from love to God.

8, 9. 2 Pet. ii. 1, 2, 3, 4, Gk. "Delivering into the hands of strangers — exactly the Pharisees action to Christ: retribution.

10. Knowing too late (Luke xvi.)

15. The husbandmen said "Let us seize on the inheritance" (same Gk. word). "Your house." "Their city."

17. The people, the land. (This has a spiritual parallel with reference to God's church; and *also* a parallel if we look at the *church* of Jew and Gentile millenially possessing the *world*).

19. *Half* this promise has been fulfilled to us. The rest will be. *Cf.* how Christ's *two* advents are brought together in one verse. "Will take"—all evil by birth—"unnatural."

20. God, His Word. God gives the power to do, and then rewards—so He gives faith, etc. Some doubt this.

21. The other heart evil, with the *head*. Previous verses would have suggested *universality*. Context study important. Last words concern *judgments*.

25. Obedience, boldness, directness, simplicity.

The Bible Training College.

All Students of the Word are particularly asked to read this important "Message."

THE Word of God is *not* honored. The grace of God is *not* loved. There is much fleshly ascendancy and little spiritual dependency on the Lord. These are "perilous times." They are *evidently* the last of the last days. The Holy Spirit has shown us that professing Christian men shall at such a time heap to themselves teachers. God's gifts are no longer recognised. Hence, the truth is denied, myths are exalted, and "the Son of Man, when He cometh, shall He find faith in the earth?" Any theory that takes no account of *fulfilling* prophecy, that imagines the majority of church members are born again, is plainly unspiritual and erroneous. Yet not one man in fifty would accept these sayings, and few of those seemingly accurate in this present Christian lore. The fact is, we have no idea of the evils of to-day. We have no idea of personal iniquity. We have no true apprehension of the comprehensiveness of *sin*. Oh, how readily we assent to these words till someone, in demonstration of the Spirit and of power, applies them to particular acts of our own, and then self-righteousness appears. And then we talk about humiliation, all the time thinking more of others than ourselves. We read that all forsook Paul, even as all forsook Christ. Can we imagine that we are better? Nay, we all agree as to our rebellion, if *others* may be reckoned with us, and conceive that we are very good and gifted with spiritual eyesight to have such wonderful sorrow for sin. Is there not much hypocrisy? Are we not as the Pharisees who built the sepulchres of those whom they would have stoned? Distance lends enchantment to the view. If Christ were on this earth now, He would have fewer followers than of old. Of course, many like "His religion," but *absolute obedience* is the annoying part, and rejection by the world, belief in *seeming* absurdities, confession of sin —these are the trials that would reveal the pseudo-Christianity of the majority.

Thoughts such as these, solemnly impressed, suggest the need for separation and faithfulness, and for doubt as to one's conversion unless there be grievous persecution. They emphasize the importance of the Lord's work in connexion with the B.T.C., and remind the B.T.C. students of their tremendous responsibility. They have by grace come to know something of the truth, they have been brought to the right position—now that opportunities for true service arrive, and the holy fellowship of Phil. ii. is an essential, will they be found wanting? Will they prove themselves stony ground hearers? Will they *illustrate* the sin of apostasy, though they commit it not in the full sense of the Word—through restraining grace? And these words apply to others who have been brought to a crisis, and are *now backsliding*. Very few Chrstians are growing in grace. Nearly every one has left first love. The principle of our Lord's Words concerning Capernaum has a solemn reference. Those peculiarly favored must be especially chastised, and their loss of everything save that which is linked with Christ for *all* His people is sure. Wood, hay, and stubble structures abound, although they have been condemned. Oh, beloved readers, this is not a report of The Bible Training College—I am leaving my subject, but not my object. And if these words were taken to heart—as few will do, though they feel the desirability, and though the writer request this earnestly—there would be no need for continual rebukes to the students of the B.T.C., or perpetual reminders to other readers that, in comparison with Christ, they

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are living at ease, and seeking their good things in this life.

The Lord has graciously blessed studies and witness. Why? *For His Name's sake.* The absolute deficiencies prevent any other explanation, and any efficiency has been of Him. The Holiday Convention was, in measure, according to the Will of God, There were other attractions, but some were led to give up the days to an illustration of Mal. iii. 16, and were helped accordingly. Yet, there was with some much dimination of blessing through absence of much heart-searching, and high thoughts of piety because of the surrender. These words are not used in complaint. Every true believer feels their application to every meeting, and it is time that the deep experiences of the heart were expressed. But no true believer is satisfied hereby, and no such saint failed or fails to sorrow over spiritual inattention to the solemn messages of Sir William Stirling, Pastors George Reynolds, A. W. Payne, and others. The Lord hath been mindful of us, "but have we been mindful of Him?" Everything seems "pseudo"—earnestness, service, study, etc.—selfishness enters into all. Is this a jeremiad? We have need for one in days when Rom. vii. is absolutely out of date and the heart-rending cries of psalmists for sins no greater than ours make us think they were exceptionally wicked men, and in no sense a parallel to us.

Relying on the Lord, and feeling sure that some of His people desire to encourage this work, and to afford an illustration of Phil. iv. 19, we will not detail *needs*, or explain urgency. Hearty satisfaction will be felt at the fact that not only will audited accounts be published, but economy will be practised, and all property secured to undenominational work in the Lord's name "till He come."

In accord with the same reliance, the following reconstruction is made—"radical" in the fact that it follows primary and primitive arrangements. Henceforth all *active* students will fulfil heartily some College office, give reason for necessary absence at any time, hand in sermon outlines, etc., monthly, join a monthly Criticism and Prayer Circle, hold themselves free for College engagements—to lead or help—on Lord's Days and week days, attend *at least* one "extension" gospel meeting weekly, keep a record of Christian work, subscribe to all College literature, devote more time to studies and make known College, join an undenominational free grace church in connexion with B.T.C. if possible, and have a few younger Christians under their charge. All will be required and expected honestly and honorably to illustrate the above *essentials of membership* in their evident comprehensive meaning, and thus to recognise, with thanksgiving Scriptural authority, and to supply the writer with material that he may not be helpless in the "building up," which he has humbly yet solemnly promised to do. Some at least feel that division of interest has been unjust, involving cruelty to College officers, unwillingness to give up with a view to the future, and absence of spiritual enthusiasm. The avoidance of a vow is Scriptural, but God is not a God of disorder on this account. There cannot be fellowship without forbearance it is true, but there cannot be fellowship without authority. It is understood that *all* active students will devote some time to secretarial or colportage labor, according to instructions, and help to supply, in obedience to the Lord's revealed will, any deficit on the Central College expenses, and be ready for extension of duties as the Lord shall plainly lead. Most S.P.A. members will hold some office at one of the undenominational B.T.C. Halls, and devote some holidays to Gospel preaching. It need hardly be said that these plans will increase responsibilities of the writer (he invites prayer), and provide *opportunities* for much further help to fellow-Christians, albeit taking some aid away from some existing organizations — which is occasioned by entry to *any* College or the taking up of special missionary labor. At the time of writing the results of this prayerfully considered "revision" cannot be made known. The Advisory Committee alone have heard the basis of the proposals. All will feel the difficulties consequent, but the Lord can give willingness to obey His will. Those who cannot comply with all these *essentials* will be reckoned with "visitors," only they will be enrolled, and after *personal* investigation in each case it will be decided what *proportion* each can do, and he or she will be expected to serve accordingly. Readers will kindly take notice that henceforth students can only be admitted on these "terms"—the remark may be made that the strictness will provide the discipline some seek when they recognize "dissipation of energy," and also make an *unique* opportunity for spiritual progress and equipment with a view to true testimony. The writer has no doubt that the Lord has led in this matter, and He will honor the faith He has given to expect encouraging consequences in days of discouragement.

"Not unto us, O Lord, not unto us, but to Thy Name give glory for Thy mercy and for Thy truth's sake." "Let us go forth unto Him without the camp, bearing His reproach, for here have we no continuing city, but we seek one to come."

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C. C. Cook, 150, Nassau Street, New York, U.S.A.

That Jew! By *Richard Haye McCartney*. A treatise *full* of Scripture quotations concerning the assured future of Israel, and the career of Antichrist. The style is dogmatic and dramatic. We note one very unfortunate statement. "There is only one Jew—the Christ Jew." This seems remarkable in a book which condemns criticism with spiritual energy, and therefore manifest reverence for "Jehovah and His Anointed." Thoughts on Zionism and Babylonianism interspersed.

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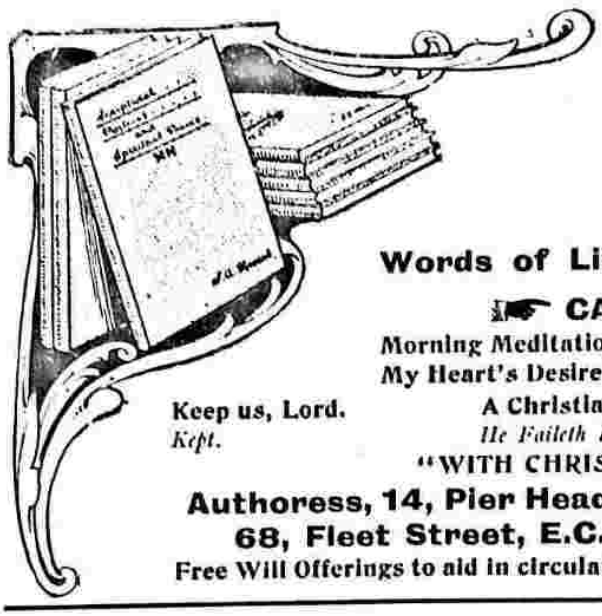
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THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth" JOHN. 17.17

Vol. v., No. 7. July, 1905.

EDITED BY PERCY W. HEWARD.

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"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. iv. 4.

"The Word of God is living and inworking"—Heb. iv. 12.

"Oh how love I Thy law: it is my meditation all the day."—Ps. cxix. 97.

Beloved readers, do these words apply to you and me?

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A LETTER TO THE SAINTS.

DEAR FELLOW BELIEVERS,

Let us not close our eyes to facts, whether they be pleasing or otherwise. We are living in solemn times, and there are many things which are causing thoughtful Christians to be much on their knees in prayer to God. Satan's time is short, but he is very active whilst many of God's people are slumbering! May the Lord awaken His Church so that His saints may everywhere be watchful, for truly the Lord is at hand. I have been thinking, and others likewise, of the shallowness of the present day converts. I have repeatedly asked myself the reason, and now pass on the result of soliloquy—

1. I fear many who profess conversion are not born from above, and have not been convicted of sin, and are therefore mere professors.

2. Some may be more honest than others but are deceived because workers are themselves ignorant of God's way of Salvation (through the shed Blood) or they desire to tabulate numbers which is the cause of much serious harm. At Missions they must show results, else the workers, however faithful, would not be wanted.

3. The present day preaching is sensational, the awfulness of sin is glossed over, and man is not utterly depraved, there is some good in him, though God declares there is none good, no, not one.

4. The Gospel is made cheap, and every one may, or may not, accept Christ as his Saviour. Will anyone *desire* to be saved unless he knows that he is lost? Salvation is for the THIRSTY ones (Isa. lv. 1)—the "heaven laden" (Matt. xi. 28). Also to WHOSOEVER WILL (Rev. xxii. 17). But Who has made them thus willing? The natural man doth not seek after God, for the things of God are foolishness to him (1 Cor. ii. 14). It is the work of the Spirit to convince of sin (John xvi. 8-10). On the day of Pentecost the disciples spake as the Spirit gave them utterance, and as a result the people were *pricked in their hearts*, and cried out, "What shall we do?" (Acts ii.) This is the kind of preaching which is effectual.

5. The Christian life is put before those who are urged to "accept Christ" as an easy path. They are not told about the LONELINESS—the reproach—the persecution and the suffering with Christ. Preachers are afraid of discouraging their would-be converts, or else they know nothing of persecution themselves.

6. The daily reading of the Word is not suggested, and some even in this so-called Christian land are very ignorant of the Holy Scriptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus (2 Tim. iii. 15—17).

7. Man's thoughts, which the Psalmist said he hated, are preached, and not the Law of God, which all the saints should LOVE (Ps. cxix. 113). Can we wonder at the failures, and that young men and women prefer a walk rather than such preaching? We hear of REVIVALS, and yet people are more careless than ever. Oh, that God's people in these dark days would spend more time ALONE with Him, and mightily cry unto Him to work in and through His own, and to show who are His. May the Lord in His grace use these few words to arouse His children to faithfulness to both saints and sinners.—Yours in Christ Jesus, S. A. HEWARD.

Prayer List.

"The Will of the Lord be done."

1. For those whom God has appointed for salvation, though they be not yet anointed with the Holy Spirit.
2. For Christians who defer spiritual witness, and prefer fellowship with the World, choosing and chasing after the pleasures of sin for a season rather than the recompense of the reward.
3. For Israel still naturally and nationally blind, that the Lord may open their eyes or rather give them eyes to see Him, Whom the nation abhorreth, crowned with glory and honor. For B.T.C. open air testimony to them amid great opposition.
4. For modern Colleges that the neglect of the Word officially and personally, for other studies and other recreations, may cause heart grief, and a holy change "unto the glory of God."
5. For the B.T.C. that those who have supervision may have spiritual vision, that helpers may be holpen and holden up, that students may be enraptured with the Truth and thus taken away from evil, that all necessary funds may be supplied and applied according to the will of the Lord.
6. For preachers who glance through these pages that their words and works may coincide, that neither may be aside from the truth, and that both may lead saints to decide against error.
7. For Prayer Circles, that those attending may be truly humiliated before the Lord.
8. For village witness in Norfolk, and around Darlington.
9. For the still-needed College Caravan and Tents.
10. For the fulfilment of all the purposes and promises of Him Who doeth all things after the counsel of His Will, and outside Whose Will there is no real prayer.

"Thy Will, not mine, be done."

"AN INVESTMENT."

1. If any of the Lord's people, with private incomes, who read these pages desire to help *His* work and yet cannot afford to give much, will they consider the possibility of serving Him by purchasing halls and letting to the B.T.C. at a very moderate rental? Just now £400-£500, in one or two amounts, could be well used in this way. We do not feel it is the Lord's Will to contract debt, although some would aid more readily if we were thus burdened—or rather freed from the test of faith in waiting on the Lord.

2. Let *all* remember that they have means, and that a spiritual dividend is a blessing. How many of us are glad that we did not live in apostolic times (Acts ii. 44, 45, 2 Cor. viii. 2)?

"P.Q."—Next issue delayed. Will be issued as soon as funds permit.

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Thoughts from the Word of God.

Vol. V. No. 7. New Series. ["What meanest thou, O sleeper."] July, 1905. 1d.

"For the time is come that judgment must begin at the House of God."

Editorial Jottings.

"The Mysteries of God." (1 Cor. iv. 2.)

God has wondrous truth for His people, and yet they are often content to have the general knowledge of His Word which even the worldling may possess. God's mysteries are declared in our text to be spiritual *food* ("stewards.") Those who serve *Christ* proclaim *them*. They are intended for the *household* of faith, as the word "stewards" implies. Oh that we may meditate on these thoughts and love the *deep things* of God, and value the *spiritual food* which men seem to think so unnecessary. It is easy to fall into the popular idea that mysteries are mysterious, and that only a few within the Assembly of God can understand them. A similar theory makes the adoption of ministerial *office* a "going into the *church*." This verse suggests repetition of the theory that the mystery is not found in the Corinthians. Who can read Ch. xii. and thus speak? Paul illustrates his stewardship, or dispensation, as the word is rendered, in this epistle, despite the carnality of his hearers. It is noteworthy that he speaks of a stewardship of the gospel and of the mysteries. These are not opposed as some imagine. Gospel services are not merely for the unconverted. We still need the gospel. The plural may imply *majesty*, or emphasize the *manifold* grace of God. May He grant to us a readiness to believe that the word is not vainly chosen, that the truth of God is foolishness to men, and thus we shall pray more earnestly for the opening of our eyes, and lose all confidence in the flesh.

Prov. x. 8, 20. The Proverbs of Solomon are by a greater than Solomon. Do we sufficiently study this, or any other book of God's Word? It is easy to plead lack of time, or a wish to do a little thoroughly and so to master the N.T., but such excuses are not just or justifiable. In our texts we have *Divine contrasts*, whereof the book is full, each one suggesting important definitions, and leading us not only to separate the precious from the vile in our "sermons," but to search our hearts. "The wise in heart will receive commandment"—The ear is connected with the heart—it is folly to do that which is right in one's own eyes—all rejection is of the heart, and therefore wicked (not merely a physical or mental action). The opposite of the wise in heart is "A fool of lips"—a man "without heart" in one sense of the word (*cf.* 21 marg.)—a man full of talk—a man who exalts *his* words instead of *God's* Commandments. Are we always *silent* when we should be? What a judgment awaits the man who is "merely" foolish! In verse 20, we have the *tongue* of the godly and the *heart* of the ungodly. Thus in the *two* passages we see the sum of spirituality and of lawlessness. Those whose heart is right will speak aright. Their words are "worthy," not frothy or froward. Verses 8 and 19 do not command absolute silence. There is a time to speak. "Gold, silver, and costly stones" become the Lord's people in word and work. The just help others (*cf.* 20). They are in accord with God's Word, which is gold and silver. The heart of the wicked is valueless—there is no true treasure except that which is from above—why should we vary our estimate and exalt man?—out of the heart the mouth speaketh.

Prov. xvi. 9. Most actions have a two-fold origin. Men try to reconcile their statements as to each. Nothing happens apart from the Will of God. Yet He works by means, and appoints limited freedom. "A man's *heart*"—every action, good or bad, springs from the heart. Till the new heart be given, how can the deeds be well pleasing unto the Lord. Perhaps there is an especial suggestion of evil here—"his way." The LORD—everything is arranged by the covenant keeping God in accord with His covenant. He controls and directs: men do not like the restraint. The believer rejoices therein. Notice God's methods—He is not always seen or realized. How foolish then for us to restrict praise to His peculiar manifestations. Let us not be afraid of men: nothing can come to us if the Lord's Will is otherwise. Let us not look to them for help, or plead with them to alter plans, but look to Him. Is God in all our thoughts? If verse 4 read, "The Lord hath made all things for Himself: the wicked maketh for the day of evil," it will suggest a parallel. Two further thoughts—the Lord attends to details, "steps." How great He is, to know and see and work in all. Where is unbelief?

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The Bible Training College,

Amid evil report and good report the testimony is continued, for we have obtained help of *God*. He alone can give wisdom to those who lack it, and power to the faint; yea, to those who have no might. May our reliance be simply and steadfastly in Him, and not in ourselves. Dual authority is unscriptural. We must not rest half in the Lord and half in men.

The open-air work is refreshing. Thousands passing, sitting on tram-cars, at a terminus, and standing around, have heard the Gospel of the grace of God. He can use the shortest message, for we preach Christ crucified, and it has pleased God by the foolishness of the proclamation to save them that believe.

Children's services and general gatherings have been conducted not without trials, not without encouragements. The flesh is mighty, but One is mightier. The world is attractive, but One can overcome it. The devil is full of power, but One has a greater fulness. Brethren, pray for us.

It would still seem—despite the indifference of some—that the time has arrived for a great forward movement. But many readers will not even come to preliminary meetings for prayer and humiliation to talk about the Lord's will. Yet they are dissatisfied with present organisations. Is there not inconsistency with many? Here is a work which men have not raised up or praised up, but which the Lord has done. Whence the aloofness of those who should have fellowship? Do not some regret it, and yet continue afar off? Have the evenings of special conferences (to which invitations were sent) been used profitably elsewhere? Oh, for conviction of sin among saints! Oh, for a revival, to begin with the house of God, even as judgment shall, in these days of apostasy. Oh, for whole-hearted and humble-minded separation from error and fellowship in the truth. Halls, tents, caravans are still *needed*. CAN YOU PRAISE GO? FOR YOUR ABSENCE OF CO-OPERATION IN EXPENSED

PERCY W. HEWARD.

The History of Israel
and the "Church."

FEW study the Old Testament. They prefer to limit their research, for "time is short." These words, with another interpretation, are among the best arguments for Bible labor.

Israel are distinctly said to be types of the Church in 1 Cor. x., and the same thought is implied in Heb. iii., iv., etc. Hence, we learn that the *majority* of professing Christians are unsaved, and how it is that men are said to fall away from Christ. "They are not all Israel who are of Israel." Of old, there was an eternal election within that which was merely national and providential. Doubtless, too, there is a mixed multitude of yet more indifferent men and women in the Christian "Church" as it appears to-day."

In the Old Testament we find many revivals and departures, blessings, and judgments. The speed with which one king—good or bad—could change the religion of the state shows how much professionalism there was and is in man. In like manner, Puritan years of solemnity only just preceded Restoration profligacy under Charles II. Such is man. He can be naturally religious. Hence, it is dangerous to draw conclusions from apparent reverence, etc.

The Lord continually varied His methods of warning, and always had a small remnant. They were often unknown, poor, despised. So is it now.

The return from Babylon was a secondary exodus, and there was a parallel belief in the Lord. But they soon forgot His works. And it is probable that when Christ came obedience to God was at its lowest ebb. Only a handful waited for Redemption in Jerusalem. None of the Pharisees believed in Him, and yet the *representative* courtesy of Nicodemus to Christ at first ("we"), and the fact that the rulers went to Baptism before John severely rebuked them, and the respect which the disciples gave them show that they were not, in the eyes of the world, such "terrible men." But we want *the eyes of the Lord*. It is noteworthy that when the Saviour came, latitudinarianism was popular. The prophets were "honored." There was not open idolatry. And thus it is with many to-day. Many of those who represent evil systems are willing to embrace their "brethren" who differ from them, and often the Christian is beguiled by such flattery. But if Israel's history be a parallel with that of Christendom, it is for us to be peculiarly separate, and to remember that during the last days of the last dispensation the work was rather contradictory of error, and in humble fellowship apart from all organisations, than elaborately reconstructive. Yet one hesitates to use these words lest any imagine disorder. Oh, how difficult it is to live righteously, soberly, and godly, and to follow the Lord's will in these few last days that precede the more open conflict with the saints and the coming of the Lord. This more direct anti-christian warfare with the body of Christ parallels His own rejection—finally through the son of perdition. It will lead to *some* reconstruction, as in the days typical thereof.

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Jottings from Jonathan Ranken Anderson.

THE WELL OF LIVING WATER.

"The water that I shall give him shall be in him a well of water springing up unto everlasting life.
JOHN IV. 14.

THE figures employed in Scripture are exceedingly beautiful, but always full of meaning. We use them aright, only when we regard them as the vehicle of conveying the truth of God, the mind of the Spirit, the word of salvation. The soul cannot live upon metaphors, however apt and attractive. The conscience will not be touched by similitudes; but by the application of the truth that is hid under them. What more delicate than the parable of Nathan; what more descriptive of David's sin, than the taking of the ewe lamb from the poor man? Yet David listened to the parable without having his self-complacency disturbed, until the prophet addressed to him the pointed appeal, "Thou art the man!" and opened up his sin in plain language, which before had been veiled in parable.

We have a fine example of the figures of Scripture in the description given of grace in the soul, by our Lord, in his conversation with the woman of Samaria. He compares it to a well of living or running water, which springs up into everlasting life. The water of this well is from above; but not as the rain. For the rain descends from the clouds; this water flows from the Fountain of Life, whose mercy is above the heavens. The rain falls through the atmosphere; this water through the mediation of the Lord Jesus Christ. The rain is precipitated by the laws of nature: this water is dispensed according to the good pleasure of God. "It is not of him that willeth, nor of him that runneth; but of God That showeth mercy" (Rom. ix. 16).

To this living water man is, by nature, a total stranger. The native excellence which he had in Adam is lost; and corruptions of every sort have come in its room. And now, in its natural state, "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies." You may think this is a hard saying; who can bear it? But it is the testimony of Him Who knows what is in man; and you cannot escape from it but by contradicting and blaspheming. Is it not much wiser to try and get into the truth of the testimony, and accept it, so as to yield to its influence? for "he that humbleth himself shall be exalted."

(To be continued).

Further choice Extracts from this writer appear in "The P Q."—which will be delayed awhile that friends may have fellowship in expense. Who will purchase back Nos. *Not* out of date.

SERMON SUGGESTIONS.

Rom. vii. 23. Another Law.

1. The old nature is *entirely opposed* to the new. Another = another of another kind. Warring against (compound of ἀντι), Phil. 1, 28; 2 Thes. ii. 4; Tit. i. 9; Heb. xii. 3. There is no fellowship between light and darkness. The believer is not spirit semi-evolved from flesh.

2. The old nature seeks dominion. Here is a *king* with a law and an army. Persistent and *organised* rebellion. Exaltation *in place of God* (the Lawgiver) sought. The obedience of the new life desired. "Not subject" (viii. 7) suggests the opposite of *both* actions described. "Lawless" means the introduction of a new, false law.

3. The old nature is never improved. It remains opposed. It continues a law, issuing decrees against the Lord. It can only be subdued or destroyed—the former is now the latter hereafter. Oh for eyes to "see" "this," and *mortify* rather than be *captivated* in *any* sense thereby.

1 Pet. iii. 20. "Few were saved."

Note Luke xiii. 23. Though speculation is not approved, it is true that the elect are a little flock, albeit a great number, the *second* "many" linked to the second "One" of Rom. v.

1. The evil rebellion of men. The majority hear not the Word, however, faithfully and continually preached. Some say, "Inconsistency of preachers shows they do not believe." *All* sin causes for shame, but Noah *showed* heart belief in his words.

2. There is an elect company in every age. "Few" before the flood, a "Lot" out of Sodom (alas, the capital L must be used), a remnant waiting for the consolation of Israel, a detachment of living saints shall be caught up to meet the Lord (see Luke xviii. 8).

3. We must expect the "sufferings" and seeming "failures" which are ever connected with the minority. No strange thing. The danger of despondency. The danger of fresh methods.

Ezra was STRENGTHENED as the hand of the Lord was upon him (Ezra vii. 28).

The apostle Paul said, "The Lord stood by me and STRENGTHENED" (2 Tim. iv. 17).

It is recorded of those who returned to rebuild the Temple during the captivity, "they STRENGTHENED their hands for the good work" (Neh. ii. 18).

May we be STRENGTHENED with all might according to His glorious power, unto all patience and long suffering with joyfulness (Col. i. 11).

The Lord LIVETH (2 Sam. xxii. 47; Gal. ii. 20).
The Lord COMETH (Rev. i. 7; xxii. 20).
The Lord REIGNETH (Rev. xix. 6; Ps. xcvii. 1).

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SATISFIED.

HOW privileged, dear children, are they, whether young or old, who are SATISFIED. It is as a negro woman, who loved God, once said—"A big word." Yet how very few there are in this world who are really SATISFIED. Why? Because only those who are saved by the precious Blood of Christ and indwelt by His Spirit can know this blessing. Some who are poor may think that if they possessed great riches, and thus could buy all they fancied, that surely then they would be SATISFIED. But I know that even then they would not be contented. For I believe there are many amongst the wealthy of our land who are very UNSATISFIED, and thus with all their silver and gold they are IN WANT, for such are without God Who alone can SATISFY the longing soul (Ps. cvii. 9). Is my dear young reader JUSTIFIED and SANCTIFIED in Christ? For all who are thus privileged, and so highly favored, should surely be SATISFIED "in Christ," and with all He permits. But alas, some are not, for they neglect the means of grace—the Word of God and prayer which is Communion, and thus they are discontented and influence others to be likeminded. Some also desire to be rich, and instead of having their mind set on things above they seek earthly things. Remember the warning, "They who will be rich fall into temptation and a snare, and into many hurtful lusts . . for the *love of money* is a root of all evil" (1 Tim. vi. 9, 10). Therefore seek the true riches which SATISFY and endure for ever "Godliness with CONTENTMENT is GREAT GAIN, for we brought nothing into the world, and it is certain we can carry nothing out, and having food and raiment, let us be therewith CONTENT" (1 Tim. vi. 6-8), and thus we shall be SATISFIED both now, and hereafter. There is a little prayer in Prov. xxx. 8 which the writer has often prayed for herself and family—"Give me neither poverty nor riches, feed me with food convenient for me." It is always best to let God choose for us; if we do not we shall make many blunders, not knowing the things which are for our good and God's glory. Lest my young readers should say, "it is all very well for the writer who, perhaps, is rich to speak thus," let me tell you a little about myself and how wonderfully God does satisfy His people. I am always very busy, and never over well, am certainly NOT RICH, but thank God for James ii. 5; 1 Cor. i. 26—31, and desire to be "rich in faith." I have not been for a holiday for nine years, cannot afford it, even if desired; am too busy to go away, but am praiseful for Isa. xl. 31. We (the editor, his father, and myself), are delighted to spend all our time for the Lord, and He has amid all the difficulties wonderfully sustained and SATISFIED us with His continued presence. We are so blest that I often say if we did not praise the Lord the very stones would cry out. I have told this little of our experience to encourage others in the Lord who are, like ourselves, *not rich* in this world but poor, that they likewise may be, if they are God's children in this world, "rich in faith" and SATISFIED. "For the Lord shall guide thee continually and SATISFY thy soul in drought, and make fat thy bones, and thou shalt be like a WATERED GARDEN, and like a spring of water whose WATERS FAIL not" (Isa. lviii. 11). If you are thus blest, will you pray for us, and help to circulate the messages which the Lord enables us to write? Now we will continue our subject. We are told in God's Word who are SATISFIED. All who are saved by grace should be, but alas they are not. What examples even little Christians would be if they were *full* of God's love which SATISFIES!

"The MEEK shall EAT and be SATISFIED" (Ps. xxii. 26). How can those who neglect their food be SATISFIED? May we be like Job who esteemed the Words of God's mouth more than his necessary food (Job xxiii. 12). "He SATISFIED the LONGING soul, and FILLED the HUNGRY with goodness" Ps. cvii. 9). "My people shall be SATISFIED with My goodness, saith the Lord" (Jer. xxxi. 14). The Lord Jesus by His Spirit dwells in the hearts of His people, but so many fail to realize His presence because they are so occupied with earthly things. Also the means given by God, whereby His children should be SATISFIED, are forgotten. The Word, which is food for the new life, is often read in such a hurry that it is soon forgotten, and prayer is hurried over to attend to something earthly. Can you wonder, dear child, that few are SATISFIED when they are disobedient? I hope you delight to read the Bible, and to think about what you read. I trust also you spend much time in prayer. If not you cannot expect to be SATISFIED. The Psalmist said, "My SOUL shall be SATISFIED as with MARROW and FATNESS, and my mouth shall praise Thee with joyful lips" (Ps. lxiii. 5). "We shall be SATISFIED with the goodness of Thy House, even of Thy Holy Temple" (Ps. lxv. 4). Those who are SATISFIED are restful. I have read that lambs and sheep only lie down when they are SATISFIED. Thus we read "He maketh me to lie down in green pastures" (Ps. xxiii. 2). Again, "I will feed My flock. I will cause them to lie down, saith the Lord God" (Ezek. xxxiv. 15). The Lord can SATISFY His people amid all the difficulties of this life. He saith, "In the days of famine they shall be SATISFIED" (Ps. xxxvii. 19).

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It is terrible to have a famine of bread and water, and we should always remember in our prayers those who live in countries which are subject to famine. But God in His Word tells us of a worse famine, "Behold, the day comes, saith the Lord God, that I will send a famine in the earth; not a famine of bread nor a thirst for water, but of hearing the Words of the Lord, and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the Words of the Lord, and shall not find them" (Amos viii. 11, 12). We can hardly imagine such a terrible time, and yet this is God's Word which will be fulfilled. We profess to love the Bible, but do we prove this by reading It daily and obeying God's precepts therein? Those who meditate day and night are SATISFIED amid all. For they that hunger and thirst after righteousness shall BE FILLED (Matt. v. 6). If one is filled with the Holy Spirit and God's Word, there is no room for ought else. It is written of the Lord Jesus—"It pleased the Father that in Him should ALL FULNESS dwell" (Col. i. 19). And of those who are JUSTIFIED and sanctified it is likewise written, "Of His fulness have all we received and grace for grace" (John i. 16). I fear some are not SATISFIED because they want to make the best of both worlds, and this is impossible, for we must lose one; thus many are UNSATISFIED, though God promises to supply the needs of His people *according* to His riches in glory by Christ Jesus (Phil. iv. 19). Whilst we are SATISFIED "in Christ" down here we are daily looking forward to the fuller satisfaction, and with the Psalmist we exclaim, "I shall be SATISFIED, when I awake, with Thy likeness" (Ps. xvii. 15; Phil. iii. 21; 1 John iii. 2). Will you pray the prayer in Ps. xc. 14?

SATISFIED, for God hath given,
Through His well-beloved Son,
Peace and pardon, joy of heaven,
Which on earth we have begun.

SATISFIED, for in Christ Jesus,
We have life for ever more,
With His Blood He hath redeemed us,
And fulfilled God's righteous Law.

SATISFIED, for God hath given,
To His saints on earth to know,
That they are made heirs of heaven,
Saved from sin and endless woe.

SATISFIED, in drought and famine,
For the Lord is rich indeed,
And if we His precepts walk in,
He doth SATISFY each need.

SATISFIED, can we then worry,
Though we oft have trials here?
Can we murmur, rush and hurry,
And forget our Lord is near?

SATISFIED, though all around us,
There is trouble and distress,
For our God doth in Christ Jesus,
His own people now possess!

SATISFIED, with heavenly treasures,
With the presence of the Lord,
Thus the earthly, worldly pleasures,
Cannot any joy afford.

SATISFIED, with Christ my Saviour,
He is all in all to me,
In earth's fleeting fame and favour,
Satisfaction cannot be!

SATISFIED, in Christ for ever,
In Him we are justified,
Sanctified and nought can sever,
Saints who in the Lord abide.

SATISFIED, we shall be wholly,
When we see Christ face to face,
And behold His glory fully,
Dwell for aye in His embrace.

S. A. H

Commonplace. Alas, that many things which ought to be commonplace are scarce, and the *vice-versâ* is sadly true. So is it with many good and bad books. These are "perilous times," and reminders are plentiful! Some may ask for an illustration of the above words. Spirituality should be found in all portions of the professing Church; every Christian should be a deep Bible-student, and a holy servant. But how contrary are facts to that which "should be," according to God's revealed will! And Christian idolatry, Bible neglect, fleshly energy, should be hidden, subdued, destroyed. But they are in evidence! Thus we have an illustration of the nature and power of sin. It provides an *exact* antithesis to that which the Lord commands. It reveals pride where He ordains humility. Are *we* not guilty in these matters? And the danger is lest we come to take it as a natural thing that prayerlessness is a commonplace, that iniquity of all kinds flourishes, that the name of the Lord is dishonored. And we seem to have little sorrow, even when these transgressions are a commonplace in our own lives.

"Through Faith."

LORD, in obedience to Thy Holy Word,
By grace through faith we fix on Thee our hearts,
Through faith o'ercome the tempter's fiery darts,
Through faith we have the voice of stillness heard,
Through faith we will take hold of Thy great might,
Through faith will glory in Thy Holy Name,
Through faith endure the cross, despise the shame,
Through faith will keep the heav'nly armour bright.
Through faith Thy wondrous power shall be shown,
Faith stands in Jesu's righteousness alone,
Faith makes the everlasting gospel known.
Faith will lost souls within God's kingdom place,*
Faith makes us more than conquerors through His grace,
Faith hopes in God, till faith be changed to sight.

M. R.

* Instrumentally; See Jas. v. 20.

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"*Our God is a consuming fire.*"—Heb. xii. 29.

Heb. x. 30 and 31; Ex. xxxiv. 6, 7.

GOD is Love, and so you may
Live in sin, go your own way?
Nay, for God is Just and True,
All His purpose He will do;
And if you in sin remain,
All your days are spent in vain.

God is Love, and this is why
Christ the Lord came down to die,
And His life a ransom gave
That poor sinners He might save,
And unto Himself redeem
Those who did not Him esteem.

God is Light, and He will show
Guilty sinners here below
That their hearts are full of sin,
Dark and foul, unclean within;
And if they for mercy call
He will save both great and small.

God is Light, and men will see
Soon His awful majesty,
Tremble 'neath their load of sin,
Call on rocks to hide from Him;
But it will be all in vain,
God will not His wrath restrain.

God is Just, and He will do
Judgment—for His law is true.
Not one word shall ever fail,
Though all enemies assail;
God will make men tremble yet,
When His Judgment Throne is set.

God is True, He cannot lie,
And the Judgment Day draws nigh,
When before the Great White Throne,
Lost ones, who His truth disown,
Will be gathered, small and great,
And their awful doom await.

For the books will then be brought
To reveal the deeds they wrought,
And they will be judged, each one,
By the works which they have done,
And God will in justice say—
"Sinner you are lost for aye."

God is Love, this, this is true,
God is Great, His wrath is too,
And if men would only look
Into God's own Living Book,
They would tremble, be dismayed
At God's wrath to be displayed.

God is Great and Terrible—
Who His wondrous works can tell?—
And all traitors soon shall know
That in justice they have woe;
For the Lord is True and Right,
God is Love, and God is Light.

God is Righteous, God is Love,
He in mercy reigns above,
Man will never turn to Him
Till His Spirit works within;
Yet men think and do and say
Awful things 'gainst God each day.

You have listened now to one
Who knows God through His dear Son,
Will you heed the warning given,
And look up to God in Heaven?
All His ways are True and Right,
God is Love, and God is Light!

S. A. HEWARD.

Reprinted! **3d.** per dozen, post free.

Special Column for Sunday School Teachers.

BELOVED readers, inasmuch as you teach, you are either true or false teachers. Consider your "gospel." Is it parallel with the Word of God, or rather of that Word? Are you faithful to Him, or unwilling to offend? Remember that little ones are unrighteous even as others, and that the same sovereign power as that which raised you must raise them from the dead. You cannot improve or develop a child till new life be evolved. Some seem to think that this is possible, because the date of birth is not always recollected or recognised. But neither is it physically!

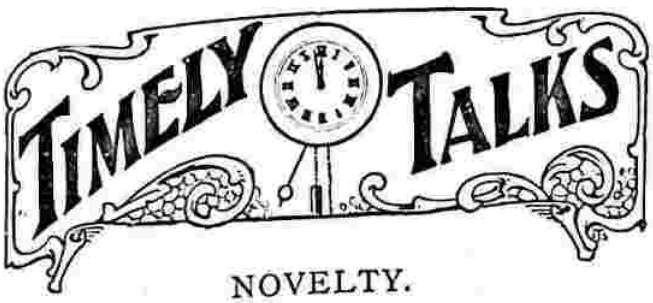
If your little ones heard nothing of God beyond what you tell them, how much would they know? Make a list of prominent Scriptural statements as to the method of salvation or "headings" of the one great doctrine of God—and then see which you have mentioned, directly or indirectly, during the past few weeks. Remember your responsibility not to shun to declare all the counsel of God, despite human counsels "other*wise*." Let your children be asked ten test questions by those who value the Word, and you will be amazed at the answers. *Whom* will you blame? How often have you vaguely feared lest emphasis on the gospel of *grace* should make your doctrine appear harsh, or suggest irresponsibility, or cause forgetfulness of daily duties, and consequently instead of explaining the Divine plan you have mingled "goody-good" teaching, and the children cannot understand your *two* systems, and so they refuse the one which nature abhors. And yet you "comfort" yourself that the corruption of the hearers is the sole cause of ignorance, and that God will yet work. Beloved friends, to every one of us these words apply in varying degrees. Oh that we may not excuse self. The aim of the flesh is to see God when it ought to see man (*e.g.* in connection with sin) *vice versa*. It is possible to use every doctrine to encourage iniquity: let not Sunday School teachers thus abuse the truth that He quickeneth when He will.

How can we help Christian children? At home. By letters. By special meetings for such, where they will pray and ask questions. By using them in service on behalf of schoolfellows, etc. By correcting their notes on passages of Scripture read *daily*, and on Bible addresses which they hear. Love is ingenious. Zeal will glorify God, if it be spiritual.

Luke xiii. 24-30 is full of *parabolic teaching*. "Strive"—the word implies the race course (Heb. xii. 1, see 2 Tim. iv. 7). "To come into the way through the narrow gate"—one way, one gate to heaven. The word "narrow" suggests persecution ("distress," Rom. viii. 35). Notice how the way of salvation, and the goal thereof are linked—those who are in one are assured of the other. "Because many *shall* seek"—note change of tense. Emphasize truth that some *will* call, pray, strive (see J. viii. 21)—when it is too late. *Energy* does not save. Show that there is no *future* opportunity of entry, no other "door," "will not have strength"—human zeal and power shall not avail. The word "have" (note "we have" in Heb.) is from same root. "They that be whole," Matt. ix. 12—the same verb—"they that have strength"—*cf.* irony in "the righteous." "The master of the house"—the way leads to the house (see Luke xv.) When the Lord *stands up* from sitting at the right hand of God the door shall be shut. "Without"—the same word appears in the expression "cast *out*," "without are dogs," etc. **26**, eating suggests an eastern covenant. "*Whence* ye are"—repeated—not from the way, no spiritual life, not born from above! The Kingdom of God is the *house* where there shall be the feasting (the marriage supper—church and kingdom always linked) after the warfare. Eight classes described—resurrection number. The *new* house, not merely of Israel—"the Son abideth ever" (John viii. 35)

"The Satan of Scripture," by Dr. Mason, **6d.** post free. 14, Pier Head, Wapping, E.

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NOVELTY.

THIS is certainly an age of NOVELTY, and the mind which should be stayed upon Jehovah (Isa. xxvi. 3), and set on things above (Col. iii. 2) is more often RESTLESS and UNSETTLED, and thus believers are soon carried away in these days of excitement. There is the constant craving for something fresh, some new method of service, new doctrines instead of the old which lack NOVELTY, they are so ancient—out-of-date, for man with all the advancement of the 20th century is too intelligent, too enlightened (?) to believe that all the Bible is, as it claims to be, God-breathed (2 Tim. iii. 16). Only the "simple" people believe this. Thank God, though there are many critics, there are still some who believe in the good old Book, the Word of the Living God, which has supported the saints down all the ages in tribulation, as no other book could, or ever can do. Let us firmly believe that "the Words of the Lord are PURE WORDS as silver tried in a furnace of earth PURIFIED SEVEN times" (Ps. xii. 6) and thus they are without dross. As a result of unbelief in the sure Word of Jehovah we are in a sad condition to-day. When man denies the Word, he denies the Lord God, and he has nothing whereon to rest, and so he seeks for something new. But let us remember that "God is not a man that He should lie; neither the son of man that He should repent" (Num. xxiii. 19). "Heaven and earth shall pass away, but MY WORDS (saith Jehovah) shall not pass away" (Matt. xxiv. 35). But, alas, there are some who appear to be Christians yet they are always running after all kinds of NOVELTIES. But as there is no NOVELTY in quietly reading and meditating in God's Law, and in waiting upon Him this is forgotten whilst the craving for something more EXCITING is ever increasing. The newspapers with all the news of the day and even the columns on the sensational revival (?) meetings are fascinating, and the emotional preacher is admired, at least for a short time, until another NOVELTY be found. Thus many are forgetful that Satan is busy. It would be well for all Christians in these evil days to read "The Satan of Scripture," by Dr. Mason, of America. The writer would recommend it to all thoughtful Christians and especially young believers, that they may not be ignorant of Satan's devices (2 Cor. ii. 11), which are many and varied. God has, in His Word, warned us of these last days, when, if it were possible, Satan would deceive even the very elect (Matt. xxiv. 24), but, thank God, this is *not* possible. Only we must never neglect the means given by the Lord whereby we may know his devices, and be enabled to resist the devil so that he may flee from us.

Let us be watchful, and also RESTFUL. Satan is still subtle, and his work is, as of old, to tempt saints to doubt God and His sure Word. To our first parents, he saith, "Yea, hath God said?" We know what followed, and Satan appears very successful now in his tactics. But God's Word shall prevail, and Satan will in God's time and way be cast down for ever (Rev. xx.). Is it because many are not established with grace that they are carried about with divers and strange doctrines? (Heb. xiii. 9) or, are they only professing Christians? "By their fruit ye shall know them" (Matt. vii. 20). Certainly they do not bear the fruit of the Spirit, and yet we must not judge them: it is "uncharitable" (Gal. v. 16—25). Whence is all this craving for NOVELTY? It cannot be of God, for He wants His people to spend much time *alone* with Him. Then it must be of Satan, and should arouse many to speak *out* plainly about all the excitements in the Churches and everywhere else. Is it for fear of man that some earnest saints are afraid to speak? Would such lose friends, and also lose financially? We leave these questions with thoughtful Christians. We are surprised at the silence of some, for we need men who have understanding of the times, and fearlessly speak out the Word of Jehovah. Let us be frank both with ourselves and each other. The latest NOVELTY, whether it be in dress, amusement, or preaching, is attractive, and allures the unwary, but surely not the Bible student. Let us take heed. For are we not to expect great things accomplished by Satanic power in the last days? May we warn the young Christians, and urge them to search the Scriptures daily. This is their only safety. One of the LATEST NOVELTIES which doubtless will attract many is—"NO METHODS, NO PREPARATION for speaking" until at the meeting. God may occasionally work in this manner, but more frequently He gives the message, through much spiritual and scriptural searching, and sends His servant forth to proclaim it. We need a REVIVAL of Bible study, and this would prevent so many being led astray by man's inventions. We are told that we are shortly to expect a world-wide upheaval, and yet the Word is more and more neglected. Also it is written when He (Christ) cometh shall He find faith on the earth? Surely we are rapidly nearing this time, and all the LATEST NOVELTIES only prove the truth of the Scriptures. Christians, let us beware of the LATEST NOVELTIES, and keep to the old paths.

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Emphasis on Neglected Truth In Witness to Children.

THE little ones are untrained — mistrained. Surely there is need for sorrow, confession, witness, and alteration. The truth to which the writer refers is not the same and substance of the Word, except in so far as any Scriptural statement involves others which in their turn contain the rest, but those who lay stress thereon will, by grace, be students who do not shun to *declare* all the Counsel of God.

Children need to be shown that the gospel of grace does not make the law to fall, but to stand (Rom. iii. 31), that Christ has magnified the law, that the "ways" of salvation in Gal. iii. 11, 12 are contrasted *with regard to us*, but involve no Divine inconsistency. Faith is not merely indefinitely in Christ but in Him as the one Who met all the claims of law and illustrated Gal. iii. 12, 13. Thus the two ways to life are on the same path, but in the new covenant we are *borne along*.

Children are woefully ignorant of Jehovah's demands. They imagine that He accepts imperfect obedience. Adults are like-minded, and Christians among them. Half of the most earnest saints of the Lord are unable to explain this clearly because they imagine that He receives their attempts at service! These forget that the fleshly is removed, and destroyed ere our deeds are brought to the Lord for His recognition, and only that which is absolutely *spiritual* presented to Him, or in any way acknowledged by Him. The *modern* theory of acceptability "*in Christ*" is vague and absurd. Sin cannot be in Christ, imperfection has no connexion with Him, the flesh and its manifestation are never improved. The words "in Christ" *rightly* teach the welcome accorded to the believer as clothed with His perfect righteousness, and emphasize the fact that all spiritual labor is by virtue of His work—not that bad is called good or made a little better on that account!

The distinction between natural good and spiritual is fundamental. Those who understand human depravity are theologians. It is no wonder that children are confused by the contradictory statements of to-day. We tell them to please God, and forget that those who are in the flesh cannot please God. A child may have a good health (physically), a good memory (mentally), a goodness towards others (morally), but there is no spiritual goodness apart from perfection. Love to neighbours, if not "in the Lord," is lawless. It may be a less complex sin than its antithesis, but it is equally SIN. Hence *as one* "tries" to be good, spiritual good is degraded to mean anything that we approve, and as we make blunders continually, and are great *formalists*, the errors consequent are numerous.

The twofold office of God needs explanation. He is Judge and Father. Because they think of Him as a Father, they imagine caprice and the possible excusing of error, inasmuch as earthly fathers are not always limited by the same law. But God is a Judge. He cannot tolerate error, without forfeiting His character and office—which is impossible. We must not lead children to believe they are naturally (or by natural faith about Christ) His little ones. But some will say, "How can we love a Judge?" We *cannot* by birth. As criminals we hate Him. It only increases and manifests our criminality that we do not love, as we should one who is *perfectly* good and right, because His perfect goodness condemns badness. But some will reply, "Do you wish to tell children to hate God." Nay, but to shew them that they *do* hate Him, peradventure they repent. The God they worship as Father is not the God of Scripture, but a myth, for they have not a Divine Father. Why should we encourage them to believe a lie? Ask boys and girls if they love one who condemns them for their sins, and they will resent the idea. The one they desire is an Indulgent Father—the one they worship is a god of their imagination. This is idolatry. Yet we spread it, lest we offend. Only by law can we come to know grace.

Puritanic Poems.—7.

"BEHOLD, that evil seems to win its way!"—
When shall the Lord His sovereign power display?
When shall He end the night and come as King?
When shall the earth and heaven His praises sing?
Man's day is now, of sin he has his fill—
But God is working out His sovereign will—
The day of glory comes—it comes apace,
And then shall cease the time of waiting grace,
Longsuffering is the Lord—to judgment slow,
But those who scorn His love His wrath shall know—
Escape there is not for a guilty world,
But 'neath His wrath they shall, they must be hurled!
"Behold that evil seems to win its way"—
But God Himself shall quickly end man's day—
Be warned, ye *sinners*, to the Word give heed,
And find in Christ the Saviour that ye need!
Be warned, all ye who Christ the Lord profess,
And yet the fallen world would still possess:
From Babylon go out, ere 'tis too late,
Flesh-spotted garments by His mercy hate,
Be urged, ye saints, to preach the Christ of God,
Who made atonement by His precious Blood,
And then though evil seem to win its way,
He shall to you His Covenant love display,
And into judgment ye shall never go,
Who Christ as Substitute and Surety know.

The Puritan Quarterly.—Will not some of the Lord's people help in this testimony? Needed £100. July issue delayed. Shall *all* Christian finances be spent on holidays, &c., &c.?

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Missionary Memoranda.

NOT one true missionary can say, "The Lord hath been unmindful of me." His compassions are new every morning, because of His faithfulness to His promises. The work of the true herald is to represent the King, and to do everything to prepare the way of the Lord. But since prayer is said to be part of the "everything," much of the required service is inactive in the eyes of men. But there is no fear of God before their eyes: hence they never see spiritual work, and their applause suggests that our labor is behind His back.

It is noteworthy that John's missionary toil (somewhat similar to ours before the return of the King) was not "toned down" to suit the people. It contained a *command*, although none could obey but by the Spirit (Isa. xl. 3) it included a *promise* and a *threat*—for there are two methods of humiliation (Isa. xl. 4). The Baptist *could not change the hearts*. His office was to preach, to practise, to immerse. We cannot alter men or regenerate. But with him we say "Repent"—with him we proclaim "God is able to raise up children"—and with him those who dwell in Christendom must decry the hypocrisy of religionists (trees of wickedness) as they descry and describe the glory of the Lord.

There are no non-commissioned officers in the army of the Lord. Beloved reader, whence is your authority? Are you sent by God or men? To whom do you look for your reward? Beware of covetousness, beware of forgetting God, beware of pleasing self.

"Not where Christ was *named*, lest I should build upon another man's *foundations* (Rom. xv. 20). Wherever Christ is preached there will be *some blessing*. Wherever sinners are brought to the Lord there is *foundation-work*—a temple for Jehovah is begun. It is yours, God-sent missionaries, to "name" Christ—for you have gone forth for *the Name* (3 John 7), and thus to erect His building, and and not merely to correct native superstitions. A *new* work must be started—not yours but His. Do not think of *building up* before men are brought to the Lord—a favourite error of present-day ministers in popular churches. The writer will be glad to send encouraging messages to weary workers in foreign lands, to hear from them, to help them as to difficulties, to receive their valued words as to training, needs, methods, and false religions, as well as concerning experiences. Those who are led are invited to correspond—indeed, they are spiritually inhibited from failing to do this. Let us have fellowship in the truth. Let us greet far-off saints, for we are all *near* one throne, and thus may the most distant be scripturally constant and instant in service—near one another.

SCRIPTURAL STUDIES . . SOCIETY. . .

Thorough Bible Work.

Daily Readings.

Calendar.

JULY, 1905. **If the Lord Will.**

Ezekiel.	Ezekiel.	Ezekiel.
1 xii 1-16.	12. xvii. 1-10.	22. xxi. 1-17.
2. xii. 17-28.	13 xvii. 11-24.	23. xxi. 18-32.
3. xiii. 1-9.	14. xviii. 1-13.	24. xxii. 1-12.
4. xiii. 10-23.	15. xviii. 14-24.	25. xxii. 13-31.
5. xiv. 1-11.	16. xviii. 25-32.	26. xxiii. 1-21.
6. xiv. 12-23.	17. xix. 1-14.	27. xxiii. 22-49.
7. xv. 1-8.	18. xx. 1-9.	28. xxiv. 1-14.
8. xvi. 1-14.	19. xx. 10-26.	29. xxiv. 15-27.
9. xvi. 15-34.	20. xx. 27-39.	30. xxv. 1-17.
10 xvi. 35-47.	21. xx. 40-49.	31. Revise i.-xxv.
11. xvi. 48 63.		

The Word of God is not merely a valuable volume, it is our food. It is better than venison and medicine. Notice the need for *life* ere we can profit thereby. Searching should be spiritual, and results will be spiritual: like begets like. Do *you* shelve the Word or delve therein?

NOTES ON EZEKIEL XII.-XXV.

xii. 2. Rebellion is not merely a disease. Sin is wilful. In another sense, since *all* are *judicially* blind, new eyesight is required ere any can behold the truth. See Matt. xiii. 9, 13, 16.

3. Those who argue against God's sovereignty must from the verse deny His omniscience. The true student will note His *testing*. (*cf.* "He looked that it should bring forth grapes.") Everything naturally necessary for repentance was provided. God did not intend that the prophet should know more. (God taught by *acted* as well as *spoken* parables in judgment).

6. In shame, as a woman, with mourning.

9, 10. Ezekiel had not answered or explained in his own name.

13. Plain yet enigmatic warnings.

14. Israel in the four corners of the earth.

19. The people *and* the land, as in Isa. i. Bread and water—no eating of the good things (Isa. i. 19) in a country flowing with milk and honey.

20. "Know" yet unknowing, unconvinced.

22. "My Lord delayeth His coming," "all things continue as they were," "it is not near" (xi. 3), "watchman, what of the night"? (a question of scorn)· –see Isa. xxviii. 15.

24. See Zech. xiii. "An end of vision and prophecy."

27. Men do not care about God's Word. All about which they think is *personal* safety and pleasure. It is easy to get into this position, Isa. xxxix. 8.

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xiii. 2. The dangers of being original. "The heart is deceitful above all things:" out of the heart proceed. . . . ."

3. "The nations *walk* in the *vanity* of *their* mind," etc. (Eph. iv. 18).

4. Destructive, useless, cunning. Christ likened Herod to the same animal. Israel a desert land.

6, 7. "Deceiving and being deceived" many act thus to-day. Those who deceive are deceived, and the *vice versa* order is also chronologically true. May we be kept from thinking we have the Lord's Word when we have it not! If we fall into this sin, how awfully we mislead others. "Vanity" suggests *idolatry:* lying "reminds" of John viii. 44.

10. The house of man. Fellowship.

14. The foundation, *i.e.* themselves—"Ye shall be consumed"—no real groundwork. Sin places self instead of Christ. See Matt. vii. 24-28.

16. Jerusalem=city of peace.

19. For the glory of *self*. "Devour," Matt. xxiii. 14.

"To slay." Prophets are said to do what they declare shall be done. See Hos. vi. 5. Is there a further thought of murder? Or a spiritual sorrow, 22? See margin of 22. The exact obedience of following the *law*.

22. Our responsibility for the effect of words. *Two* actions always together. Those who hate God hate His people.

xiv. 3. See xx. 4; Isa. lviii. 1. Idols may be *in the heart*: there are pagans in England. Iniquity worshipped.

4. "Multitude." *All* sins honored—in fellowship, yet distinct. So with the gods of heathendom.

5. Contrast 1 Thess. i. 10—"to . . from."

6, 7, 8. "Face." God's face against those whose face is from Him.

10, 11. Punishment to God's glory. Heb. xii. 10. Chastisement toward the nation, for it is God's son, and some who are therein shall be purified thereby. The *same* acts are judicial toward individuals, as children of the devil.

14. A rebuke by reference to those who were Gentiles, or, in the opinion of strict Jews, Gentilized.

Earthly deliverances by earthly righteousness.

18. A reminder of ungodliness of their children.

22. The Righteousness of a greater than these men accomplished this. "*Their* way." Why "comforted"? xvi. 60-63.

xv. 5. Not refined by fire. See John xv. 6.

xvi. 2. Isa. i. 18, lviii. 1. Wilful ignorance.

6, 7. Isa. lx. 21—plants and persons.

Covenant and marriage connected in both Testaments.

9, 10. "Ye were washed, ye were sanctified, ye were justified"—note order. Negative and positive gifts.

13. Compare Rev. xix., contrast xvii.

14, 15. How great a danger there is lest we trust in the Lord's *gifts* to us, instead of in Himself. Note consequence of such an action.

17. Thy, my, *cf.* 20, 21, so with "righteousness," etc.

20 Murder and adultery always together.

31. Isa. l. 1. "Ye have sold yourselves for nought."

45. The *family* of sin. Israel set aside as in Matt. xii. The universal fatherhood.

48. Matt. xi. 24. See Hos. iv. 7.

49. Pride—a root sin. "Self" (against poor, against God).

52. Matt. xii. 41. "More righteous"—the word is employed out of its ordinary usage, with a *comparative* force, to emphasize climax of unrighteousness.

60. "My covenant" remembered—yet a *new* one. Hence learn much concerning God's dealing with Israel. (Note too "remember" in 6).

xvii. 1—10. Vine a picture of Israel. The king representing the nation. Judgment by God through men. (See 18, 19).

24. "Trees" symbols of nations. The field—the world. Israel a high tree at first.

xviii. 2. A collection of human proverbs would reveal human depravity. The children regarded as "innocent."

9. Righteous, live. Always together. No one absolutely righteous, no one has eternal life. *Earthly* "approximates," *earthly* blessings.

15, 17. Departure from sin, acceptance of truth.

20. Every man individually judged. "According to his works" (*cf.* 30). "*All* sinned"—legally we had share in Adam's transgression.

21, 22. "True naturally"—Nineveh repented. As a rule such an outward change denotes the Lord's spiritual work, hence fuller application of words. The fact that it is implied some may *turn* emphasizes the thought that punishment is not always immediate. Therefore men's hearts are set on evil.

23. God does not delight in death. He rejoices in repentance. "His ways"—"The ways of death."

25. Replying against God. We delight to "prove" that God is unrighteous—to place *Him* in man's own position.

31. A call to *national* repentance—or it will be said that man can recreate himself! That theory is quite as much supported by this passage as parallel Arminian ideas by other isolated verses. "New"—the old nature unalterable. *All* works are from within. God's promise—xxxvi. 25, 26—what the law could not do.

xix. 4, 9, Egypt, Babylon, Isa. xi. 16, Hos. xi. 11, Zech. x. 10. Types of Israel's enemies—notice, therefore, in *this* context, history's repetitions.

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10-14. Israel rejected. Isa. i. 21, 22. "Wind" —"Spirit."
xx. 5. Chosen, redeemed, called *out*—typical.
8. Hearkening and obeying together.
18. The opposite of God's judgment. As soon as a man hears the Lord's law he teaches men so.
25. Judicial blinding. "Strong delusion."
38. "The ransomed of the Lord shall return." Rebels fall in the wilderness—a type fulfilled.
40. "All Israel shall be spared" i.e. the spared and multipled remnant. "Them, your"—distinction and yet unity of the nation.
43. Remember, lothe. Pride shows ignorance.
49. Man's idea of a parable—"That which shall not come to pass." No wish to understand dark sayings.
xxi. 15. Not merely one literal sword. The sword as at Eden. People and land destroyed together.
24. "Iniquity," "transgressors," "sins"—acknowledged in Ps. xxxii., li., Isa. lix.
25. Zedekiah. Note that none other actual prince can be expected till Messiah (27, see Hos. iii.). A reference to Antichrist (?)
31. Fire and wind. Pictures of the Holy Spirit, and also of angels, with whom the Lord will come, Heb. i. 7.
xxii. 12. Therefore to be *forgotten*, xxi. 32. Obedience to the two parts of law together. Sin = God-forgetfulness.
19. Another class to those of xx. 38, Zech. xii.
30. No mediator, no intercession. Thanks be unto God for Him in Whom are we. God will not judge without legal testing. He will not acquit without legal righteousness.
xxiii. 20. "Without understanding," Ps. xxxii. 9.
35. Those who "forget God" cast Him behind their backs. It is impossible to turn from the Lord without insulting Him.
39. A blending of God's worship and idolatry *most* abominable. Hypocrisy adds to sin.
xxiv. 9. Even as Nineveh! Even as Babylon!
21. Their *desire* still to the temple. Married to the temple, not to *God*. They the husband, the head.
25. Margin—pride, religious pride.
xxv. 6. Learn the importance of the heart by contrast with Rev. xix. 1-3.
14. They, me. God works by means.
Four-fold judgment on Israel's enemies.

THE LORD

Saves (Matt. i. 21; Acts iv. 12).
Teaches (Job. xxxvi. 22; Luke x. 39).
Keeps (1 Pet. i. 5; John x. 28).
Delivers (Ps. xxxiv. 19; 2 Cor. i. 10).
Directs (Prov. iii. 6; Ps. xxxvii. 28).
Chastens (Heb. xii. 6, 11; Rom. viii. 28).
Guides (Isa. lviii. 11; Ps. xxxii. 8).
Strengthens 1 John ii. 14; Col. i. 11).
Provides (Phil. iv. 19; Ps. cvii. 9).
Upholds (Heb. i. 3; Ps. cxix., cxvi., cxvii.).

The Bible Training College.

"To the Lord our God belong mercies and forgivenesses." Thanks be unto Him for the grace which has granted blessing, and for the pardon which has removed guilt. The Lord's two-fold work awakens the praise of His people. We can look back and see His hand, and rejoice therein —although we seek yet for the spiritual zeal to delight in His love even when it cannot be beheld or understood. Oh, for a faith beyond human eyesight and reasoning—for they are *both* limited, anc their mistakes are many. But why should the word "we" seem to exclude other saints? A large proportion of this Report should fit other saints besides those *directly* engaged in the B.T.C., and it should be a faith-encouraging and pride-discouraging record of their experiences. This thought will make it more interesting, and reminding of *the union of saints* and the similarity of their positions (1 Peter v. 9) will provoke prayer. In the same way it will suggest a right reading of the Acts (etc.), not merely as a volume of ancient history, but as a book of crystallised laws and worship, and a hint of the relation of all saints to one another. We dare to affirm that not one good thing hath failed which the Lord promised, but we have sometimes misunderstood His promises, and other believers have neglected privileges of co-operation. To both let there be shame.

A little while ago we took readers into our confidence, feeling sure that ignorance was the cause of non-fellowship. And we yet believe that it is. How powerful then is ignorance, and how helpful must all be to dispel that which exists in the natural man (or even in the saint through the presence of the flesh). How useless are explanations unless the Lord give the impression, which "emotionalists" seem to think is their work. May we earnestly commend the article on page 51 of May issue to our "helpers," and assuring ourselves of their prayerful consideration of our *claims* on them, venture to suggest that a *visit* would best explain the witness. Hundreds of London readers have not yet troubled to see the College, although they mourn departure from truth,etc., etc. Yet they go to hear leading men. Some are within a stone's throw of our noon meetings, but they have not time to devote to humiliation and study during the day. A dinner could be lost for a Royal procession, not for the Word. Yet those concerned are the most earnest Christians of a "Christian" country. True love is active, true hatred is active—do we love the truth and hate evil?—then let us hold that which is good, and hold off from every form of evil. Those who have not attended know little of the testimony wherewith we are privileged. Its nigh-overwhelming trials are to them interesting phrases for a report; its comprehensive toils are, in their eyes, eccentric amusements. Beloved

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readers, if you sigh and cry for the abominations of to-day, unite in protest. The full re-organization is not complete at time of going to press. Every exercised servant of the Lord may imagine there are difficulties, and seeming disappointments. The experiences of Phil. ii. 20, 21, 2 Tim. iv. 11 are not exceptional—but we must acknowledge the Lord has not brought us quite to this. There is the danger lest pride of numbers lead to conciliation, or pride of self-exaltation tend to harshness. Sin has numerous forms—many of them apparently reforms. Iniquity is not only devised but disguised by the world, the flesh and the devil. Will readers continue in prayer that all wisdom may be given in the Scriptural application of Scriptural rules, and that the spirit of *unity* may itself be a WITNESS (a forgotten variety).

Brief Reports of the "Centres" appear below. All are needy—spiritually, financially, numerically. Probably they will always remain so. A *sense* of spiritual need is well, but we should not congratulate ourselves on this poverty. To get beyond dependence on the Lord, *via* endowments, is sinful: if He sends much money, it will be used in necessary agressive labor. There can never be too many saints, and as the writer believes in *small* assemblies in all parts led by competent men (not always fitted for large churches, or in any case equal to the individual work required) numerical needs will not be abolished. Brethren and sisters, have we your prayers, or not? We should like to know! How can we urge the importance of fellowship and the impotence of mere verbal love? We feel insufficiency. Those who are humbled before God will be led to confess sin in this matter. Lists of meetings, proposed extensions, etc., etc., will be gladly forwarded by brethren in charge. Will they be encouraged by applications? —by *yours?*

It is in the *heart* of the writer to establish Holiday Bible Colleges. Who will lend their houses? Spiritual and physical refreshment for weary workers combined. Likewise, we look forward to Tent and Caravan work in the villages. (We want *two* village centres: can any friends hand over halls?) Can any give tents, or towards them? Some College brethren will (D.V.) be conducting village and seaside meetings for adults and children during their holidays. Readers desiring to have fellowship should apply for particulars as to locality, dates, etc. Let there be spiritual decision and businesslike precision, or this matter will be dropped, and will the result be unto the glory of God? Is it possible to provide anything for visitors to London? Needless to say, they will be welcome at College centres. But could a special Conference, to suit twenty or thirty country readers, be arranged in August or September?

"The Student of Scripture" is at present half-supported by the guarantee of friends. We want nine more to guarantee one penny per day (2s. 6d. per month), without diminishing other aid. The magazine has *a mission*. It will henceforth contain lists of College gatherings in all parts (including the fifteen or more weekly open-airs at which brethren speak), and will be made more *generally useful*. And how many more will subscribe 1s. 6d. per annum? If there are profits they will be devoted to enlargement or the Lord's work. But why should we say "or"? If the enlargement is outside His work, let it be abandoned and abominated.

Finally, brethren, make known the College to preachers, and make known *your* requests on its behalf at the Throne of Grace. The time is short, the days are evil, the needs are great, the opportunity is now, the coming of the Lord draweth nigh. May I conclude with one or two texts—"Brethren, pray for us." "If a brother or sister be naked, and destitute of daily food, and one of you say unto them 'Depart in peace: be ye warmed and filled,' notwithstanding ye give them not those things which are needful to the body, what doth it profit?" Has this verse an application? Many *say*, and *do* not! Let those who sympathise *suffer* with us, and those who co-operate *work* with us, unto the glory, not of an individual or an organisation or an imagination, but *of the Lord*.

Hebron Hall.

TESTIMONY has been maintained—indoor, outdoor—in season, out of season. Children have been reached—oh, that the Lord may reach them spiritually. None are beyond Him. The Hall is now being repainted, that cleanliness and brightness may be used to His glory. The fellowship of saints in this labour of love awakens praise. An address to children on "Rain" considered Gen. vii. and Psa. lxxii. 6. (Special reference to spiritual anticipations. See 1 Cor. iii. 6.) The *two-fold* "theology" of brethren is hereby indicated.

Ilford Hall.

The Lord has privileged brethren to testify here. His grace has been witnessed—in both meanings of the Word. Will *all* pray that our pathway in this district may be clear—unto the glory of the Lord?

See "An Investment," page ii. of Cover.

What FELLOWSHIP have you had in the Lord's work connected with the College? Let all awake and witness boldly against all error—NOW.

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The Lordship and Deity of Jesus Christ. These addresses at the King's Hall Conference of last year contain *much* that is definitely *weighty*—oh that it may be used to *press down* pride. The Lord grant that the speakers and hearers may illustrate their protest *continually*. Thus will they be drawn away from the emotionalism and rationalism (which are alike the exaltation of man) and tremble to fraternize with those who speak in *evangelical* pulpits of the non-depravity of childhood, and of the "One Spirit," mentioned in Eph. iv., animating idolators! The paths of separation will be found unpopular, but are we not all too popular? 1/-.
Alfred Holness, 14, Paternoster Row, E.C.

The Vital of the Word of God. *Rev. John Campbell's* talks with men and women are full of suggestive hints. There is no wish for fellowship with the unfruitful works of critical darkness. Some sentences concerning man's desire of good *seem* to need revision. Man may seek *natural* good: or impelled by the Spirit he may be mentally constrained to condemn iniquity. But there is no inwrought love of God or obedience to Jehovah's comprehensive law in the mind of the flesh, which is *enmity* against Him. We are sure our brother will welcome this brief criticism. 6d.
McMurdy Bros., 18a, Tulketh Street, Southport.

A REPORT.

—o—

College Hall,
340, Romford Road,
Forest Gate, E.

A report of the experiences that have been ours in the two months' history of College Hall, would be too long for the space allotted, the Lord having greatly blessed His Own work during that time.

Several helpful Conferences have been held, among them, those dealing with Rev. xvii.-xviii. (led by Pastor G. Reynolds), and "Jewish Work" (opened by Rev. E. B. Samuel) are gratefully remembered. A library of considerably over 1,000 theological works is at the disposal of the students. Aggressive Open-Air Testimony has been commenced, whilst prayer is being made for a tent for evangelistic meetings in the garden. The Children's Bible Mission continues to attract increasing numbers. A College Extension Course is proposed for September, to be held every Wednesday or Thursday evening. Visitors welcome, providing they come on "business," *e.g.* Mal. iii. 16, etc.

Further particulars from C. H. WELCH, at address.

"FELLOWSHIP." 8-pp. Booklet, 6d. per doz., post free.

"IN EVERYTHING GIVE THANKS." 4-pp. 4d. per doz., post free.

BRANCH COLLEGE. It is proposed to commence in Sept. (D.V.) Branch College Classes, Thursdays, 7.30 (or 8) p.m., at 340, Romford Rd., if a sufficient number of prospective students apply. Some cannot attend the Central College. Competent Lecturers will be provided. Nearly all the advantages of full students will be secured. Examinations will be conducted. Certificates and Diplomas will be granted. Fellowship in service will be arranged. Free-will offerings.

HOW MANY? How many would praise God for such an *opportunity?* How many would like *another* Branch College at Ilford? How many would desire to attend *both* these Colleges, and have the combined Certificate? Preachers, Sunday School Teachers, and others should not read this important advertisement

CARELESSLY.

Questions invited. A *preliminary Conference* and an "Advance Course" during August will (D.V.) be arranged, if friends *make known* in the district, and write at once to the Sec. Branch Bible College, 340, Romford Road, Forest Gate.

IT IS HIGH TIME TO AWAKE OUT OF SLEEP.

Will the Lord's people

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ISRAEL

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- THE EXTENSION FUND (Needs Remain) "Supplies" for Tents, Halls, Assis. Sec., Evangelist. Your "little" will help—and you do not give merely to aid us but to please God, therefore the fact that you cannot give much is NO ARGUMENT against fellowship.
- THE FREE DISTRIBUTION FUND (of "Thoughts.")
- THE PURITAN QUARTERLY FUND.
- THE FUND FOR THE DISTRIBUTION of Leaflets unto the glory of God.
- THE BOOK FUND for Ministers, &c.
- THE YIDDISH BIBLE FUND.

Now! WHEN SHALL I CO-OPERATE? Now!

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Forms of application free (or a copy of the Rules for Five Stamps), may be had of the Secretary, MR. THOMAS KNOTT, 1, Lynton Road, Bermondsey, London, S.E.

"Happy is that people whose God is the Lord."

"JEHOVAH—MY PORTION."

We desire once again to record with thanksgiving the goodness of the Lord, in supplying our needs. Sums acknowledged from May 20th—June 15th. 206, 10/-; 207, 5/-, 208, £1; 209, 10/-; 210, £1; 211, £3 10s.; 212, 4/-.

"March 19th" in June "Thoughts" acknowledgement should read "May 19th."

Funds are urgently needed to maintain this UNIQUE TESTIMONY. May we expect to receive your help within a few days?

All gifts and communications to Hon. Fin. Secretary, EDWIN S. TAYLOR, 68, Fleet Street, E.C.

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NOTICE!

Please reply to 68, Fleet Street, London, E.C.

Believers who desire Christian fellowship and help in service should enquire if a B.T.C. Hall will (D.V.) be opened in neighbourhood. Some when moving might consider this first. Not a few could aid us by handing over Gospel Halls or letting us know of any that could be obtained at very moderate rentals for aggressive, Protestant, Bible Testimony in days of departure. Some who own property could permit us to have houses rent free for Students' residence and Mission services. Who will co-operate?

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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. v., No. 8. August, 1905.

EDITED BY PERCY W. HEWARD.

Organ of The Bible Training College, but a Magazine of Scriptural and Spiritual Help.

FOR ALL SAINTS.

"All Scripture is given by Inspiration of God."

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

"Now it is high time to awake out of sleep."

MOTTO FOR THE MONTH - - - - "I hate every false way."

SPECIAL ANNOUNCEMENT - - - "BEWARE OF COVETOUSNESS."

Suggestive, Expository, and Practical Papers.

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DO NOT FORGET TO ATTEND MEETINGS FOR WORSHIP, HUMILIATION, PRAYER, AND FELLOWSHIP IN VARIOUS DISTRICTS.

"*And the name of the city from that day shall be 'The* LORD *is there.'*"—*Ezek. xlviii. 35.*

"*Where two or three are gathered together in My Name, there am I in the midst of them.*"—*Matt. xviii. 20.*

"*Ye are the temple of the living God; as God hath said, I will dwell in them and walk in them.*"—*2 Cor. vi. 16.*

"*If any man hear My voice and open the door I will come in to him and will sup with him and he with Me.*"—*Rev. iii. 20.*

"*Now in Christ Jesus ye, who sometime were far off, are made nigh by the blood of Christ.*"—*Eph. ii. 13.*

MONTHLY PREFACE.

Holiness becometh the Lord's house—without holiness no man shall see the Lord. "Christ died for sinners" that He might purify to Himself a special people, and present to Himself a Church holy and without blemish. Thanks be unto God for the sureness of the work, and for the *anticipations* and earnests of the perfection of that day. May the effect be that we in the Spirit mortify the deeds of the body, and purify ourselves as *He* is pure. To this end—to the Lord's glory thereby—is this monthly issued.

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PERCY W. HEWARD, 68, Fleet Street, London, E.C.
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"DO ALL TO THE GLORY OF GOD."

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A Letter to Christian Women.

My Dear Sisters in Christ,

The rapidity with which the seasons come and go bring much work for our busy fingers and brain. Why should we give heed to the continual change of fashion, which is a cause of great spiritual hindrance to not a few of our younger sisters? They see older believers, dressed fashionably and naturally follow, and thus many are led astray and into worldly company, which stunts their spiritual growth. This must displease our heavenly Father, and certainly a fashionably dressed Christian has less influence than one who, for Christ's sake, dresses more simply. When we think of all the time, money, and thought spent on fashion, surely our hearts are led to cry to God to raise up godly women who will dress as such. We are praiseful for those who have seen the evil of modern dress, and seek in their adornments to be modest, and thus examples of believers. It does indeed make one sad to think how these poor bodies are adorned, and on the Lord's day not only the streets, but the buildings where believers meet to exalt God, remind one more of Vanity Fair than the worship of God. Can nothing be done to arouse saints to see how God-dishonoring all this is. *Let us pray* much about this matter, and set an example by simplicity of dress. There are difficulties in connection with woman's apparel, for the shops (whether owned by Christians or non-Christians), cater for the world, and some of the designs sent forth are not always even modest, and there is scarcely anything suitable for women who professing godliness, are strangers and pilgrims on the earth. Surely Christians should be known by their speech, which should be always with grace (Col. iv. 6), by their behaviour, which should be in accordance with the gospel (Acts iv. 13), by their dress, which ought to be simple and unlike the world out of which they have been chosen (1 Tim. ii. 9, 10). Let our adornment be "even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. iii. 3, 4). It may be that some have never thought about the evil to which fashionable dressing leads, but some, I fear, are afraid to appear peculiar, and thus they yield to the subtlety of Satan. May the Lord enable us to be true to Him, and in all our manner of life to glorify Him. There are many weak sisters. Shall we help them, or cause such to stumble?

Your sister in Christ Jesus, S. A. Heward.

LEAFLETS FOR OPEN-AIR WORK.	2 pp. 1/- per 100, post free.
SPECIAL PRICES.	4 pp. 2/- per 100, post free. (assorted).

What Christ came to Find.

Luke xv. 6. The sheep that was lost (see John i. 43).

John ii. 14. Those who turned the house of prayer into a den of thieves (a different finding they were "found out.")

Heb. ix. 12. Eternal redemption (Greek).

Phil. iii. 9. His people "in that day."

WHAT HIS PEOPLE FIND.

Matt. vii. 14. The way of life.

John i. 42. The Messiah (Rom. x. 20).

Rev. ii. 2. Liars in the churches.

Heb. iv. 16. Grace to help in time of need.

Rom. iv. i. *Nothing* according to the flesh.

Heb. xi. 5 and 2 Pet. iii. 14 suggest that when the world loses a man—spiritually *now* as well as hereafter—the Lord has found him.

Prayer List.

"Let us, therefore, come boldly."

1. For those whom God will yet call, because His purposes can never fail.
2. For Christians who are careless as to believers, excusing sin, and abusing the doctrine of perfection in Christ, amusing themselves in and with this wicked age.
3. For Israel in death and darkness, that the remnant may be saved; that laborers among them may be encouraged; that spiritually minded men may have this toil with its glorious spoil *laid on* their hearts, for individual workers and the B.T.C. Mission to Israel.
4. For modern colleges that exalt man, whereof the exegetics and homiletics are not primitive, wherein classical studies almost monopolise interest—peradventure a "change" may be granted and the Lord glorified.
5. For the B.T.C., that all who lead may be led; that those who guide may rightly divide the word of truth; that every student may be intensely earnest, although not imagining that eternal life is earned thereby.
6. For Prayer Circles "*in* the name of the Lord."
7. For village witness in all parts, and seaside testimony, by various servants of God, including B.T.C. students.
8. For the Lord's gracious direction as to Ilford, etc., and for His mercy that will incline the hearts of *His people* to aid the Tent, Jewish; and Central work of the B.T.C., and in the expense of this unpopular magazine.
9. For the fulfilment of all His purposes—that His determinations may overthrow the abominations of men, and that His saints may not be deterred from praying for His glory alone.
10. PRAISE in anticipation of answers to the above, and for the Lord's fellowship, and manifestations of interest by almost unexpectedly placing Ilford Mission Hall in our hands, and supplying our needs in the midst of great trial.

"As for God, His way is perfect."

Noon Gatherings (D.V.)—Wednesday, 1.15, Commercial Street Baptist Chapel; Thursday, 1.15, 68, Fleet Street. All the Lord's people welcome.

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Thoughts from the Word of God.

Vol. V. No. 8. New Series ["Take heed how ye hear."] [August, 1905. 1d.

"Beware of False Prophets." "Prove all things; hold fast that which is good; hold off from every form of evil."

Editorial Jottings.

What can be Done?

The state of Christendom is sad—what can be done? Christians are becoming cold—what can be done? Everything suggests that there will be national revolutions—what can be done? Oh, for grace to do the will of God from the heart, in spite of advice otherwise, opposition, all manner of unpleasant consequences. It is possible to ask a question, as Pilate. and to be ashamed to wait for an answer. Let the Lord's people cast aside "deadly doings," and bring forth "lively doings" unto His glory. May we never be reconciled to failure and sin. May we never seek the reply of the flesh or the world to this query. May we never illustrate despair. The Lord hath *done* great things for us, He *did* wondrously WITH Paul, and will *do* all His pleasure. Those who are merely undone attempt the undoing of His work; they are not His workmanship, His ποίημα.

A Burdensome Stone.

Israel, *even as the One Who shall be their acknowledged King*, since they are the nation elect of God, shall triumph finally. The people *cannot* be destroyed. It will be impossible for the world to establish another centre instead of Jerusalem. Temporary "victories" may be permitted, as in connexion with the Lord Jesus, but *in like manner* they shall be but the veiled outworking of the Divine purpose and the background of unequalled success. "Anticipations" of that which this verse predicts have been granted. Let Russia be a witness. How great the FOOLISHNESS of Anti-Semitism. Man will persist in *his way*. Here we have an evidence that God will do all His counsel, all His pleasure. Let us take courage, and proclaim His Word without fear or modification.

We repeat the message of this verse. MANY have sought and will seek to carry the Jews away into unalterable captivity, but because of the Stone of Israel, the Rock of Israel, they *shall not* prevail. Rom. xi. must not be explained away. Ought not these words to teach us the folly of *all* warfare against the Lord? Do they not bring to mind the ground of the judgment of the nations of Matt. xxv.? Do they not suggest the fact that all blessings are linked with Christ? Have we not a blessed contrast in Zech. ix. 15? Do we emphasize sufficiently the awful judgment of those who oppose any part of the Divine plan? Do we REALIZE the weakness of *all* men against God—for are they not less than nothing and vanity?

The Resurrection Power of God.

The words of Eph. iii. 20, are divinely impressive. The Lord hath power to do more than we can imagine. Surely the primary thought concerns the filling *into* all the fulness of God (*cf.* iv. 13) of which the preceding verse speaks. The glories of that day are beyond all knowledge. We *know* that when Christ shall appear we shall be like Him. But who can explain such words? Thus we shall have a parallel with Phil. iii. 21, which likewise mentions the *life* power at *present* in working.

The present dispensation is one of anticipations. We know something of that which we shall understand "in that day" for which by grace we wait. We have the "earnest" of the exhibition of Divine power, and an advance fulfilment of this verse. Thanks be unto God things are revealed by the Spirit which have been hidden from ages, things which have been prepared for them that love Him, and which find their goal in *our glory*. (1 Cor. ii. 7).

These words would suggest that the Lord's people should be often praying and thinking about the glories that are to be revealed in them. We are not to be full of dreams and schemes, but if our affections are set on the King, they will long for the day of His exaltation. Do we *ask* for the changing of our vile body, although we are certain it is secured? Why should prayer be thought to be our asking for that which God will not or may not give?

The Lord is of power *over all things*. The Lord will do all the work. In the following verses the word "make" is the same—"He *made* us alive together with Christ" (see 1 Tim. vi. 13)—"Hath *made* us kings and priests"—"Hath *made* both one, *making* peace"—"I will *make* Him a pillar—"I *make* all things new." He is the great Worker.

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"That Ye Sorrow not."

The Holy Spirit does *not* forbid all sorrow, but it must be different in *degree* and in *kind* from that of the worldling (1 Thess. iv. 13). Grief is often connected with death (John xvi. 6), and chastisement of suffering (Heb. xii. 11, 1 Peter ii. 19). Consequently joy is frequently linked with resurrection life. Hence grievance of future events is apt to cause grief, and to make us mourners. The *hope* and true rejoicing are always together (see text). In this connexion let it be noticed that not only does all hope centre around Christ: this is one of His titles. *Ignorance* is the cause of false grief (and of false joy). Paul's inspired formula "I do not wish you to be ignorant" would be a splendid motto for a magazine. Neglect of the Word leads to anguish and unnecessary anxiety. Yet the popular tendency is to be content with saying "This witness is true." Prophecy is not merely a speculation: it is practical leading to holy praise, holy practice, holy patience. The thought of separation from the world in grief is important. It reminds us that in everything which is "natural and ordinary" we should be distinct from them. Our humanitarianism should have a different basis and manifestation. Our taking of meals should have a different object and different accompaniment. Spirituality (which may include frugality) should be seen in all. Further, if our grief is to be apart from that of those who have not hope, should we not hope, should we not think more of the *morning* than the *mourning*, and discard the world's fashions with respect to clothes and notepaper? Does not the absence of the proposed protest lead us to forget resurrection and provoke the surprise of those who watch our actions?

The Beginnings of Apostasy.

Sin must not be regarded, or the work of grace will be retarded. Nothing grows more rapidly than iniquity. Let us beware of its beginning. The man of God beholds it, even as Paul in Rom. vii., ere it shines forth before others. He hates the thought of foolishness as heartily as the word of foolishness, and condemns lust as unsparingly as that which it brings forth (James i. 15). He fears the slightest evil, for it is with him a sin that reacheth unto heaven. The question comes with force—Are we "men of God"? Have we this horror of anything and everything from beneath? But what are the beginnings of apostasy? Hebrews x. 25 will supply our answer. The fearful, drawing back from assemblies of the saints, an unwillingness to be seen in their company, a delight in worldly friendship, a forgetfulness of exhortation, and a carelessness as to the nearing and cheering approach of *that* day. Or, let another passage reply—Heb. iii. 12. Oh, that we may check all unbelief which is departing from the living God. Beloved readers, take the promises and go through a few. Can you heartily and unreservedly say, "I accept God's Word concerning *each* one"? The neglect of Scripture is the beginning of many sins. Or, again, Antichrist, the great apostate, shall deny Jesus Christ come in the flesh. We have many today who, while they would condemn the Gnosticism which separated "Jesus" and "Christ" (against which John especially witnesses), speak glibly of the Lord as an exemplary man, and forget that He came as the Anointed Prophet, Priest, and King of Old Testament prophecy. Herein is the beginning of evil.

"'What think ye of Christ?' is the test
To try both your state and your scheme;
You cannot be right in the rest
Unless you think rightly of Him."

Finally, we may note how Demas drew away. He omitted to love the Appearing, and loved this evil age. He thought of the present. All worldliness is incipient apostasy. Are not many of us more comfortable than primitive Christians, more comfortable than the Lord would have us be? Who could produce a well-pleasing statement of expenses at the Judgment Seat of Christ?

The Bible Training College.

Thanks be unto God that we can add "and Associated Organisations." The history of the work is a history of His grace, and (alas, even the most spiritual organisation must acknowledge) of human failures. Not that the work as a whole has been full of blunders, but when we consider His glory whom we have sought to serve, and realize how the flesh intrudes into the *minutiæ* of Christian enterprise, we would abhor ourselves and repent in dust and ashes. Only as we act thus, beloved readers, can we say from the heart that the Lord hath done great things for and through us, whereof we are glad. The two things can only be understood together.

We would not and dare not compare ourselves with some that commend themselves. What availeth it if we have been more true to the Word than others. We have sinned and need to sorrow. Grace has made us to differ, and for faithfulness we praise—not ourselves but the Lord.

Fellowship in the truth is much needed and heartily invited. There are many readers near the new centres who would there find the spiritual food they seek, and the opportunity for grace-enabled service. Let them not delay. Let prayer for guidance be a present act. Our aim is primitive witness and unity—or the nearest approximation possible in "perilous times." Oh for wisdom to occupy till our Lord come.

PERCY W. HEWARD.

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Jottings from Jonathan Ranken Anderson.

THE WELL OF LIVING WATER.

JOHN IV. 14.

(Continued.)

"The water that I shall give him shall be in him a well of water springing up into everlasting life."

And this humbling should be done all the more, because none are made partakers of the living water who have not a conviction of this truth wrought in their hearts by the Holy Ghost. The woman of Samaria supplies a case in point; for she was stripped of her fancied religion, had her conscience pricked, and her sin set before her. And hence she said to her neighbours, "Come, see a man that told me all things that ever I did." A people that cannot bear a similar testimony to the preachers they hear, have derived no profit from them, and are sure to perish in their sins. For it is a law of God's house that men must awake to the evil of their doings, become sensible of the guilt they have contracted, and alarmed at the danger they have incurred. And if this awakening do not take place in time, it must in eternity. But, poor sinner! it will be a dark day to thee to have thy sin discovered in another world; for there is no remission of sins there; there is no mortification of sin there; there is no work of sanctification there. Oh, no; thou wilt have judgment without mercy. For "he that soweth to the flesh, shall of the flesh reap corruption."

The effect of saving conviction is to humble under a sense of guilt. The plea of many is—they never did any harm. But this will not avail: what good have you done? The Scripture teaches, "There is none righteous, no, not one." We are thus brought in guilty—"every mouth is stopped, and all the world becomes guilty before God." The man is afflicted because of his pollution. The water that is in him is filthy, hurtful to himself and to all around him. We hear people talk of their good-heartedness; but let the Spirit of God shine in the soul, and apply the Word with power, we hear only the bitter complaint, "O wretched man that I am?—who shall deliver me from the body of this death?" The subject of true convictions feels his helplessness. He is bound by the chains of unbelief and carnality. He may say, with many, "I shall do what I can"; but he soon finds that the utmost he does is to sink himself deeper in the mire. Like our first parents, when he moves it is to run and hide himself from the presence of the Lord God. "He is wise to do evil, but to do good he has no knowledge."

By this process, which is slighter in some and severer in others, the man is emptied and abased. The Lord Jesus, Who has, in His love, brought him thus far, puts it into his heart to cry to Him for the water of life. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Jacob will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys. I will make the wilderness a pool of water. and the dry land springs of water." (Isa. xli. 17). And so we find our Lord saying to the woman of Samaria, "If thou knewest the gift of God, and Who it is that saith to thee, Give me to drink, thou wouldst have asked of Him, and He would have given thee living water" (John iv. 10). In relieving the wants of needy souls, the Lord puts honor upon his own ordinance of prayer: "I will yet be inquired of by the house of Israel, to do it for them." And surely your mouths will be stopped at last, if it shall appear that you would not be at the pains to seek salvation, though you had been strongly urged and richly encouraged to it. The Lord will be magnified in your condemnation, for what iniquity have ye found in Him?

But how has Jesus Christ living water to give? He is the Son of God, equal with the Father and the Holy Ghost, in the ever-living, ever-blessed Trinity. He hath infinite wisdom, almighty power, and inexhaustible goodness. He has afforded bright manifestations of these attributes in the works He has made: "For by Him were all things created, that are in heaven and that are in the earth."

(To be continued, D.V.)

Puritanic Poems.—8.

"Behold that evil seems to win *its way*"—
And Babylonians all their arts display!
The Word is questioned, and the scoffers *reign*,
And all the friends of God they dare disdain,
The truth that man is ruined they despise,
To know the Lord they are, forsooth, too wise,
The doctrine of atonement they abhor,
And human skill and knowledge they adore.
But God from wise and prudent hath concealed
The wonders which He hath to babes revealed.
He hath to *such* His covenant love unveiled,
The gospel which His enemies assailed.
Their day is now, their boasted glory now
But in that day they *must* before Him bow,
No flesh shall glory in His presence then,
But boldest foes shall seek a mountain den,
They shall from God the Lord depart with fear—
From Him against Whose Word they dare to sneer!
Oh what a change—how vain their words, how vain—
When Christ shall take the throne, "for He must reign."
Let evil win its way, 'tis not for long,
The sigh of saints shall soon be turned to song.

Have you subscribed for *The Puritan Quarterly*?

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GLORIFIED.

I AM sure, dear children, that if we try ever so hard to imagine what it really means to be GLORIFIED "in Christ," and to dwell in glory for ever with Him, we shall fail to understand all its fulness. But we know that all God's Word is true, and that those whom He hath JUSTIFIED, SANCTIFIED, and SATISFIED, are even now "in Christ" GLORIFIED, for God hath said "Whom He called, them He also JUSTIFIED; and whom He JUSTIFIED, them He also GLORIFIED" (Rom. viii. 29, 30). Have YOU been called of God, and also JUSTIFIED by Him? If not you are still unrighteous—far from God. Though you have physical life, yet you are dead in trespasses and sins (Eph. ii. 1). It is written "The carnal mind is enmity against God," and if you are in this state you cannot please God (Rom. viii. 7, 8). Neither are you JUSTIFIED, and certainly not GLORIFIED, but the servant of sin, for you obey Satan, and the wages of sin is death (Rom. vi. 23). But all whom God calls are JUSTIFIED through faith in Christ's finished work, and these will be for ever GLORIFIED and behold Christ's glory, for God's Word cannot be broken. I want you to remember that God will not only fulfil His purpose to His saints, but likewise to the ungodly. All that God hath spoken shall come to pass, and we read of terrible things to be fulfilled for those who disobey His Word and continue in their sins, whether they be young or old. When you read about God's awful judgments which are coming upon the ungodly, do not turn away and imagine, as some do, that as "God is Love," therefore He will not punish anyone. He is just, and he will keep His Word to both saints and sinners. Heaven is the eternal abode of the GLORIFIED; the awful Lake of Fire is the eternal abode of those who despise God's Law, and die in their sins. Though God's people are so highly favored and GLORIFIED in Christ, yet we have nothing whereof to boast, for we are what we are by God's grace. Of the redeemed, it is written—"In time past ye walked according to the course of this world" (Eph. ii. 2). But now, oh, glorious change, we are GLORIFIED and blest with all spiritual blessings in heavenly places in Christ (Eph. i. 3). How humble should all God's children be, and daily praise Him for His wondrous love. In the prayer for His disciples, Christ saith to His Father, "The glory which Thou gavest Me, I have given them. Father, I will that they also whom Thou hast given Me, be with Me where I am, that they may behold My GLORY" (John xvii. 24). The disciples beheld His GLORY for a moment on the Mount of Transfiguration (Matt. xvii. 2). We read in the Old Testament that when Moses had finished the work of the Tabernacle, "The GLORY of the Lord filled the Tabernacle, and Moses was not able to enter the tent of the congregation, because the GLORY of the Lord filled the Tabernacle" (Ex. xl. 34, 35). To the eyes of the children of Israel, when Moses was on the Mount alone with God, the GLORY of the Lord was like devouring fire (Ex. xxiv. 17). In the last book of the Bible we read "The Temple was filled with smoke from the GLORY of God" (Rev. xv. 8). "The city had no need of the sun, for the GLORY of God did lighten it, and the Lamb is the Light thereof" (Rev. xxi. 11, 23). We could not now behold all God's GLORY, though we are GLORIFIED "in Christ." You remember how fearful the disciples were when they beheld for a moment Christ's GLORY. But the day is coming, and, perhaps soon, when we shall see Christ as He is, and then this body of humiliation shall be changed "in a moment," like to His Body of GLORY (Phil. iii. 21), and those who have fallen asleep in Jesus shall be raised (see 1 Cor. xv. 43, 44-52), and together we shall meet the Lord in the air—see Him face to face "We shall be like Him, for we shall see Him as He is" (1 John iii. 2). Surely we should look and long for this glorious time! But alas, some, though young Christians, are taken up with earthly pleasures, and thus they are forgetful of God's glory, and that they are GLORIFIED in Christ. When Christ, Who is our Life, shall appear, then shall ye also appear with Him in GLORY, and dwell in His eternal glory (2 Tim. ii. 10; 1 Pet. v. 1, 10). All who are JUSTIFIED are even now GLORIFIED in Christ, but the day is coming the Scripture saith, "When He shall come to be GLORIFIED in His saints, and to be admired in all them that believe (2 Thes. i. 10). We shall never fully understand what being GLORIFIED means until we are with Christ in glory. These poor minds of ours cannot comprehend all that God hath prepared for them that love Him. The Apostle Paul by the Holy Ghost saith: "I reckon that the sufferings of this present time are not worthy to be compared to the GLORY which shall be revealed in us" (Rom. viii. 18). "Now are we the sons of God, and it doth not yet appear what we shall be" (1 John iii. 2). Oh, what bliss awaits all who are saved by grace. May we think more of the eternal glory into which we are called, and seek to GLORIFY God in our daily life, whilst we gaze upon "the GLORY of the Lord and are changed into the same image from GLORY to GLORY" (2 Cor. iii. 18), till the glorious time of the manifestation of the sons of God (Rom. viii. 19). Then we shall no longer see through a glass

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darkly, but behold our Lord face to face, and perceive His glory and adore Him for all that, He hath ordained for those whom He hath redeemed. No sin or sorrow then, but eternal glory! Oh, what joy!

GLORIFIED "in Christ," my Saviour,
High and holy is His favour,
May His people never waver,
But be strong in Him.

GLORIFIED "in Christ" for ever,
Naught from Him His saints can sever,
He will leave His people—never—
But with them abide.

GLORIFIED, thus God hath spoken,
He hath given a blessed token,
That His Word cannot be broken,
But abide for aye.

GLORIFIED! Jehovah willeth,
All our questionings He stilleth,
His own purpose He fulfilleth,
In His time and way.

GLORIFIED, both young and hoary,
Who believe the Gospel story,
Such with Christ will dwell in Glory,
GLORIFIED for aye.

GLORIFIED, and ne'er forsaken,
God will all His saints awaken,
To His Home they shall be taken,
GLORIFIED for aye.

GLORIFIED, throughout the ages,
Saved from death—sin's awful wages,
In the Home where love engages,
All the GLORIFIED.

JUSTIFIED, by God forgiven,
SANCTIFIED, made meet for heaven,
SATISFIED, without earth's leaven—
GLORIFIED for aye.

S. A. H.

YOUNG BELIEVERS' COLUMNS.

PROV. XXII. 17—21.

"YOUTH" rhymes with "truth"—may the "fellowship" be suggestive! Not that "oldness" is necessary parallel with "coldness," but rather with "boldness." The youngest Christian may be exhorted to holy accuracy and zeal, but this will not involve disrespect for other saints who have been brought out of darkness into light years ago. Our text is complex. It should be learnt by heart—and this exhortation refers to obedience as well as memorizing. A mental action *of itself* is worth nothing. The mind should be used by the heart. Separation is sinful. "Bow down thine ear and hear." When we harden our neck we cannot listen to the *quiet* voice of God and His people. We only hear the general proclamations which the worldling may know. Humility precedes study and wisdom. "Apply thine heart." The ear cannot work aright without the heart. The personal word "thine" deserves notice. The verb literally means "cause to go in." How often we illustrate the contrast. Is our sorrow for sin professional? "It is a pleasant thing, etc." The ways of wisdom are pleasantness. Moreover, the Lord is well pleased if His Truth find an abiding place *in* us. Notice that when we go into the Word it comes into us. "They shall be fitted in thy lips." The only true *speaker* is one who has God's law in his *heart*. When the heart is full the tongue will speak. "My heart was hot . . then spake I." "A good man out of the good treasure of his heart bringeth forth good things." It is vain to try and "fit" the best sermons in our month any other way, or indeed to "fit" God's own revelation of Himself. He always begins with the heart. Man has a quicker *way* but it never reaches the *end*.

"That thy trust," etc. The one whose heart is right will trust. Every "speaker" should live a life of faith, and Sunday School teachers, open-air workers, and those who do nothing except "merely" talking to individuals in daily life, are included in the term. The Word of God always leads to faith —let it be searched. Unbelief is always connected with forgetfulness of the Word. God's *Book* guides to *Himself*. The "wise" will ever have the object hereby suggested. "Have not I written?" etc. The true excellency is in God's Word. His message is for us individually. He counsels. Without His teaching we are all "uncertainty." Faith rests on fact. Only the man who has implicit faith in God's truth himself can teach aright. The words are of Him. Knowing leads to speaking. "I believed, therefore have I spoken." Those who love the words of truth will not strive to be "original"; they will quote them to everyone. Departure from the truth is related to wilful ignorance and unbelief as to its value. God thinks not only of individuals, but He teaches with a view to influence over others. Some He instructs more directly, others more indirectly. This verse reminds of Col. iv. 6: "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." There cannot be true answering while there is neglect of the Word. How terrible to realise that the absence of truth is falsehood. Beloved readers, do you know the certainty of God's Word? If so, proclaim it, even the unpleasant and unpopular portions—even Rom. ix. and Rev. xx. It is your work to answer the words of truth. Do not say, "Peace, peace," when there is no peace. Do not indiscriminately promise life as the *false* prophets to those who were in the way of death. If thy *trust* be in the Lord thou wilt not be afraid of their faces. If thou shalt bow down thine ear before Him thou shalt be exalted before them. The truth is excellent. Let it be fitted in *thy* lips, and God will be glorified, not only on set occasions, but in honest, daily life "unto Him."

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A MESSAGE OF COMFORT.

My Dear Friend,

May the Lord Himself be near,
Strengthen, comfort, help and cheer,
Keep you by His mighty power,
Resting in Him every hour.

May He keep you hopeful, calm—
Lean upon His loving Arm—
With His Blood you have been bought
Oh, what wonders God hath wrought!

Think of Him, and look above,
Praise Him for His wondrous love,
Know that ALL THINGS work for good
Though by us misunderstood.

In YOUR weakness trust in Him,
Never let your faith grow dim,
But be strong in faith and rest
On your loving Saviour's breast.

Every thought to God is known,
Every ache and every moan,
In the weary nights and days
God is working out His ways.

Trust Him NOW and joyful be
Soon we shall His glory see,
Then together we shall praise
And adore our Lord always.

In His bright Eternal Home
Sin and sorrow never come,
And we shall for ever be
With our Lord eternally.

Till He come, or we to Him
Go from earth, be this our theme—
Christ Who saved our souls from hell,
Doeth ALL THINGS—ALL THINGS well.

Yours in Christ Jesus,

S. A. Heward.

The above lines were written in May, 1905, to a very dear friend, who was greatly suffering, but who is now "With Christ which is far better." With the desire that the message may be helpful to other sufferers, the verses will be printed as a 2pp. leaflet. The writer is thankful to know that God has used the verse "With Christ" to comfort many of His bereaved ones, and now asks that these lines may prove a message of comfort from the Lord to His suffering, sick ones. Will helpers kindly help in this service—*His* service?

David ENCOURAGED HIMSELF IN THE LORD HIS GOD (1 Sam. xxx. 6).

The Psalmist COMFORTED HIMSELF AS HE REMEMBERS GOD'S JUDGMENTS OF OLD (Ps. cxix. 52).

The apostle Paul THANKED GOD AND TOOK COURAGE (Acts xxviii. 15). May we be ENABLED TO DO LIKEWISE.

Special Column for Sunday School Teachers.

TEACHERS are a gift of the risen Christ (Eph. iv. 11).

Therefore those who receive this office should have *much* fellowship with Him? There is no teaching except by the Holy Spirit. Alas, we forget this. What are the consequences? Dear friends, whom do you represent—yourselves, a superintendent, a society, or *the Lord*?

Beware of pride. It has many varieties—all alike when analyzed, but some deceive the human eye, which is humane towards evil. Do not be so frequently and noisily grateful to God for your success that some may imagine you are indirectly praising your own courtesy in giving Him the double preeminence—first, in allowing Him to lead; secondly, in handing to Him the official honor. This they will assuredly do unless your *life* is so full of genuine praise (*i.e.* spiritually born and borne) that such a sin is not suspected.

"I can't save my children." Nay, dear fellow-witness, but are you less earnest because you "only" serve because of gratitude and divine constraint. You are helpless, but those who realize this attribute all failures to themselves, and see that the blood of many children would be on their heads were it not that sovereign grace put upon Immanuel the iniquity of us all. "Take heed to yourselves." The children will imitate you—copy your transgressions. Every "leader" is an influential sinner. How many times have we all been blind leaders of the blind. Let us not say, "Others are as bad," or "I have done my best," or "Perfection is future," or "God can overrule," but rather "I abhor myself, and repent in dust and ashes." Oh, for grace to teach yet more when outside the class than in it. The two teachings will increase together. Both are feeble at present, but there is no vacuum—a twofold false teaching is introduced. "Then I must give up." Not unless the Lord constrains. "Of two evils choose *neither*." The way of obedience is ever very narrow, but those who turn to the right hand to avoid turning to the left, make others doubt if they hate *sin*, or act by emotion, and merely reject some forms of iniquity.

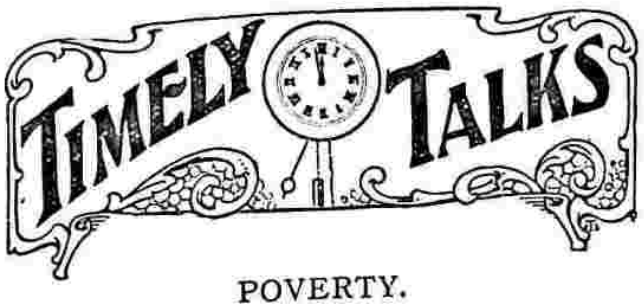
Do not *forget* Christian children. They need your sympathy and aid. Do not be like some, and merely reckon up those who are apparentiy brought to the Lord through you. It is hard to tell when a boy or girl is converted. Moreover, the Lord did not say that a thousand known conversions would qualify for special glory. Be faithful, and there will be much indirect blessing through you. Be up-to-date, and there will be much indirect evil through you.

Luke xiv. 7—10. This message applies particularly to those who hear the outward "call" of Matt. xxii. 4. There is much pride in the churches. The Lord distinctly condemns *all* self exaltation, *all* Pharisaism (Matt. xxiii. 6). Do we approve of it? Let the little ones know that Christ in and by everything, referred to that which is heavenly. Here *the* MARRIAGE supper (Gk.) in its present anticipatory aspect. He always kept spiritual things foremost. Explain *how* the gospel provides this feast. The faith of Christ, moreover, extends to DETAILS of daily life. He gave "moral" teaching (*to His people*), but its groundwork made it spiritual. How often we forget to glorify Him concerning food (1 Cor. x. 31). Let all beware of a false modesty which appears to obey this command merely to gain reputation. Pride can take the lowest seat.

9. Different positions now, and in that day. (1 Cor. xv. 41, last clause). Let each esteem others better than himself. The suggestion is that ALL who boast shall be brought down with shame (1 John ii. 28). The *last* and *first* persons and places are often contrasted. The last is that which the Jew would give to the Gentile, and he has it himself, and sometimes it involves inclusion (Matt. xx. 14 "go away"—the presence is only official, *i.e.*, man is judged according to his profession, thus the wicked servant is viewed temporarily as present at the judgment seat of Christ).

10. The humble *shall* be exalted—humility proves spirituality—notice the added word "Friend," Higher "-ABOVE. "Then shall there be GLORY."

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POVERTY.

THERE are two kinds of POVERTY, earthly and spiritual. The former cannot always be helped, but the latter can be overcome by using the God-appointed means. About the earthly POVERTY there is frequently much talk, and many kind friends are deeply interested in the poor. The philanthropist seeks to prevent POVERTY by his generous gifts; the Socialist cries, "Let the wealth of the land be more fairly divided—thus there will be no POVERTY." This is an ideal of his own, for some people are careless while others are thrifty. The two classes, rich and poor, have *always* been on this earth. But there is no disgrace in being poor, neither have the wealthy whereof to boast; for, whilst some have attained riches by hard work, and often brain-weariness, yet the power to thus labor has been given (Deut. viii. 18). On the other hand, much of the money is handed down from father to son, and with it grave and great responsibilities, which are sometimes overlooked. And, whether we have much or little, we shall each have to give an account of our complex stewardship; wherefore, let us be like the poor widow who gave the Lord all she had, even all her living (Mark xii. 44). For the silver and gold are His. How comforting are the following words: "Hath not God chosen the poor of this world rich in *faith* and heirs of the kingdom which He hath promised to them that love Him" (James ii. 5, 1 Cor. i. 27-29). Surely, it is an honour to be as our Lord, Who when on this earth had not where to lay His head; of Whom it is said, "Though He was rich, yet for your sakes He became poor, that ye through His POVERTY might be rich" (2 Cor. viii. 9). So, then, there is no excuse and no need whatever for spiritual POVERTY. But, alas, there is little concern about this kind of POVERTY, which should cause deep heart-searchings to every true child of God. May not the love of money and earthly pleasures be one of the many hindrances to spiritual wealth? Let us meditate upon the words, "He gave them their request; but sent leanness into their *souls*" (Psa. cvi. 15). Again, "There is that withholdeth more than is meet, but it tendeth to POVERTY" (Prov. xi. 24). Are we, in these pleasure-seeking days, withholding that which belongs to God? (See Mal. iii. 10). Shall we bring all to Him, or continue in spiritual POVERTY? Another reason, doubtless, is the terrible restlessness which has resulted through the neglect of the Word, and silent waiting upon Jehovah, who alone maketh rich. Are we aware of our spiritual POVERTY, or like those of whom Christ speaks in Rev. iii. 17? May the Lord make us to be deeply concerned about our spiritual POVERTY, so that we shall turn to Him with sorrowful and penitent hearts, and gladly render all to Him, and use the Word and prayer—the means whereby we may "possess our possessions," and be spiritually wealthy, whether we are poor or rich "in this age."

Psalm cxix. 49—56.

"THIS I HAD."

Because from morning until night
In God's sure Word I did delight,
And sought to live and walk aright—
This I had.

Because ALL truth I did accept
God's Law I loved, His Precepts kept,
For sin and sinners sorely wept—
This I had.

Because my heart God did incline,
To know His Word—to search each line,
To do His Will—work His design—
This I had.

Because by grace I did endure
And kept God's Precepts more and more,
Though Satan tried and would allure—
This I had.

Because God's Law was in my heart,
His Precepts were my guide and chart,
I walked with God as set apart—
This I had.

Because I sought to *know* and *do*
God's Judgments which are right and true,
And every evil to eschew—
This I had.

Because God's Truth I daily sought,
And by His Spirit I was taught,
To trust Him wholly—as I ought—
This I had.

Because God's Glory was my aim,
For Him I suffered, sought not fame,
Revered and loved His Holy Name—
This I had.

It is hoped (D.V.) that the next issue of

"THE PURITAN QUARTERLY,"

may be ready September 1st. But to this end the fellowship of the Lord's people who have profited will be absolutely necessary. And many others should subscribe—

not for our sakes,
not for their own merely,
but for the Lord's glory.

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Come!

HAVE you thought to whom this loving invitation is given? You know by Whom it was uttered?—the Lord Jesus, who died for sinners. It would be considered very ungracious to lightly esteem an invitation from an earthly monarch, but, alas! how many trifle with this wondrous invitation given by the King of kings. God said to Noah, "COME thou and all thy house into the ark" (Gen. vii. 1). Only one family saved when the terrible flood came upon the world to destroy the wicked. Why? Noah and his house BELIEVED God; the others, like multitudes to-day, despised His Word. Do YOU believe God and His sure Word? If so, you are as safe as Noah was in the ark, for "your life is hid with Christ in God" (Col. iii. 3). If an unbeliever, you are without peace, and your condition, though you may not be aware of it, is terrible. But, if this invitation is to you, may the Lord open your eyes, and by His Spirit show you your need of His "so great salvation," without which you must be eternally lost. It is so easy to be mistaken as to those to whom this invitation is given, for these are days when the Bible is disregarded by many. Let us find out from God's own Word, which cannot be broken.

1. "Ho, EVERY ONE THAT THIRSTETH, COME ye to the waters, and he that hath NO MONEY, COME ye, buy and eat, *yea*, *Come*, *buy* wine and milk without money and without price" (Isa. lv. 1, John vii. 37). Are you thirsting after God? All who thus thirst may come to Him. (See Matt. v. 6.)

2. "INCLINE YOUR EAR, and COME unto Me; *hear*, and your soul shall live" (Isa. lv. 3). This message is to the same people. Have you heard God's voice speaking to you through His Word?

3. The Lord Jesus saith, "*Come* UNTO ME ALL YE THAT LABOR AND ARE HEAVY LADEN" (Matt. xi. 28). There are some to whom sin is no burden. This word is not for such, but to the "heavy laden."

4. "Let him that is ATHIRST COME, and WHOSOEVER WILL *may* COME" (Rev. xxii. 17). But we must remember that it is God which worketh in us both *to* WILL and TO DO of His good pleasure (Phil. ii. 13). Does man, in his natural state, *come* TO GOD? Is it possible for a dead man to be thirsty or "heavy laden"? Besides, the carnal mind is enmity against God. Will anyone desire to approach the One whom he hates? Those who COME to God are first convinced of their sins by the Holy Spirit, and thus their iniquities become a burden, and, like the publican of old, they come to God through Christ saying "God be merciful to me the sinner." May God the Holy Ghost deeply convince many of sin, that they may obey His invitation and COME to Him.

5. The Lord *Jesus* saith "Suffer the LITTLE CHILDREN TO COME UNTO ME" (Mark x. 14). When can the thirsty, heavy laden, and little children, Come to God? "Behold, NOW is the accepted time; behold, NOW is the day of salvation" (2 Cor. vi. 2). "Come NOW, and let us reason together, saith the Lord" (Isa. i. 18). COME, for all things are NOW ready (Luke xiv. 17). Why Come? 1. For pardon. "Though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." God will blot them out, and remember them no more. 2. For REST. "Come unto Me all ye that *labor and are heavy laden, and* I WILL GIVE YOU REST." Have you received pardon and rest? What comfort there is in Christ's words, "All that the Father giveth Me SHALL COME TO ME; and him (or her) that COMETH TO ME I will in nowise cast out" (John vi. 37). Then, in the glorious future to which we are hastening, Christ will say words like these to His faithful ones—"COME, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. xxv. 34). God grant that many who shall read these lines may be thus welcomed in *that day*.

Come, ye THIRSTY ONES, to God,
Trust alone in Jesus' Blood:
Come, God's gracious voice obey,
And rejoice in Him alway.

Come, YE WEARY ones who groan
For your sins and peace unknown;
Come, with all your load of sin,
God will give you peace within.

Come, ye WEARY, SIN-OPPRESSED,
Unto Jesus Christ for rest;
Come, that you may be forgiven,
And be made an heir of heaven.

Come, God will your sins blot out;
His sure Word no longer doubt;
Come to Him and humbly pray,
"God be merciful to-day."

Come, 'tis WHOSOEVER WILL,
IF THEY THIRST, AND KNOW THEY'RE ILL
Come: if in your heart you feel
Sin a burden, God will heal.

Come, for days and moments fly,
Christ the Lord Himself is nigh;
Come, God will not turn away,
But, in mercy, save to-day.

Come—for sinners Jesus bled:
Yes, for such His Blood was shed;
Come, and in Him now be blest,
In His righteousness be dressed.

Come, with all your sin and woe:
God will wash you white as snow;
Come to Him, His peace possess,
Then go forth and Him confess.

S. A. H.

College Extension Testimony.—*Needed* £1,000 for aggressive and old-fashioned Bible work. Will you not co-operate? The work is urgent. Phil. iv. 19. Received with gratitude unto the Lord—35, 6s. 3d.; 36, 10s.: 37, £1 1s; 38, £1 10s.; 39, 5s.*; 40, 5s.; 41, 5s.; 42, £1; 43, £10; 44, £3; 45, £1; 46, 5s.; 47, £10; 48, £12; 49, 4s.; 50, 1s. (post mark, London).

*Also 2s. 6d. for Student of Scripture. Who will help *this* work?

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A Proposed Hymn Book, and A Suggested Gospel Magazine.

AFTER *much* prayerful consideration we desire to invite the opinion of readers as to the need for an undenominational free grace Hymn Book, including old-fashioned favourites, the most spiritual poetry of the 19th century, and some of the writings of those who are privileged to contribute messages in verse to this magazine—about 500 compositions in all. Poems that could be truthfully sung at general and *children's* gatherings would be included and indexed. The work would be heavy, but it would be cheerfully undertaken if the Lord's Name would be glorified. Modern Hymnals are not ideal. A protest against the irreverence of some, and the "goody-goody" teaching of others, is surely needed. We should adopt this book at the College centres, and otherwise seek to make known. Hymns affect the theology of many. Shall we do nothing? The expense would be heavy, but if any friend or friends feel it the Lord's Will to give or help towards a fund of £25, the work will be put in hand at once—unto *His* glory. Now that Ilford Hall has been graciously brought under our supervision, it is our wish to fulfil the Lord's guidance as to a "Gospel Magazine." These words are used in a popular sense. It is hoped that no advanced Bible Research publication of the College will be unworthy of the name. The Training Classes are "Gospel Meetings." Something sound, distinctive, and attractive is needed. "Shoddy" work does not glorify God. "Echoes" from ministry in Scriptural chapels and halls localizing might be included. If two more companies of Christians see their way to the purchase of 1,000 monthly at special prices—or four more to the purchase of 500—the publication might commence. *Correspondence is invited.* Something would be inserted for believers. The number of pages would depend on the financial limits of the Church initiating the work. If money be scarce, a Quarterly might be possible. Probably some "outside friends" would gladly spend 1/- monthly in copies for distribution. May we hear from them—unto the honor of our beloved yet rejected Lord in these "perilous times" of "other" gospels?

GREEK THEOLOGY

Classes

at Grange Road Hall, Ilford; College Hall, Romford Road, Forest Gate (D.V.). TUESDAYS AND THURSDAYS in the autumn, *if a sufficient number enrol.* Here is an "opportunity." How many will *prayerfully* consider it. We ask no more. The result, in *many* cases, will then be assured. Apply to Secretary, 340, Romford Road, E.

GREEK THEOLOGY

SCRIPTURAL STUDIES . . SOCIETY. . .

Thorough Bible Work.

Daily Readings.

Calendar.

AUGUST, 1905. **If the Lord Will.**

EZEKIEL.	EZEKIEL.	EZEKIEL.
1. xxvi. 11-14.	11. xxxii. 1-16.	21. xxxvi. 25-38.
2. xxvi. 15-21.	12. xxxii. 17-22.	22. xxxvii. 1-14
3. xxvii 1-36	13. xxxiii. 1-16.	23. xxxvii. 15-28.
4. xxviii. 1-10.	14 xxxiii. 17-33.	24. xxxviii. 1-13
5. xxviii. 11-19.	15. xxxiv. 1-10.	25. xxxviii 14-23.
6. xxviii. 20-26.	16. xxxiv. 11-19.	26. xxxix. 1-16.
7. xxix. 1-12.	17. xxxiv 20-31.	27. xxxix. 17-29.
8. xxix. 13-21.	18. xxxv. 1-15.	28. xl. 1-19.
9. xxx. 1-26.	19. xxxvi. 1-15	29. xl. 20-49.
10. xxxi. 1-18.	20. xxxvi. 16-24.	30. xli 1-26.
		31. xlii. 1 20.

The Word of the Lord is a reproach to *some* because they have no delight in it. But *we* find pleasure therein? Do we think of the beauty or duty of Bible Study, or *both*? Do we listen to the briefest admonitions of God and hate the additions of man? Do we attend to truth and contend against evil? Would recent actions prove that we love the Scriptures beyond every book, and feed thereon and live therein that God may be glorified?

NOTES ON EZEKIEL XXVI.-XLIII.

xxvi. 2. The gates—place of authority (Gen. xxiv. 60).

3. Nations as waves (Psa. xciii., Rev. xvii., etc.).

4. A similar judgment on Jerusalem till an appointed season (Isa. v. 5, Matt. xxii. 7). Contrast the *spiritual* Rock.

12. *Cf.* Babylon's judgment (Isa. xiv. 23; N.B. Jer l. 40). The wrath of *God* and of *men* set forth by water..

16, 17. How many allusions to the O.T. in Rev. xviii. Inferences? *e.g.*, Parallelism of Divine judgments; *consistent opposition* of man against God; everything arranged to be prophetic of coming wrath.

18. What great "days" are spoken of in Scripture?

xxvii. 5, 6. Lebanon, Bashan (Isa. ii. 13).

7. Mimicry of tabernacle (Divine) beauties. So the harlot of Rev. xvii. appears as the Bride of xxi. Her ornaments are outward and *present*

19-21, 27. These verses explain Old-English "occupy" in Luke xix. 13.

30, 31. Nothing apparently wicked, but these tears are rebellion against God. Contrast Rev. xix. 3.

xxviii. 2. "Out of the abundance of the heart the mouth speaketh." Antichrist's sin the climax of other iniquities. Despite warnings through previous prophetic judgments, he shall persist. "Heart"—a claim to *spiritual* sovereignty.

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4. Contrast Prov. viii. 14-18. The counterfeit of the greater than Solomon. We may expect days of wisdom and prosperity, yet . . . !

13, 14. Is this primarily Satan? The church shall have this covering and blessedness "in that day" (Rev. xxi.). The reference to the *anointed* cherub that *covereth* (see Ex. xxv. 20, 1 Kings viii. 7, 1 Chron. xxviii. 18) would suggest similar thoughts; for the cherubim represent the people of God, the redeemed who are joined to Christ. Thus we learn, too, that the most holy place was a type of the mountain of God (pattern shown in mount), *i.e.*, of the heaven of heavens. (See Hebrews.)

"Fire." Contrast Rev. xx. 10.

15. "Found"—a legal word. Of no ordinary man could these words be finally said.

16. *Cf.* destruction *from* the presence of the Lord.

"Midst." See 2. Satan and his representatives with their centres.

18. Satan's sin, as that of his followers. All iniquity one. *Cf.* punishment in Mal. iv.

24. Briers and thorns. A curse. *Who* shall know? See 23. Israel, even when unnamed, before the Divine eyes.

26. Spiritual anticipations possible. Are we building ourselves up, and bringing forth fruit?

xxix. 3. Another type of Satan. See Ex. v. 2.

5. Beasts and fowls spared, as in Rev. xix.

20. Service for the Lord, yet not for the Lord. His purposes wrought, and corresponding temporal blessings. Heart not right (xxx. 12).

xxx. 3. Clouds suggest darkness, floods, hiding of God.

21. The arm of Pharaoh broken. Jehovah's arm shall put on strength, and rule for Him. Nebuchadnezzar a type of Antichrist and yet of Christ (*i.e.* as a world-wide sovereign, etc.).

xxxi. 8, 9. The world spoken of as God's garden, yet a wilderness. So, the most glorified kings are wild beasts. The present "Eden"—contrast the future!

14. The Lord alone shall be exalted in *that* day.

18. Pharaoh and the Assyrian (3) mentioned together. Israel's two great foes (Isa. xi. 16). A remnant saved from each (Isa. xix. 15).

xxxii. 6. No ordinary man—the nation personified—and, perhaps, the nation morally rather than locally. All men are Egyptians.

7. Man's light put out. The Lord *the* Light.

23. Those who caused terror brought low. "What is man?" "Cease ye from man, whose breath is in his nostrils."

31. Comfort that is no comfort—the continuation of natural spite and hatred.

xxxiii. 6. "His iniquity" not excused.

7. It is our duty to make the trumpet *heard*. We are not to utter our own words, but to *warn* with God's words.

8. How many murderers among preachers? Is it a kindness to keep back the truth that judgment is coming?

10. Despair and delight in sin *linked*. *Cf.* Jer. ii. 25.

12. The transgression of one who has been righteous is a thousand times worse than that of others. Further, God has said that the soul that sinneth at all, it shall die. Hence, this verse, in its fullest sense, has no application, *but men are taken on their own profession thereby*. *Temporally*, this passage may be used of members of the church. (See 1 Cor. x. 30-32). The Law is here viewed in its *temporal* aspect; no one could *absolutely* turn from robbery and murder (*spiritually* understood, Rom. vii. 14), except the Lord had removed his guilt.

24. Wasted. See 28, Dan. ix. 27, Luke xxi. 24. Ploughed, deserted, desolate. Sin's doom and gloom. A picture of lifelessness.

30. Contrast Deut. vi. 7, Jer. xxxi. 34, Zech. iii. 10.

31. Isa. xviii. 1, 2. Hypocrisy.

32. No doing without the heart (32).

xxxiv. 3. Eating and clothing. Contrast Him who by *His death* feeds and robes His people. The essence of sin noticed—thinking of the *earthly* rather than the *heavenly*.

4. Forgetfulness of God, forgetfulness of neighbours.

6. Why Israel were scattered. Oh, for pastors! (Eph. iv. 11). Thanks be unto God, the Chief Shepherd is the great Gatherer.

10. "Destroy not him with thy meat." The essence of sin—murder. The essence of Christ's work—the opposite.

12. Now is the day of darkness—twice a special climax (Luke xxii. 54, Joel ii. 2, Micah iii. 6). So the evil day (Eph. vi. 13). See 2 Cor. iv. 2, marg.

15. Life and peace (life more abundantly).

16. God hath chosen the despised things of this world. *Hence*, the poor and the publicans are types of the redeemed throughout the Gospels.

18. "The little flock" spared. Thus, there is the separation of Israel *and of the nations* into two classes (Matt. xxv.); and Christ refers to this passage concerning the latter, for Israel afford a miniature of Divine dealings with the world. Hence, the use of Hosea i. in Rom. ix.

31. As an illustration of perversion of Scripture, we may note that this verse has, literally and spiritually, been twisted round to prove that all men are Christ's sheep.

xxxv. 2. "*Jacob* have I loved (xxxiv.), but *Esau* have I hated."

10. Sin forgetting God, opposing Him, seeking

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wealth. Oh, that we may never leave Him out of the question! See xxxvi. 5.

12. Why "blasphemies"? Against God's Word (12).

15. Sin brings its *own* reward. Rejoicing and desolation—a summary of the Day of the Lord.

xxxvi. 10. The "all Israel" which shall be saved—*i.e.*, all the tribes, not merely a partial gathering (or "ingathering)."

17. "Their way" (Isa. viii. 6, lv. 7, Jer. ii. 23, iv. 18).

25. Israel idolatrous "in that day." Idols are not only images. Their righteousnesses may be idols. Note "your," see 31, 32.

26, 27. The new spirit always with God's Spirit.

27. Life before walking and holding.

35. The earthly Jerusalem and earthly Eden—there is a twofold spiritual counterpart. Everything connected with the last Adam.

37. The Lord giveth the wish and words for prayer. See Hosea xiv. Outward blessings usually an "answer."

xxxvii. 4, 5. See 14, xxxvi. 26. Same people.

6. No knowledge before life.

9, 10. A reminiscence of Gen. ii. 7 in connexion with another Eden. The same mind or spirit can be full of wrath (2 Thess. ii. 8).

16. Dead sticks—uniting only in that day—*both* dead till then. "In mine hand," 19.

23. "*Out of* all *their* dwelling-places." Sin's bands.

26. Heb. xiii. 20, Zech. ii. 13.

27. *The* Tabernacle and the Feast of Tabernacles.

xxxviii. 9. "Many waters" type of nations.

14. Is not this Antichrist? Are Israel delivered or only in *partial peace* ere he advance? See 17.* Does this passage also refer to the nations that have destroyed Babylon, or to Satan after the Millennium, or to all partly? (Parallelism in Divine methods.)

16. "I will bring." Yet "an evil thought," 10.

22. Psa. xi. Nearly all Psalms centre around "that day."

xxxix. 13. Israel and the Lord glorified together.

29. Light and life. Anticipations now.

xl. onwards. The thoughts of readers as to "Ezekiel's temple" invited. The Lord will fulfil His Word. The Millennium will have earthly blessings and commemorative ritual. Why? How *exact* is the Lord. How solemn is worship. How different are our ideas of that which is important. How careless we are as to difficult portions in the Word.

BELIEVERS should so speak that their speech is always with grace—preach the Word with power—teach the ignorant—beseech men to be reconciled—seek to reach the lost.

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* "Chief prince"="Head," *Cf.* Psa. cx. 6.

The Bible Training College.

AMID evil and good report, relying on the God of all grace, we have pressed forward, and, by His mercy, have been neither depressed nor suppressed. Why should we not praise God for His lovingkindness in details? He Who watches every bird takes care for His people, and nothing is small in His eyes if His glory and their welfare be concerned. For the last month we have been waiting on the Lord, wondering how He would display His power, thanking Him and taking courage. Our *jeremiad* only concerns the work of men—our own included—for there hath not failed one good thing which He promised. He is the faithful God—may we be not faithless, but believing. The trial of faith will bring a revenue of glory to Him. Therefore, we should welcome it. Oh, the sin of murmuring at His methods, and imagining that oneself can see the best course more clearly.

The interest in the classes has been encouragingly sustained. Some brethren who did run well have fallen off from time to time, and none have reached perfection, but the unity and earnestness in these indifferent days lead us to say "Not unto us, O Lord, not unto us, but to Thy name give glory, for Thy mercy and for Thy truth's sake." He hath inclined them to attend, and to attend to the things that have been spoken; and if lives have become holier, and witness more definite, God hath given the increase which will be fruit that *remains* till that day of His power and triumph!

The extension work is not sufficiently remembered in prayer by our readers. Some imagine that London is honeycombed with Biblical enterprises. Alas, spiritual saints are comparatively a handful. Many churches and societies have a name to live, but they are dead. Beloved friends, let not these words be said merely for diversion, or for the diversion of financial fellowship, but "as a witness." Are you getting good value for the money you give to the Lord's work, or is it being wasted? If the latter, you are partaker in other men's sins. Pray for London, the metropolis of darkness, the present headquarters of commercial and man-exalting Babylonianism. The Lord has much people in this city. Shall we not plead with Him to call them out ere nearing judgments break upon the doomed city.

The Lord taketh pleasure in His people. At the risk of repetition, we will record His love. Why did He choose us? Why has He brought the College brethren together? Why has He arranged the work so wondrously to His honour? "His good pleasure" is the only answer to these questions. Why, then, difficulties and hindrances? He still "leads His people about" for a wise purpose, and who shall dictate to Him? Rather let us meditate on His mercies. Praise God for

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every saint who could write a "Narrative of the Lord's Dealing." Perhaps the time would be profitably spent, and temptations to worry or distrust would be removed, and others would be led to exclaim "What hath God wrought?" Let the writer merely record a part of the parts of His ways made known concerning Grange Road Hall, Ilford. The Lord plainly led toward it, but expected helpers failed. Some did not see the privilege of fellowship, but rather imagined a burden. Oh, that they, and *all* would spend more time in prayer about *this* witness: then would there be close fellowship. Their loving sympathy has been a blessing from the Lord, but many of those who have aided are divinely called to further co-operation. The last day of securing seemed about to dawn, and Ritualists would have triumphed when the Lord unexpectedly sent one of His servants whose gracious heartiness proved a Divine constraint, and stimulated another friend to obtain and let to us at rental-purchase, without *earthly* interest, for the Lord's sake. What shall we render unto the Lord for all His benefits? And now, let the reader mark that the fact that the building was almost lost (partly, perhaps, through *his* non-interest—let the bluntness be allowed in these days of affable flatterers) has been overruled to increase our faith, and to assure *several* that we do not go to Ilford on our own responsibility, but because of the will of Him Who hath a work for us there. The last few days of waiting were days of waiting upon God—oh, that we may learn thereby the importance of prayer, and bring the details of management equally before Him. How serious is every mistake. Brethren, pray for us. If you know Christian friends in dark Ilford, tell them that in Grange Road Hall believers gathered together into the name of the Lord have the pure Word of God faithfully preached, and sinners will be converted unto Him. Thanks be unto the Lord for unity. A further building is *needed* for Sunday School and Bible classes. Moreover, the Lord's Day morning meeting for the saints is at present in a small room too near the children's gathering to allow of singing. Here is a subject for prayer. We want guidance as to labor in surrounding villages, and Mr. L. Martin will be thankful for tried open-air witnesses.

Romford Road and Cornbury Road reports are also added. We wish all friends could visit the Tent; but all *can* visit the Throne of Grace on behalf thereof. A belief in sovereign mercy constrains to much *definite* public preaching, that some may recover themselves out of the snare of the devil, and prove experimentally that faith cometh by hearing, and hearing by the Word of God.

The message concerning work among Israel will, or should, commend itself to many. Beloved readers, let us have fifty-two self-denial weeks yearly. Let us live more primitively. The loss in prestige will not equal the gain in spirituality. We are too proud to know much fellowship with the Lord. This is your organisation as well as mine, for it is *His*. If all who peruse these pages would unite in supplication there would be no scant supplies. Why do we tolerate prayerlessness? The writer looks forward with fear and trembling, but with fixed hope. It is well known he has no private income, and that the magazines are an expense not borne by the College. It is a mystery how the Lord has sustained hitherto. "Oh, fear the Lord ye His saints; for there is no want to them that fear Him." If a poet can sing that a summer's night spent in a wood, were but to-morrow's merriment, shall we not be willing for suffering in man's day that glory may be brought, and our trials demonstrate the righteous judgment of God (2 Thess. i. 5). and display His wisdom? Away with self-choosing. Let Him direct, let Him supply, and let His redeemed anticipate the praise of eternity with the words, "The works of the Lord are great, sought out of all them that have pleasure therein."

College Hall,
340, Romford Road,
Forest Gate,

"The Lord *hath been* mindful of us, *He will* bless us."

Among important gatherings and conferences held during the month, we would mention the S.P.A. Meeting, when Rev. J. B. Barraclough advocated, from Acts x. 34-43, the preaching of Christ Crucified, Risen, Glorified (a lesson, which, may we, by grace, be enabled to exemplify); and the conference on "Church Government." One sentence in particular was greatly blessed to the writer—"*Life*, nor Light—the condition of church membership." At one service the words "Spared not," as found in 2 Pet. ii. 4, 5, Rom. xi. 21, viii. 32, were used to direct the saints to behold "the goodness and the severity of God"—but, alas, the emphasis laid upon the all-sufficiency of the perfect work of Our Redeemer as Substitute and Surety, aroused opposition from a "stranger." Bills have been widely circulated, and posters displayed, and much prayer and preparation have been offered unto the Lord in view of the coming Tent Mission, and of the Judgment Seat of Christ. Your spiritual and bodily presence and fellowship invited!

Charles H. Welch.

Hebron Hall.

The Lord's Name is to be praised. His work has been blessed. Many have been reached in open air: adults will yet venture within. Difficulties have encouraged prayer and fellowship. We need another lady visitor, and three or four brethren to *co-operate* indoors and out-doors. Are there no spiritually-minded readers upon whose heart Rotherhithe's needs are laid? "Unto the Lord."

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FIVE QUESTIONS.

1.—Who will have "fellowship" in the OPEN-AIR and TENT Work of the B.T.C.? Free-Grace speakers, willing to be tested first, invited. Testimony to Jews or Gentiles *every* evening.

2.—Who will help to supply the necessary funds for this needed and needy witness—even at Self-denial? N.B.—Saints must not aid "modern" organizations.

3.—Who will join the Branch Colleges at Forest Gate and Ilford? Tuesday and Thursday Classes in Greek and Theology proposed. Certificate Courses. Early applications valued.

4.—Who will present buildings or hall-furniture to the B.T.C., or rather for the LORD'S work thereby? Buildings may be houses which could be utilized for *classes*, &c., and residence of students.

5.—Who will "continue in prayer" for this labor, and encourage us by a letter of loving co-operation.

Early Replies should be sent to PERCY W. HEWARD, 68, Fleet Street, E.C.

Ilford—Grange Road Hall.

The Lord has graciously given unity, earnestness and encouragement. The workers hope to increase activity IN His Name, and confidently expect that fellow Christians will meet, or rather be gathered with them, and that believers shall the more be added to the Lord. Open Air Testimony will be extended, and with it Daily Life Testimony. The Lord's Day morning and Thursday evening gatherings for saints should be an opportunity for spiritual refreshment. May Christ be "in the midst," and the flesh kept under, and boasting excluded or shut out. The reporter would propose a good subject for consideration—Matt. xvi. 18. Every *local* church must be experimentally on Christ. The Lord Jesus *in resurrection* must be the foundation. His *spiritual* building must be acknowledged. Let His Name be the rallying ground. The idea of a building implies worship, and indwelling, and fitting together. May we understand all.

BANKRUPTCY!

Those who condemn bankruptcy should remember their DEBTS TO ISRAEL. Many are not paying much in the £. Have our readers forgotten

Mr. Bergmann's Yiddish Bible Service?

The Mildmay Mission to the Jews?

The Hebrew Christian Testimony to Israel?

Will they be equally unmindful of our *heart's* desire for a Hall, etc., in East London, to continue the work that has been humbly yet encouragingly commenced. If only some could see the interest of the children of Israel at College open-airs they would liberally co-operate for God's Glory. Will they not accept our word that the "need" is not merely dictated by a love of extension, etc. "Unto the Lord." All letters should be marked "Jewish Fund," 14, Pier Head, Wapping, London, E.

THE PURITAN QUARTERLY.

Who will *help* us to bring out the next issue, September 1st. £25 needed, 10/- received. "For the truth."

TESTIMONY TO ISRAEL.

BY the grace of God, we have been enabled to witness to Jews twice, thrice, and four times weekly. Brethren, pray for us. We have a debt to Israel, and so have *you*. Let us beware lest we refuse to confess it. Sometimes the attention of old and young has been far beyond that of Gentiles. Men are the best listeners, and they gather well, and stand for a long time. There are many anxious sinners in Israel. Shall we not give them the Book of God? Alas, some of us forget even to pray for them. And we think more of our daily food than of supplying them with the Word of Life. Ought these things so to be?

Sometimes opposition has been bitter. Shouts have been raised, hats have been removed, pushing has been approved, and stones have been cast. But the Lord is at work. Indifference is worse enmity. By God's grace, we shall continue, despite "difficulties," when and as He shall lead.

The thought has *long* been on our heart and mind that the words of Romans i. 16 have an application to us, especially as the Central College has been placed in a modern Jerusalem. Brethren, we want to preach "peace" by Jesus Christ to its inhabitants, for men cannot themselves make peace with God (Col. i. 20). We are prayerfully looking out for a building that can be used as a hall, with a class-room, and also rooms for a married brother (the Lord will choose the right one), and for unmarried students who will spend week-ends, and afterwards whole weeks in this testimony. We feel that the work is wonderfully instructive for those who shall be ministers and missionaries, and for others likewise. It leads to an understanding of primitive difficulties, to a sense of ignorance and helplessness, and to a thorough knowledge of Old Testament Scripture. The churches are neglecting this blessed labour in the name of the Lord. Missions are not multiplying as the population: there is room—much room—for further enterprise. An undenominational church of Jews and Gentiles would meet in the building, and thus provide the "building up" which most organisations strangely neglect. What an object-lesson it would be. Rents and rates are high in East London. We wait for *your* fellowship, and when classes for the study of Hebrew, Yiddish, and Jewish customs are opened, and when opportunity is made for the Lord's people in all parts to come and have training or spend holidays in this work, perhaps you will have a "return" little expected and full of blessing. Ah, but the Lord can reward *at once;* and we, moreover, must spend our money in view of the judgment-seat of Christ. It is enough if we please Him. That should be our aim in every investment. What other can be found?

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THE BIBLE TRAINING COLLEGE.

£1,000 wanted for Assis. Sec., Evangelist, Caravan, &c.

"The Lord *hath* done great things for us whereof we are glad."

WHAT WE DO.

Seek to glorify the Lord by illustrating Acts xx. 19, 20; xxvi. 18, 2 Tim. ii. 2.

WHAT WE DARE NOT DO.

Expect to build up *Christendom*, or make a name, or encourage preachers of another gospel, &c.

WHAT WE NEED.

Your fellowship if you love the Lord—in prayer, in person, in money.

PRESENT CENTRES.

The Baptist Chapel, Commercial Street (kindly lent), 68, Fleet Street, E.C., Grange Road, Ilford (graciously *brought* into our hands since last issue), College Hall (with Tent), 340, Romford Road, Forest Gate, Hebron Hall, 68, Cornbury Road, Rotherhithe. At all of these, meetings at 11 and 6 30 on the Lord's Day for worship, study, fellowship, and testimony. For further list see "The Student," or write for particulars. Do not delay co-operation in this *undenominational* labor. We seek further opportunities for true work. Do you desire a Free-Grace Church in your neighbourhood, Write, 68, Fleet Street, E C.

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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. v., No. 8. September, 1905.

EDITED BY PERCY W. HEWARD.

Organ of The Bible Training College, but a Magazine of Scriptural and Spiritual Help.

FOR ALL SAINTS.

"All Scripture is given by Inspiration of God."

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

"Now it is high time to awake out of sleep."

MOTTO FOR THE MONTH - "The servant of the Lord must not strive, but be gentle."

SPECIAL ANNOUNCEMENT - ALL LONDON READERS SHOULD TRY AND ATTEND SOME COLLEGE GATHERINGS.

Suggestive, Expository, and Practical Papers.

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A LETTER TO CHRISTIAN PARENTS.

My Dear Friends "in Christ,"

Being a parent myself I feel a deep interest in all to whom God has given the training of children, especially do I pray for mothers, as they principally make the home and train the little ones. Oh how much faith, grace and patience is needed for this all-important work. For myself, I have always been thankful for the exhortation and the promise in Prov. xxii. 6, "*Train* up a child in the way he should go, and when he is old he will not depart from it." "Ah," some have said, "but they may in their youth and early man and womanhood not keep to their training, yet come to God when they are older." I did not read this verse so, and was often encouraged in remembering that Timothy knew the Holy Scriptures from a child (2 Tim. iii. 15). Thus we sought by God's grace to teach our children, and God's Whose Word is sure has graciously fulfilled the promise, He has indeed done more than we asked or thought (Eph. iii. 20). To Him be all the glory, for all is from and by Him. We cannot save our boys and girls, and let us remember that they are born in sin, and until God the Holy Spirit convinces, even the tiny ones, that they are dead in trespasses and sins (Eph. ii. 1), and therefore needing LIFE. I do not say how early a child may know the Lord Jesus as his or her Saviour, for He can, and I believe He does, reveal Himself to many when very, very young. It has been suggested that some children seem to be born naturally good, inclined toward God. This is a fallacy, for the carnal mind is enmity against God whether in childhood or old age. They are alike spiritually blind, dead, self-willed, disobedient to God, and need the renewing of the Holy Spirit. One of the first lessons we need to teach children is obedience. How can we successfully teach them this lesson which is so hard for even adults to learn? By being ourselves obedient to God, "example is better than precept." It is not so much what we say to our children but HOW WE LIVE that helps to mould their character. Wherefore let us be watchful, for children are quick to detect what is false. If we delight in God's Word and spend much time in prayer, they will soon perceive it, and our love for the Word, if our actions prove it, will influence them greatly, and they will learn to love God's Word too. That we may live rightly before them, let us pray much, and seek to be doers of the Word and not hearers only. May those two words "TRAIN THEM" abide with us, for I fear in these busy pleasure-seeking days there is often more attention given to the outward adornment of children than the inner life. Mothers are frequently so occupied with household duties, etc., that there is little time to meet the spiritual needs of their children thus they are sent to play or left to servants. Oh, mothers, and fathers too, remember that your children have never-dying souls. All else here will pass away and yet how much time is spent on matters of little or no importance. May the Lord give to His people, who are parents, and to all who have the training of young people, grace to faithfully fulfil their God-given trust.

Yours in His service,

S. A. Heward.

Prayer List.

"Having boldness to enter, let us draw near."

1. For those on whom God's hand shall rest, since that hand wrote their names in the Lamb's Book of Life.
2. For Christians who defile themselves with the world, and *thus* defy the Lord, that such may be constrained to hate the pollution, and to see the illusion that thereby they can serve God and gain souls.
3. For Israel—scattered but not destroyed—that the elect remnant may now be saved, and the day of Romans xi 26 brought near.
4. For faithful workers among the Jews, that they may be able to thank God and take courage despite all difficulties.
5. For modern colleges on a modern basis, that some from them may be led to THE foundation, even the Word of God.
6. For the B.T.C., that all details may be under the guidance and full control of Him Who alone can plan and plane aright, and that unity may *testify* His presence, and lead to a great and continual increase of Scriptural work for our rejected yet returning Lord.
7. For Prayer Circles "in the Holy Spirit," and especially branches of "the Prayer Union for Israel."
8. For village and seaside witness—and for *further* results to past College testimony in Norfolk and Lincoln.
9. For the supply of all needs, and for grace to expect this and to receive it with thanksgiving rather than self-confidence.
10. For direction as to proposed Hymn Book and Gospel Magazine, and the development of the *Puritan Quarterly*.
11. Praise is suggested for the earnest of the answer to the above petitions, confidently expected ere this issue reach our readers, and for *all* that is of God, however strange it seem at first.

"I will praise Thee with uprightness of heart."

"Fear thou not FOR I AM with thee."

TESTING and Triumph have again been the experience of the Lord's children, and whilst the grace-taught believer praises in the midst of trials, yet he also prays for deliverance. Will the Lord's people remember that they have a stewardship, and that the **BIBICAL** teaching of the College prevents it from becoming **POPULAR?**

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"WE MUST ALL APPEAR BEFORE THE JUDGMENT SEAT OF CHRIST."

"HE WHICH SOWETH SPARINGLY SHALL REAP ALSO SPARINGLY."

Receipts will be gladly forwarded by Hon. Fin. Secretary, Edwin S. Taylor, 68, Fleet Street, E.C.

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Thoughts from the Word of God.

Vol. V. No. 9. New Series. ["Beware of Men."] [September, 1905. 1d.

"The Lord liveth." "In the Lord have I righteousness and strength." "The Lord reigneth."

Editorial Jottings.

"The Word of God Is Living."

Thanks be unto God His Word is the seed. He speaks with living and life-giving power, else none of those who read these lines would be rejoicing in the knowledge of salvation through the forgiveness of their sins. We are too apt to disassociate the Scriptures from their Author and then to regard them, as they necessarily must be, as a dead book. But what warrant have we for the divorce? It is a serious thing to speak evil of God's Word. It is an awful sin to set aside Divine instruction as comparatively valueless. True, unless the Lord works in the heart there is no effect, but the good seed is seed nevertheless. "The words that I speak unto you they are Spirit and they are life," "the word of life," "the words of this life." The argument of Heb. iv. 12 is striking. Verse 11 speaks of pressing forward (same word "study" in 2 Tim. ii. 15) to enter into *that* resting of which we have anticipations now. While we hurry along, without the mere pseudo-haste of excitement, we shall not fall ("lest.") Our strength for the journey is then descried and described—"for the Word of God is living and inworking." Then the thought of its contrasted effect is set forth, inasmuch as the God of grace is a God of judgment. The Lord will judge His people, He will display His *separating* power in every sense of the word in that day. Oh, that we may know the living, energizing Word as our strength for service, and thus be not cut off by the sword of the Spirit which shall be wonderfully wielded "in that day."

"Beware."

"Beware of the leaven of the Pharisees"; "Beware lest anyone deceive you"; "Beware of men"; "Beware, watch" (see Mark xiii. 33); "Beware lest that come upon you which is written in the prophets"; "Let each one beware how he buildeth"; "Beware lest your authority become a stumbling block"; "Let him that thinketh he standeth beware lest he fall"; "Beware lest ye be devoured by one another"; "Beware of dogs, beware of evil workers, beware of the concision"; "Beware lest anyone spoil you through philosophy and vain deceit"; "Beware that ye refuse not Him That speaketh." The word used by the Holy Spirit, with unfailing accuracy, in all these passages, suggests an open eye. Beloved readers, are we asleep, or dreaming lazily? If so, we shall be entrapped. Are we on "the look-out," or have we forgotten the *two-fold* duty of a watchman? The double idea of "be aware and be ware" is illustrated in Rom. vii. 23. The connexion of spiritual progress and *enlightenment* of eyes is suggested hereby. The Christian has no easy task. How aptly could some of these verses be quoted in the open-air. How sad is the state of those who *see* not (Matt. xiii. 13, same word). God grant that we may keep our eyes in every direction, not forgetting to look at *Him*. We can only see sin rightly as we behold our Lord, and the *vice versa* is true. Thus shall we walk circumspectly unto His honor.

Conversational Meetings.

Can a few conversational gatherings of *comparatively* advanced, but withal spiritually humble, Bible students be arranged? Such subjects as Church Fellowship and Ministry, Prophetic Faith, The Believer's Attitude to the World in its various Forms, &c., could be discussed or rather prayerfully considered in the light of His countenance, His word, and "that day." The assemblies would be informal, but not on that account irregular. The aim would not be increase of adherents to men, but holy striving after the glory of God through the progress of love and mutual understanding. The work would, therefore, be slow, that it might be actual. How often students of scripture are led half-way toward a truth, and then slide back because something else takes up the rest of an address. Unity should be sought not merely a majority. Much prayer should evidence fellowship, not merely of a professional kind. Difficulties should be honestly given forth, and questions should never provoke the smile of sin. Truth should be stated, and error hated, but erring brethren should not be rated. Are such meetings possible? Yes, for the Lord liveth. But who will attend them? *Your* answer may be used to decide, and indeed to determine whether the gatherings be held. How influential we all are. How careless of this fact. Why?

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"Answers to Correspondents." Would it not be possible to have some such column regularly in THOUGHTS in lieu of occasional "Questions and Answers"? Readers could ask advice as to interpretation of difficult passages, or as to Scriptural action in complicated circumstances, and a few lines of exhortation could be given to each which would, doubtless, be used to direct and encourage others similarly situated. There is no wish, however, to transfer responsibility. It is impossible for the writer to know all about the position of every correspondent, and, though he will endeavour to help, each believer must beware of any wish to shirk accountability or excuse personal waiting on the Lord. Moreover, there is no desire to awaken a spirit of casuistry, or a determination to present "awkward problems." Nothing in connexion with the Word of God should be treated unpractically. Further, there is no claim of inspiration, but the results of prayerful research will be embodied. Hence, there is a moral duty for enquirers to weigh carefully and solemnly the suggestions which are made. Envelopes should be marked "Answers," names and addresses should be included, though a *nom-de-plume* will suffice for publication. Sometimes a reply will be sent privately. If this section of the magazine be heartily sent forward, columns may be devoted to the answers of various friends—questions being announced a month before replies—or *The Student of Scripture* enlarged for this purpose.

The Way into Heaven. The way to heaven is *not* the way that seemeth right to a man—that which is broad and ALL-inclusive is towards destruction. This path is *ancient* and yet it is *new*, for it is made accessible through the perfect work of Christ, and only thus (Col. ii. 14). It is the way of God's commandments, yet obedience does not secure the goal, but proves an interest in Him Who has already reached heaven itself. Oh that such a privilege may lead to holy "interest" in the second sense of the word. Those whom God has loved He draws, and they have a hope, made part of themselves, which entereth within the veil, into the Holiest of all, at the end of the journey. Hence *prayer* anticipates the glory. Thus Christ is the Way, and He is the Door out of law, whereof He is the End, *into* righteousness to everyone that believeth.

In Matt. vii. the words "strait" and "narrow" are connected with others which denote *tribulation*. This clime and climb cause suffering and holy anguish. Through much tribulation we must enter into that Kingdom which is the portico of the Father's House. *Yet* this is the way of peace (Luke i. 79)—contrast Rom. iii. 16, 17. Moreover it is a path of love (1 Cor. xii. 31), and of patient hope (1 Thess. iii. 11). Beloved readers, are we therein? Could others conscientiously answer "yes" on our behalf? Have we attracted some into *this* way, or have we been preaching "short cuts" to the glory that shall be revealed—which find their end in a bog and the ditch of destruction?

The Bible Training College. Having obtained help of God we have continued, for the Lord is not slack concerning His promise, and He doth fulfil the desire of them that fear Him. "We looked unto Him and were enlightened," and out of the abundance of the heart our mouth saith, "What shall we render unto the Lord for all His benefits?" Our God has supplied all our needs, for hath He said and shall He not do it? Shall we lift up our eyes to the hills? From whence cometh our help? Our help cometh from the Lord who made heaven and earth. The Lord taketh pleasure in His people, verily God hath heard us, and worked in us to will and to do, on account of His good pleasure. His commandments are wonderful, yet we have gone astray like lost sheep, but we have heard a voice behind us when we turned, and thus we have run the way of His commandments. Hence have we taught sinners His ways and edified one another on our most holy faith. Through much tribulation we must enter into the Kingdom of God, but there hath no temptation taken us unless that which is of man, but God is faithful, Who will not suffer us to be tempted above that we are able. Come and hear all ye that fear God, and we will declare what He hath done for our souls. Let the humble hear thereof and be glad, and come with us that we may do them good, for the Lord hath spoken good concerning us, and we will comfort them with the comfort wherewith we ourselves have been comforted of God. Not unto us, O Lord, not unto us, but unto Thy name give glory for Thy mercy and for Thy truth's sake; if Thy presence go not with us carry us not up hence, attend unto our cry, and let Thy mercy come unto us, even Thy salvation according to Thy word; so shall we give Thee thanks, and say, "The Lord Jehovah is my Strength and my Song, He also is become my Salvation."

PERCY W. HEWARD.

A hearty invite still given to College Meetings at The Baptist Chapel, Commercial Street, Aldgate (kindly lent). Central Classes – Mondays and Fridays, 7.45 p.m. (enrolment possible); Wednesdays, 1 p.m. Greek, Fridays, 6.45 p.m. Open Air Testimony to Israel almost opposite, Mondays, Thursdays, Fridays.

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Jottings from Jonathan Ranken Anderson.

THE WELL OF LIVING WATER.

JOHN IV. 14.

(Continued.)

"The water that I shall give him shall be in him, a well of water springing up into everlasting life."

AND yet it is not in any of these aspects (*i.e.*, as Creator, etc.), He hath living water; though all of them unite and shine forth in Him wherever He appears. In His love to sinners He became man; He stood in the room of the guilty, He wrought out a Surety-righteousness for His people; He laid down His life to purchase their redemption; He yielded satisfaction to Divine justice, put honor upon the law, and secured salvation to His chosen. And now He is in the human nature glorified, at the right hand of the Father, a Prince and a Saviour, "for to give repentance unto Israel and the remission of sins." "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. 33).

In virtue of His death, by means of His ordinances, and through the saving operations of His Spirit, the blessed Redeemer communicates to the poor and needy the water of life. He renews them in the spirit of their minds, and gives a heart of flesh, and out of His own fulness gives them that grace which is now in them, "a well of living water." But this well is dependent for its supply of water on Jesus Christ, the immediate Headspring of all grace, just as natural wells are dependent on the reservoirs of the natural world. The well of living water, it is true, is subject to changes, but they are of a totally different kind, and regulated by an entirely different law from natural wells. For often a believer is most useful to others when to his own sense he is most empty, and very unlike a well that is full. The Apostle says, "When I am weak, then am I strong." Not until Gideon's host had been reduced to a mere handful, and the well, so to speak, nearly drained out, did they turn to flight the army of the aliens. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. iv. 7).

Now, in what way does this well of living water act? It "springs up into everlasting life." For this is an end every way worthy of the means which are put in operation. Oh, how precious must be those results that arise from the spring of everlasting love, and that are secured by the death of the Son of God! We ought to set a high value upon every particle of true grace, and upon all the effects which it produces. For "ye were redeemed not with such corruptible things as silver and gold, but with the precious Blood of Christ, as of a Lamb without blemish and without spot."

In the everlasting life into which this well springs up there is genuine repentance. The sweet stream of repentance can flow only from grace in the soul; for nature is barren of it and incapable of yielding it; or if it produce aught at all of this sort, it is "the sorrow of the world that worketh death." But the grace of Christ works in the way of a sense of the infinite evil of sin, as opposed to the blessed God, and displeasing in His sight. It leads to spiritual discoveries of the riches of Divine mercy, and the disposition there is in it to show kindness to sinners. By this means there arise in the heart, sorrow for the offence, loathing of the offender and anxiety to have vengeance taken on what has dishonored the Most High, and deliverance from that which has ruined the soul. The water that issues from Christ—the Rock cleft—to replenish the well which grace forms in the heart, flows in this precious stream. And so "they shall look upon Me Whom they have pierced, and mourn." Oh, sinners, be exhorted to seek the grace of repentance. The health of the soul is in it; the beauty of the soul is promoted by it; the strength and activity of the soul are upheld by it. We are worth naught; we are wells without water, if we have no repentance.

Puritanic Poems.—9.

"BEHOLD, that evil seems to win *its way*"—
The world is bold, and would God's saints dismay,
Evil is throned in pulpit and in pew,
And men condemn whatever is not new,
But though the foes of God should always threat,
Though many fawning worldlings dare beset,
And though the truth be trampled to the ground,
Much love grow cold since treason doth abound,
And though the people of the Lord be few—
Yet will I dare to find His promise true,
God will not ever leave me, nor forsake,
His mercy from His own He will not take!
Dear readers, is this *still* your grace-given boast?
Are you upheld by God the Holy Ghost?
Beware of compromise, however veiled,
The Lord of all His Church hath never failed,
Trust in His Word, and know that truth shall stand,
And your reward is in Immanuel's land!
Heed not the scorn, the trifling of mankind,
Their proffered tinsel is not gold refined!
The Lord will save His people in that day,
And *who* are His will gloriously display!

The **"Puritan Quarterly."** Wanted the IMMEDIATE helpful fellowship of God's people. Further extracts from J. R. Anderson, and other spiritual messages. **2/6** per annum.

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Isaiah liii, John xix. 15, Mark xv. 29-32, Acts i. 11, 2 Thess. iv. 16, Rev. xxii. 20.

OUR report of God the Lord
Who hath hearkened, who hath heard?
Who hath on the Lord believed?
Who the Holy Spirit grieved?
To the simple God hath given
Grace and wisdom, life from heaven.
Such believe His Word so true,
And His holy precepts do.
When Christ came on earth to die
Men despised Him, passed Him by,
Saw no beauty in God's Son,
Though He was the Righteous One.
He a Man of Sorrows came,
Bore the suffering, scorn, and shame,
Had not where to lay His Head,
But He came His Blood to shed.
All our griefs were borne by Him,
Yet we did not Him esteem.
He was smitten, stricken too,
When He came His work to do.
He was wounded for our sin,
Died to give us peace within.
By His stripes His own are healed,
With His Spirit they are sealed.
All, like sheep, have gone astray,
Turned from God to their own way,
Disobeyed His holy Law,
Now His wrath they must endure!
But the Lord on Christ hath laid
Our iniquities—He paid
All our debt, fulfilled God's Law,
Now His wrath we bear no more.
He was wounded, sore oppressed,
When He came to give us rest.
Meek and gentle as a lamb—
Yet He was the great "I Am"—
Speaking not a single word,
He their accusations heard,
For He came to do God's will,
All His purpose to fulfil.
To the judgment He was brought,
Lying witnesses they sought,
But their words did not agree,
Yet they did not set Him free.
For He came to live and die
That His own might dwell on high.
Thus "Away with Him!" they cried,
In their anger, wrath, and pride.
On the cross they nailed the Lord,
But He murmured not a word,
There He suffered on the tree,
He became a curse for me,
And for all His chosen ones,
Who through Him are made God's sons.
There they mocked Him, lifted high,
Dared His Deity deny:
"He saved others, let us see
If He can Himself set free,
That we may believe," they cried;
Thus they scorned Him as He died.
"Father, these, in grace, forgive,"
Thus *He* prayed that they might live!
While He bore our load of sin
Broken was His heart within,
God had hid from Him His face,
Yet sustained Him by His grace,
And the soldiers pierced His side—
Thus the Lord was crucified.
With the wicked made His grave,
Since He came our souls to save.
But no guile was found in Him:
He was spotless, pure within,
No corruption could He see,
From all evil He was free.
Then the third day He arose,
Victor o'er His many foes,
To His own He did appear,
While on earth He lingered here;
Told them God would give them power,
They must wait until that hour,
Then they should His might possess,
And His Holy Name confess.
Then they saw Him go on high—
He Who came on earth to die,
With His Father now He lives,
Life, eternal life, He gives.
Holy angels standing near
Told them He would *thus* appear;
They their Lord again should see,
Just the same He then shall be.
Christ Who died and rose again
Will not suffer thus in vain;
He will many justify,
Take them to His home on high,
For He suffered in their stead,
Now He is their Lord and Head.
He will quickly come again,
Then with Him His saints shall reign.
Let us watch, for He is near,
And in glory shall appear;
Sleeping saints will then ascend,
To His glorious voice attend;
Then He will be satisfied
With His Church, His spotless Bride,
And each saint from God the Lord
Will obtain the due reward.

S. A. H.

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YOUNG BELIEVERS' COLUMNS.

PRAYER.

SINCE what some have thought to be a great revival, many have been the exhortations to attend prayer meetings, and certainly every child of God should take a deep interest in united waiting upon the Lord Jehovah. It is indeed a high and holy privilege to be able at all times, and in all places, to draw nigh to God in and through the Lord Jesus Christ, Who ever liveth to make intercession for us (Heb. vii. 25). In coming to God, may we always be mindful of the words in Heb. x. 22. "Let us draw near with a TRUE HEART, in full assurance of faith," believing that God is, and that He is a rewarder of them that deligently seek Him (Heb. xi. 6). Let us remember the gracious words, "Draw nigh to God and He will draw nigh to you" (James iv. 8). If our prayers are to be heard and answered by our Heavenly Father, they must be in the Holy Ghost, and thus they will be, if He leads, according to God's will (Rom. viii. 26; Jude 20). Gatherings for united prayer should be refreshing and strengthening, for we have the promise "they that WAIT upon the Lord shall renew their strength," etc. (Isa. xl. 31). Yet how often it is said concerning these gatherings, "it is only a PRAYER MEETING." How grieved God must be to hear this statement, for to *wait* upon Him and to pour out our heart-longings should be highly esteemed by His people, but, alas, it is not! If our hearts were right we should delight in the Lord and in prayer, not only when we meet together to WAIT upon God, but in our prayer alone with God. If united prayer is neglected I am sure secret prayer is more put on one side; and may not this account for much of the worldliness and lifelessness of Christians. The Lord Jesus spent whole nights in prayer alone with His Father, and we read of Epaphras who agonized in *prayer* (Col. iv. 12). The Apostle Paul, too, knew the power of prayer. "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain," and we read "it rained not on the earth by the space of three years and six months; and he prayed again, and the heavens gave rain, and the earth brought forth her fruit" (James v. 16-18). Read Daniel ix. and you will see how he prayed, and how God heard and answered him. If our hearts were right we should pray as these men. Let me remind you of the solemn words in Ps. lxvi. 18—"If I regard iniquity in my heart, the Lord will not hear me." Again, "Ye ask and receive, not because ye ask amiss that ye may consume it upon your lusts" (James iv. 3). We read that Hannah spake in her heart, only her lips moved (1 Sam. i. 13). God always hears heart-prayers; He knows every thought—every thing which comes into our mind (Eze. xi. 5). When we come to God, either in secret or united prayer, let us be mindful of His greatness—let us be slow to speak to Him, but swift to hear His Voice. "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth, therefore let thy words be few" (Eccles. v. 2). Yet we are exhorted to come boldly unto the Throne of Grace (Heb. iv. 16). Let us notice the promise—"Whatsoever ye ask in prayer believing, ye shall receive" (Matt. xxi. 22; see 1 John v. 14-15). Oh, for more real heart-prayer and reverence in these days when the Lord Jesus is so familiarly addressed. When Moses turned to see the burning bush God called unto him, saying, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standeth is holy ground . . . and Moses hid his face, for he was afraid to see God" (Ex. iii. 4-6).

Ps. cxix. 17-24.

I am, Lord, a stranger here,
But Thy Word to me is dear,
And though foes may scorn and sneer—
I am blest.

I am by Thy wondrous grace
Saved, that I may now embrace
Thy sure Word, and therein trace—
All Thy Will.

I am weak, and I have erred,
Through neglecting Thy sure Word,
Which would guide me right O Lord—
In Thy Way.

I am kept, Lord, by Thy might,
As I in Thy Law delight,
Give me, Lord, a clearer sight—
Of Thy Truth.

I am Thine; Lord, help me live
Just to please Thee, grace now give,
To obey Thee and believe—
All Thy Word.

I am willing, Lord, to be
Shunned by him who scorneth Thee,
Though he sits and speaks 'gainst me—
Thou are near.

I am blest by grace Divine,
Work in me, for I am Thine,
Daily, Lord, my heart refine—
By Thy Power.

Scriptural Leaflets. A Number always in Stock. Assorted Packets recommended to

OPEN AIR WORKERS.

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Special Column for Sunday School Teachers.

DEAR fellow-worker for the truth, what are your credentials and whence did you obtain them? Your responsibility is great, if you are pleasing the Lord, your sin is awful if you have intruded into the office. Beware of pride, beware of self-choosing, beware of endeavouring to make a name.

What is your aim—to interest, instruct or bring to Christ? —or rather to glorify God by doing that wherein He delights. Outward success is like outward religion—often merely a show; but as the new heart affects the life, so true service will bring manifest blessing. Look for results of a true nature, and glorify God for every one, learning afresh from Jas i. 17 thereby.

Unity of hearts is connected with encouragement. While there is disaffection there is not the witness of the Holy Spirit's presence, and without Him everything is *nil*. Do you have holy fellowship in prayer and labor with fellow-teachers? Do you seek their wealth and prosperity as well as your own? Are your prayers self-centred and selfish? If so, they are not led by the Lord. And let it be remembered that the writer does not urge a mere uniformity or professional courtesy, or even acquiescence in the decisions of others at teachers' meetings, but a loving sympathy with all Christians engaged in the labor, leading to words of help, of reproof, of guidance, and a willingness, aye desire, to receive the same.

The problems of children's work are many. What shall be done as boys and girls grow up? It is a sad fact that many worldlings have passed through a Sunday School. What was the immediate cause of their separation? Was there lack of thoughtfulness of holy enthusiasm to win them? Were teachers incompetent? There is need for heart-searching. The excuse that man cannot change the heart is miserable, for there may be a two-fold occasion of an action. Why the drifting? Why the neglect of this problem? Is no special gift required for this service? There are many expedients to prevent severance—choirs, socials, clubs, excursions, flirtation-movements, and offers of Christian work to elder boys and girls incompetent for it. But the Gospel is a power, and if it be faithfully and forcefully preached, the results will be greater, and we shall not do evil that good may come. Beware of incipient compromise, of anything which suggests that Gospel, *accompanied by gospel earnestness as part of itself*, is played out.

Luke xiv. 27, contains a parable, and explains the *hating* of self, and the setting aside of *all* which v. 26 demands. What relative would not be horrified by anyone taking a cross and thereby confessing himself a criminal deserving death under God's curse. Moreover, this crucifixion implies recognition - continued realization—of the work of Christ whereby we only bear the cross (His reproach) and are not condemned in the law courts of God. Further, as the cross was the Roman method of death, we have the idea of isolation by the world, contempt from the world, and possible death for Christ's sake. This "bearing" indicates a *load*, it suggests not merely Sunday-separation from evil. We can understand hereby how every Christian must lose his life, there must be the willingness to be the off-scouring of all things. The world will ever regard those as criminals who treat it as such. The saint should *ever* value his spiritual life, and forget the worship of that which is earthly. Has the teacher explained and illustrated the fact that the believer's experience is no mere amusement, that there is a real separation, a holy hatred of the flesh and those of every sin, and a continued opposition from the world and the devil as well? The words "*his* cross" are noteworthy. We have not Christ's cross, we follow Him. See John xiii, xxi. This lesson can only be understood by those who believe that the Lord Jesus endured God's wrath vicariously, man's wrath exemplarily. We must follow Him in this suffering, not only endure it out of bravado, or self-pleasing, or because others are thus rejected. Thus the learning from Christ ("disciple") involves a light yoke Matt. xi. 28-30, yet a heavy burden. Ask the children to explain, *if* you feel enabled to amplify and correct. "Cannot = hath not power"—we must have new life before we can thus live. A concluding reference to regeneration through Christ's redemption would be excellent, if given in the Spirit.

MY DEAR YOUNG FRIEND,—

Are *your* sins by God forgiven?
Have *you now* new life from Heaven?
Is God's love *within your heart?*
And His Word—is *this your chart?*

You can never, never do
What the Lord commandeth you,
Till you know, by sovereign grace,
That He *suffered in your place.*

Then the Lord great things will do,
And *reveal Himself to you*;
Fill your heart with peace and joy,
Make His service your employ.

I am asking God to bless,
Clothe you with Christ's righteousness,
That your life may be for Him,
Who redeemed His own from sin.

I am asking that you may,
By God's help and grace alway,
Live by His Almighty power,
Praising Him your Strength and Tower.

Will you ask God to forgive
All your sins—that you may live
In your home, at school, at play,
Just to please Him every day?

Think, too, of the texts you read,
To each precept take good heed,
For if you God's Word obey
He will guide you in His way.

If upon the *Lord you wait*,
In the Bible meditate,
God will give *you* "good success,"
You His "Well done" shall possess.

Will you oft remember, too,
That the Lord will strengthen *you*,
Give you grace to walk aright,
Keep you ever in His sight?

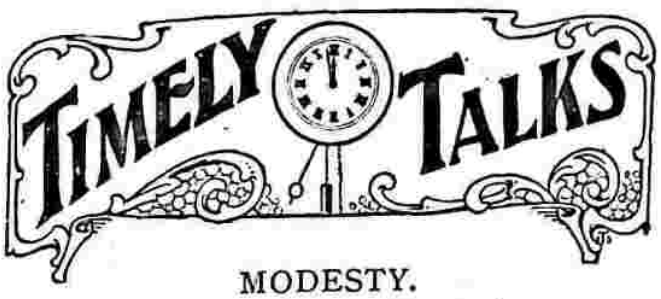
And though Satan is your foe,
God will keep you here below,
Hear and answer earnest prayer,
Keep you by His constant care.

Will you trust the Saviour NOW,
And before Him humbly bow,
Ask Him now to undertake
All your life, for Jesus' sake?

Your loving friend,

S. A. HEWARD.

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MODESTY.

THIS is certainly a fast age, "fast" in every way. The days and weeks, months and even years come and go so rapidly, while every one seems more or less in a hurry. The children appear to advance from childhood to youth, and then to manhood and to womanhood so quickly, and with all this speed there is a growing and ever increasing lack of MODESTY in all grades of society. Men, women and children alike are what is often termed "Self-possessed," and this is frequently encouraged by parents saying, "Oh, they must learn to take care of themselves." As though a modest child or adult could not do this, and so even the little ones are taught to be bold rather than MODEST and retiring, thus they are losing the simplicity of childhood. So are the young men and maidens departing from their youthfulness. It is quite a pleasure to meet with children who are CHILD-LIKE. But they are so advanced now (?) that this is considered by some to be childish. Boys and girls are allowed so much liberty, and they think they know so much, that at 12 and 14 they imagine they are too big for Sunday school and so they go for a walk instead, and parents approve of this. Saddening indeed is it to behold the fastness and boldness of young and old, not only in the streets, but at churches, chapels and mission halls. The flirting is terrible and the lack of MODESTY is a cause for great sorrow, and should lead saints to much earnest prayer. If the children who have Christian parents were MODEST in their talk and behaviour, what an influence they would have over others, and there would not be nearly so much frivolity. But boldness seems to be looked upon as manly and womanly. The following statement was made by a Christian worker among children very recently. "There is little or no shame in the boys and girls, the only thing which they seem ashamed of is to be seen doing right." This is indeed a sad state of things, and to what will it all lead. If only parents would be more with their children and attend meetings with them, their conduct would surely improve. The lack of MODESTY is unhealthy both morally and Spiritually. Doubtless parents are greatly to blame in this matter, especially Christians. If men are exhorted to "pray everywhere, lifting up HOLY HANDS, without wrath and doubting." It is written "In like manner also, that women adorn themselves in MODEST APPAREL WITH SHAME FACEDNESS AND SOBRIETY" (1 Tim. ii. 8, 9). Children are to learn TO SHOW PIETY AT HOME (1 Tim. v. 4). Let us impress upon young believers the exhortation given to Timothy (1 Tim. iv. 12), and seek to follow it ourselves. The only sure and effectual remedy for this forwardness and lack of MODESTY is to be found in the Word of God. There we are told that the meek and quiet spirit is in God's sight of great price (1 Pet. iii. 4). Also Blessed are the MEEK and the POOR in SPIRIT. God graciously dwells in the humble and lowly hearts (Isa. lvii. 15). while frowardness and haughtiness are an abomination to the Lord (Prov. vi. 14-19). Do we mourn over this lack of MODESTY as we should? Let us humble ourselves before the Lord, and ask Him to forgive our sins, and to help us, by His grace, so that we may, in our life, show forth the virtues of Him Who hath called us out of darkness into His marvellous light (1 Pet. ii. 9, marg.) and thus be examples of the believers in Christian graces, one of which is MODESTY.

Search the Scriptures daily (Acts xvii. 11; Joshua i. 8).
Sit at Jesus' feet and listen to His Word (Luke x. 39; S.S. ii., 3).
Stand fast in the faith—in the Lord (1 Cor. xvi. 13; Phil. iv. 1; Gal. v. 1).
Set your affection on things above (Col. iii. 2; Matt. vi. 21).
Sanctify the Lord God in your heart (1 Pet. iii. 15; Col. iii. 15).
Seek ye FIRST the Kingdom of God (Matt. vi. 33; Col. i. 18).
Serve the Lord WITH GLADNESS (Ps. c. 2; Col. iii. 22, 23.
Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth (2 Tim. ii. 15; 1 John ii. 28; Luke xix. 16).

Israel.

In need. Your help—NIL? How often have you prayed for Israel? How often have you thought about their future? How often have you aided Mr. Bergman and Mr. Wilkinson and other servants of the Lord in this Christ-like and spiritual enterprise? How many read the article on page iii. of last issue headed "Testimony to Israel" with prayerful zeal and true enthusiasm? Brethren, pray for us.

Have you taken *true* interest in the B.T.C. FORWARD Movement? The object, the goal, is found in Eph. i. 6.

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Reminders.

WE "remind" our friends that the Lord is blessing us, and that their prayers should be offered up. Further, that a Gospel magazine for widespread distribution is proposed if some will localize. We "remind" them also of the Hymn Book (page 93, last issue) concerning which very few have continued in prayer, despite dissatisfaction with popular compilations. Also of suggested extension of Jewish work in East London. Are readers *satisfied* with their interest in Israel? By the way, branches of The Prayer Union for Israel will (D.V.) be opened at Forest Gate and Ilford (monthly *afternoon* gatherings—many sisters in Christ might attend). Another "reminder" of the Free Distribution Fund of this magazine may not be out of place, and perhaps we shall be forgiven asking friends to have fellowship in the partial support of one or two brethren whom we desire to enter College Hall. These requests are not public "begging," but homely suggestions to those who belong to the same family, and therefore are anxious to help their brothers, and to escape our gracious Lord's judgment on misused money. And time is a gift—let London readers be more frequently at College centres if they believe in an unbroken Bible and an outspoken ministry. Can absence be justified in view of Christ's Bema? Do we look at things in this light?

A Message to those who are "Without Hope."

THERE are two classes of men "without hope," those who are hurrying to destruction and yet know it not, and those who are painfully conscious of their sinfulness and earnestly anxious for salvation. In like manner the word "sinner" has a twofold meaning, according as transgression is *realized* or not. Oh how many go on frowardly in the evil of their ways, and proudly say that none shall find in them iniquity that were sin. But for such, a brief message must suffice "Beware lest that come upon you which is written in the prophets, 'Behold ye despisers, and wonder and perish.'" They shall know, whether they hear or forbear, that the word of the Lord has been sent unto them.

And now let those who seek the Lord but feel their distance from Him be approached. Dear friends, why have you *no hope?* Is it not because your sins as a cloud have hid the Lord from you? Is it not by reason of your confessed enmity to Him? You have listened to the words of the law, and have feared as you learnt "The man that doeth these things shall live in them." Without quibbling you can and must say "By the deeds of the law there shall no flesh be justified in His sight, *for by the law is the knowledge of sin.*" You fear that the unpardonable sin has been personally committed, and that an expectation of judgment is all you can have, for is not the axe laid at the root of the tree? You have no good fruit, and you know it, and therefore stand "without hope."

But, dear reader, some of us were even as you are, but now we rest on hope of eternal life. A promise has been left us of entering into God's rest. Will you not consider the way of salvation which brought peace to our hearts by the gracious application of the Holy Spirit? The Lord Jesus bore our sins in His own body, and by grace have we been saved. His righteousness and merits are ours, and therefore we can say "The Lord our Righteousness, our Life, our Peace, our Hope." All these titles are spiritually given to Him Who poured out His soul unto death that guilty sinners might be redeemed from the curse of the law. God will not punish the same sins twice, and any anxious reader is divinely encouraged to appropriate the language of Isa. liii. 6. Let Heb. vii. 19, and 1 Pet. i. 3 be read. Are you ready to apply Lam. iii. 29, and confess yourself but dust and ashes? If so, dear friend, the Lord will receive you, for Isa. lvii. 15 is true, and John vi. 37 is your charter—a full and perfect guarantee against falling from grace or losing salvation.

Without all hope, in sin was I,
But Christ came down for me to die;
He took my curse, and life bestowed,
Bearing away my sinful load.

Without all hope I used to be,
But now good hope in Him I see,
He will not change His Word of Grace,
I dare His promise to embrace.

Come, anxious sinner, venture near,
The Blood of Christ rebukes your fear,
He died for you; why will you doubt?
For He will never cast you out!

Together.

QUICKENED TOGETHER with Christ (Eph. ii. 5; Col. ii. 13).

LIVE TOGETHER with Him (1 Thess. iv., 10; 2 Tim. ii. 12).

SIT TOGETHER in heavenly places in Christ (Eph. ii. 6; i. 3).

RAISED TOGETHER (Eph. ii. 6; Rom. vi. 5).

CAUGHT UP TOGETHER (1 Thess. iv. 16; 1 Cor. xv. 52).

ALL THINGS WORK TOGETHER FOR good (to the Saints) (Rom. viii. 28; Ps. lxxxiv. 11).

Where two or three are GATHERED TOGETHER in My Name there am I in the midst (Matt. xviii. 20; xxviii. 20).

CAN TWO WALK TOGETHER except they be agreed? (Amos iii. 3; 2 Cor. vi. 14).

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MISSIONARY MEMORANDA.

A MISSIONARY is sent, neither driven, nor self moved, nor "just inclined to go." He (or she) goes forth with a message and therefore without confidence in the flesh. His (or her) reliance is in the Lord, and consequently there is a true and holy defiance of the world. These definitions would reduce the staff of missionary societies in the sight of God; but ought we ever to look at them in any other position? How sad it is to realize that many who have gone forth have never received a vocation. The Lord's Will is more often misunderstood than understood. Why? Oh, that such may be brought to spiritual sorrow, and the seeking of God's glory in the future.

Once again we invite letters from ANY in the foreign field—nay, in distant parts of the *one* field; England is foreign spiritually. What do we want to know? The "qualifications" and "preparations" sometimes omitted or slurred by those who organize, advise and supervise. The peculiarly emphasized *needs* of various districts. The problems that are set, with spiritual solutions, and answers according to *the* Book. The encouragements recently received from the God of Jas. i. 17, 1 Pet. v. 10. The messages of the Word which have been especially blessed of late. Need we add, that spiritually anxious queries concerning Bible difficulties will not be considered unimportant? Union in Christ should lead to fellowship by the post. It is our desire to make this magazine a centre of Scriptural fellowship, and for this purpose we want and must get near to THE *Centre* of THE church.

Matt. xxviii. 19 awakens precious thoughts, or, to speak more fully, gives forth precious thoughts which awaken the saint of God to receive them. Our "going" must be *by reason* of Christ's resurrection, *i.e.* because we believe His sacrifice was accepted, hence *this* truth must be impressed. It must be in dependence on His power (see 20), and to secure that which belongs to Him. "Make disciples"—the Christian must not merely educate, improve, civilize, or win affection; he must teach and lead to *Christ* ("Disciples called Christians.") Bare *verbal* acknowledgment of His claim, and conviction through mere emotionalism are ruled out by the Word of Christ. We seek adherents for Him, in the primitive sense of the term. There is an involved thought of fellowship and of recognition of Him in *all* daily life. "Baptizing them" (αὐτούς, *i.e.* disciples, those who differ must remember the logical extent of their argument, and *indiscriminately* and forcibly baptize). The true missionary will ever seek to bring sinners to confession of sin and of righteous condemnation, to giving up of self-hope, to a look not only at Christ as a Teacher but as a Life-Giver in resurrection (1 Cor. xv.) And then in accord with verse 20 He will "build up" those who believe.

SCRIPTURAL STUDIES . . SOCIETY. . .

Thorough Bible Work.

Daily Readings.

Calendar.

SEPTEMBER, 1905. **If the Lord Will.**

EZEKIEL.	LAMENTATIONS.	LAMENTATIONS.
1 xliii. 1-9.	11 i. 1-11.	21 iv. 13-22.
2 xliii. 10-27.	12 i. 12-22.	22 v. 1-10
3 xliv 1-14.	13 ii. 1-10.	23 v. 11-22.
4 xliv. 15-31.	14 ii. 11-22.	24 Revise i., ii.
5 xlv. 1-25.	15 iii. 1-13.	25 Revise iii.
6 xlvi. 1-24.	16 iii. 14-27.	26 Revise iv., v.
7 xlvii. 1-12.	17 iii. 28-41.	27 Parallel passages in Isa., Jer., etc.
8 xlvii. 13-23.	18 iii. 42-54.	28 Parallel passages in Isa., Jer., etc.
9 xlviii. 1-20.	19 iii. 55-66.	29 Difficulties—Re-reading.
10 xlviii. 21-35.	20 iv. 1-12.	30 Difficulties—Re-reading.

The Word of God is very precious, but we are so capricious that it is often set aside. The greater is blessed by the less, and we often think that we can bestow our patronage on God's Word. How subtle and universal is pride! Do we listen to God's voice or simply take a scholastic view of the Scriptures? This action will lead to *elastic* views of inspiration, but will hardly honor Him Whose teaching we should regard as final, as *unadulterated* food, and as our stock-in-trade. The learned man has learnt from the Lord. Do we respect or suspect the Scriptures? Let daily practice and Christian friends supply the answer.

NOTES ON EZEKIEL XL.-XLVIII.

AS to this Temple, we may note how far a seer is carried forward, that many of God's dealings and arrangements have been typical (some types of types, as the Tabernacle), and that in the Millenium He will demonstrate that the seemingly impracticable laws of the Old Testament can be fulfilled. If God has an earthly centre He will have an earthly ritual. But this tells most strongly against present clerisy and sacerdotalism, and convicts its leaders of utter dispensational ignorance, parallel to that whereby Rome claims temporal sovereignty and the right to put to death. God attends to details—nothing is unimportant. These chapters teach us our ignorance, and false ideas as to the importance of everything.

xl. 2. Note Satan's counterfeit as to mountain and temple in Matt. iv. Jerusalem *shall* be exalted, and then governmentally *also* it shall be a great mountain.

46. Consider the description of a priest. Access is a high privilege. *Cf.* Heb. vii. 19 (Gk.).

xli. 18. Pictures of redeemed creation in fellowship and acceptance with God. Palm-trees connected with the tree of life (typically)—Ex. xv. 27, Rev. xxii. 1, 2. Associated with the Millenium—(Jericho, the City of palm-trees, first captured in the land), Psa. xcii. 12 (with lxxii.), John xii. 13; see Rev. vii. 9.

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22. A reminder of the Lord's presence.

xlii. 15. Everything *arranged*. The priest shares with God; where he has his food the place is holy.

20. "A separation." Everything instructive.

xliii. 2. The Sun of righteousness. "A garden eastward." All hear and see Him. The flood and flame of wrath suggested.

3. "To destroy." A prophet is said to do that which he declares shall be done (Hosea vi. 5).

5. *Cf.* Isa. vi. There is a present counterpart.

7. The Lord's footstool—grace, judgment.

8. Usurping God's position—essence of sin. Sin is a crime and an uncleanness.

10. God's promises of grace, as well as threats, sometimes used to awaken sorrow. Shame before measurement and appreciation.

11. Further revelation when a sense of sin.

18. Substitution and acceptance ("ascending.")

27. You, your offerings. You through your offerings (law). Your offerings through you. (Because Christ died—grace.)

xliv. 2. The glory of God emphasized.

4. God's majesty awakens humility. Inference?

7. Yet Acts xxi. 28. Heart *first*. Flesh second (Matt. xxiii. 23 (Gk.). "When ye offer"—ritualism, apparent diligence and carelessness together.

10. Will there be *resurrection* of such at this time?—but see Zech. xii. 13.

12, 13. No coming near while iniquity is borne. Glorious thought for those who have access. The Lord's hand is not against them. Outward service does not prove recognition.

22. Not celibacy even for such. But Rome applies surrounding passages now.

23, 24. Teaching always has ruling attached (1 Tim. 3).

28. God, and that which is His (a two-fold Possession).

xlv. 9. A practical rebuke intercalated. Contrast "*My* princes" of 8 (see Isa. xxxii. 1), negative and positive precepts.

20. Mere ignorance classed with erring. No reconciling without sacrifice. *God must have all* things pure.

xlvi. 9. Coming before the Lord = worship.

13, 15. Then they—the one nation, yet not the same individuals.

16, 17. Continual contrast between sons and servants. See the argument of John viii.

xlvii. 1. Literally and spiritually true. Jerusalem the highest ground. The fountain there. Note from comparison with Rev. xxii. 1 what the Throne of God is. (See Zech. vi. 13).

12. Is the tree of life there identified with every kind of fruit-tree? or is this the concentration of excellence? Creation purified. How important to understand the New Testament in light of the Old Testament. All blessings from the sanctuary. Food and medicine related. Note the similar descriptions of the righteous. Contrast Palestine's present "dry season."

xlviii. 8. All belongs to the Lord, yet ye shall offer. God places His sanctuary in the midst of that which is rightly given Him.

11. "Keeping" involves "going not astray."

14. That which belongs to the Lord must not be treated as personal property. How about our sacred trusts? Possessions do not involve mere accountability to self.

28. A reminder of sin, and of the Exodus. Contrast the water of *life*.

35. See i. 3, xxxv. 10.

LAMENTATIONS.

Although *Lamentations* may have been recently studied it is proposed for further consideration in a time of "lies and lightness." Here we behold repentant Israel, and are encouraged to pray for that despised people. Here we learn that sin is punished, and Christ took the awful curse of His people, and our faith is strengthened, while withal we come to mourn aright for rebellion.

i. 1. Isa. liv. 4; xlvii. shows that Babylon shall take the place of Jerusalem. All blessings through *union*.

2. Thus lovers and friends stood from Christ.

3. "No rest." iv. 18, v. 5, Matt. xi. 28, 29.

5. But God will destroy the head over many nations, and the pleasure of the Lord shall prosper in Immanuel's hands.

6. See Ps. cx. 3, xc. 16, Isa. v. 14 (same word).

11. When the Lord is seen there is an acknowledgement of vileness, and then He will see in mercy.

15. But *then* the foes shall be His footstool, and the winepress of wrath for the nations shall be trodden.

16, 17. The Spirit of Grace and supplication, and mourning.

21. This will follow the day of Jacob's trouble, 12.

ii. 1. The cloud of wrath iii. 44.

6. Contrast Zech. vi. 13, Melchisedec!

9. Isa. xxxii. 1, ii. 1-5.

12. Jerusalem a place of corn and wine. But see Isa. lv. 1, 2. Note the emblems at the Lord's supper.

20, 21. Contrast the blessings in all classes. Joel ii.

iii. 1. But this rod *shall* be for enemies. Ps. cx.

6. Death and darkness—separation.

20, 21. Humbling and hope.

22. Mal. iii. 6. "In wrath remember mercy."

32. "Weeping may endure for a night."

30, 40. We either complain *or* turn.

58, 59. Pleading, judging—legal deliverance. Note reference to "dungeon" (55), whence redemption.

iv. 2. 2 Tim. ii. 21.

12. The kings of the earth united against Israel.

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17. How much misguided *earnestness* to-day. Some look to a universal Father to save them.
19. "Wheresoever the carcase is."
20. What a contrast is "Christ our Life."
21, 22. Edom a type of the heathen—although nearly related to Jacob. Why?
v. 3. Isa. lxiii. lxiv.
6. Hos. v. 13, vii. 16, xi. 11.
14. Contrast the judgment and rejoicing in that day. Is not the millenium full of contrasts?
16, 17. Head and heart faint.
18. No vine, no grapes.
19. Contrast 16. Praise.
21. God will do better than at Israel's beginning, but there will be the introduction of that nearness, etc. which was proposed at first. The "I wills" of precept shall become the "I wills" of promise. Only when Israel *turns* as a result of being turned. "Unto *Thee*."

The Bible Training College.

HAVING obtained help of God we have continued to this day testifying. The work is not easy, but men cannot kill it. There is spiritual life in everything which our heavenly Father plants. Oh that much fruit may continually bring Him the much glory which He rightly seeks. He has lovingly spent time on us, if such an anthropomorphism may be reverently uttered, yet how little return have we given. May confession precede and accompany more faithful service in His name.

Holidays have hindered numerically, and we have been reminded of the need for a life-protest against the holiday-spirit of the age. How often the Lord's people appear as if they were "lovers of pleasure more than lovers of God." How frequently they have fellowship with the unfruitful works of darkness, and take time "off" from Christian service. When will the day dawn in which saints shall esteem the reproach of Christ the best holiday, and be ready to hear the contemptuous words of the world by reason of a life-protest and contrast? How few can look back on seasons of rest from daily toil as spiritually beneficial. How many regret the expenditure of time and money, yet continue the action every year. The Lord grant *true* repentance. July was a season of financial strain and financial encouragement. At the time of writing August has had less of the latter, but the work is of *God* and He is graciously responsible for the sustaining of His people and for the avoidance of debt that would dishonor Him. Oh that our *faith* may rest in Him, otherwise it will be restless, or rather it will not be worthy of the name at all. Our needs are increasing, and, from a human standpoint, we are crippled through the absence of heartier, self-denying co-operation. But the God of all grace knows our needs, and every one will be supplied, for hath He said and shall He not do it, or hath He spoken and shall He not make it good? We affectionately and earnestly remind readers that 2 Cor. viii., ix. are in the Word of God, and would invite their fellowship in the building of necessary and simple Iron Halls, in the obtaining of another tent, in the development of village work, and in the employment of an evangelist, colporteur, and assistant secretary. Perhaps some would like to co-operate with one or two of their friends for the provision of the needs of one of these brethren. At any rate the subject deserves prayerful consideration. Every penny is part of a stewardship, and etiquette and past custom are not arguments which will be allowed before the Judgment Seat of Christ for the devotion of money to personal desires or modern "Christian" organizations. In the light of the Scripture we are all extravagant. Let us be humbled on this account, and re-arrange our finance, remembering such sad facts as the following—

(a) Many Christians will readily go on a holiday and return financially "run down," yet they would never diminish their store in like manner for the Lord's work.

(b) The expenses of almost a handful of our readers in tobacco and similar unscriptural "indulgences" would support an evangelist.

(c) Money wasted on unnecessary newspapers by those who see these columns would soon erect a hall.

(d) A number of Christians give less to primitive gospel testimony than they were accustomed to do, and yet they profess growth in grace.

(e) Some servants of the Lord mourn the evil of to-day, yet do not spend their money in counteracting but rather in aiding. They present more to unscriptural societies than those which are sound, and not only attend a church of which they complain, but financially encourage it, lest they appear mean.

Beloved reader, I dare not be personal, and say that you are wasting money in this or that, but may I ask you prayerfully to ponder the expenditure of your time and of your salary during the past three months? Live in the light of the Judgment-seat of Christ. Do not think these solemn exhortations are merely to divert your gifts to the Bible Training College. The warning is given in view of the fact that many do not like *such* Scriptural instruction, but that it is necessary. Some there are who say that the magazine is full of appeals because of this witness. Are *they* spiritually satisfied with *their* outlays? Why should those to whom the difficultly-fulfilled ministry of teaching is entrusted be faithful as to everything else, but shun to declare the counsel of God concerning pounds, shillings, and pence. Nothing is a mere detail in His sight, nothing is unspiritual. A reorganization of finances would

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be the best sermon that could be preached, and *then* a true revival would be everywhere manifest unto the glory of God.

We remind preachers that the College offers them unique and progressive training in theology and Greek, and that they are responsible for the neglect, now that the work is brought before them. Will all readers make known that we can receive further students, especially at the beginning of the autumn session? The curriculum will, with the Lord's mercy, lead to *running* in the way of His commandments. It is comprehensive, yet attractive. And the Tuesday and Thursday classes at Ilford and Forest Gate will (D.V.) meet the needs of those who are engaged on Mondays and Fridays. Everything possible, therefore, is provided, and correspondence classes will make this statement applicable to country subscribers. Let none be afraid they are too clever, or too ignorant. An experiment is advised. There will be opportunity of withdrawing. Sunday School teachers must not be forgotten in this invitation.

The appended "Reports" will prove that God is with us. Ps. cxv. 1 deserves repetition. Oh, that His presence may, indeed, give rest, and lead many out of darkness into His light. Brethren, pray for us. That prayer may be the more intelligent, that Bible study may increase, and that further particulars of this needed work may be known, we heartily urge *all* readers to take in "The Student of Scripture" with its *full list of preachers*. Who will refuse? "Continue in prayer, and watch in the same with thanksgiving."

COLLEGE HALL,

340, ROMFORD ROAD, FOREST GATE.

Once again we record the Lord's gracious dealings, unto the glory of His great Name.

Tent services continue by His favor, and Open Air Testimony is being increasingly blessed.

One of the best Conferences known was held on August Bank Holiday. The Second Coming of our beloved Lord, and the Unity of the "One Body"—the Church, seemed to be the pervading theme of the several speakers.

Mr. Ling spoke on Col. i. 27, 28 (urging us to realize the Lord's presence, to reverence His precepts, and reflect His preciousness).

Mr. Matters on the Blindness of Paul (Acts ix.) and of Elymas (Acts xiii.)

Mr. Welch on Isa. lii. 8 (full fellowship in *that* day), and Mr. Smart on "Building up Christian Character."

Mr. Heward concluded the afternoon meeting by a solemn address on Isa. xxix. 8 and 13.

After tea and an open-air meeting, the Lord's people again assembled before the Lord of Glory. Mr. Gossling delivered a weighty message on 1 Pet. iv. 10, and a poem for the Conference by Mrs. Heward on "Zeal," was read and listened to with deep interest. The reporter then was questioned by the Principal upon the important doctrine of "Justification," a system of teaching which was greatly appreciated by the hearers, and the meeting was brought to a happy and holy conclusion by some helpful words on Jude 24, 25.

Your prayerful interest in this centre is desired, and will be a cause for thanksgiving.

All communications *re* Autumn Course of College Extension Lectures, Greek, Residence, etc., etc., will be welcomed. C. H. W.

Ilford—Grange Road Hall.

The Lord hath been mindful of us. The fellowship is not decreasing. Oh that mutual forbearance and edification may ever make the work at this centre a spiritual pattern. This "ideal" is partly in the hands of each member. Any disunion will mar. "But murmuring cannot be helped; people will never quite agree." Has the Holy Spirit failed? Beloved readers, pray for us as we for you. The writer has spoken at the Hall on Phinehas, and proposed the judging of those *within* whereof 1 Cor. v. speaks. Tolerated sin prevents fellowship in prayer (Matt. xviii. 15-20). Evil must not be excused, else we add sin to sin. Herein is the principle of church fellowship *and discipline* (always together). Those who boldly set aside *any* Scripture are not "dearly beloved brethren who must be permitted to go on in their way," but some *separation* is imperative, and continued sin warrants exclusion (2 Thess. iii.) Those who wish to join the undenominational approximately-primitive church should call on one of the "oversight" brethren (*e.g.*, Leonard Martin, 80, Woodland Road; E. S. Taylor, 35, Northbrook Road), or attend a Lord's Day morning or evening service and speak with them. For list of gatherings (D.V.) see "The Student of Scripture." 1/6 per annum.

Rotherhithe—Hebron Hall, Cornbury Road.

Our "foreign missionary" sphere. There are many heathen around. Ritualism is rampant. Nevertheless our brother, Mr. E. Sibley, has not lost heart for the Lord's grace does not depend on circumstances. It is not the *product* of natural hopefulness and pleasing surroundings, but the producer of spiritual confidence that "He will save," and for His name's sake do wondrously. Promises to attend have been broken, and at present few adults are reached except in the open air. *If* some readers found out *why* they go to their present "place of worship," and the right season, some might help this forgotten centre.

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FIVE QUESTIONS.

SECOND NOTICE AND APPLICATION!

1.—Who will have "fellowship" in the OPEN-AIR and TENT Work of the B.T.C.? Free-Grace speakers, willing to be tested first, invited. Testimony to Jews or Gentiles *every* evening.

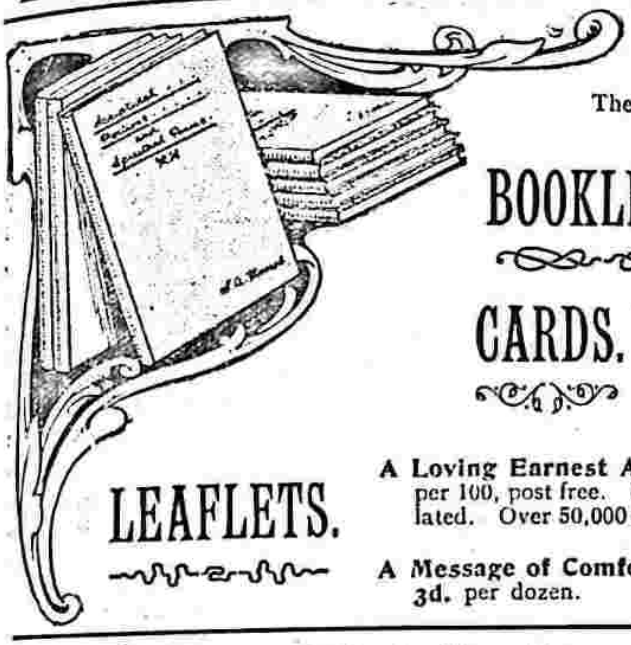
2.—Who will help to supply the necessary funds for this needed and needy witness—even at self-denial? N.B.—Saints must not aid "modern" organizations.

3.—Who will join the Branch Colleges at Forest Gate and Ilford? Tuesday and Thursday Classes in Greek and Theology proposed. Certificate Courses. Early application valued.

4.—Who will present buildings or hall-furniture to the B.T.C., or rather for the LORD'S work thereby? Buildings may be houses which could be utilized for *classes*, &c., and residence of students.

5.—Who will "continue in prayer" for this labor, and encourage us by a letter of loving co-operation.

Early Replies should be sent to PERCY W. HEWARD, 68, Fleet Street, E.C.



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Forms of application free (or a copy of the Rules for Five Stamps), may be had of the Secretary, MR. THOMAS KNOTT, 1, Lynton Road, Bermondsey, London, S E.

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Our needs are before the Lord. He will supply them—and probably a large portion thereof through His people who read this magazine. Are you among them?

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OUR AIM.

God's glory through the meditation, exaltation, and proclamation of His Word.

OUR REFEREES.

Pastors Archibald G. Brown, F. H. White, S. H. Wilkinson, and we trust *the truth* (2 John 12, see 1 Tim. iii. 7).

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IMPORTANT!

The Fellowship of Saints.

WE are the body of Christ and members in particular. *Therefore* we cannot and should not try to do without one another. Just now there are peculiar opportunities for the Lord's people to have fellowship with the writer and his colleagues, and for him to have "communion" with them.

We have room at College Hall, Forest Gate, for a Christian lady as paying guest. Verily "home comforts." She would enjoy fellowship with Miss Welsh, and would find every facility for true service in connexion with the Tent, Children's Meetings, Visiting; moreover, Ilford centre is near. There is much land to be possessed, and those who reject the Gospel of Christ are busy. Who will offer? The advantages will be mutual, and much glory unto the Lord will result. Let the decision be made in the light of His judgment seat. Application or enquiries welcome.

We desire support for one or two brethren in the Lord who need fuller all-day training at the College and who would unite heartily in the increasing evangelistic testimony in London and *Villages.* That the Lord's Will may be known regarding witness in the latter is our heart's desire. Finally, any useful furniture will be welcome. Oh! that the Lord may constrain His people to heartier fellowship and increase our gratitude.

PERCY W. HEWARD.

A Proposed Gospel Printing Press.

WOULD it be possible to glorify God by establishing such a Printing Press to send forth many leaflets and booklets, notices of meetings, and indeed the College Magazines? A brother in the Lord has offered for the work. An excellent testimony could be given thereby, and would-be foreign missionaries, etc., could have a *valuable* discipline and technical training. The printing of other *accredited* Christian Societies could be taken in hand, to mutual advantage, but even now it has been calculated that if the preliminary expenses could be paid there would be no loss, but rather a gain, through the much printing which is necessary. And there would be time to spare for the setting up and running off of millions of leaflets with the bare cost of paper and ink. Will any servant of the Lord have fellowship in the supply of the required "plant" which we are sure would grow unto the glory of God? Continued prayer is invited, for if it be His Will that we go forward, why should we stay? But if His Will be otherwise, we desire to stand still, and to rejoice in present arrangements and the courtesy of the firms with which we deal—as part of the Lord's Will, and as appointments to His glory.



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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. v., No. 10. October, 1905.

EDITED BY PERCY W. HEWARD.

Organ of The Bible Training College, but a Magazine of Scriptural and Spiritual Help.

FOR ALL SAINTS.

"All Scripture is given by Inspiration of God."

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

"Now it is high time to awake out of sleep."

MOTTO FOR THE MONTH - - - "My Grace is sufficient for thee."

SPECIAL ANNOUNCEMENT - AUTUMN SESSIONS OF COLLEGE AND BIBLE SCHOOLS JUST STARTING.

Suggestive, Expository, and Practical Papers.

Principal Contents.

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DO NOT FORGET TO ATTEND MEETINGS FOR WORSHIP, HUMILIATION, PRAYER, AND FELLOWSHIP IN VARIOUS DISTRICTS.

"Why art thou cast down, O my soul? . . hope thou in God."—Ps. xlii. 11.

"O Lord, the Hope of Israel, all that forsake Thee shall be ashamed."—Jer. xvii. 13.

"I hope in Thy Word."—Ps. cxix. 114, cxxx. 5.

"The Lord is my Portion, saith my soul, therefore will I hope in Him."—Lam. iii. 24.

"In hope of eternal life."—Tit. i. 2, iii. 7.

"Blessed be the God and Father of our Lord Jesus Christ, Which, according to His abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ."—1 Pet. i. 3.

MONTHLY PREFACE.

Amid evil report and good report we would determine to know nothing among men but the gospel of Christ, and to adorn that Gospel in all things. By reason of a heart-felt belief that the Will of the Lord is thereby recognized and emphasized, this monthly is sent forth, and the glory of the Lord's Name is sought in the articles. Hence there is no wish or attempt to please man or modify the sternest words of the living God concerning, *e.g.*, human depravity, sovereign grace, separation, and Christian fellowship. Those who agree with submission to Scripture are invited to co-operate.

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The "Proposed" Hymn Book.

SHALL a Hymn Book on *free grace* lines, suitable for undenominational assemblies, where the Lord's nearing return is not merely regarded as a "new idea"—shall such a volume be brought out? The answer will be given by present readers of this message! Let it be carefully and prayerfully considered, in view of the Bema of Christ, "Let me write the hymns of a Church, and I care not who writes the theology," said the famous Dr. Dale. Further particulars will *gladly* be sent wherever desired with a view to fellowship in preparation, in use, or in intelligent co-supplication. A servant of the Lord, poor in this world rich in faith, deaf in this world but accustomed to hear the voice of the Lord, aged in this world but ever realizing that he is a *new* creation in Christ, has lovingly sent the *first* contribution. Who will continue? Are not the popular and flippant hymns of to-day a sorrow to some? Is there not a cause for holy action? Is inaction justifiable? Remember, delay in connexion with the Lord's service, is denial. 1 Cor. iii. 13.

The beloved friend above mentioned refers to Medley's helpful poem—

"My Jesus hath done all things well,"—

which gave delight to his "dear old grandfather." The messages in verse which used to strengthen the saints of God are now forgotten by many. They would not be omitted from the Biblical Hymn Book suggested—*unto the glory of God.*

An Experiment.

Will any Christian employers consider the possibility of co-operation with brethren who could and would gladly devote a portion of their year to assistance at busy seasons, &c., earning just sufficient to enable them to devote the remainder thereof to study, service, &c.? A further thought is in the mind of the writer. Possibly two conscientious men could fill an office—six months each, yearly—as capably as one, and share the remuneration. The other six months would be used in Biblical research and testimony. There would be no effort to foist those who are not practical, those who have merely a wish to be "ministers," on any willing to have this fellowship "unto the Lord." Therefore it is believed the advantage would be mutual. Spiritual correspondence on this business matter is invited at once.

The Children's Bible Mission will gladly advise those engaged in Children's Work, and undertake special Meetings and Missions, whenever and wherever there is an open door. Office: 68, Fleet St., E.C. (E. S. TAYLOR, Hon. Sec.)

PREACHERS OF THE GOSPEL and others deeply impressed with the need for yet deeper Bible Study are asked to peruse the advertisement of **The Scriptural Research Society.** See page 110.

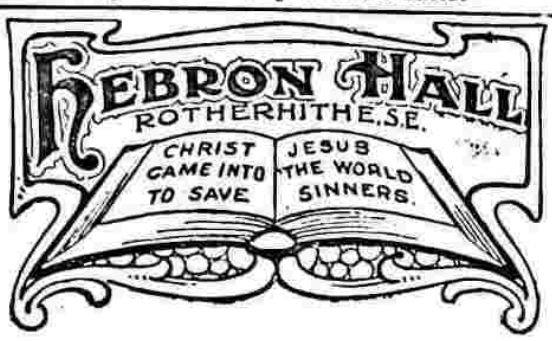
THE PURITAN QUARTERLY.—Please write for October issue—**IF** you value the Word of God and helps in the study thereof.

Prayer List.

"I set my face unto the Lord God."

1. For those who are seemingly and "locally" "under wrath," yet elected in Christ, and therefore not to be rejected by Him.
2. For Christians who have any fellowship with the unfruitful works of darkness, who own the world and thus disown Christ, who compromise and temporise for the sake of rest and reputation, forgetting "for His sake."
3. For Israel—in the lands and hands of the enemy, yet only for a season—that the wandering nation may soon be rendering acceptable service by Christ.
4. For missionaries to Israel—"occasionals" included, College brethren among them, and that the Lord's Will as to development of this work may be plain.
5. For the B.T.C. and **all** organizations and churches with a similar—or rather the same object, *i.e.*, God's glory, that there may be confession of error, possession of blessings, intercession for others, and discretion in all affairs.
6. For "Prayer Circles," and small gatherings recognised by the Lord, and especially for branches of "The Prayer Union for Israel" (but not "especially"—**all** prayer should be essentially especial).
7. For village and seaside testimony that the Lord may be glorified—He does not finish a Mission when leaders depart.
8. For the fulfilment of the Lord's word regarding finances, and that the fellowship of saints may be used to encourage and to prove their interest *and His.*
9. For guidance as to all literary propositions and for grace to meet all oppositions—the suggested Hymn Book and Gospel Magazine should be "remembered."
10. For a beloved brother in peculiar trial at the present time (Job xxiiii. 10).
11. The Lord's Name is to be praised for the rolling away of difficulties, the controlling of His people's hearts, and the consoling of those who have been tried.

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



Special Effort to raise £100 for the expense of an

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in this ANTI-PROTESTANT Neighbourhood, and other local Gospel testimony.

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Open-air, 8.30 p m.
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The Lord's People heartily invited to attend Meetings.

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Thoughts from the Word of God.

Vol. V. No. 10. New Series. ["Have FAITH in God."] [October, 1905. 1d.

Editorial.

The Word of God . . is "Inworking."

Heb. iv. 12 is a Divine spur to diligence (11). Doubtless it refers to Christ and to the written Scriptures which are only powerful as applied by the Great Representative of the Lord Jesus. In one sense we already have a sabbath-keeping; for we have the earnest of "that day, but in another we have arduous work until then" (10). Who is sufficient for these things? Not one—by himself. We work as the Lord inworks (Phil. ii. 12, 13). We live, and therefore do not fall by the way," because a living seed remains in us. God's promises do not nullify exhortations, as the connexion of verses 11 and 12 will show. We must be zealous, yet all our salvation (Eph. i. 19, Col. ii. 12), all our prayer (Col. i. 29, James v. 16), all our ministry (Eph. iii. 7, 1 Cor. xii. 6), is by inworking. Where is boasting then?

1 Thess. ii. 13 is parallel, and the next verse shows that suffering is by inworking. The Holy Spirit uses the Word in everything. The same message of strength is also full of wrath against sin and will declare the judgment of God "in that day" (κριτικός). The life-giving word is the sword! Thus we have the breath of the Lord's mouth in grace and wrath. He adds to the church, He cuts off from Christendom. He kills and makes alive.

"Whosoever Shall Call."

The gospel is full of encouragement to poor, anxious sinners. Let those who see their need call on the Lord without waiting to prepare themselves or to find other proofs of His gracious election. It matters not of what nation or denomination they are, or what their difficulties may be, or what their sad condition is, or what their antecedents have been—the fact is unalterable. "*Whosoever*," the term individualizes—"whosoever shall call on the Name of the Lord *shall be saved*." Here is the Divine "all"—comprehensive not universal. It is noteworthy that this promise is to be fulfilled *before* the day of the Lord come. In that day some shall cry, but He will not hear them. In the spiritual sense of the words they will not call *on* the Name of the Lord. It should be noticed that the Divine engagement does not demand continued calling during a period of probation. Salvation is secured, and should be realized as soon as the voice is lifted up unto the Lord. But many appear to pray unto Him, yet remain unsaved. Yea, but appearances do not change facts, or modify language. Let us learn from this verse the solemnity and simplicity of conversion—when the Lord is at work, and let us prove our regeneration by a continuance of the same mind and the same action. A voice implies *life*. Here we have the answer to the Lord's call (see 39, the word "church" from the same root). No man comes to God unless he is born from above. This is prayer—therefore it is in the holiest of all, therefore it is by the blood of Christ. And calling *on* the *Lord's* name suggests this by implying resurrection, for the word "Lord" indicates this in "The Acts." "On" presents a foundation, Christ the Rock, against which the gates of hades could not prevail. Thus calling on Him involves faith, and desertion of hope in self, and true earnestness, and a wish for identification. Only those who are in the realized floods of wrath will utter this petition.

"Gates of Hades shall not have strength."

These words of the Lord are striking (Matt. xvi. 18). He does not speak merely of the force of Satanic foes, but declares that the unseen world should not hold down (κατά) the One Who is the Rock in resurrection, and Who has the keys thereof (ἔχω same root as κατισχύω). The removal of the stone from the sepulchre door was a picture of this. He was not left in Hades. The time when men had strength against Him (Luke xxiii. 23, same word) was over. The derived noun is specially used in connexion with His rising (Eph. i. 19). But the "it" of our text may also apply to the church linked with Him, which shall not be unseen for ever. He will *show* the riches of His Grace in the resurrection day. Christ is mentioned with His redeemed in Eph. i., and the anticipatory, present, spiritual resurrection is not forgotten. In verse 19 we see Christ in the heavens not held *down!* Is not Peter's Pentecost sermon a commentary on the passage. This interpretation will fit the context in Matt. xvi., shed light on 1 Cor. xv., and bring before us the reality of the death of the Lord Jesus. Contrast the apostles "not" (22). In verses 18 we have all bands broken, in 19 we have the Lord binding—a work which shall be finished "in that day."

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The prepositions of the verse just considered are deeply important—even, or shall we say, "especially," those in compounds. Every Word of God is pure, and every part thereof. Let not the student

ἀπό

IGNORANT OF GREEK

decline perusal of this paragraph. Beloved reader, is your continued ignorance to the Glory of the Lord? The opportunities for study are made, as the advertisement pages of this magazine show. No language will make a saint, but a saint will love to have the very language which the Spirit of God used. Otherwise that which is born of the Spirit is strangely uninterested in and independent of Him. But this message is for *all*. In Matt. xvi. 21 we have suffering *from* the elders and killing (ἀποκτείνω). The word not only indicates the source of the persecution but presents the Lord exiled from His nation. He is outside the camp. In another sense "His life is taken *from* the earth" (Acts viii. 33), that we may not suffer thus, except *typically*. But here we have primarily His endurance of men's wrath. Hence the testimony continues.—If anyone willeth to come after Me, let him deny himself. Here the ἀπό signifies more than completeness, it involves separation. What else must the saints do? He must "destroy" his life—"lose" it, saith the A.V., and this word contains the same preposition. The writer further believes that verse 27 (ἀποδώσει) not only indicates the sentences from the Lord's presence, but that those who have judgment according to their works shall be sent away from Him (2 Thess. i. 9).

The Bible Training College.

By the grace of God we are what we are. Every meeting that has not been undertaken in His power and at His bidding has been in spite of His forbidding, and an awful sin in the energy of the flesh. Do we sufficiently meditate on these things? Service is not child's play. How different from published reports are those prepared by the Spirit of God. Much that we call excellent is actually insolent against Him! Should not the saints of the Lord be humbled, and should not prayers for discrimination ascend unto Him who will graciously attend unto them? But in view of these solemn statements, and of the judgment seat of Christ, we can declare that by the Lord's mercy gold, silver, and costly stones have been used by the brethren at the College. Doubtless, all have dared to employ some wood, hay, and stubble—alas, that this confession must be made!—and therefore all have hindered the work. But it is a joy to know that He heareth our heart-acknowledgment and heartfelt grief, and will overrule all unto His glory. Every centre has had difficulties; just now financial stress is beyond measure—nay, beyond expectation. But the Lord liveth and giveth, and He *will* supply all needs that His name and promise be not discredited. Spiritual strength, spiritual blessings, spiritual gladness, are from Him in Whom we rest. PERCY W. HEWARD.

What can be Done?

WHAT can be done for Israel? The Lord has *led* us to labor among them, encouraged us thereby, and glorified His Name. But open air work cannot be easily followed up when all would be in arms against any one manifesting "undue interest." Hence the need for a Hall. We have been privileged to "unsettle" some, and now we seek to "settle" them by the gracious work of the God of Ps. xl. 2, 1 Pet. v. 10. The sphere in which we have labored is one of many which cannot be adequately reached by existing missions, and we are thankful to say that our testimony to the Jews has not only the natural sympathy but the expressed interest of such servants of the Lord as Rev. Samuel H. Wilkinson and the Secretary of the Prayer Union for Israel. Revs. Elijah B. Samuel and Arthur W. Payne, of the Mildmay Mission are among the College tutors. Thus there would be fellowship. What can be done? The Lord may work through those who read these lines, and constrain them to

52 SELF-DENIAL WEEKS

during the new year that starts TO-DAY, TO-DAY!



Tuesday, Oct. 17th, (D.V.)

Church Room, St. Thomas', Westminster Bridge Road, S.E.

(By kind permission of Rev. J. B. Barraclough, M.A.)

10.30 a.m. **PRAYER MEETING.**

11.15 a.m. **THE SEPTUAGINT:** — Its Importance, N.T. Allusions, etc. PERCY W. HEWARD. **Questions. Open Conference.**

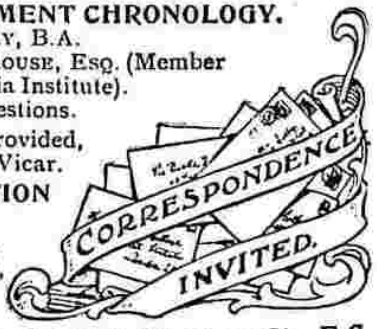
12.30-1.30. **Cold Lunch** (if ordered before 16th, 1/- per head) Illustration of Mal. iii 16).

2.0 p.m. **PRAYER MEETING.**

2.30 p.m. **OLD TESTAMENT CHRONOLOGY.** Rev. CECIL LOVELY, B.A. MARTIN LUTHER ROUSE, ESQ. (Member of Council, Victoria Institute). Discussion and Questions.

5.30 p.m. **Tea** will be provided, by kindness of the Vicar.

6.0 p.m. **CONVERSATION CONCERNING DIFFICULTIES.** 2 Tim. ii. 15, iii. 16, iv. 2, Joshua i. 8-9.



Charles H. Welch (Sec., *pro. tem.*), **68, Fleet St., E.C.**

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Jottings from Jonathan Ranken Anderson.

THE WELL OF LIVING WATER.

JOHN IV. 14.

(Continued.)

"The water that I shall give him shall be in him, a well of water springing up unto everlasting life."

IN close and inseparable connexion with the stream of repentance is that of true faith; and it, too, directs its course to everlasting life, "receiving the end of your faith, even the salvation of your soul." In one view, it is by this grace that the water of life is conveyed to the soul; for by it the soul holds communion with Christ, in whom, as a fountain, salvation dwells; "Out of His fulness have all we received, and grace for grace"; "*He that believeth on Me*, as the Scripture hath said, out of his belly shall flow rivers of living water." And yet how can faith be sustained if it be not by Christ through His Word and Spirit? "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." In another view, faith is one of the streams of the living water that issues from the well of grace. We read of "the obedience of faith," of "the life of faith," of "the walk of faith," of "the works of faith." Now, what do these expressions point to, but to the activity of grace in the soul, for there is no such activity in man by nature? He is an unbeliever; he calls God a liar, and is alienated from Him, and suspicious of Him. Nor is it until grace is imparted that he seeks unto Him as his portion; confides in Him as a friend; trusts in Him as a refuge, and rests in Him as all his salvation and all his desire. And then only is it that the soul embraces Christ as a Saviour, rests in Him, cleaves to Him, and lives upon Him. Surely, it is most desirable that you should believe in God, and believe also in Christ, "for he that believeth hath everlasting life."

The well of grace has in it also true love—a love that embraces those objects that are commended as lovely in the Word of God, and which, because of the evidence in which they shine, are embraced in unfeigned faith. The stream of love flows out towards the blessed God, the perfection of moral beauty and the uncreated fountain of all good; it extends to all His people, who have been begotten of Him, who bear His image, delight in His law, and walk in His ways. It appears in a benevolent regard to their fellow-men as the creatures of God, partakers of the same corrupt nature with themselves, lying under the same sentence of condemnation, and exposed to the same dreadful misery; nor does it stop till it has shown itself towards enemies in a disposition to pity them and pray for them, and a readiness to forgive them for the injuries they may inflict. In the exercise of this sweet and amiable affection does faith find its proper vent—"Faith worketh by love," and grace its highest manifestation—"The greatest of these is love." Nor should anyone be satisfied with a religion which does not, by the faith of Christ, bring him into the genial atmosphere of holy love: "For thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind; this is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself; on these two commandments hang all the law and the prophets."

The well of living water thus briefly described springs up into everlasting life. For it is of the nature of this water to remount up to the blessed Source from which it comes. All the rivers run into the sea, and so the stream of grace, which issues from the infinite Jehovah, never stops until it returns to Him, and loses itself in Him, "of whom and through whom are all things." Nor is it a sluggish stream, slow in its movements and feeble in its influence; for it is called *living* water, and that because it is active in its nature and powerful in its operation. No doubt, there is much within and without that tends to retard its progress.

Puritanic Poems.—10.

"BEHOLD, that evil seems to win its way,"
Its friends are bold, its decorations gay—
Their hopes are high, and boasting is their creed,
They know not of the Saviour whom they need.
But ye who are despised with Christ your Lord,
Let His true words of grace true peace afford,
He is rejected, yet with Him abide,
There from *God's* wrath His saints securely hide,
Then what is man, that we his wrath should fear?
Aye what is man, that we his whims should hear?
Aye what is man, that we to him should seek?—
A rebel who against our God doth speak!
"But those who own the name of Christ our Lord
Oftimes to those at war their help afford"—
What then? If we are saved and they are too,
Our love to them no failure can undo,
But zeal for God should make us very bold
To tell them that their love to Him is cold,
Their sin we should point out, and if they scorn
We should unmoved the grace of God adorn—
Thus with a holy earnestness and fire
Our lives should please the One Whom we desire,
And we should *keep* our eyes on that great day
When evil shall no longer win its way,
When sin restrained in us *shall* be destroyed,
And all the Saviour's presence be enjoyed,
When His loved church shall meet Him in the air,
And by this fact His sovereign grace declare,
When this dark earth shall own His sway,
And truth and righteousness shall win their way,
When Christ shall come, and in His Kingdom reign,
And all the mysteries of life explain.

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HEAVEN.

GOD has not told us, dear children, in His Word very much about HEAVEN and the Heavenly Jerusalem. Yet there is enough written in the Bible to show us that it is a lovely place, and it could not be otherwise, for we read, "And the city had no need of the sun neither of the moon to shine in it; for the Glory of God did lighten it, and the Lamb is the Light thereof" (Rev. xxi. 23). Then in verse 27, "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they that are written in the Lamb's Book of Life." So we see that no sin can enter HEAVEN, therefore those who will dwell there must have their names written in the Lamb's Book of Life, and have all their sins blotted out by His precious Blood. Is YOUR name written in His Book, and are YOUR sins covered with the Blood of the Lord Jesus, Who gave His life a Ransom for many? Are YOU one of the many for whom Christ died? If you can say, "Yes," surely you will seek by God's grace to hate and loathe sin, in yourself and others, asking that the precious Blood may constantly cleanse you (1 John i. 7). You know the Lord Jesus told His disciples that He was going away to prepare "Many Mansions," and that He would soon come again (John xiv. 2, 3). While He is away preparing the Home for His saints, He is preparing His people for the Home. Not only are children so self-willed and often disobedient, but grown up people, and therefore we need so much preparing for that day! It is only through Christ that any one can enter HEAVEN. He is the only Way (see Acts iv. 12). It will be lovely to dwell for ever where there is no sin. You know that it is sin which spoils all here, but in HEAVEN there will be no sin. Oh, how I long for the time when our Lord shall come, when we shall meet Him in the air and our loved ones who have fallen asleep in Jesus! Then together we shall praise Him Who hath freed us from our sins in His own Blood (Rev. i. 5). It was because Adam and Eve disobeyed God that sin came into the world, and God said to them, "Cursed is the ground for thy sake" (Gen. iii. 17), and thus, too, we were all under the curse, but we read, "Christ hath redeemed us from the curse of the Law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree" (Gal. iii. 13). How we who have been saved by the Blood of Christ should thank Him for dying. Are YOU thus thankful, and do YOU hate sin, which caused the Lord Jesus to suffer that He might save us from our sins? In the last chapter of the last book of the Bible it is written, "And there shall be NO MORE CURSE . . . . . and His servants shall serve Him, and they shall see His face and His Name shall be in their foreheads" (3, 5).

In Rev. xxi., xxii., we are told of the beautiful walls and gates and river of water of life, clear as crystal. Yet we cannot imagine how lovely it will be, but, above all, the Lord is there and where He dwells must be beautiful. There are some people who have very strange thoughts about heaven. They think they will have nothing to do but sing! We shall certainly sing praises to God (Rev. vii. 7-12), but I think we shall do other things as well, for "His servants shall serve Him" (Rev. xxii. 3). We shall never feel tired or weary, for we shall be free from sin and sin's presence, delighting to obey God, serving Him perfectly. Again many have guessed some things about angels. Children are taught to sing "I want to be an angel," but we read nowhere in the Bible that we shall ever be angels. They cannot sing "Unto Him that loves us and freed us from our sins in His own Blood" (Rev. i. 5), for they have not sinned as we have. Yet some paint pictures of children as angels, *and put them wings*, and they also paint angels as women! In the Bible we read that when an angel appeared to anyone it was in the form of a man, and in the Old Testament it is often the Lord Jesus who appears. Will you find all the passages where it speaks of angels being seen, and read them. You will then know how misleading pictures often are. We read nothing about the Lord having wings when He ascended to Heaven, and why should it be supposed that we shall have them when we are caught up to meet the Lord in the air? Let us read God's Word more and not be easily carried away by false notions of man's inventions. It is neglect of the Word which has led to all these and many other errors. May my dear young reader search the Scriptures daily, and seek to know all that God has graciously revealed therein, not only about *Heaven*, but about the way there, and for whom the "many mansions" are being prepared.

HEAVEN is God's dwelling place above,
Where seraphs Him adore,
There all is holy peace and love,
And will be evermore.

Heaven is so beautiful and bright,
Its streets are like to gold,
The Lamb once slain is there the Light,
All glorious to behold!

Heaven is a place where angels dwell,
And "Holy, holy," cry—
To Him Who doeth all things well,
And rules and reigns on high.

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Heaven is a paradise of bliss,
Sin cannot enter there,
All those who are the Lord's know this,
They will its glories share.

Heaven is a Home where joys abound,
The saints are ever blest,
Sweet harmonies therein resound,
And all is perfect rest.

Heaven is a blessed happy place
Where the redeemed abide,
When they on earth have run their race,
Through Christ the crucified.

Heaven is the final dwelling place
Of all, both young and old,
Who have been saved by Sovereign grace,
And sheltered in His fold.

Heaven cannot be the Home of those
Who live and die in sin,
For they will dwell in endless woes,
And only judgment win.

Heaven cannot be by sin defiled,
No liars will be there,
Naught that is wrong though in a child,
God's holiness can bear.

Yes, 'tis for those who know the Lord,
Whose sins are all forgiven,
All such according to God's Word,
Shall dwell for aye in *Heaven*. S.A.H.

YOUNG BELIEVERS' COLUMNS.

DEAR friends, our linking with Christ should prevent shrinking from one another. He doth *unite*, and why should men be permitted to rearrange and *untie* the bond of the peace? Let us greet one another as we meet one another, around the throne of grace, which shadows the blood-sprinkled mercy seat. Let us all help our brethren, even if we have no society vow thus to act, simply because the Lord's command and constraining prevent our indolence. It is with a desire to aid fellow saints that the writer sends forth this message, and gladly will he welcome help from them. Perhaps as a result of the prayers of some now reading, the message will be of vital worth, because full of the living Word of God. Human penning is vain, unless there be the Spirit's opening of the Scriptures. *Then* shall our hearts be stirred, and our adoration of their Author will provoke contempt of that which is against Him, even though it be entwined with and enshrined in *ourselves!* Let not the seeming play on words, employed because of a belief that it will spiritually impress, keep any from holy meditation and inward searching. Our essays are useless unless the Lord work thereby, and we shall not see His working if self shut out the thought of His glory, and pride keep our eyes away from Him.

"Unto all pleasing" is a precious motto (Col. i. 10). We *need* a prospect—a way must have an end. Our aims are too often earthly, or there is a personal element therein. Oh that we may empty ourselves of empty glory, inasmuch as our Lord emptied Himself of the honor that was rightly His. All true objects will find their full exemplification "in *that* day," but *anticipations* are not mere ideals. If we shall then *perfectly* please Him why may we not even now present our bodies, a living sacrifice, well-pleasing unto Him? Every time we fail to do this, we sin. Hence we learn the essence of inquity. Every act of service may be described as pleasing the Lord, and everything thus characterized is service, whatever men say.

"Unto all pleasing." Why should we have another aim? 2 Tim. ii. 4 is definite. Christ pleased not Himself (Rom. xv. 3). Can we profess to be His followers and yet be contrasted with Him. What would be thought of an ambassador who sought to represent a policy different to that of his King, aye to satisfy and gratify the enemy. Would he not be a traitor, and shall we call such an action, in the spiritual sphere, "a slight deviation from that which is seemly and advisable"?

"Unto *all* pleasing." No other pleasing is worthy of consideration. "Unto *all* pleasing." The Lord *shall* see the fruit of His work, the travail of Immanuel's soul was not in vain. "Unto *all* pleasing." No sin shall finally disfigure the redeemed. "Unto *all* pleasing." Such is the Divine description of Heaven. "Unto *all* pleasing." We shall *then* be as the One in Whom the Father was well pleased. "Unto all *pleasing*." The Lord taketh *pleasure* in His people, He is no mere far away deity, sternly uninterested in those who serve him. "Unto all *pleasing*." The day of joy approaches. "Unto all pleasing." The saint will be an exact contrast to the unsaved. Are we pressing forward, walking onward to this goal, or is there a tolerated declension, an excused self-following, an approved forgetfulness of Him to Whom we owe all?

JOTTINGS.

THE *spiritually* sternest man will be the truly earnest one.

Uniformity, like uniform, is merely outside, and can easily be put off.

Faith never believes a lie; unbelief never credits the truth.

Those who rest on the Word find interest therein.

The "primative" church is not primitive.

The spiritually unlettered are spiritually fettered.

We are not called to form a church, but to conform one— to the Word of God.

Our emendation of the Lord's precepts will not procure His commendation.

Those who scripturally flourish will nourish others; the absence of one blessing is the absence of the other!

Holy anger and anguish should characterize testimony to those who rebel against God.

I S R A E L "Their debtors YE are." I S R A E L

(a) A Hall is NOW NEEDED for College Testimony; or shall the Lord's work cease?

(b) Mr. M. S. Bergmann is pursuing his quiet, unobtrusive, but solemnly-important service in connection with a Yiddish Bible, WITHOUT THE AID OF OUR READERS.

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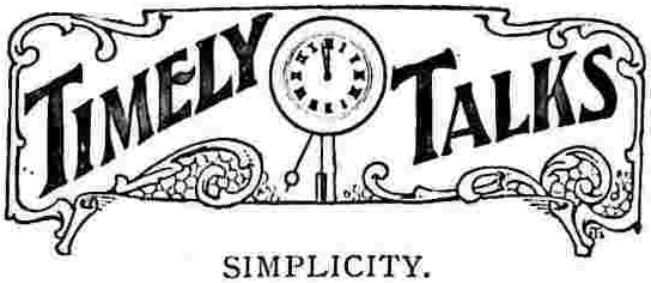
Special Column for Sunday School Teachers.

DO not rely on self, on fellow-officers, on lesson helps, on the advice of authorities, on the readiness of children to obey—but on the Lord. Faith should not be intermittent. Absolute dependence should be felt quite as well when there is success as when there is failure. The Lord's name is to be praised in the latter case as much as in the former. How subtle is pride, how wickedly it intrudes. The Lord give us grace to detect, to describe to others, to outlaw, to hate this abominable fruit of that tree which our heavenly Father hath not planted.

Opinions are of little worth, but prayerfully considered thoughts are useful. We should like to hear from brethren and sisters anything they have found valuable in the work. (Others may have difficulties—these will be equally welcome). College Sunday Schools *should be* models—unto the glory of God. The labor should be followed up. We are all too dilatory, except when there is fleshly enthusiasm which is of the same value as indolence in God's sight. How many teachers seek to train their scholars with as much care as if they were paid for it? How many would like their "messages" to be reported, and published as an example of spiritual industry? How many speak out of a full heart with longing desire for the salvation of children? How many are as diligent and earnest as when they first began? Spiritual cooling suggests the need for spiritual schooling, which the Lord often provides by chastisement. Do we wish for this, if it will lead us to Himself? If not, we shall hardly come to Him before it arrives.

Sunday School workers should not be looked upon as "inferiors" But if they are despised let them not stand up for their rights, for they have none. The only thing for which we should stand up is God's glory. It is not easy to be rejected, but it is a splendid discipline. Pride needs every blow. The Lord's name be praised whenever we are enabled to endure affliction. And let not the worldly estimate of the value of various offices affect our enthusiasm or care for minute details. God looks at our heart, not at men's opinions.

Luke xiv. 28-33 contains solemn parabolic teaching. Many begin to live "as Christians" without realizing the cost. There are many unfinished buildings, and temporary plants without root. Conversion schemes should not be rushed True turning unto the Lord involves a willingness to lose all, and to trust in Him for all supplies for the completion of the work. But such a faith is inseparable from abhorence of self. The true saint is perfecting a tower—not as that of Babel but one which shall proclaim the Lord and wherein He shall dwell. Let not wood, hay and stubble be employed—these are not from his resources. The "false saint" will be mocked by others. It is better not to begin, than to begin and leave off. This "strength" of 30 is solely from the Lord. This parable shows that wealthy men were among the hearers of the Lord. His parables were to suit the understandings of all. The next simile may show us that believers shall be hated of men, and in their own strength shall be unable to continue the conflict Let them, therefore, make peace with the world, unless they seek it with Him Who has overcome the world. But is this all? Even boys and girls are engaged as soldiers, not of the Cross, despite the hymn, but *against the Lord*. Will this be strong enough, even with Satan's power, to resist? Nay! Then let them ask peace. Here is the holy calculation and logic of faith. Only those who realize their helplessness will so act, and then they must surrender all (33)! Why are we slow to learn? Because we wish to keep our possessions, which need not be merely visible. Those who think they have power, 31, have not power to become learners, 33. The true Scribe having been *discipled*, has new possessions belonging to the new and old covenants (Matt. xiii 52), in connexion with which *alone* and in accord with the provisions of which *alone* there is salvation.



SIMPLICITY.

WE cannot go back altogether to the SIMPLICITY of the primitive Church, when the multitude of them that believed "WERE OF ONE HEART AND OF ONE SOUL, neither said any of them that aught of the things which he possessed were his own; but they had all things in common, and with GREAT POWER gave the Apostles witness of the resurrection of the Lord Jesus; and GREAT GRACE was upon them all; neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the price of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need." (Acts iv. 32-35). "But"—Oh, how soon the adversary, with his usual subtlety, worked in the hearts of Ananias and Sapphira, and thus they lied to the Holy Ghost, which brought down the terrible judgment of God upon them, and great fear came upon all the Church, and upon as many as heard these things (Acts v. 1-11).

Though the early Christians did not continue to have all things in common, yet there was a SIMPLICITY about their manner of life which it would be well for us to copy. When we look around at all the gorgeous buildings in this and other lands where God is professedly worshipped, how different from the primitive times is such worship. The SIMPLICITY of our Lord's life on earth is surely for our example. When He was going to eat the last Passover with His disciples He chose for this important meeting a room in a house (Luke xxii. 10-13). His presence makes a humble room holy and attractive to "His own," while a magnificent edifice void of His Presence allures the worldly. After His ascension, we read of the disciples and others, waiting for the promise of the Father, being gathered together in one accord in an upper room, where they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance (Acts i., ii.). Thus they followed their Master, Who had nowhere to lay His head; but, alas, to-day many of His "followers" have mansions here, instead of living in SIMPLICITY and waiting for the Lord from heaven, and looking forward to the time when we shall meet Him in the air, and dwell for ever in the "many mansions" which He has gone to prepare for His people. The apostles were not

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men of earthly, but spiritual wealth. Peter said to the lame man, "Silver and gold have I none, but such as I have give I unto thee. In the name of Jesus Christ of Nazareth, rise up and walk, and he took him by the right hand and lifted him up, and immediately his feet and ancle bones received strength, and he, leaping up, stood and walked and entered with them into the Temple, walking and leaping and praising God" (Acts iii. 1-16). The Apostle Paul, we read, worked with His own hands, so as not to be burdensome to any. Such men of God would scorn to live in some of the fine houses erected by Christians of the twentieth century. They sought to follow their Master, and He honored them. Does the ease and grandeur so prevalent to-day hinder the mighty working of God in and through His people? We are convinced it does, and, moreover, until there is more SIMPLICITY in our manner of life, God will not use us as He otherwise would. Let us remember that "here we have no continuing city, but we seek one to come" (Heb. xiii. 14). We are "strangers and pilgrims on the earth" (Heb. xi. 13). The apostle said "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place. . . . We are made as the filth of the world, and are the offscouring of all things" (1 Cor. iv. 11-13); and yet we build such fine dwelling-places, and spend our time and money as though we were of this world, when we have been, by God's wondrous grace, CHOSEN OUT OF IT. Men wonder at our grandeur, God is thereby grieved, and we ourselves daily lose high and holy privileges because our manner of life terribly lacks the SIMPLICITY of those who are redeemed with the precious Blood of Christ. Lest some who have little in this world should despise their more wealthy brothers and sisters, let me say that it is not the amount we have coming in, but the way we spend it, which is all-important; for some with a hundred a year often seek to live as those who have two hundred, and thus they fail to honor God with their substance. Surely, the SIMPLICITY of Christ's life, and of the early saints, should be an example to His people to-day. But, alas, the love of money which is a root of all evil, the love of position and fame, the love of ease, attracts many, so that now, instead of selling their lands and houses and giving their wealth to the Lord, there are those who live in ease and luxury, and *buy* houses and lands! Let us be watchful, for SIMPLICITY of life tends to spirituality and SIMPLICITY of worship. It was when Jeshurun waxed fat that he lightly esteemed the Rock of his salvation (Deut. xxxii. 15). "Uzziah was marvellously helped, till he was strong. But when he was strong, his heart was lifted up to his destruction" (2 Chron. xxvi. 15, 16). Let us take heed, and set our minds on things above, not on things of the earth, and thus our life will be according to the SIMPLICITY of the Gospel of our Lord Jesus Christ.

Perfect.

God's WAY IS PERFECT (Ps. xvii. 30).
His WORK IS PERFECT (Deut. xxxii. 4).
His LAW IS PERFECT (Ps. xix. 7; James i. 25).
His LOVE IS PERFECT (1 John iv. 18).
His WILL IS PERFECT (Rom. xii. 2).
His PEACE IS PERFECT (Isa. xxvi 3; Eph. iii. 3).
His KNOWLEDGE IS PERFECT (Job xxxvii. 16; Rom. xi. 33).

"Every good and every PERFECT GIFT cometh down from above" (James i. 17). HE WILL MAKE MY WAY PERFECT (Ps. xviii. 32). My STRENGTH IS MADE PERFECT in weakness (2 Cor. xii. 9; James i. 4). The Lord will PERFECT that which concerneth me (Ps. cxxxviii. 8) through His PERFECT LAW (2 Tim. iii. 16). The free-will offering* to be accepted to God must be PERFECT (Lev. xxii. 21). Saints are to live justly having PERFECT WEIGHTS AND MEASURES (Deut. xxv. 15; Mic. vi. 7; James iii. 2). The path of the just is as a shining light which shineth more and more unto the PERFECT DAY (Prov. iv. 18; 1 Thess. iv. 16, 17).

REST, or NO REST. Which?

THEY who feel their need of REST,
Heavy laden, sin-oppressed,
Hear Christ say "Come unto Me,"
And His merits are their plea.
They who come in faith to God,
Trusting in the Saviour's Blood,
Find in Him abiding joy,
Which no traitor can destroy.
They by Him are richly blest,
They have peace and HEAVENLY REST:
All their sins are blotted out,
They no longer fear and doubt.
They who lean on Jesu's breast,
Know Him as their heavenly Guest,
They now sup with Him, while He
Opens up His Word so free
They now love God's Holy Law,
REST in Him, and Him adore,
Have sweet peace and REST within,
REST amid earth's noise and din.
They now sit at Jesu's feet,
Listen to His words so sweet,
They no longer are oppressed,
For they came to Him for REST.
They in Jesus Christ possess
Everlasting righteousness,
Peace and rest for evermore,
Though they may be young or poor.
Have YOU this eternal REST?
Or are YOU by sin oppressed?
Think, for day and moments fly,
And Eternity draws nigh!
They who have NO REST while here
Will have doubts and endless fear,
No rest here, *no* rest in hell,
But in darkness ever dwell.

* The present use of these words must not be forgotten. The "Collection" is an act of service, and is mentioned in Acts ii. 42 (rendered—"fellowship.")

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"RICH IN FAITH" (James ii. 5).

WITHOUT faith it is impossible to please God (Heb. xi. 6). For the carnal mind is enmity against God for it is not subject to the Law of God neither indeed can be. So then that they are in the flesh cannot please God (Rom. viii. 7, 8). How then is it that some can please God and be "RICH IN FAITH?" Because Jehovah, has given to such a new life—life eternal through Christ Jesus, Who gave His life a Ransom for many. Those who are "born again" have faith in God, "by Grace are ye saved through FAITH and that not of yourselves it is the gift of God" (Eph. ii. 8). Eternal life is a gift, and faith is a gift which is given to us by God's unspeakable gift, "For God so loved the world that HE GAVE His only begotten Son." "How shall He not with Him also FREELY GIVE US ALL THINGS?" (Rom. viii. 32). "Faith cometh by hearing, and hearing by the Word of God" (Rom. x. 17). This means heart-hearing, for many hear the Word, but do not receive it and profit by it. As it is written, "For unto us was the Gospel preached as well as unto them, but the Word preached did not profit them, not being MIXED WITH FAITH in them that heard it" (Heb. iv. 2). There must be faith in the heart before the Word is received; the ground must be prepared, else the SEED which to the Word of God cannot enter and bring forth fruit (Matt. xiii. 18-23). "With the heart man believeth" (Rom. x. 10). When we read or hear the Word let us have "great FAITH in God, Who is a great God, and we shall behold wondrous things in His Law" (Ps. cxix. 11) and be "RICH IN FAITH," though we may be very poor in this world. But it is far better to have treasures in heaven than on earth, where moth and rust doth corrupt and thieves break through and steal (Matt. vi. 20, 21). Faith and unbelief cannot dwell together; wherefore, let us duly and daily pray, "Lord, increase our faith," so that we may LIVE BY THE FAITH of the Son of God "Who loved me and gave Himself for me" (Gal. ii. 20)—WALK BY FAITH (2 Cor. v. 7)—"WAIT FOR THE HOPE OF RIGHTEOUSNESS BY FAITH" (Gal. v. 5). Let us ever be mindful that Christ dwells in us by faith (Eph. iii. 17) and that we have access to God by faith (Eph. iii. 12). May the Lord so work in us that we may be, by His Grace, "RICH IN FAITH."

"RICH IN FAITH," for God hath given,
Peace and joy, new life from heaven,
Blotted out our sins for ever,
They will rise against us never.

"RICH IN FAITH," God ne'er forsaketh,
Faith believes and from God taketh
All that mercy is providing,
Treasures evermore abiding.

"RICH IN FAITH," and heirs of heaven,
On God's hand our names are graven,
We in Christ are near and blesséd,
By His Spirit now possesséd.

"RICH IN FAITH," which groweth firmer,
As we trust, nor dare to murmur,
For all things our Father doeth
Must be well, our needs He knoweth.

"RICH IN FAITH"—to-day—to-morrow—
When in joy, or pain, or sorrow,
When a cloud God's face is hiding,
And His people He is chiding.

"RICH IN FAITH," yet poor in spirit,
Faith which claim, and will inherit,
In the Lord, abounding treasures,
Everlasting joy and pleasures.

"RICH IN FAITH," which is sustaining,
Faith which grows and knows no waning,

"RICH IN FAITH," so strong and healthy,
Poor in this world, yet so wealthy.

"RICH IN FAITH, though poor and weakly,
Faith which beareth all things meekly,
So that foes and friends around us,
See that faith is all victorious.

"RICH IN FAITH," my sister, brother—
Faith which strengthens one another,
Faith which trusts, and doubts God never,
"RICH IN FAITH," may we be ever.

S. A. HEWARD.

YOUR REPLY AWAITED CONCERNING—

(a) **The Proposed Printing Press. (It is our desire to work mainly on industrial lines that the energy of would-be missionaries may be tested, and that the financial "fellowship" of Christians may not be overtaxed. But initial expenses are heavy. Howbeit true servants of God should approve and co-operate in the investment.)**

(b) **The Needed Free-Grace Hymn-Book.**

(c) **The Establishment of an All-Day Missionary College.**

(d) **The arrangement of Preaching Tours in Towns and Villages for Scripturally-fitted brethren.**

(e) **The much-wanted Village Centre, with Hall, and a Caravan to work thence. (Our expectations in this matter have not yet been realized, but they are "manifestly of the Lord.")**

(f) **The Literature Free Distribution Fund (money sent to the College does not benefit, this or the Principal. The loss on Magazines is not a loss to the College—except a slight sum on "The Student of Scripture).**"

HOW WILL YOUR ACTION IN REFERENCE TO THESE THINGS APPEAR

At the Judgment Seat of Christ?

(Correspondence, 68, Fleet Street, or 14, Pier Head, Wapping, E.)

Thoughts from the Word of God. Bible Students will do well to secure bound volumes—*and* to join B.T.C. Classes.

B.T.C. General Receipts held over till next month. "In the Name of the Lord will we set up our banners."

We still wait for a suitable Christian Lady as Paying Guest and Spiritual Helper at College Hall.

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A Letter to Christian Workers.

DEAR FELLOW-WORKERS,—

Let us, in these busy days, spend much time alone with God. This, I know, is not easy, for Satan tries to hinder us from waiting upon God. Be not ignorant of his devices, which are many and varied (2 Cor. ii. 11). Remember that, although Satan our adversary is mighty, the Lord Jehovah is ALMIGHTY, and He can enable us to WAIT before and upon Him. Waiting times are not fruitless, but fruitful, yet how often this preparation for holy living and service unto the Lord is neglected. We are so full of energy that unless we are very watchful we shall become too active, and thus our service will be mechanical and not spiritual. It is more pleasing to the flesh to run than to BE STILL. Yet we must WAIT upon the Lord both to KNOW His will and also to be strengthened (Ps. cvi. 13; Isa. xl. 31). If we go in our own strength we shall utterly fail, but if we go in the strength of the Lord we shall prevail. How often it is recorded that Moses enquired of the Lord to know how to act, that He might not dishonor God by doing as He thought best. On one occasion, when a man blasphemed the Name of the Lord, we read they put him in ward that the mind of the Lord might be showed them (Lev. xxiv. 11). At another time, when men had touched a dead body, and were therefore defiled, and could not keep the Passover, Moses said unto them, "STAND STILL, and I will hear what the Lord will command concerning them" (Num. ix. 8). Again, when the daughters of Jelophead came to Moses concerning a possession, it is written Moses brought their cause before the Lord (Num. xxvii. 5-11). Oh, for the same spirit of WAITING to enquire of the Lord in these hurrying days, that we too may know God's will, and, in His might, go forth (Judges vi. 14). What should we think of a servant saying "I have no time to wait to know what my master requires to-day, so I will do what I think best." Would such an one be called a good servant? No; and yet how often we do likewise toward our Heavenly Master, and thus grieve Him because we have not waited to know His will, and yet we hope to hear Him say "Well done, good and faithful servant" (Matt. xxv. 23). But if we are are to have our Lord's commendation we must WAIT before Him, and look up constantly, saying, "Lord, what wilt Thou have me to do?" (Acts ix. 6), and, by His grace, daily walk in the good works which God hath prepared for us (Eph. ii. 10). There is much activity in these days, but very little real heart-service, hence the failures everywhere so apparent. Wherefore, let us WAIT upon God, Who will make known to us His will, and give us grace to be obedient unto Him. If we are quiet and attentive, we shall hear a word behind us saying, "This is the way: walk ye in it."

Yours in His service, . . S. A. HEWARD.

SCRIPTURAL STUDIES . . SOCIETY. . .

Thorough Bible Work.

Daily Readings,

Calendar.

OCTOBER, 1905. If the Lord Will.

PHILIPPIANS.	PHILIPPIANS.	PHILIPPIANS.
1. i. 1-2.	12. ii. 6-8.	23 iv. 1-3.
2. i. 3-6.	13. ii. 9-13.	24. iv. 4-7.
3. i. 7-8.	14. ii. 14-18.	25. iv. 8, 9.
4. i. 1-11.	15. ii. 19-24.	26. iv. 10-13.
5. i. 12-14.	16. ii. 25-30.	27. iv. 14-17.
6. i. 15-18.	17. iii. 1-4.	28. iv. 18-20.
7. i. 19-21.	18. iii. 5-7	29 iv. 21-23.
8. i. 22-24.	19. iii. 8-11,	30 Revise, by grace—memorize that which is forgotten.
9. i. 25-28.	20. iii. 12-16.	
10. i. 20-ii. 2.	21. iii. 17-19,	
11. ii. 3-5.	22. iii. 20-21.	31

The Lord liveth, and thus forgiveth our neglect of His Word. But what are our excuses? Shall they not be burnt up in *that* day? Surely the Scriptures deserve careful attention and spiritual awe. Some *bow* to God's revelation: others say, "*How* can these things be?" Among which class are we?

NOTES ON PHILIPPIANS.

i. 1. *Bond-servants*! Saints mentioned before bishops! Where is clerisy (which, alas, *always* rhymes with heresy). *All* saints in holy fellowship. Yet *ministry* recognized.

2. You, our. *These* servants are sons.

3. If there is a Chris ian anywhere gratitude is due to God. The work is His, and all members of the body are blessed thereby.

4. "With joy."—Acts xx. 24, Phil. ii. 29, 1 Th. i. 6, Heb. xiii. 17. Prayer is not colorless, or a machine-like utterance.

5. "*Into* the gospel." The gospel in them, 6.

6. The ἀρχή (Beginning) and ending (τέλος)—not only "until" now, 5. See Gal. iii. 3. Here we see the source of a preparedness (passive word) to every "good work."

7. It would have been unrighteous, *i.e.* contrary to God's law to think otherwise. Notice *twofold* proof and apply to-day.

Service and suffering together. "*The* grace" needed for both, 29.

8. ἐπιποθῶ results from πεποιθώς.

9. Love never reaches its zenith. Knowledge and true feeling, the parts of love—the majority check one, and yet expect the whole. The spiritual frame has not merely a head *or* a heart. Here, too, we behold that spiritual intuition which many, seek in occult ways, even when far off from occult "scientists."

10. "Prove." The critical nature of love! The higher testing of Him who is greater than our hearts also mentioned (sincere=judged by sunlight).

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"Without offence." No stumbling while in the light, this position involves and looking forward "into the *day*."

11. Life and light and fruit together.

Peace *filling* the heart, iv. 7, 8, 9.

God's glory the object of *all*.

(Collect other blendings of the figure of a journey and a tree, and learn lessons).

12. "*But*" the absence of outward peace is over-ruled. "Understand"—emphatic by position—same word (compounded) in 9 (knowledge)—hence P. would stir up love. A *two-fold* knowledge awakens this grace, 1 Pet. v. 9, 10.

"Furtherance"—exact opposite of stumbling, 10.

13. The shining forth of bonds—Satan defeated. "In Christ," "in the whole pretorium."

14. Unexpected results. The *true* daring.

15. "Some"—these are always present. Orthodoxy no proof of spirituality. Perhaps these had been kept from office by Paul, or possibly they multiplied assemblies unnecessarily and caused "sects."

16. "Selfishness" proves impunity of motion.

"Thinking" to press me down (ἐπί).

17. "Knowing." Love is wise. Love thinks only of God's glory.

I am set or I lie in prison with a view to the law-court defence and testimony of the gospel.

18. "Pretence." They have a good gospel cloak which is seen, but their heart is wrong.

"In *this*"—not in their sin, not in strife, but in its over-ruling, and in the making known of truth. These men were *not* erroneous preachers. *We* should have approved them in every way! What inferences?

19. Salvation is my only goal—hence all things are well. Our prayers are necessary though without the supply of the Spirit all is vain, and the promise (Matt. x. 20) would be broken. (Does ἐπιχορηγία suggest the Spirit's *leading* and holy *praise?* May verses 17—19 read thus—But some out of love, having seen that with a view to a legal defence of the gospel, I lie [in prison]. For why [am I here]?—[But an answer is unnecessary, rather let me say parenthetically] nevertheless by every turn of circumstances, whether in pretence or in truth, Christ is announced—and in this imprisonment I rejoice, yea and will rejoice also for I have seen that this shall find its goal, for my blessing in salvation and deliverance (see i. 28, iii. 20, "a Saviour.")

20. The head stretched forward, expecting Christ (Phil. iii. 20, word from same root).

I know (19) that in nothing I shall be ashamed. Thus we have a two-fold *reason* for the joy of 18.

21. Christ in life, Christ *gained* or won (iii. 8) *via* death. Hence "Gain" is one of His titles.

22. This imprisonment is a fruit of work (hence unto the glory of God and by His grace).

23. A holy desire. Everything centres round resurrection, when the much "better things" will be fully realized. συνέχομαι, ἔχων, ἐκ, ἐπί, εἰς, σύν, ἐπι, ἐν, σύν (25).

25. Furtherance and joy together. Backsliding and sorrow.

27. "Live worthily as citizens of the gospel." Even now our citizenship is in heaven.

Standing, warring (Eph. vi.). In fellowship with the Spirit (Eph. iv. 3), and thus united heartily not merely "uniformity."

28. When are we terrified? When there is self-confidence, and therefore lack of unity.

"A token of perdition." Our fearlessness—as our suffering—may be a witness and warning.

29. "Given by grace." *Everything* reaches us on behalf of Christ, secured by His merits—even faith and suffering which ever flourish together.

ii. 2. ἔχοντες, ὑπερέχοντας (3), see 16.

3. The "not . . buts" of Scripture explain many words by *contrast*. Strife cannot exist when there is humility. "One another" is always a reminder of Christ's command.

7. How voluntary the love of the Lord!

9. "Wherefore"—Complete fulfilment of laws precepts by His humility and exemplary sufferings, of law's penalty by the linked penal sufferings.

10, 11. Isa. xlv. 23-25, refute the interpretation that the name *Jesus*, when verbally uttered, demands a bowing of the *head*.

12, 13. "With fear and trembling . . *for* God is the Inworker"—*Cf.* Heb. iv. 11, 12. No confidence in flesh.

14. *Hence* unity. Not "without Christ," John xv. 5.

15, 16. Running on *the* course in 16, yet in the midst of men out of the way (crooked) in 15—in Christ in Philippi: Out of the world, yet sent into it.

17. Acceptable to *God*. Everything of faith is a sacrifice. Everything that God receives should promote joy.

20. "Naturally," *i.e.* by reason of the new birth.

21. For—If men seek the things of Christ they will care for "one another." If not . . !

22. "Proof"—Yet 2 Tim. ii. 15. See i. 5.

24. Every true purpose in the Lord.

25. First a brother, then a workman. "My *need*." See Eph. iv. 28, 29 (Greek).

26. No anxiety that his sufferings should be well proclaimed, and "sympathies" gained.

28. Paul's grief—felt amid all.

29. "Such"—honor to laborers only, 1 Tim. v. 17.

iii. 1. "Grievous." The word means "hesitating, loitering." Many times *mere* repetition argues this sin. Safe—not falling—a second figure from a walk, or race course.

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2. Wrong *nature, deeds,* and *fellowship.*
3. Circumcision of heart, Rom. ii. 28, 29.
Boasting cannot be in Christ and self, 1 Cor. i. 31.
"Having," 8 ("the having above") 9, iv., 4.
13, 18.
5, 6. The old nature, deeds, and fellowship: apparently right. Note meaning of proper names (spiritualize).
7, 8. Spiritual reckoning—past and *present*—*Cf.* ii. 3. Oh, for continuance. Love must not be lost!
8. Loss now, contrast Matt. xvi. 26.
9. *In* Him, therefore His robe. "Of God," 1 Cor. i. 30.
9, 10. Future and present blessings. Why resurrection power before suffering? Conformed, See iii. 21.
12. Our work the result of His. The end is the holy of holies on which ground we were taken by Christ.
14. True forgetfulness, contrast 2 Pet. i. 9.
"The mark"—"mark," 17. Eyes doubly open.
15. All "perfect ones" see the mark, all should see the *way* thither. But the suggested ignorance may add to the proof that sinlessness is not contemplated. The *light* of the truth. God's unveiling needed.—2 Cor. iii. 18, iv. 4, 6.
16. Divergence should not encourage speculation, (forgetfulness to walk), or unnecessary separation ("the same rule," Gal. vi. 16—the way of life) or contempt. This will promote unity. "Into that which we reached before others"—the full-grown saints are ahead of those they exhort to walk after them, with holy imitation, 17.
18. "Often"—feelings not spared. "Weeping" many find it hard to link this with "often" in their practical commentary. What should cause tears? Love is emotional, emotion may not be loving.
21. A further becoming, see 17.
The power of His resurrection. "To Himself," see ii. 7, 8. ὑπό see ii.
iv. 1, 2. Standing and fellowship.
3. σύν four times. A yoke—no easy task.
Fellowship in accord with the Book of life.
5. Witness now to all, Tit. ii. 10-13.
6. No prayer, while care.
6, 7. εὐχαριστίας, καρδίας; αἰτήματα, νοήματα.
9. Obedience leads to peace.
10. Tender rebuke, loving encouragement.
12. To be abased, befitting now, iii. 21.
15. "*Unto* an account of giving and receiving," 17. Matt. x. 42.
16. "*Unto* my need"—Twofold effect.
21. No exceptions. All beloved.
22. "Out of Cæsar's house," John xv. 19, viii. 35.

The Bible Training College.

WHAT shall we render unto the Lord? How often we rather look on gifts as a *surrendering,* and either lament our losses or compliment ourselves for spiritual willingness to give up. But the former is robbery, and the latter a commercial transaction. Pride is bringing reputation with itself. The Lord's people need to *remember* His love. Then latitude toward the flesh will be destroyed by gratitude toward Him. If we realized that the Lord had done more for us than we could imagine, our praise would be tenfold, and tenfold more practical. Alas, that our devotions are merely occasional, verbal, and perfunctory. All our time belongs to the Lord—let us pray without ceasing: all our money—let us use none for self: all our powers—let us employ all to His glory.

The work has progressed in various ways, and therefore the workers. Or rather the order should be transposed. The Lord has been amongst us, and in His name we have gone forth. Spiritual building has preceded that which is material, even as spiritual support exceeded that which is earthly, but the Lord has just supplied our necessities, after much prayer and sorrow and heart-breaking realization of dependence—unto the praise of the glory of His grace. Therefore may we not have confidence in Him as to the Hall wanted at Forest Gate. College Hall is only the name of a *house* where brethren in business reside with a view to fellowship and mutual service. The adjoining house is still obtainable, and by use of both an all-day Missionary College could be exhibited. Since writing this, there have been indications that it is "let," but the Lord has permitted these before, to increase our faith, and, if it were taken, He has yet more suitable premises for us! Wherefore? His leading toward this work is evident, and we dare not doubt. Therefore let not fellowship be delayed. At first a brother beloved in Christ would rent the lower portion of "338." The double garden would provide opportunities of practice in gardening rather than tennis—the chief recreation proposed being a colportage tricycle-carrier, for which we are now waiting on the Lord. The cost of the hall with class rooms would be under £220, therefore, if the Lord's people would send £250 the next door house could be taken while still available. Any fellow-Christians who know of earnest brethren coming from the country should mention this "settlement" to them. The highest references would be required, lest spiritual communion be marred. Visitors are welcome. As to the all-day College, why should not some of the Lord's people who have parted with beloved sons who had desired missionary service support a brother with a view to similar work. Some who read these

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lines have been blessed with £250—£300—£400—£500—£600—£700—£1,000 and more a year—and can such say that they have rendered according to the benefit given? Beloved readers, *we* do not wish for your money, *our* grandeur will not be increased, fellowship with a rejected Lord is too great a privilege to surrender for earthly comforts—the giving up would be on *our* side—but all your riches, however great, however small, are the Lord's property. And, perhaps, by these lines the Lord is calling to you. Why should the fellowship be limited to those who have an earthly relative in memory of whom they can bestow their gifts? Why should not everything be done in memory of Him Whom our soul loveth? Doubtless there would be the need for prayerful waiting, but if the Lord suggests who can warrant a waiting till He constrains? The greatest care is taken in this work, and every proof will be given to those who enquire that it is our humble intention to work on primitive lines, and to help forward those whom the Lord will thrust forth. What hindereth? These are days of darkness. Time is passing. The responsibilities of all is unto the Lord!

The permanent Bible Schools are just starting. They will prove a help to many, but some will "think over the matter" too long. Hellenistic or Hebraistic Greek is not merely a language, but the language employed by the Holy Spirit in the literature of the New Covenant, hence it is almost as important to a preacher or teacher as English. Forest Gate and Ilford are easily reached from all districts, and those who reside near should not miss the meetings (7.30 p.m. Tuesdays and Thursdays. Prospectus free). Will the Lord's people who *can* only join the Correspondence College remember these gatherings in prayer, also Bible Schools *proposed*, Southwark and Islington. As to the latter the writer is at present doubtful. But local readers are asked to send names of possible students, and to peruse carefully the Prospectus of Forest Gate school.

The general undenominational testimony to men, women and children of all classes has been continued—indoor and outdoor service in the name of the Lord redounding to *His* honor. What higher ambition is desirable? Let there be true contrition for all else. What a holy privilege it is to represent Him Who is now hidden from men, but Who shall arise for the destruction of all except those who are then hidden in Himself.

Our brethren have a fixed resolve to study to shew themselves approved unto God. May He Who alone remains unmoved keep them with their faith, fastened to His love! A willingness to reject worldly overtures and sectarian suggestions, and to go back to that which is scriptural and primitive is present in germ, but it needs continual development and manifestation. Such a life-readiness to please the Lord is the noblest witness, and many shall see it and glorify our Father thereby. It is by His mercy that we have been separated, and when a Christian omits to say Ps. cxv. 1 as to every Scriptural action, he is evidently backsliding.

Our needs have been so often laid before the Lord's people that repetition of the last seems unnecessary. No money will be used carelessly. The maximum of work will be sought therefrom—work that shall be prominent "in that day." Our encouragements and discouragements are alike many. The Lord is faithful, and all His people, the writer included, are faithless. Let there be general humiliation and spiritual enterprise rather than compromise in the name of the Lord. Let brethren and sisters in Christ take advantage of the classes and assemblies. Let the desire of the B.T.C. be fulfilled—even the glory of God by the use of its centres as places of Bible work, and of its officers as members of a Bible Bureau.

COLLEGE HALL, FOREST GATE, E.

The scriptural testimony of the Lord's servants at College Hall has been maintained, in the tent services (and it is prayerfully hoped, in the private life of the students also). The Lord has granted a slow but steady increase of attendance.

The keythought for believers (Lord's Day Morning and Saturday Evening Meetings) has been—Church Fellowship and Unity. Such teaching will be blessed, we trust, to those who are being led to gather together to the introductory meetings of the undenominational Church, to be formed as soon as the Lord's Will is evidenced. Our desire is to be as near to Primitive, New Testament, Church Organization as possible; and we invite like-minded saints to have fellowship in the truth. The Children's Bible Meetings are continuing, and a morning and afternoon Sunday School has been commenced. May the Lord own and bless the new endeavour in His Name. A (Young) Men's Bible Class has been formed for the *deeper* study of the *Word*, and the Lord's people are urged to pray that from that class may go forth many who shall be thoroughly furnished unto every good work. The College Extension Bible and Greek New Testament Lectures, commenced on Thursday, September 7th, when the Lord's people assembled for prayer, humiliation and praise, before commencing the studies. A word of exhortation was given from 2 Tim. ii. 15:—Several students have spent a profitable week-end at the settlement, and whilst it is hoped that they may be led to repeat their visit, other brethren are likewise invited to enjoy the spiritual union. Financial Fellowship, Gifts of Furniture, and every kind of *active* love, will be gratefully received. C. H. W.

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A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth" JOHN 17.17

Vol. v., No. 11. November, 1905.

EDITED BY PERCY W. HEWARD.

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FOR ALL SAINTS.

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SPECIAL ANNOUNCEMENT - STUDENTS OF THE WORD SHOULD SEEK FELLOWSHIP IN THE SPIRIT.

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"FELLOWSHIP."

"To do good and to communicate, forget not."—Heb. xiii. 16.

"Whoso hath this world's good, and seeth his brother have need . . . how dwelleth the love of God in him?"—1 John iii. 17.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."—2 Cor. ix. 6.

"They continued stedfastly in the apostles' doctrine and fellowship (collection), and in breaking of bread and in prayer."—Acts ii. 42.

MONTHLY PREFACE.

The true saint contends earnestly on the faith, and endeavours (or diligently presses forward *on the Divine pathway*) to keep the unity of the Spirit *in* the bond of the peace. Are we *true* saints? The question is not merely rhetorical. To help forward the Lord's people in obedience this magazine is issued; hence there is nothing to flatter or attract the flesh, but much to buffet and offend. Great plainness is Scriptural. The brevity of time forbids moulded sentences. The Lord's commands must not be modified to make them fashionable.

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☞ **FREE DISTRIBUTION FUND.** No "acknowledgments" necessary. Need unchanged, or rather increasing.

A Preaching Tour.

IT is proposed that the Secretary of the College spend some time in visiting various towns for Bible Readings and Missions. No fees will be demanded, but the free-will fellowship of the Lord's people is expected, and thus they will be aiding the many-sided labor of the B.T.C. Prayerful thought on the part of pastors, Y.M.C.A. Secretaries and *Christian workers generally* is requested that the arrangements may be speedily made as the Lord shall lead. Mr. Welch is by grace equipped to preach the old-fashioned gospel to saints and sinners, to old and young. He desires and determines to know nothing save Jesus Christ. His heart-wish is the glory of God by the salvation of the unsaved, and the edification of those who have been made living stones in the Lord's temple. Many will rejoice to hear he is surrendering a salary, and will henceforth be dependent on the gifts of the Lord's people or rather on the Lord! The decision as to whether our brother should come to your district, dear reader, in whatever part of the country it be, cannot be made by mere fleshly wisdom or "common-sense" or committee-deliberations.

It is hoped if this branch of testimony progress that ere long several brethren may be thrust forth by the Lord's gracious constraint on this solemn work. They will take nothing from the Gentiles, but will seek to make known the glory of the Lord in towns and villages through this dark heathen land. A tandem-box-tricycle is ready for service, and "advance" invitations will be welcome.

Prayer List.

"My voice shalt Thou hear in the morning."

1. That faith may be increased, and unbelief rebuked in awakened sinners and "all saints."
2. That a love for the Word may ever be manifest in the daily life, and Biblical research, and ordinary conversation of the redeemed.
3. For those who know the Lord yet whose hearts do not glow with affection for Him, and who do not show forth His salvation.
4. For all whom the Spirit of God is leading, those transgressors on behalf of whom Christ is interceding.
5. For Israel without an atonement, yet trusting to merits, and the punishment of their demerits, and uncovenanted mercies—that the veil may be removed, and the blindness of man reproved.
6. For the supply of all needs for College service, for direction in the details, for gracious indication of the Lord's Will as to the immediate establishment of an all-day Missionary College, for holy dependence on Him amid all, that the whole organization may proclaim belief in inspiration, the power of prayer, His interest, and (by contrast), the errors of to-day.
7. For scattered laborers, often weary but sustained.
8. *Praise* for every blessing—known and unknown, and for a wish that there may be hatred of every sin—known and unknown: for every saint—known and unknown.

"In everything give thanks for . . ."

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Thoughts from the Word of God.

Vol. V. No. 11. New Series. ["By Faith ye stand."] [November, 1905. 1d.

"Without shedding of blood—no forgiveness.

Editorial.

"Out of Prison." Ps. cxlii. 7 hints a precious truth in a holy prayer. Till a man is brought out of his natural state he cannot give thanks unto the Lord (Gal. iii. 23). It is easy to talk of public worship, but that which is highly esteemed among religious men is an abomination in the sight of God. "Redemption" is literally a loosing from prison, and the Christian's deliverance is described as a freedom from slavery. Every saint can utter Ps. cxvi. 16, and will do so continually, unless pride be exalted. All praise therefore is not on legal but on resurrection ground, and as we realize the mercies of the Lord, and whence He has brought us—the precious "out-of's" of Scripture will emphasize the truth—our thanksgiving will become informal and spiritual. Thus we learn that while a Christian chooses prison life, *i.e.*, whenever the flesh is dominant, there is an absence of gratitude and a presence of murmuring. The true saint will ever plead this petition, for the Lord is ever a Bringer-out. None other can lead, except in the way of destruction. The great object of one redeemed is to show forth His praises. And the word "Name" suggests the covenant. The next sentence shows the relation of fellowship with the Lord and fellowship with His people. Like most petitions this will reach its climax "in that day" when we are delivered out of the body of this death. Then those who are in prison will praise not, but there shall be, alas, an everlasting separation from Him.

"Public Worship." Notice boards announce this, but not God's Word. "Let all the people praise Thee" is a millenial prayer. The Father seeketh spiritual worshippers—not lying ones, John iv. 23—and he that turneth away his ear from hearing the Law even his prayer shall be an abomination. Rather should there be private worship (Acts ii. 46, v. 13). How can those who are "far off" give thanks *before* the mercy-seat? The idea is awful, and the notice boards of many "churches" are in *various* ways directing away from truth. An unsaved one dare not sing—

"My hope is built on nothing less,"
"Rock of Ages, cleft for me,"

or other blessedly helpful hymns testifying relationship to Christ. He cannot bow his heart before God, for the mind of the flesh is enmity and never subject to Him. "Public worship" leading to "service for the people" improves the outside only! Worship is the *privilege* of saints, of those whose consciences have been purged, of those who have a new nature and a true heart. The *approved* fellowship of ungodly ones will break the line of spiritual unity. The religious leaders of to-day are responsible for much of the mockery and blasphemy connected with the denial of this teaching. Oh for a primitive church with primitive gatherings into the Lord's Name. Then will there be worship, even the sacrifice of lips which by *the* sacrifice have received a spiritual cleansing (Isa. vi.)

"Peace with God." This is among our possessions, necessarily it involves righteousness, and is connected in Mal. ii., Rom. viii., and throughout scripture with "life." Do we often meditate on the grace involved. There is no warfare between God and the new nature. He knows the thoughts that He thinks toward us, thoughts of peace and not of evil. His fury is never against those who are redeemed, and on resurrection ground. Further, we are no longer warring with Him—except by the old nature against which however we war. Our love is toward Him. We must delight in His Will—or there is a grievous departure from the blessed position pointed out. Every conflict with God is a denial of justification, a contempt of our possessions, a manifestation of the old nature, and, as the succeeding context shows, a direct hindrance to prayer, fellowship and rejoicing. All murmuring is the opposite of peace, and thus is it war. All questioning of His wisdom must be thus characterized. "By faith we have peace." By unbelief is there conflict. Faith takes God at His Word, and therefore cannot oppose Him. Unbelief doubts His promises, and therefore cannot please Him. As faith grows so we shall realize peace more, and know that the covenant of peace is perfect—thus will fears and doubts be quelled, and the praises of grace be swelled.

"Many Sons." Thanks be unto God the Church is a large family. Christ gave His life a Ransom for many, and by His obedience the many shall be made to stand righteous. He has "much people" even though "many" be deceived, and "many" walk whose

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end is destruction, and "many" follow the pernicious ways of these traitors, and "many" enter in the broad gate, and "many" shall say to Him in that day "Lord, Lord." The harvest is much. There are many abiding places in the Father. Christ hath borne the sins of many, and unto such shall He appear. Then will the many nations of Gen. xvii. and of Rev. xix. praise the Name of the Lord. It is well to remember this, that pride and murmuring may be rebuked, that expectation may be enlarged, and realization of the comprehensiveness of Christ's work awaken praise. Those who know the meaning of Heb. ii. 11 will not only be ready sufferers but also aggressive workers. "Many *Sons*." Every believer is related to God. Every one who reaches glory is a child of God. Admission to the family, and thereby the family circle, is not by works, by education, by social prestige, by scheming, by adoption, by friendly introduction, but by *birth*. We are no longer servants. Our inheritance is not merely a small legacy to a follower. As we are linked to the Firstborn we have *all* things in Him. Every saint is *led* by God: none others know this "bringing." The pathway and goal are in this verse: may the former be in our present lives that the latter may be our joy.

The Bible Training College.

"*According* to the Word" we seek to go forward, and the English expression suggests heart obedience. We can report fellowship, encouragement, blessing. The Greek Classes and Bible Schools are not a failure; and another is proposed for South London, if saints co-operate. Delay is dangerous, when the Lord leads. Oh, that there may be real progress in days of real declension. We would "alarm" some, for Satan seems to charm them. We would awaken those who have been awakened. Beloved readers, study your Bibles, *seek* the fellowship of saints, obey "minor statutes," prove separation, live in view of the glory. A combined witness against evil and for truth seems committed to the College. Pride does not make this claim, but there would be pride in rejecting the Lord's direction, and any other course would seem to involve this. Unbelief is presumption. Holding back is *advance* from God—an unholy forwardness and frowardness. May brethren and sisters read the further references to this old-fashioned work with diligence this month, and may God be glorified in *all* resulting communion.

PERCY W. HEWARD.

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A Suggestive Examination.

FOR "Christian Workers" who have known the Lord five years, and *therefore* studied the word for that period.

1. Explain "Thy commandment is exceeding broad," "Thou hast brought me into a large place," "Narrow is the way that leadeth into life."

2. "Come ye out from among them and be ye separated." Show by positive and negative illustrations *how far* this extends. (Inability to answer will show *practical* ignorance: this examination is not merely theoretical).

3. Write a brief autobiographical article *in the the words of Scripture alone.*

4. "Prayer is in the Holiest of all." Draw inferences from this fact (note "*sacrifice* of praise," *when* the high priest entered the Holiest, etc., etc.)

5. CRITICIZE the following statements:—

(*a*) "To all men we proclaim that God is sending chastisement in love as a parent checks a child, for God is love."

(*b*) "Faith apprehends and is therefore not apprehensive. Those who have doubts are unsaved, and among the fearful of Rev. xxi."

(*c*) "Christendom cannot be regenerated but it can be improved, and this work demands Christian politics."

Sunday School Lessons.

THE writer is not satisfied that the best choice is usually made either by individuals or committees. Without claiming perfection, he desires, in reliance on the Lord, to propose lessons and to give notes in "The Student of Scripture." Questions concerning "difficulties" will be gladly answered privately (or publicly if more unto the glory of the Lord). There will sometimes be alternative lessons, and a striking list of proposed subjects will often be added, with very meagre notes. Teachers at B.T.C. Sunday Schools will not be compelled to take these studies, but they will follow the superintendent's advice, and he will know their course, and guide therein. Mutual interest will be spiritually beneficial. The aim will be God's glory by careful work, and by preventing merely isolated readings. Arrangements will (D.V.) be made by an attached Scripture Union, for children to read some portion every day in the week. Teachers will, therefore, meet the difficulties of their scholars in any of these portions on the Lord's Day, or at some other time.

IT is written of some—"THEY LOVED NOT THEIR LIVES TO THE DEATH" (Rev. xii. 11). May we love God with all our heart, and have our mind stayed upon Him.

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Jottings from Jonathan Ranken Anderson.

IN their spirit men are proud, self-willed, foolish; abominable in their connexion with the things of God, and in the affairs of men; abominable in what they are, and in the associations they form, and in what they do.

We believe that if such a man as Titus, fraught with the instructions of Paul the aged, and endowed with the Holy Ghost, preparing him to give effect to these instructions in his ministry, were to live in the present day he would be made to feel that in a very little while he would have few if any to listen to the things which become sound doctrine. What is he to do for a living, a sphere of usefulness? Is he to depart from the things which become sound doctrine, and give utterance to "old wives' fables"? No, let Titus take his life in his hand, and die a thousand deaths rather than venture upon any such crooked cause.

"Of sound mind"—this stands opposed to levity, to thoughtlessness, to wildness, to fickleness, to silliness, to restlessness.

A person cannot be sound in faith that is not sound in the faith.

A sound faith is a faith of Divine operation, not a faith of human manufacture . . feigned faith is always blazing at the outset, but in the end it goes out.

Separation from the world lies at the foundation of a true Christian profession. It does not lie at the foundation of what is called Christian profession in this day: there is no need of separation. Indeed, if there be separation, it is separation from something decent in the world to something indecent. Hence I have heard of an individual saying, "I could not go to a soiree, but I could go to a ball." Nor is there any inconsistency in this. It is not only consistent; it has a degree of sense in it. The ball is a ball; there is no desecration of sacred things in it. They do not mean to serve God who go there; they are to serve the devil; and hence they begin their fruitless vain amusement without any show of religion. In the other case, they serve the devil as really, but they pretend to open their scenes with prayer! Awful abomination!

We have in our Tabernacle those that will allow things are in a bad state, but then they would impose silence upon every man who has heart and courage to raise his voice against it. These are just as bad as those who perpetrate follies. We will require to go back to primitive times to see light in Jehovah's light, and learn there what are the things that become holy persons.

The easiness of preaching is by some contrasted with the difficulty of practising; but what will they say to such a case as that of Titus, where the difficulty of practising has superadded to it the difficulty of preaching.

You will never have your voices tuned to the hallelujahs of heaven, unless your hearts are wrung with the anguish of piercing convictions.

Nowadays men take and give to one another the title of disciple of Christ, though they are loaded with clusters of the grapes of Sodom.

You will spoil good works if you do them to please yourselves—yet you may have ineffable pleasure in them. You will spoil good works if you do them just to benefit your fellow-creatures—though they may be full of kindness to them. If you wish good works to come to a thorough consummation to be fully ripe. You must have "Holiness to Jehovah" written on them in such characters as that He can read them, and have complacency in them.

We do not find that the Apostles leapt into all the abominations of heathen idolatry, and that they brought out these in books to make men Christians! No. They went to their work after another fashion and preached. For my own part, I cannot expect anything else in this land but a large harvest of infidelity or popery or both combined, from so-called Christian Societies of the present day. The leaven is working, it is breaking out in sores here and there; it will work like a gangrene, diffusing itself till the whole mass of so-called Evangelical Society becomes one blotched and blotched plague-spot.

Puritanic Poems.—11.

"BEHOLD that evil seems to win its way"—
Who can with grief "religious sin" pourtray?
Sad is the sight, yet everywhere we find
That men to *sovereign grace* are fondly blind!
Alas, rebellion 'gainst *God's written Word*,
Contempt for statutes of our precious Lord,
Not only seem in "liberal spheres" to thrive,
But earnest Christians in such sin connive!
They half excuse departure from God's Will
When it may seem too arduous to fulfil,
When custom indicates another way—
Religious evil seems to gain the day!
God's separation seems far too severe
And so they dare departure from His fear,
The laws of fellowship must be relaxed,
Or every saint will soon be overtaxed.
The doctrine that believers must have pain,
And be rejected by the world is plain,
But some have well contrived escape from this,
And made a human place, a human bliss.
Yes, men will think God harsh, His will too stern,
And thus to other gospels they still turn.
Religious evil doth appear to reign—
But, glorious fact, the Lord will come again.

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PRAYER.

I AM going, dear children, to have a little talk with you about PRAYER. I must remind you, first, that only those who are saved by the precious blood can really pray. None can call God Father unless they belong to His family. There are some who say that God is the Father of all men, but the Lord Jesus said to the Pharisees "Ye are of your father the devil" (John viii. 44). What solemn words are these, yet how many utter what is called the Lord's prayer, but do not belong to God's household. In their hearts they hate Him (for they do not do His will) and with their lips they call Him Father. God does not answer their prayers, for they never reach Him.

Is my young reader a member of God's family. If you are not, will you remember the solemn words spoken to the Pharisees, and ask God to show you by His Spirit your sad condition, and enable you to use the first PRAYER which a sinner can pray? I want to take the word PRAYER as an acrostic. If PRAYER is to be heard and answered from above it must be.

Prepared by God, hence the need of constantly saying "Lord, teach us to pray" (Luke xi. 1). David said, "Thy servant hath FOUND IT IN HIS HEART to pray before Thee" (1 Chron. xvii. 25). Who put the petition there? God "inwrought" it. We must have it put there, too, by the Holy Spirit, Who gives us words to say according to God's will (Rom. viii. 26; Col. i. 29). Prayer must also be—

Real, not merely lip, but heart PRAYER. We must draw near to God with a *true heart, in* full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water (Heb. x. 22). "God is a Spirit, and they that worship Him must worship Him in spirit and in truth" (John iv. 24; see Ps. xvii. 1; lxvi. 18). Then it must be—

Always in the Holy Spirit (Jude 20; Eph. ii. 18). He gives to those who are redeemed the words to pray, and it is through Christ, by His Spirit, Who dwells in all God's children, whether they be young or old, that we approach to God and talk to Him. Will you remember this, and always wait before you pray so that you may pray aright? Many prayers never reach God's throne, because they are not by His Spirit, and therefore not of the heart. Again we see that only those who are born of the pirit can arrive at the mercy seat (E ph. iii. 18). Prayer must be heart's—

Yearnings. Hannah, she prayed in her heart, only her lips moved (1 Sam. i. 13). There are some, even among young people, who say words with their lips but their heart is far from God. Such prayers are useless. The Psalmist said, "I POUR OUT my soul in me" (Ps. xlii. 4). See how the Apostle Paul *yearned* in prayer for his brethren, according to the flesh. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. x. i.) Do you pray thus for the Jews? Real prayer is always—

Effectual. We read that the effectual fervent prayer of a righteous man AVAILETH MUCH (James v. 16). We come to God through Christ, Who saith, "If ye shall ask ANYTHING in my name I WILL DO IT." Wondrous things have been wrought by prayer. We read about many in Heb. xi. who, through faith, and the prayer of faith, were strengthened to suffer and endure. These prayed EFFECTUALLY. May we do likewise, and God will work in, for, and through us marvellously, for He is the same Almighty Lord Who hears and answers earnest PRAYER. Lastly, it must be—

Restful upon the promises of God. All that God hath spoken He will do, and in PRAYER we should bring to Him His own word and reverently say with David, "Do as Thou hast said" (2 Sam. vii. 25). Let us always remember that we should come in faith to God, believing that He will perform all His promises concerning each of His children (Heb. xi. 6; 2 Cor. v. 20). Will you read the exhortation, and also the warning in James i. 6? Those who are RESTFUL upon God's Word will rest in the Lord, and humbly reply to His sure word, "Surely I come quickly, Amen. Even so come Lord Jesus." Come quickly. (Rev. xxii. 20), and all their petitions will just take hold of His own promises in this simple and beautiful way. May the Lord by His grace enable my young readers to thus pray, and I am sure they will then do two things well, watching and praying, as the Lord hath said.

When a child would come to God
  Not by Jesu's precious Blood,
Closed is all the way to heaven
  Till by grace he is forgiven.
When we come to God in prayer
  Let us think that He is there,
To receive our heartfelt praise
  And to strengthen us always.
When we bow before God's Throne,
  Our petitions there make known,
In the Name of His dear Son,
  He will grant us every one.
When we ask the Lord to bless,
  Clothe us with His righteousness,
He will hear and answer too,
  So that we His Will may do.
When we pray with godly fear,
  With true hearts to Him draw near,
Pray the words which God hath given,
  Then they will ascend to heaven.

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When we ask God's guiding hand,
  Then He points to His command;
Opens up His Word alway,
  That we may His law obey.

When we pray, by grace Divine—
  "Work in me, Lord, Thy design,"
He will teach us, by His grace,
  How to run the heavenly race.

When we pray with all our heart,
  God will strengthen, grace impart,
Give us faith to restful be,
  That we may His purpose see.

When we come to God alway
  Let us think of what we say,
So that all may be of Him,
  Who hath put His grace within.

When we WAIT for God to speak,
  If we first His glory seek,
He will answer ALL our prayers,
  Work His will in our affairs.

When we pray, the Lord on high
  Hears us as we humbly cry,
And all holy zeal inspires,
  Grants His saints their heart-desires.

S. A. H.

YOUNG BELIEVERS' COLUMN.

"FOR us is the citizenship, it is an essential *possession* in heaven (s), out of which a Saviour also we expect to receive, Jehovah, Jesus, Messiah."

This strange translation is to emphasize hidden truth—forgotten truth. Many of the "churches" are worldly, for they delight in things earthly, deliberately despising (Col. iii. 2). *All* saints belong to the city (Heb. xi. 10), all are freemen—glorious fact. No chance possibility or temporary loan is here brought forward but a Divine certainty. *Even now* we are in that state which is to come, the earnest of the inheritance is ours. Hence prophetic students rightly emphasize the presence of the Spirit, and realize separation from the world, and exercise themselves to godliness.

But those who think *only* of the reserved portion are not earnest Christians. "A Saviour *also*" is before the true believer. Personal love *to a personal Lord* is part of his creed. Moreover, a hatred to sin is involved in these words. Flesh and blood cannot inherit the kingdom of God. Further, a rebuke of the theory that perfect peace includes freedom from conflict, or that over standing comprehends possession of the glorified body. The heavenly-minded saint longs for a Rescuer. The words might be rendered "even a Saviour," and then they will be regarded as the expression of a holy and wholesome climax of rejoicing. Christ is only a Saviour to His people; others must see terror in His advent. We *expect* the Lord. Do we, dear readers? This passage speaks of all saints. Is our heart longing to see Him? Are we glad in view of His return? Or is the sacred advent merely a doctrine for conferences, for magazines, for aged disciples, and speculative freelances? Is the *present* tense applicable? Are we even now looking up with holy expectation for Him Who shall come? Though He tarry we must not settle down: rather should we become more unsettled. We ought to wait to receive Him and *approve* us. The second word is from the same root. Only as we realize our heavenly calling shall we wait. Worldly Christians do not look up or forward except in the sad way of Jas. iv. 13. But Who is the Returning One. It is Jehovah. The LORD cometh. Christ is God. Here is the One glorified in resurrection. Here is the One Whom we serve and recognize as in authority over us. But it is "this same Jesus" Who will appear. The One Who accomplished salvation, and bought us for Himself by His humbling to death. And this majestic Lord is the Messiah. Hence the earnest of the anointing *Spirit* is ours—the χρίσμα. Hence when He comes Israel will be speedily received back into national privileges. Surely the words of verse 21 *now* awaken our praise as never before. "Who *shall* change the body of the humiliation that is ours, that it may become (resurrection *life*) of like form with the body of the (Shekinah) glory that is His (*cf.* Rom. viii. 29), according to the . . inworking of Him Who hath power even to bring into submission under Himself (1 Cor. xv. 27)—all things."

The Psalmist said:—

"OPEN THOU MINE EYES, that I may behold wondrous things out of Thy Law" (Ps. cxix. 11; Luke xxiv. 44).

"TURN AWAY MINE EYES FROM BEHOLDING VANITY, and quicken Thou me in Thy way" (Ps. cxix. 57; James i. 25; 2 Cor. iii. 18).

"MINE EYES FAIL FOR THY WORD saying, when wilt Thou comfort me" (Ps. cxix. 82, 123, 148; Joshua i. 8).

"RIVERS OF WATERS RUN DOWN MINE EYES, because they keep not Thy Law" (Ps. cxix. 136, 126; Ezek. ix. 4).

Are we like-minded?

Yiddish Bible Fund.

A TESTIMONY TO ISRAEL.

The object—not advertisement of the Translator, or pecuniary advantage, but THAT THE WORD OF GOD MAY HAVE

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Special Column for Sunday School Teachers.

BELOVED readers, your work is not merely a pastime, but rather a pasture for yourselves and an opportunity for leading some unto Christ. Is your urgency therein comparable with that of one rescuing a fellow man from a house on fire? Is your zeal spiritual or variable? Remember that the littlest one is in iniquity and you will not be merely a moralist. Many who urge free grace teaching in the pulpit are afraid to give it in the class.

The writer wonders what time and strength you have spent in prayer for your children—and the Lord knows. Is He well pleased? How many supplications have been selfish? How many have been professional? How many have been sleepy? How many have been faithless? Is the work laid on your heart: are your scholars laid there?—Then continue, be strong in prayer, and be sleepless in the same with thanksgiving. Be definite. Expect answers, albeit, do not exact them from God—meditate on His promises to answer though you dare not dictate to Him. He will fulfil the desire of them that fear Him. Do you fear? What is your desire? Real enthusiasm will not forget or wax cold, mere fleshly zeal is thus evidenced, for that which is not of God does not continue.

A few questions for teachers—an examination to awaken, to humble, to encourage, to suggest the need for prayer.

1. How would you deal with a child who saw sin but feared to trust the Saviour because of having difficulties?

2. Give six problems you have recently met, then how you solved them.

3. What arguments have you for or against (a) topical studies; (b) the teaching of Greek to children; (c) Scripture unions; (d) pre-arranged lessons; (e) children's prayer meetings.

Luke xv. 1-10 is striking. Who can understand it? Only those who have experienced something of the blessing whereof it speaks. Here we have Christ's commentary on the Pharisaic words, "This fellow welcometh sinners and eateth together" (in covenant) "with them." 4. The Pharisees are taken on their own ground (sheep): Christ the Owner. The left ones (Eph, ii 3). "In the wilderness" (ἐπί, twice), The lost, same word (Matt. x. 6, xv. 24, xviii. 11, Luke xix 10—same root "everlasting *destruction from* the presence of the Lord"—the nature of sin, salvation, explained hereby. "Find"—then we find Christ. "Placeth it on" (Deut. xxxiii. 12, Isa. lxiii. 9)—a firm *foundation* (word same root). His own shoulders—a reference to *the Shepherd* of the O.T. The joy of Christ, where else mentioned (see Luke x., John xi., Heb. xii.) 6. Christian fellowship *in the house*, rejoicing together. Who are Christ's friends, John xv. 13, 14. Are you found? If so, you are with Christ. *One* sinner—the fact, not the quantity, awakens praise. God's work is individual. Repenting—when the Lord turns us, we turn. All by the Covenant—hence His eating with them. The Pharisees pretended this was gluttony. No joy over the self-righteous. Only two classes. The Lord shows what their pride really meant; so all pride. *Cf* "They that are whole have no *need* of a physician"—oh, for a sense of need, a sense of sin. 8. Ten—a synagogue. The Lord reduces the number to emphasize the number of sinners, and to show the purposes of His grace were not merely to one in a hundred. The lamp of the Word which the church uses. Still in the house—a blow to Pharisaism. Diligence and care rewarded. 9. Fellowship again. The Lord's treasure—therefore precious to the church. Sin alone causes sorrow. Joy and grace, same root in Greek and Theology. That which is in the assemblies of the saints should have been in heaven first (Matt xvi. 18-20). In sight of the angels—likewise the judgment of Rev. xiv. 10. Repentance is *being* brought to the Lord being welcomed by Him (2). Whenever any wander from Him *no repentance*. Who can study these verses and not praise Divine grace? Who can study them, and not be urgent in service?



CHARITY.

THERE are two kinds of CHARITY, the true and false. The latter is more often manifest, especially in these loose days, than the former. It is frequently said by those who are unwilling to stand alone for God—"Oh, it is UNCHARITABLE to condemn the works of others, for though it may not be according to Scripture as we read it, yet there is good in them and they are very earnest." But earnestness does not make the worker or work right. Anything contrary to God's written Word deserves the rebuke of those who desire God's glory. All error, though it be most plausible, is an abomination. If we are kindly disposed toward sin we grieve God. If we seek by His grace to expose and condemn that which is contrary to His Law we are called UNCHARITABLE, because we hate that which God hates. "We should be more loving." One will say but what saith the Scriptures? This to us is the all-important question. What men say and think matters little, but God's Law is that which His people should seek to obey. In 1 Cor. xiii. we read that CHARITY (love) rejoiceth not in iniquity, but rejoiceth in the truth. But, alas, so many in these days are favorably disposed toward evil that they are unfaithful to God. False CHARITY will always lead on to spiritual weakness, for it thinks more of man's opinions than God's Law. The Psalmist said "I hate thoughts (men's opinions), but Thy Law do I love" (Ps. cxix. 113). This is true CHARITY, and those who love God's Word will seek to be faithful and speak the truth in love, and not be afraid of man. God's servants of old had a holy zeal which it would be well for Christians in these days to possess. The Psalmist said "My zeal hath consumed me because mine enemy hath forgotten Thy Words" (Ps. cxix. 139). Is this not the reason of so much error and false CHARITY now? God's Word, alas, is not only forgotten by the enemies of the Cross but by some who are His people, redeemed by His Blood. Oh, for more real LOVE TO GOD, so that we cannot countenance that which is opposed to Him. How many now deny the Deity of Christ, and it is considered UNCHARITABLE to say anything against such, though God's Word saith—If there come unto you one who denieth the Deity of Christ "receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds" (2 John 7-11).

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In these last days we expect according to God's Word that Satan will be very active. We need not look far to see his work. Wherefore the call to more real Bible study so as not to be led astray. How many are deceived by spiritualism through ignorance of the Scriptures. Remember the terrible wickedness of the days of Noah, led on by spiritualism to such a climax that God destroyed the whole world (Gen. vi.) The Lord said, As it was in the days of Noah, so shall it be in the coming of the Son of Man. There is far more spiritualism about than many believe. Then let us take heed—God commanded the children of Israel to have nothing whatever to do with any that consulted with familiar spirits or wizards or necromancers, saying "for all that do these things are an abomination unto the Lord" (Deut. xviii. 11, 12).

In these perilous times we would warn all to beware. Especially we desire to warn the young Christians who may not know much of the subtilty of Satan. Let us search the Scriptures daily, and God will, by His Spirit, guide us into all the truth (John xvi. 13). Those who long to know how He hates spiritualism will find the following passages helpful—Lev. xix. 31; Lev. xx. 6, 27; 1 Chron. x. 13, 14: Isa. viii. 19, 20. We must stand for the truth when in these days so many deny the inspiration of Scripture and the Deity and substitutionary work of our Lord. To be popular one must stand on the platform with unbelievers, and this is called CHARITY. Let us "Come out" from all that grieves God, though the cry UNCHARITABLE be raised. Love to Him and to His truth must stand first. "CHARITY rejoiceth not in iniquity, but rejoiceth in the truth."

A LETTER TO SUNDAY-SCHOOL TEACHERS.

DEAR FELLOW-WORKERS,—

How important is *all* God's work, for to speak of Him to even the smallest child is a great responsibility which I fear we often overlook. Let us ever be mindful that if we are doing, by God's grace, the work which He has APPOINTED, He will supply our every need. God will Himself teach us from His Word, and "who teacheth like Him?" We may have cause to say "Who is sufficient for these things?"—but we can rely upon the Scriptures and look up, saying "Our sufficiency is of God, and *in* His grace we can ever go forward strengthened with all might according to His glorious power (Col. i. 11, Eph. iii. 16). May we ever be mindful that the work is the *Lord's*, and therefore only as we learn of Him can we teach others. Some may think that for children and young people there is not so much need for preparation. Alas, what a fallacy, for their young minds are receiving impressions which will remain with them, maybe, to the end of their days. Those who have the charge of children should first of all be well trained in the Word of God, and they should know somewhat of the power of prayer. The two must always go together, if the Lord's work in our hand is to prosper, and we are to have "good success" (Joshua i. 8). Many children have been so "bribed" to attend certain Sunday Schools that they simply go for the excursion, prizes, etc., but LOVE is stronger than all these attractions, and before we can really impart much to the children we must gain their affections. They very soon know if we are interested in them. Then, we need to love God and His Word more and more, for children soon know whether we delight in reading the Bible or do so merely as a duty. If we rejoice in God's Law, we shall encourage others to do likewise. But, alas, with many so-called teachers there is little interest in the truth. May not this be one of the reasons why we do not retain our elder scholars? Children are like adults, they need something fresh, and we can only give them the freshness of the Word as we receive it from God. If I were a child I should soon tire of most teaching in schools in these days. The children require the Word—they do not want story-books read, about which they know. The Word of God is LIVING, and when given forth in the power of the Spirit there is life; and this is felt by even the little ones. I know by experience that very young people can and do understand far more than we imagine. Hence, the need for THE Truth. We cannot save those committed to our care, but we can sow the seed, and ask God to give the increase. He is not unrighteous to forget our work and labor of love (Heb. i. 10). Let us look to Him for all, and He will use the messages which He gives for His glory. Isaiah lv. 11 is encouraging, and God's will must be accomplished, in His time and way. May we, by God's grace, so live before our children that they may take knowledge of us that we have been with Jesus (Acts iv. 13), for it is not what we say only, but how we *live before* GOD and before men, which is scripturally telling. Let us pray much, esteem God's Word more than our necessary food (Job xxiii. 12), go forth in Jehovah's might, and our Sunday Schools will become Bible Schools, and God will be thereby glorified. May the Lord to this end greatly bless all who seek to train the young. Yours in His service,

S. A. HEWARD.

WHOM God hath blessed no one can curse,
What He hath planned none can reverse,
God's Word is sure, all He hath said
He will fulfil, through Christ our Head.
Our enemies may us annoy,
God's Word they never can destroy.

A poem beginning with this solemn message will (D.V.) appear in next issue. As a leaflet, 3d. per doz. post free.

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Rest—or No Rest. Which?

WE read that when God had finished His work of preparing the earth for man, that "*He rested* on the seventh day" (Gen. ii. 1, 2). It is "His" order that man should have one day in seven, and yet how many spend the one day set apart for REST in pleasures which make them weary. In Lev. xxv. 5, we see that God appointed a time of REST, even for the land, which through sin was cursed, and has God been unmindful of man who tills the land? No, for has He not graciously appointed the day when man shall work, and the night for REST, for He who has made the body knows that both the physical and mental natures require REST. Those who heedlessly violate these laws, sooner or later suffer. God's laws are so arranged that "whatsoever a man soweth that shall he also reap" (Gal. vi. 7). When one is tired and weary how refreshing is REST. But God Who is merciful has in His wondrous love not only provided REST for LAND and body, but REST for the heart of man. Yet only those who are tired and weary of sin, which is a burden, will seek this REST. Thus the Lord Jesus said "Come unto Me all ye that labor and are heavy laden, *and I* will give you REST" (Matt. xi. 28). It is only through Christ's death that any can have inward REST. He can remove the burden of sin because He Himself bore our iniquities in His own body on the tree. Remember, it is on account of God's tender mercies that you have REST for your body, for we read "Every good and every perfect gift cometh down from above" (James i. 17), and yet how many speak against God and think of Him as One Who is harsh and unmerciful, when He is a loving and just God. It is Satan who is a hard master, for his wages are death, while the gift of God is eternal life. It is Satan who troubles the heart, only He is so subtle that many are ignorant of this awful fact. It is God Who gives REST and peace to the troubled heart; not only REST now, but eternally. Those who are "born again" have REST because the Blood of Jesus Christ has blotted out all their sins. IT IS SIN WHICH CAUSES UNREST. But those who are "in Christ" are kept by His Almighty power in "perfect peace," whilst they daily look forward to that glorious time, the Lord's Coming, when His own shall meet Him in the air, and dwell in His presence where there is fulness of joy and pleasures for ever. Sin cannot enter Heaven, and all who dwell there will have PERFECT REST. God said to His people of old, "My Presence shall go with thee and I will give thee REST (Ex. xxxiii. 14). It is God's presence which gives REST. He is the same to-day. He also gives His people REST from their enemies (Deut. iii. 20), as they obey Him (Eph. vi. 10-18). There are only two classes, those who have REST and those who have NO REST (Lam. i. 3). I wonder to which class my reader belongs. The Lord knows, and if your sins trouble you, you are "heavy laden," then I beseech you to come unto God through Christ Who alone can give REST now and REST eternally. I cannot close without warning you about the terrible future for those who live and die in their sins. They have NO REST now, and no REST for ever and ever.

2 Cor. viii. 16-24.

HERE we have brought before us certain primitive brethren engaged in a difficult and time-taking task. Their lovely (and now we fear it would be *lonely*) spirituality is worthy of notice. Their hearts are stirred (16). The business arrangements do not require merely business aptitude. God is praised for this work, yea, where is the holy man who dare boast? The fact that others chose them for the needed toil did not lead them to act as mere machines. Personal delight was equally constraining. (*Cf.* 1 Tim. iii. 1). Is it not so with the new nature which the Lord implants in His people and then graciously uses? In verses 18, 19 we note the *unanimity* of the apostle and the assemblies. Why should leaders encroach on churches, or the latter on the former? Here we have a rare case of a congregation selecting its officer, *but not for pastoral labor.*

Verse 21 is a rebuke to many. They are inclined to excuse irregularities "while the heart is right." The heart is not to be severed from the head or the hand. "The Lord knows" may become an evidence of unwillingness to please Him by careful arrangement. How anxious is a God-sent man that no dishonor may be brought to the Lord through his self-reliance. Thus we have an illustration of truer caution, and yet more a proof that *any* dishonesty or self-seeking was sternly rebuked.

In verse 22 the Holy Spirit shows that testing always rightly precedes office. This is remarkable, for apostles had spiritual discrimination and the discerning of evil. Have we not an incidental testimony that Scriptural Church organization was appointed for *reproduction* in perilous times after their departure?

Zeal in the way of the Lord's commandments is *necessary* for a church officer. Mere slipshod willingness to help is rather a proof of the absence of gifts for ministry, and of the presence of sin. And now in verse 23 we find the Divine summing up of those who had, in holy *fellowship* a seemingly trivial work—they were brethren and workmen. If the Lord sends such shall not our reception of them illustrate 24, and glorify His name thereby?

A minister can solve difficulties but not absolve sins—except by the Word of Him in whose power alone he can do the former action.

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COLLEGE HALL, 340, ROMFORD ROAD, E.

The Seventh Monthly Report—yet perfection is unattained. How the dark background of Human Failure, Sin and Corruption, sets forward the wondrous Grace of God.

The Tent Meetings are still being continued, and despite the colder weather, or rather, by reason of constraining grace, the numbers keep up and the spiritual warmth seems to grow—to the Lord be all praise.

Below will be found a list of the Meetings held (D.V.) and *to each*, a loving invitation is extended.

LORD'S DAY.—	7.30 a.m.	House Prayer Meeting.
	8.30 a.m.	Bible Reading and Prayer.
	10.0 a.m.	Children's Service.
	11.0 a.m.	Morning Assembly of the Lord's People.
	12.30 p.m.	Open-Air Testimony.
	2.45 p.m.	Sunday School.
	3.0 p.m.	Men's Bible Class.
	6.0 p.m.	Open-Air Meeting.
	6.30 p.m.	Evening Gathering.
	8.0 p.m.	Evening Meeting — especially arranged for enquirers—both Saints and Sinners—or the Lord's Suppers.
	9.0 p.m.	Short Open-Air Meeting (sometimes).
MONDAY —	6.30 a.m.	Conference on Bible Subjects.
WEDNESDAY.—	6.45 p.m.	Children's Meeting.
	8.0 p.m.	Gospel Service.
THURSDAY. —	6.15 p.m.	Children's Scripture Union.
	7.30 p.m.	New Testament Greek Classes.
	8.30 p.m.	Bible Exposition.
SATURDAY. —	3.0 p.m.	Children's Bible Service.
	6.0 p.m.	Open Air Meeting.
	7.0 p.m.	Advanced N.T. Greek.
	8.0 p.m.	Prayer and Exposition.

We desire to commence a meeting in connexion with the Prayer Union for Israel, and also to have some lectures on English after the Saturday Greek Classes.

Saints are invited to join in prayer and praise for the Jews in Forest Gate, that the Lord's Will may be done.

The erection of a Hall, the organization of a Scriptural Church, the completion of the purchase, and subsequent service by means of the Tandem Tricycle, the proposed All-Day Missionary Colleges—these should be often remembered before the throne of Grace, and as the Lord prospers. Several vacancies yet occur for resident students, and brethren in the Lord are affectionately invited to spend a week-end before making any decision. The grace of the Lord Jesus Christ be with you all. C. H. W.

"THE FLESH PROFITETH NOTHING."

August 16th—October 16th.

Received with many thanks in time of trouble :—231, 5s.; 232, £1; 233, 10s. 6d.; 234, £3 10s.; 235, 5s.; 236, 10s.; 237, 5s.; 238, £2; 239, £3 10s.; 240, 8s.; 241, 10s.; 242, £1; 243, £5; 244, 4s.; 245, £5. The financial needs of the Lord's Work are increasingly great, but greater is the Lord Who will supply. The Lord's people are invited to help us meet the growing expenses of this aggressive and definite Bible witness. *Many readers have not yet had a receipt* from the Hon. Fin. Secretary, Edwin S. Taylor, 68, Fleet Street, E.C.

"What is a man profited, if he shall gain the whole world, *and lose* his own soul?"

"Neither said any of them that ought of the things which he possessed was his own."

SCRIPTURAL STUDIES . . SOCIETY. . .

Thorough Bible Work.

Daily Readings, Calendar.

NOVEMBER, 1905. **If the Lord Will.**

COLOSSIANS.	COLOSSIANS.	COLOSSIANS.
1. i. 1-2.	11. ii. 7-10.	21. iv. 2-5.
2. i. 3-6.	12. ii. 11-15.	22. iv. 6-9.
3. i. 7-9.	13. ii. 16-19.	23 iv. 10-13.
4. i. 10-11.	14. ii. 20-23.	24. iv. 14-18.
5. i. 12-15.	15. iii. 1-4.	25. Revise difficulties, and
6. i. 16-18.	16. iii. 5-8.	26. passages *forgotten* in
7. i. 19-23.	17 iii. 9-13.	27. memorizing.
8. i. 24-26.	18. iii. 14-17.	28. Write brief
9. i 27-ii. i.	19. iii. 18-22.	29. expositions, with
10. ii. 2-6.	20. iii. 23-iv. 1.	30. parallel passages, of verses impressed.

The Word of God is spiritually powerful. It rebukes pride, therefore pride rebukes it. Real study is from the heart. True research ever leads to obedience, unbelief ever recedes. Those who esteem the Words of God's mouth redeem the time Every Christian should be a depository for Biblical instruction, and his whole life should be expository.

NOTES ON COLOSSIANS.

HOW precious is this epistle to those who look on it not as the words of Paul to dead men, but as the message of God to themselves. All Christians profoundly take this position. How often in works they deny it, and thus encourage the ungodly in that which grieves the Lord.

i. 1. A constraining will. The only church-authority. Paul remembers his stubbornness, his evil free-will.

2. Holy and faithful. Believing because, and as, set apart. The greetings remind of human weakness, and indicate that grace reigns through *righteousness* (the effect whereof is peace). A troubled, restless saint is not in holy fellowship.

3. Thanksgiving without petition and petition without thanksgiving alike incomplete. The Lord's past work is the pledge of the present, and there is no warrant for the present unless there is *some work in the past*; hence gratitude for Christ's atonement is an essential part of supplication, and substitution must be ever remembered.

5. "Because of the hope" we are grateful; because of this we pray; your faith is because of the hope (Heb. vi. 18), and your love because you realize the inheritance which all saints share. How sanctifying is prophetic study. How unworthy of the name is much that is so-called.

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"The truth"—no mere shadows presented, but anti-typical blessings; far less the lies of men. See 2 Tim. ii. 15, Jas. i. 18, etc.

6. No fruit apart from the Word. The gospel received *always* brings forth that which is to God's glory. Do you seek more fruit? Hence learn how your prayers will be answered.

7. Happy are those who thus work with God, of whom the Apostle can say "according as."

ὑπέρ. διάκονος τοῦ Χριστοῦ. As Paul, i. 23, 24. Praying, 9, suffering and serving on behalf of fellow saints are here brought before us to suggest the unity of the body and the heavy strain on those who are "over" the Lord's people, in His name.

9. *Not*—wherefore we congratulated him, or felt a general interest, or regretted we had not ministered to you the Word, or uttered doubts as to the reality of the work; *but* wherefore we prayed. Those who do not find an argument for prayer in everything are hardly serving the Lord. Love in the Spirit (8), with knowledge in spiritual understanding—God gives this, Dan. i. 17. Should we not recognise His gifts?

10. The wise man is not a theorist. This is as walking without wisdom. The goal (εἰς) is all pleasing, to be reached "in that day." A description of glory. *Good works* are *fruits*, and *general* growth accompanies. ("Growing *into* the full knowledge of God.") When (and as) sin is tolerated, no progress.

11. Suffering with service. Not by *human* might or power. The might of His glory is (a) His glorious might (b) resurrection might Rom. vi. 2,—the gift of an ascended Christ (c) might from the Shekinah glory, *i.e.* new *covenant* blessing by blood shedding, and by indwelling. *His glory* brings human power to nought, as Daniel and John found. See Isa. xl. 31.

"Unto." He has an object. Not "*remaining* under" apart from grace ("patience"). "*Long*-suffering" perhaps suggests a resultant pressing forward on the journey.

12. Thanksgiving *with* prayer. Sonship, inheritance. "Of the saints" or "of the Holiest of All, in the light," *i.e.* of the glory.

13. The Lord's Words impressed Paul: hence repetition—Acts xxvi. 18. The Holy Spirit delights to quote the Saviour. For the authority of darkness, see Job iii. 6; men by nature are utterly away from God.

"Made us to *stand* into the Kingdom"—the Priest is on His throne, Zech. vi. 13, so there may be another reference to the Holy of Holies.

14. Not merely in a creed, not in ourselves, not merely shall have, not merely a semi-reprieve, but the present legal loosing from prison and sending away of sins.

15. Here we have the God-man, the Image of God, and the Head over creation.

16. "*In* Him" together with all things stand together implies that the reference is to Christ's all-pervading authority. There is no idea of an over-soul of the universe in the pantheistic sense of the words. Everything is *for Him*, Rev. iv. 11, Prov. xvi. 4.

18. A *second* Headship. How useless is the Church without Christ! The church has a standing on resurrection ground, and thus shares with Christ *authority* and *acceptance* (ἀρχή, ἀπαρχή).

19. "All the fulness of the Godhead." "All the fulness" is also a title of the church (Eph. i. 23. We have a dwelling-place, an abiding-place in the Lord Jesus.

20. Reconciliation and peace. "God was in Christ reconciling a world *to Himself*."

21. Mind and works—at enmity and wicked (titles of Satan).

22. Those who deny that Jesus Christ came in the flesh deny atonement. Here, too, we have a testimony to His sinless manhood, and a manifestation of His awful praise.

"To make you stand beside Him—saints and without blemish and not called into the law-court—in the sight of Him." This *must* be in the Holiest of all. *Every* benefit depends on Christ's work. "Without blemish" is a *legal* word even as "uncharged."

23. He reconciled you if you remain, *cf.* Heb. iii. 6. Remaining proves our interest in Him. See Rom. xi. 22, where we have connexion with Christ judged by *profession*, and therefore "a falling away" is possible.

Moving away from *the hope* of the gospel shows apostasy. The *true* minister of the *true* gospel.

24. Paul illustrates that for which he prays in connexion with others, 11. True joy is not affected by circumstances. "My flesh" given to Christ, in pain for Him, because He gave up the body of "His flesh" for me.

25. "According to." The reason for ministry.

26. The light of the gospel. Who can see it? Dispensational "now."

27. The mystery is not merely a theory—it brings Christ.

28. Warning "*places* the mind" (Gk.): hence we learn the cause of wandering.

The Christian worker's object is definite. Present—"make to stand" suggests the reaching of a goal—hence τέλειος, perfect, at the end. See Heb. v. 9, 14, vi. 1.

29. Prayer *works*. Also it must be inwrought, *i.e.* our wishes are of no avail.

ii. 2, 3. The second description of the object. The knitting together will be "in that day"—the full knowledge then (love and wisdom together again). "Full assurance" implies the Holy Spirit's bearing along. σύν thrice.

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3. Only those hid in Christ can find them. Hence men's folly; they perceive not "His things."
4. The negative object. "This I say with the Divine purpose that not any one should say an argument that leads aside from the way, in as aying that is connected with a new 'faith.'"
5. "For." The reason for prayer and interest. "Joy" in all church progress. Order and stedfastness together, the second word implies the solidity of faith (contrast "empty deceit" 8)—the Hebrew word has this thought.
6. "Therefore." *(a)* The Lord's work is the basis of an exhortation. *(b)* Those who pray for others can exhort them. Here we have Christ the way.
7. A plant, a building—"in Him," Eph. ii. 21, 22. All other ground cursed.
βεβαιόω implies walking (βαίνω).
The only way we are to stretch out is in thanksgiving (περί). Learning without praise a failure.
8. "Beware"=Keep your eyes open. "Any one"—however learned, seemingly pious, or authoritative "spoil"—*Lead* away as booty, 1 Cor. xii. 2. The word "tradition" *here* seems to suggest departure from the way (παρά), and "Rudiments" indicate *another* way.
9. Elsewhere ye will not find that which is of God. Bodily—not in shadow, in resurrection glory, embodied, for His body the church.
10. "Of His fulness have all we received."
11. The work was heavenly—He is the Doer (ποιήτης).
12. Absolutely, experimentally, typically applicable.
13. "Even you." *He* made alive (ποιέω).
No life without a *grace*-forgiveness. Here we have grace reigning through righteousness, grace received by faith.
14. He took it *out of the midst*, and now He Himself is there. He removed the iron bars and made an open door. Law is dead to us.
16. Therefore—Disobedience forgets Christ.
18. The wrong pathway. Proud humility.
19. Pride always leaves Christ. Hence disunity. Hence absence of teaching. Hence no growth.
22, 23. Which are unto corruption (εἰς); toward the filling of the flesh (πρός). *In* the way of will-worship (i.e. anything not commanded)—apparent religious self-denial may be an abomination. Not *in* honour of any kind (1 Tim. iv. 4, 2 Tim. ii. 20).
iii. 1. All doctrine practical. Life above, looks above. Sin forgets *Him* and His finished work ("sitting"). Some say *that* work leads to carelessness.
4. Life and light. We have *glory* and honor (see ii. 23).
8, 9. ἀπό twice, ἐκ twice.
10. Continual renewal and consecration. Continual supply of the Spirit, Tit. iii. 5.
12. Another "therefore." Election sanctifying.
13. "As, so." The cause, measure, object.
15. When no love, no peace. Collect other occurrences of the words "in your hearts."
16, 17. The primitive assembly—exposition, prayer, singing—heart, words, work, spiritual.
20. "For." The argument for everything. Hence no real obedience to parents till born from above.
23. That which cannot be done with the soul should not be done. Heartiness in menial details essential. "Do everything as if the Lord Himself directly commanded you.
24. Learning prophetic truth all the while.
iv. 1. Forgetfulness and insubordination and their results. While there is injustice, no remembrance of the Lord.
5. The praying Christian is a living Christian.
8. *Records* of grace, and *exhortation* combined.
9. How could Philemon refuse Onesimus after this? Here, too, is a reminder of the change wrought by grace ("faithful") and a rebuked pride. Paul anticipated that the same would be interested in details concerning "one another"—hence "all things."
12. *c.f.* i. 29. Fellowship. "*The* prayers" (a) prayer meetings (b) parts of himself.
13. Prayer should be full of zeal: a man who spends much time in supplication is usually thought to be a mystic.
16. Fellowship between churches encouraged.
17. Paul cannot forget i. 23, 25; Eph. iii. 7—hence he incidentally introduces a further reference to those passages and an obstrusive thanksgiving to God (1 Tim. i. 12).
18. Is there a thought of *the* bonds of peace and love? The more prominent hint is "How sinful it is to forget tried saints." χειρί, χάρις.

The Bible Training College.

ALL progress in the way of God's Commandments is a cause for thanksgiving; all other is "unto mere ungodliness," however fashionable. Numerical success may be an abomination to the Lord—the world is not prosperous in this line. He does not command a delight in earthly arithmetic, but rather in *separation* from that which is fleshly. Let traitors be "cut off," let rebels be "cast out," albeit some say "You cannot afford the loss." It is good to lose *minus* quantities. But also for the *prevalence* of sin hinted by these words, and for the irrevelence of most methods of exclusion. In and by the mercy of Him Who hath made an everlasting covenant we can report that a desire for Scriptural purity and Scriptural advance has been granted to many College brethren. Hence

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there have been manifested unity in prayer, hearty rejoicing at the word, and earnestness in true service. "Bless the Lord, O my soul and forget not all His benefits" may well be our continual inference, for boasting has been shut out by sovereign grace, and we dare not make overtures to it, unless we wish to be experimentally "without." The Lord's name is to be praised, and those who thus serve Him remember His Name, and forget their own. The Central Classes are still conducted on Bible ground, hence they are unpopular and blessed. Some brethren are irregulars: is this because they are volunteers? Has not the grace-given *will* for Bible study a victory over indolence? Should not the Christian life be one of *special* efforts? Some absentees from spiritual gatherings might not care to publish for the glory of God their reasons with a journal of labor during the God-owned time in question. But what about those who have never attended the College, and yet who could do so? What about those who have "given-up" after a fitful attempt? Is the Lord well pleased with such actions? If so, we long to have fellowship with Him? But have our readers concerned—been concerned readers—have they honestly and patiently sought His will in this matter. If the wish to attend had been present would not the leading of the Lord been evident in favor thereof? "Mistaken guidance" is alike the cause and proof of pride, selfishness, and denial of the real direction of the Holy Ghost. But the fault is not His. There is all too little waiting. Decisions are not humbly submitted to Him, or rather His decisions are not humbly sought. In His light we see light—away from the Shekinah glory, in the place of tolerated sin where we so often dwell, there is but darkness. Hence our blundering, which would well warrant the Lord's sundering of the bonds of grace, and His thundering of wrath, but Mal. iii. 6 remains. Our citizenship is in heaven: hence a wish to live accordingly, *i.e.*, to exercise the rights of prayer, to rejoice in realization of Divine *authority* and protection, and to live the glorious life of rejected strangership in *this* pagan and rebel land of "Christendom." The Lord has no man-acknowledged ambassadors here (they are for the church, see 2 Cor. v.)—we cannot expect peace, prosperity, publicity, and power. Such truth involves isolation even from many professing saints, and the linked holy expectation of the Lord's return—for we look for the city—is counted by some fanaticism. But Whose esteem do we value? Let our lives witness! Oh that in spite of public opinion this doctrine may yet be proclaimed in College extension centres, the Word be opened up, and obedience to such forgotten precepts as Eph. iv. 3 be declared binding on the saints—aye, without them there will be no binding together, and therefore no finding according to Heb. iv. 16. There are many in Greater East London who sigh and cry for the abominations of to-day, who acknowledge that "sects" are the work of the flesh, who seek primitive fellowship, who love the gospel of grace. Wherefore, then, continuance in separation? Wherefore, unwillingness to attend services? Are all existing engagements Divinely appointed, or do they involve compromise, and the support of the false principles above condemned? Is bashfulness spiritual? Is a *settlement* in present circumstances right? Will it hinder the prayer of 1 Pet. v. 10?

The Lord's people do not perhaps appreciate our needs, or the desire for primitive obedience which holds back from further co-operation with existing organizations, while at the same time it presses forward to real fellowship with all the redeemed as members of Christ. The Lord's footsteps are not always known, but sometimes "the giving" which proclaims His leadership is gladly heard. And now we dare not draw back. Doors are open-open*ed*. Saints in all parts need and ask for instruction. Constraining is no myth. "Extension" at Ilford is imperative. May faith be operative. Halls at Forest Gate, and in East London for labor among Israel are wanted. The harvest is plenteous. Continued debt would dishonor the Lord, and to prevent one in central expenses "fellowship" is expected. Our reliance is in Him. A beloved helper recently asked if economy was practised. With humble gratitude the writer would refer to the voluntary help of co-workers, to the absence of all extravagance, to the simplicity of College Hall residence for students, and to his own double-length days without remuneration. Brethren and sisters in Christ, *realize* your stewardship; or you depart from the house. He who wishes God-speed to a heretic (words) or receives him into a dwelling-place (works) financial aid is not *obedient* to 2 John 10. Some who condemn error partly finance and thus advance it. Hard it may be to break off custom, but how will such arguments stand before the Judgment Seat of Christ? Spiritual affection and a weak but growing wish for the Lord's glory prompt this boldness. No "dominion" is claimed. No insult is intended. 2 Cor. viii., ix. would affect the home arrangements and expenses of many, if read every week; if read *once* with prayer. Have you thus read them? With the words thereof the writer would conclude, leaving all these matters for the present and hearty consideration of all who understand 2 Tim. ii. 21—"Thanks be unto God for His unspeakable Gifts."

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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. v., No. 12. December, 1905.

EDITED BY PERCY W. HEWARD.

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FOR ALL SAINTS.

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"I have left 7,000 in Israel all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."—1 Kings xix. 18.

"Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the LORD."—Isa. lii. 11.

"Say ye not 'A Confederacy' to all them to whom the people shall say 'A Confederacy' . . . Bind up the testimony, seal the law among My disciples."—Isa. viii. 12, 16.

"Have no fellowship with the unfruitful works of darkness, but rather reprove them."—Eph. v. 11.

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NEW YEAR'S LONGINGS.

I WANT each day this year to be
A willing bond-slave, Lord, to Thee
MY HANDS I want the work to do
Which Thou in grace hast planned thereto,
I want in all Thyself to please,
And not to live a life of ease.

I want MY FEET to swiftly run
In Thy Commandments—every one;
MY LIPS I want to speak for Thee,
MY TONGUE to tell of love so free,
MY EYES within Thy Law to look,
And see fresh beauty in Thy Book.

I want MY HEART to rest on Thee,
That it may ever trustful be;
MY VOICE to sing Thy glorious praise,
And songs of triumph to Thee raise;
MY EARS to listen to Thy Voice,
And in Thy Presence to rejoice.

I want each day to do Thy Will,
TO WORK, TO SUFFER, or BE STILL;
To use MY HANDS, MY LIPS, MY FEET,
MY EYES, and all my powers complete—
I want MYSELF, O Lord, to be
A willing bond-slave unto Thee.

S. A. HEWARD

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Will the Lord's People, especially make known the JANUARY issue, and also subscribe for The Puritan Quarterly during 1906?

Prayer List.

"Do as Thou hast said."

1. For those in Paganism and Christendom on whom sovereign grace will yet light because the Lord was pleased to delight in them: that there may be shortly accomplished the number of His elect.
2. For office-bearers who are not reproach-bearers.
3. For Christians who wish to *fall* in with the pomps and pampering of this evil age.
4. For those who seek to be separate, that isolation may not be outside the Holy of Holies, or because of peculiarity but rather spirituality.
5. For Israel—especially the children—and that the Lord's Will in the farther training of some from among them may be manifest.
6. For all Biblical preachers and missioners, that the Lord may own *His* work, and make known the errors which disfigure the "service" of every saint.
7. For the Bible Training College, that grace-sent students may start the new courses of 1906 (D.V.), and that all who continue may continue in the Spirit.
8. For the supply of all needs before December 1st, that no debt may dishonor the Lord in the Report, and for the mercy of the Lord in connexion with the putting up of a Hall at Forest Gate, and the securing of the £50 offered for Ilford.
9. For gracious guidance in the circulation of leaflets, etc.
10. For deeper interest in the Lord's Will, as to Church-Fellowship and Missionary enterprise.
11. *Praise* for the proven love of the Lord, His perpetual interest and unvarying power—and for all the grace not tasted yet!

"Praise waiteth for Thee."
"WITH thanksgiving."

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Thoughts from the Word of God.

Vol. V. No. 12. New Series. ["Grace reigneth through righteousness."] [December, 1905. 1d.

"The Words of the LORD are pure Words."

Editorial.

"For You it is Safe."

The pure mind of the Lord's people should be stirred up. Admiration is solemn. "Remembrance" is the object of a central act of fellowship. There should be a continual awakening from the sleep into which we are always falling. The things that are known may be written again (2 Cor. i. 13), for the man who wearies of them is out of touch with their Author. He who cannot be spiritually profited by the oft repeated words Jesus is the Christ, "made nigh by the blood of Christ." "God is light," etc., has reason to suspect growth in grace. On the other hand we have no Scriptural warrant for the uncouth laziness which cannot speak without uttering the same expressions. It should be rather a natural trial than a natural pleasure to repeat; a sad reminder of the forgetfulness of the Lord's people. And fresh fulness should be personally seen in the words. On the one hand we must take care of originality: on the other of listlessness. "Do all to the glory of God" is a comprehensive command.

In Phil. iii. 1 the Apostle suggests the reiteration of the Lord's will in the context, wherein we have the precepts "Rejoice" and "Beware." The continual emphasis on such Divine appointments should not be the evidence of slothfulness (ὀκνηρός) and it will be in the Lord's mercy, the protection of the Lord's people from stumbling. This is noteworthy. Those who merely seek mental food will blunder although they cannot be set asunder from Christ. Progress is *via* practical watchfulness. Denunciation of evil doers are not to be reserved for occasional declaration. The preacher who does not bear an uncompromising witness against errorists, and call attention to their real character again and again, is leading many to falter and stumble. How responsible it is to be in authority. How forcible are right words. Surely our great object should be the honor of the Lord by the standing up and building up of His people.

"Pray for the Peace of Jerusalem."

Anti-Semitism may flourish now, but the God of Israel will vindicate Himself. He is permitting the nations to be His unconscious agents for the winnowing of His ancient people, but the purposes of covenant love to the race must stand, and the burdensome stone will crush those who have served themselves of Israel, and the fruit of their high looks shall be punished. Doubtless the prayer of Ps. cxxii. has a special application now to the city of the peace of Eph. ii., but the Lord's remembrancers are bidden to be as Paul (Rom. x. 1).

If Israel have been the means of showing to us spiritual things, shall we not do something on their behalf? Uncontroversially, Rom. i. 16 is primarily an historic statement, but even after Paul had turned to the Gentiles he went first to the Jews. Why? Not for compromise, but by reason of a belief in God's promises, in O. T. prophecies, and a desire to argue out of the Scriptures with those accepting them.

"I Hate."

The Christian has; or should have—rather has, *and* should have in exercise—strong emotions. "I hate every false way" is emphatic language. But the man of God does not imagine that good is merely a minimum evil ("of two evils choose the least") or that evil is only an incomplete good. He has no sympathy with the inclusivism which sees in Christianity pagan religions perfected, or at least on the road to completeness. Rather he views all error as an abomination. The flesh in himself or a fellow believer is quite as hateful as the flesh in an African. There is no modified love toward departure from the truth. "I hate thoughts," said the Psalmist. The Lord is said in Proverbs to hate that which is contrary to Himself. "Which thing I hate" is the solemn utterance of our gracious, risen, glorified Saviour in the letter to Pergamum concerning the "harmless" clerisy—teaching of Nicolaitanes. Have we a right to qualify His statements? Absolute love involves absolute hatred. As we forget to hate and abhor lying His law will receive little love. Paul spake of hating the flesh in himself, even before it was manifest. This earnestness we need, then blunders will not provoke a good-humored smile, or merely be an invitation to further study, or a suggestion of human weakness. We are too affectionate, and therefore not affectionate enough. Hence 1 Cor. xiii. is a mystery.

"Hold Fast Till I Come."

The Lord has given us a trust. It involves hard work, men will seek to snatch the commandment from us (1 Tim. vi. 14). Satan will endeavor to cause us to let it go that we may

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take up his doctrine and practice:—It is well to have our hands full!

Dear fellow Christians, this taking hold implies might (κράτος), and "might" is from the Lord. Beware, lest you trust self, for it is slippery and deceitful. Beware lest you confide in men, for vain is their help. "Be empowered in the Lord, and in the might of His strength."

The similarity of the message to saints in Thyatira and Philadelphia (ii. 15, iii. 11) deserves notice—all service is alike, a holding first. All Christian blessings imply responsibility, and though without Him we can do nothing, He gives commands. Those who cavil are out of fellowship. John xv. which states our inability is full of precepts. Both statutes are in view of the Lord's return. We shall leave go if we seek "inspiration" from success. *Christ* must be our Centre, our Attraction, our Object of affection, our All in all. *Cf.* the argument in 1 Tim. vi. 14; 2 Tim. ii. 15, etc.

The Bible Training College.

The mercy of the LORD is from everlasting to everlasting. By His grace we have gone forward amid trials innumerable, and rested amid fears unsurmountable. If it had not been the LORD Who was on our side we should have failed.

But, perhaps, some will seek a more definite record. The Lord has developed the missionary interest: Oh, that it might be fixed in the same way—by the way, this is the right kind of adornment for a drawing-room, not photos of friends, produced with money that belongs to Him. Deeply important conferences on the great subject of Eternal Punishment have been held. The absence of lightness, crude dogmatism, and hastiness has been to the glory of God. The central classes have not been without encouragements, although many advanced brethren have been away. Jewish Open-air Work has been a source of blessing, and the first tricycle journey of Gospel itinerants has been safely attempted. Among future events (D.V.) we place the raising of **£155 this** month (necessarily) for Ilford, the securing of money for Forest Gate and East London Halls, and their opening services, the establishment of an all-day Missionary College, and the "Christmas" Conference. If all unite in prayer and labor the last may be last chronologically, as we do not seek in these days grand buildings. Some can raise ten times as much as our three Halls will cost for one building, with more ease. The largeness of the sum asked, and the elegance of the structure appeal to many, but will the Lord's true people simply give according to the money needed, and thus be more liberal toward a less economical proposal? How much Babylonian greatness in Christendom has thus been caused and encouraged.

PERCY HEWARD.

The Need for Grace.

PERHAPS a speaker learns the need for reliance on the Lord when people refuse to stand at an open-air meeting, or when children seem inclined to be inattentively noisy. But often the deceitful heart forgets God then, and comes to mingled self-confidence and despair. The evil nature is so subtle—success and failure are alike Satan's opportunity. He is *never* at a loss. Thus we have a thought parallel with one well known—that the dying sinner is not naturally led by pain and fearful anticipations unto the Lord.

At any rate, the need for waiting on God is usually connected with the "preacher's trials" to which allusion has been made. Is it sufficiently realized that men may hear without hearing, that a listening audience may be dead in trespasses and sins. The need for grace must be *equally* emphasized with regard to apparently prosperous meetings. God is the Only Worker. We are always powerless without Him. Yet this truth is ever neglected, for pride is ever asserting itself.

"Service unto the Lord."

GOD'S FAITHFULNESS.—"*A Record of the Lord's Leading in the Life and Work of His servant, Marcus S. Bergmann.*"—This pamphlet is true to its title. The work of our brother is one of faith, love and hope. The Lord has marvellously opened doors, graciously supplied needs, and gloriously Glorified His Name. We wish *all* our readers could peruse and pray over this book, for then the fellowship of many in Yiddish Bible Testimony would become less theoretical and more practical. The story of the Lord's work always deserves real attention, and proof that He lives and cares for His Church, and sees the needs of His ancient people, and is granting them a revival—such proof encourages genuine faith. 2*l.* —From all College Centres, and Marshall, Bros., 16, Paternoster Row, E.C. Received with gratitude for this testimony —M. P., 10s.; F. A. C., 3s.

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☞ December 31st. ☜

Shall we lose this valuable offer? Tedious rental purchase will thus be saved. The work is solemn, the need is great, and an additional **£150** would provide a **necessary** additional Schoolroom. Who will co-operate?

(2) Fellowship in the securing of a Shop or Hall for Jewish Testimony seems imperative. Winter Open-air labor is blessed, but necessarily trying and incomplete.

If ALL unite, the needs will be met. If not the valuable promise of £60 will be lost, and much service will be delayed.

All communications at once—to PERCY W. HEWARD, 68, Fleet Street, E.C., or 14, Pier Head, Wapping, E.

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Jottings from Jonathan Ranken Anderson.

THE WELL OF LIVING WATER.

JOHN iv. 14.

(Concluded).

"The water that I shall give him shall be in him, a well of water springing up unto everlasting life."

AND at times these hindrances prevail to such an extent, that a believer is ready to think he is destitute altogether of saving grace: "My soul cleaveth unto the dust" "To will is present with me, but how to perform that which is good I find not;" "The flesh lusteth against the spirit, ... so that ye cannot do the things that ye would." But sooner or later grace breaks away from the corruptions that restrained it; and overleaping the barriers that obstructed its course, flows more freely than before: "I will run the way of thy commandments, when thou hast enlarged my heart."

The man in whom such living water dwells, is truly excellent. He is in possession of a gracious principle. He is united to the fountain of purity. He has in him the Spirit of truth and love. He rises above the lusts of the flesh, because they are mortified in him through the power of the death of Christ. He escapes the pollutions of the world; being actuated by the faith which overcomes the world. He obtains the victory over the devil, for he has on his side the Son of God, Who "was manifested to destroy the works of the devil." He may well say to all around him "Come with us, and we will do you good, for the Lord hath spoken good concerning Israel." And it were well, if sinners would obey the invitation; and looking at those in whom grace appears as a well of living water, say, "We will go with you, for we have heard that the Lord is among you."

The man who is the subject of grace, is alone fitted to be useful in the world. He has, it is true, no stock of grace in himself; though he has an incorruptible principle of it, and never can be empty of grace—the stock is laid up in his Head. He cannot communicate grace to others, whether he be full or empty—for every man must go to the Fountain—"go and buy for yourselves." But still he is, in virtue of the grace that is in him, fitted to be useful. And yet his usefulness depends upon him, very much as the fall of Jericho depended upon the ram's-horn trumpets, blown by the priests around the walls: or as the supply of water to the parched Israelities depended on the smiting of the rock with the rod of Moses. He is but a humble instrument; and though it is his duty and his aim to do good—and small good will he do unless he intend it; and even if he did, what would it avail him without the intention? he has still to say, "Not unto us, Lord, not unto us; but to Thy name give glory, for Thy mercy and Thy truth's sake."

He is also very happy. He has a portion that makes him independent of creatures, and yet allows him to enjoy with the highest zest the pleasure they lawfully yield. He needs not to continue the vain cry, "Who will show us any good?" but is able to say, "Lord, lift Thou upon us the light of Thy countenance." The living water that is within him supplies him with enjoyments that the world cannot understand. "A good man is satisfied from himself." He has indeed his trials; he has to submit to many sacrifices, and to encounter many temptations. But though he has to pass through the valley of Baca, it is made to him a pool of water; and going from strength to strength, he appears before God in Zion. And then "he shall hunger no more, neither thirst any more, neither shall the sun light on him, nor any heat. But the Lamb Which is in the midst of the throne shall feed him, and shall lead him unto living fountains of waters, and God shall wipe away all tears from his eyes!

Puritanic Poems.—12.

"BEHOLD, that evil seems to win its way,"
And Christendom rejoiceth in man's day,
The hands of all are linked, *their* faith is bold,
Allegiance to the Lord they dare withhold.
But if with sin thus sternly charged, they claim
That they are faithful, bearing still His name,
Forgetful that the man who cuts God's Word,
And follows half, has double guilt incurred.
He knows the truth, the half he doth obey
Only unveils his, wicked, treacherous way—
He only heedeth since *he* thinketh best:
Hypocrisy his sin—and all the rest!
The painful precepts of the Word men hate,
And in the words of men *they* meditate,
That godliness is gain they dare believe,
And reputation thus would still receive.
"Behold that evil seems to win its way,"
Yet look ye up, God will His foes dismay,
The federation of the world shall cease,
The church—the earth—shall know the reign of peace,
The Lord will come and end man's awful day
His purposes are sure!—Will *He* delay?

When we were WITHOUT STRENGTH in due time Christ died for the ungodly (Rom. v. 6).

The lame man RECEIVED STRENGTH through faith in Christ's Name (Acts iv. 7-16).

Saul INCREASED IN STRENGTH (Acts ix. 22; 2 Cor. xii. 9).

STRENGTHENED with all might according to His glorious power (Col. i. 11; Eph. iii. 16).

The Lord stood by me and STRENGTHENED (2 Tim. iv. 17).

I can do all things through Christ Which STRENGTHENETH me (Phil. iv. 13).

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"PASSING."

WHILST looking up to God for a message for you, dear children, this one word, PASSING was brought to my mind, and I trust it will be used of God for His glory. I have been thinking, and doubtless some of my young readers likewise, "How quickly this year is PASSING." Why it seems only a few months since 1905 commenced, and now we are counting the days, which are very few, before it will have PASSED away. So I am sure this is a very appropriate subject for our last little talk this year.

There are some who do not like to think that all in this world is PASSING away. Nevertheless, it is true, for we read in God's sure Word—"All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, and the world PASSETH away" (1 John ii. 16-17). "The fashion of this world PASSETH away" (1 Cor. vii. 31). Moses chose "rather to suffer affliction with the people of God than the pleasures of sin FOR A SEASON" (Heb. xi. 25). Earthly pleasures which are always PASSING never really satisfy. But those who find all their pleasure in the Lord, and in His Word, are satisfied, since heavenly pleasures are lasting. Yet how many set their heart on things here, and think so much of that which is but for a moment. It is so easy in these days to please one's self. And so the Scripture Union Meetings, and Prayer Gatherings for Young People are not well attended, because the mind is on some PASSING pleasures, for children, as well as older people, prefer to have the enjoyments which are only for a season. But I am glad to say there are some who find their delight in the Lord. May the Lord Himself multiply them exceedingly. It is such a joy to see young Christians caring not for earth's PASSING pleasures, but rejoicing in the Lord always. Do you, my dear young reader, know the joy of the Lord? For it is only those who have new life from above who can delight in heavenly pleasures which never PASS away. The child of God whether young or old should be able to say, with the Psalmist, "O how love I Thy Law! It is my meditation all the day" (Psa. cxix. 97). The Word of God does not make us dull and disagreeable, but peaceful and prosperous (see Psa. cxix. 165; Joshua i. 8). There must be something wrong with the child who is saved, if God's Law is put aside for earth's PASSING pleasures. For God has graciously given us His Word, which should always have the first place. May God in these pleasure-seeking days so work in His people that their delight may be in the Scriptures, which are God-breathed (2 Tim. iii. 16). Will you remember Timothy who knew the Holy Scriptures from a child; and seek, by God's grace, to be like him? We read, "heaven and earth shall PASS away, but My Words SHALL NOT PASS AWAY" (Matt. xxiv. 35). Therefore let us treasure up God's Word in our heart, and seek to do His Will, for it is written, "The world PASSETH away and the lusts thereof; but he that DOETH THE WILL OF GOD ABIDETH FOR EVER" (1 John ii. 17). Oh, what joys await those who now, while PASSING through this world, keep God's statutes. Do you know that the more we love God we think less and less of things here? I find it so, and God does indeed satisfy the longing soul, without those earthly amusements which are ever fleeting away. The Lord can so bless even the tiny ones, that His Law may be their delight, and in their play, at school, at home and wherever they are, they will shine for Him; and all such, He says, shall abide for ever. Is not this wonderful when we remember that "Heaven and earth shall pass away"? See what the Scriptures say about God's works (Heb. i. 11, 12); but it is also written in Mal. iii. 6. "I am the Lord, I change not," and in Heb. xiii. 8, "Jesus Christ, the Same yesterday and to-day and for ever." So as you look around and remember that all here is PASSING, look up, saying, "Heaven and earth shall PASS away," but God's Words shall not PASS away, and those who do God's Will shall live for ever in His Eternal Home of blissfulness where there are pleasures for evermore.

The years are PASSING one by one,
But still we look for God's dear Son,
For He will come, and tarry not,
At God's appointed time and spot.

Nineteen hundred and five is now,
PASSING away—we know not how,
But all we do and all we say
Will come to light in that Great Day.

The time is PASSING—PASSING by,
Our days and moments quickly fly,
Childhood and youth are PASSING too,
And, reader, so are even you.

All, all are PASSING, PASSING where?
PASSING to bliss, or dark despair!
PASSING their days in sinful mirth,
Or strangers—pilgrims on this earth?

The years are PASSING one by one!
When on this earth YOUR race is run,
Will you be caught up to the skies,
Or will God's wrath your heart surprise?

This year, like others will, alas,
For ever quickly from us PASS;
But in God's Holy Word we read,
He keeps a record of each deed.

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The heathen live and PASS away
In dreadful darkness day by day,
In England, as in foreign lands,
Men disobey God's just commands.

The world is PASSING, growing old,
It all will fade so we are told,
But God's own Word will stand for aye,—
It cannot ever PASS away.

The years are PASSING may you know,
The peace of God, in grace to grow,
And seek while PASSING through this world,
To keep love's banner all-unfurled.

S. A. H.

YOUNG BELIEVERS' COLUMN.

"They all made us afraid, saying, Their hands shall be weakened for the work, that it be not done. Now, therefore, strengthen our hands.—*Neh. vi. 9.*

WHEN the Lord is at work there will always be be a Sanballat "*and the rest.*" It is not easy to be faithful to Him. If a saint is building up, there will be many ready to throw down. But the Lord knoweth all about this. Precious thought. Who then are we that we should be afraid of a man that shall die, and of the son of man which shall be made as grass, and forget the Lord (Isa. li. 12, 13)?

The tactics of Satan are here unveiled. He threatens and flatters: opposes and invites fellowship, that no stone may be left unturned. Happy are they who are intimidated by neither. It is a favorite plot of evil workers to insinuate sinful motives, and hint a report to others which will be made out in such a way as to be disastrous. But though it would be wrong to invite such action, by scorn or carelessness, if there is obedience to the Lord, His will must be continued and no semi-confederacy with the world permitted. The great object of all opposition is the casting down of the Lord's work and the triumph glory of evil thereby.

The result of Satanic plot is that the Lord's people are ready to be afraid, and it is well for them to confess this. But the work must be done! What then should be our attitude? Nehemiah gave himself to *prayer*. He was definite, simple, trustful, personal. The petition was that God would absolutely negative the deeds of men. "They weaken, do Thou strengthen." Glorious over-ruling of hindrances, if we are driven to Him; if natural courage is changed for real and spiritual hopefulness in Himself.

What was the consequence? Another temptation is permitted. But the man of God stands firm. The subtlety of sin does not defeat those who are before the Lord. There is a holy decision, a great victory, a confidence in the Lord, and an unwillingness to trust to self. *Then*, but not till then, the source of the temptation is fully seen. The Lord opens the eyes of them that wait on Him. Verse 16 follows with striking power. The Lord may over-rule this sin to a testimony which will lead to a spiritual casting down of our enemies bringing them unto Him, but even if not there is the victory in His name, and the manifestation of His presence for the encouragement of His people.

Now, beloved reader, though ALL seek to terrify, and say that your hands will be weakened, remember that with God there is a majority, that His hand is for good upon you. Have a *holy earnestness* that the work may be done. Do not *idly* leave it in His hands and expect Him to accomplish all, but seek for *His* working through *you*. Beware of all self-confidence. Remember the awful results of *fear*—nothing shall be done if you are afraid. Hear His promise and His command: combine them in your prayer, and you will be strengthened against the attempts of Satan to thwart spiritually, separate study, service "in the name of the Lord." Compromise or false fellowship is expressed fear; and nothing is done while it exists.

To the Lord are Known.

Every thought and every deed,
Every trial, every need,
Every step by which to lead—
To the Lord are known.

Every sorrow, ache, and pain,
Every trouble, loss and gain,
Every labor, not in vain—
To the Lord are known

Every word of gracious speech,
Every lost one we beseech,
Everything we teach and preach—
To the Lord are known.

Every worry, every care,
Every moment spent in prayer,
Every burden which we bear—
To the Lord are known.

Every tear shed here below,
Every danger, every woe,
Every thrust made by the foe—
To the Lord are known.

Every sorrow, sigh for sin,
Every joy and hope within,
Every time our light grows dim—
To the Lord are known.

Everything we need while here,
Every comfort that may cheer,
Every danger, doubt and fear—
To the Lord are known.

Everywhere our foes may lurch,
Every time the Word we search,
Every member of His Church—
To the Lord are known.

The above verses are taken from "Scriptural Portions and Spiritual Poems," a volume of helpful messages for saints and sinners, attractively bound in cloth (cheaper edition now ready). 1/6 post free.

An excellent *Biblical* present—The Volume of "Thoughts" for 1905 2/9 post free. Also Vol. II. "The Puritan Quarterly" (and Vol. I.) 2/9 post free.

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Special Column for Sunday School Teachers.

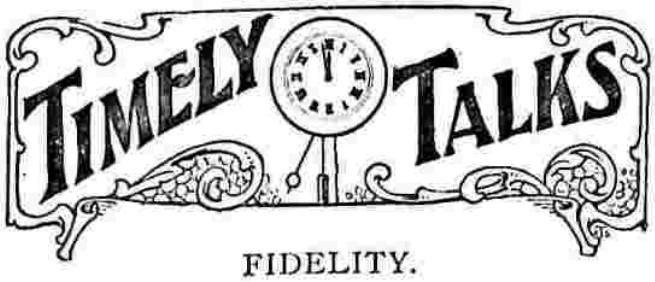
PREACHING to one or two may not seem sufficiently popular, but what may be the indirect results? Can you estimate how many will be led to Christ by those whom you lead, or the influence of patient background service which would be absent if "results" were more manifestly successful? It is impossible to engage in Christian-work arithmetic without pride or despondency or unspirituality, or forgetfulness of the Lord

Children apparently came with readiness to the Lord Jesus. His manner was winsome. Family Christianity was a primitive frequency. Have we not here a rebuff to the cold sternness of to-day, and to the neglect of the little ones. Few saints of God recommend the gospel to children. This work deserves concentration and then, by His grace, there will be the demonstration of the Spirit. Many parents encourage their family to see a kind of restraint and penance in Bible study, and doubtless they act according to personal feelings, or at least reminiscences of experience during days of youthful mis-training. An enthusiasm for Scripture may be made contagious. The Lord will weaken Higher Criticism thereby, and glorify His name in the salvation of many.

Ask questions, expect answers, explain mistakes, suggest improvements, encourage conciseness, exhort to neatness, promote experimental meditation continuously. Some will say "But only a few are believers." Those who imagine that children cannot understand so as to have faith (strange denial of sovereignty and passivity in the "hearing" of the gospel), are most ready to treat them as Christians and invite them to sing the hymns of praise, to join in prayer, to exhort them to illustrate godliness, etc—although with strange inconsistency some blend law and gospel, and urge these actions as a doing good "unto salvation" (contrast Rom. i. 16). The writer desires to have no sympathy with either sin. If there be faithful teaching there will soon be reason to conclude, as far as one can judge, that some have passed from death unto life, and then woe be to him who fails to bring up in the nurture and admonition of the Lord.

Luke xv. 11-32. The third panel of one parable. The self-righteous of 7, the self-elder-son of 11. "Had"—Dispensationally the time of Israel's sonship past. 12, the younger would get one-third—the third part of Zech. xiii. 2. 13, *quick* departure, distant removal: how great the grace that reached such. Using up the inheritance in this life: the Pharisee nominally waited for resurrection—man's profusion marked with Divine irony. His substance, his *being* "Living without salvation." 14, God's methods of drawing to Himself.

15, joined—the same word used of joining to the church in Acts (not joining the church as we understand the words). "*That*" the publicans depended on the Romans, and did work that Jews considered unclean ("feeding swine.") 16, he wished to become just as an ordinary Gentile. 17, out of his mind before. The *bread* of the covenant. 18, contrast the "go" of 15. "No one cometh to the Father but by Me." 19, the *height* of the redeemed suggested. 20, the kiss of peace. Contrast the Lord's "no longer" concerning those "far off" in Eph. ii. 19. (So contrast the "making" of Eph ii. with 19—vain hope to think of earning wages, Rom. vi. 23). 23, *but*. Not *hired* ones, servants: none have wages: ministering spirits. Bring *out*—whence? "The *first* garment." Righteousness, marriage. The marriage supper of Matt. xxii. 24, holy emphasis thereon, 32. "*Was* found"—not found himself. Contrast beginning of 14. "The *elder*" In a *field*, outside the house. Music, voices *together*. "*Received* him" 28, "*willed* not," see John v. 40; only meeting with God on His own terms! 29, the Pharisees, claim. 30, "with"—plainly the despised publican. "For *him*" 31, taken on profession; true of Christ John xvii: the Pharisee exiled himself. "This," not "*that*" The final witness to proud Israel as to the receptions of publicans and sinners (types of redeemed Gentiles) *vain*.



FIDELITY.

OH, to be enabled by God's gracious inworking in these "perilous times" to say, like God's servant of old, "I have STUCK unto Thy testimonies" and "Concerning Thy testimonies I have known of old that Thou hast founded them for ever. Therefore, I esteem ALL Thy precepts concerning all things to be right, and I hate every false way" (Ps. 119, 31, 111, 128). But before we can thus adhere to the truth of God, we must fully believe that the Bible is what it claims to be, God-breathed, that holy men spake as they were moved by the Holy Ghost (2 Pet. i. 21), that "the WORDS of the Lord are PURE WORDS, as silver tried in a furnace, words of earth, purified seven times" (Ps. xii. 6). If we are well grounded in the Word we shall firmly hold to it, and our FIDELITY to the Scriptures will be manifestly seen in our life, words and actions. God grant that many may thus hold fast to His unchanging Word. We behold on every side the rapid progress of INFIDELITY, and to counteract this terrible evil, there must be a great increase of FAITHFULNESS toward God and His Holy Law. Faithlessness has gone forward, and it is bearing much fruit, and this is seen even in the children, for they, as well as older people, doubt the truth of the Scriptures. This to a large extent is brought about through the absence of FIDELITY to the truth of God *in believers*. Wherefore, let us, though Satan and his host oppose, cleave unto God and to His Word. The world will call us narrow and bigoted, we shall be looked upon as out-of-date, old-fashioned, peculiar people who hold strange notions. But fidelity to God will also bear fruit, and we shall thereby encourage others to CLING tenaciously to the Bible, amid all the present-day criticism of God's Testimonies which are wonderful and wonder-working in and through those who dare to firmly hold to God's Law. The lack of FIDELITY to Jehovah has wrought havoc in the Church "which He hath purchased with His own Blood" (Acts xx. 28), for there is very little confidence one toward another. The oneness for which the Lord prayed in John xvii. appears far off, but we know that this, as all God's Word, will be fulfilled in His time and way, and the oneness will be made manifest "when He shall come to be glorified in His saints, and to be admired in all them that believe" (2 Thess. i. 10).

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Yet surely the present disunion should humble us, and lead to heart humiliation and fervent prayer. We have reached to such a climax that this will not be easy, and it can only be brought about by God the Holy Spirit working mightily in His people. To this end let us be much alone with God in prayer, and with firm faith in His Word cling to it persistently, being steadfast in adherence to the truth. For if, as it has been stated, the Bible has been the cause of England's greatness how terrible must be, sooner or later, the fall of a Nation which is deliberately ignoring God and His sovereign will. Truly His long-suffering and forbearance are great. May we have great heart-sorrow because God's law is thus forgotten, and seek by His gracious help to be faithful, and to manifest a love toward all who are "in Christ," remembering that we are one family, and though we may not see eye to eye in every detail, let us hold fast to the Word, and show greater FIDELITY to God. We shall thereby bring glory to His holy Name, and the Church will be more united, the Bible will be the text-book of the redeemed, and some who are now living in INFIDELITY, will, through the FIDELITY of the Church, be led by the Spirit to believe on the Lord Jesus Christ. God grant that it may be so. We have reached the last month in 1905. It is well sometimes to look back. We have much to grieve over. The Lord knows, He has seen and heard all. Our faithlessness has grieved Him. May we humbly ask His forgiveness and seek grace whereby we may, moment by moment, be well-pleasing unto God who has so graciously given us His Word whereby we may know His will in all things. Let us STICK unto His testimonies. Let us contend earnestly on the faith. Let us hold fast the faithful Word till our Lord comes, and His people are received *unto Himself*.

A Message to Missionaries:—

IN EVERY LAND.

"YE shall receive *power*, after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me, both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8).

Let us FIRST *at home* begin,
And through prayer our loved ones win,
To the Lord Who died for sin—
In His love.

Let us God the Lord obey,
Do the LITTLE THINGS each day
Unto Him Who bore away
All our sins.

Let us LIVE that all around
May confess grace to abound,
That true prayer in us is found—
By God's grace.

Let us in our duties seek
To be godly, righteous, meek,
That *for God our life* may speak—
To His praise.

Let us go where God doth lead,
To His Precepts FIRST take heed,
THEN in faith broadcast the Seed,
Everywhere.

Let us seek our Lord to please,
Wait before Him on our knees,
Scorn to live a life of ease—
In this world.

Let us oft in prayer unite,
In God's Holy Law delight,
Live for ever in His sight—
By his power.

Let us think oft of the Jews,
How Messiah they refuse,
Man's traditions love and choose—
Far from God.

Let us all God's Word obey,
Seek His glory day by day,
Follow as He leads the way—
By His Word.

Let us often in our prayer,
For the heathen love and care,
Pray that they may know and share—
God's great Love.

Let us to the lost proclaim
Free Salvation through Christ's Name,
Spread abroad His wondrous fame—
Till He comes.

S. A. HEWARD.

Written for the Missionary Conference at 340, Romford Road (*28, 10, 1905*).

Good.

The Lord is GOOD (Nahum i. 7; Ps. xxxiv. 8).

Thou ART GOOD AND DOEST GOOD (Ps. cxix. 68; Rom. ii. 4).

EVERY GOOD AND EVERY PERFECT GIFT FROM ABOVE (James i. 17; 2 Cor. ix. 15; Rom. vi. 23).

It is God Which worketh IN YOU both to will and to do; of His GOOD PLEASURE (Phil. ii. 13; John xv. 5; Phil. iv. 13).

THEY THAT SEEK THE LORD SHALL NOT WANT ANY GOOD THING (Ps. xxxiv. 10).

NO GOOD THING will He withhold from them that walk uprightly (Ps. lxxxiv. 11: Matt. vii. 11).

ALL THINGS WORK TOGETHER FOR GOOD to them that love God (Rom. viii. 28).

Then thou shall make the way prosperous and THOU SHALT HAVE GOOD SUCCESS (Joshua i. 8).

IN ALL SHOWING THYSELF A PATTERN OF GOOD WORKS (Tit. ii. 7; 1 Tim. iv. 12).

A PECULIAR PEOPLE ZEALOUS OF GOOD WORKS (Tit. ii. 14; Ps. cxix. 139; 2 Tim. iii. 17).

The God of peace . . . MAKE YOU PERFECT IN EVERY GOOD WORK (Heb. xiii. 21; Rev. xiv. 13).

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A Letter to Young Men.

DEAR FRIENDS IN "CHRIST,"—

The Psalmist said "Wherewithal shall a young man cleanse his way," and he adds, "by taking heed thereto according to Thy Word" (Ps. cxix. 9). In another verse of this wonderful Psalm, the writer, by the Holy Spirit, said, "Thy Word have I HID in mine heart that I might not sin against Thee" (11). So we see the two-fold work of the Word of the Living God, which He has graciously given to His people. First, that of CLEANSING, and we are reminded of 1 John i. 7, "If we walk in the Light as He is in the Light, we have fellowship one with another, and the Blood of Jesus Christ CLEANSETH us from all sin." Again Christ said to His Father in His prayer *for* His people, "Sanctify them THROUGH Thy truth, Thy Word is truth" (John xvii. 17). Concerning the Church of God it is written "Christ loved the Church and gave Himself for it, that He might SANCTIFY and CLEANSE with washing of water by THE WORD" (Eph. v. 25, 26). The Lord Jesus said to the Pharisees who thought so much of outward show, "CLEANSE first that which is within" (Matt. xxiii. 26). It is heart CLEANSING which we all need, for if the heart is UNCLEAN that which comes of it will also BE UNCLEAN, unholy, and therefore an abomination to GOD. Wherefore take heed to the Word of God. Remember the solemn words, "If I regard iniquity in my heart the Lord will not hear me" (Ps. lxvi. 18), and also "Blessed are the pure in heart, for they shall see God" (Matt. v. 8). Let us be watchful and pray as with the Psalmist, "CLEANSE THOU ME FROM SECRET FAULTS" (Ps. xix. 12), "WASH ME THOROUGHLY FROM MINE INIQUITY and cleanse me from my sin" (Ps. li. 2). It is by the Word we are cleansed, and through hiding it in our heart we are kept from sinning against God. How important therefore is it to meditate in God's Word day and night, and treasure it up *in* our heart. It was God's presence which strengthened Joseph to do the right in an idolatrous country, and when tempted to sin to exclaim "How then can I do this great wickedness and sin against God!" The Lord was with him, this was the secret of strength, and the Lord is with His people now and He strengthens as we take heed and hide His Word in our hearts. Have you noticed the words—"His master saw that the Lord was with him, and the Lord made all that he did to prosper" (Gen. xxxix)? Can the same be said of you? Do those at business, by your life and actions, see that God is with you? Then there was Daniel, of whom it is recorded "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat." Read chapter 1 and you will see how marvellously God blest him. We are reminded of the gracious words "Them that honor Me, I will honor" (1 Sam. ii. 30). Note also Dan. vi. 4, "he was faithful, neither was there any fault found in him." What do his enemies say in vi. 5? Then in the New Testament we read of the young man Timothy who knew the Scriptures from a child (2 Tim. iii. 15). The apostle Paul said to him, "Let no man despise thy youth, but be thou an example of the believers IN WORD, *in conversation*, IN CHARITY (love), IN SPIRIT, IN FAITH, IN PURITY" (1 Tim. iv. 12). The apostle John by the Spirit said, "I have written unto YOU YOUNG MEN, because ye are strong, and the Word of God abideth IN you and ye have overcome (through the Word) the wicked one" (1 John ii. 14). May the Lord, in His grace, raise up many like-minded servants in these apostatizing and evil days, those who will spend much time in meditation, who will say as did the Psalmist, "O how love I Thy Law, it is my meditation all the day" (Ps. cxix. 97).—Wanted!—Young men like Apollos, "MIGHTY IN THE SCRIPTURES," so that they may be kept from sinning against Jehovah and glorify Him in their daily life. To this end may the Lord work wondrously in, for and through you, so that when temptations come you may be enabled to stand fast and use the Spirit's sword as our gracious Lord, saying, "It is written, the Lord is at hand, He saith 'Behold I come quickly'" (Rev. xxii. 20). Wherefore let us take heed to His Word, so that we may meet Him with joy, and not be ashamed before Him at His Coming (1 John ii. 28).

Yours by sovereign grace,

S. A. HEWARD.

Christmas.

WHAT shall be done to witness against the historial error, the approval of Constantine's conformity with the world, the uniting of families and friends (Christian and non-christian) on the basis of the flesh—which are connected with the observance of December 25th?

How many traditions have been encouraged by this festivity, for the principle of development has been thus introduced, and state-churchism is tolerated thereby. Alas, how grievous are the consequences of departure from the truth. Who can measure the extent of one sin? Who can tell the results of removal from the primitive pathway?

Let the Lord's people prepare for obedience even if it means modified persecution. Let not any wait for a federation to ensure success, for a society to carry out their wishes. If action is done in reliance on others, it is not done "unto the Lord."

Alas, how many have backslidden "from Christmas Day," how many have learnt more of

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fellowship with the world then, and neglect of the Lord has been visited with His chastisement; the first part thereof being the awful permission to exercise natural free will and to wander on in the ways of the flesh. Who can tell the results of December 25th, the compromise? How few spend that day for the Lord. Surely there is need for awakening and repentance: always related.

This article was not intended as a meeting-advertisement, but it may help some who feel the need for separation, but find difficulties innumerable, to know that on December 25th and 26th, there will, D.V., be Conferences at College Hall, 11 a.m., 3 p.m., 6 p.m. The Lord's Word will be sought, and therefore and thus sin will be confessed. Fellowship is urged. If any of the Lord's people would like to come up from the country for these gatherings there will be an attempt to find Christian friends with whom they can stay at little or no expense, although Christian liberality will doubtless be manifest on both sides whenever and wherever possible. Country pastors who long to know the Lord's will as to fellowship and ministry, are especially invited. Further particulars on application anticipatory prayer requested. Some will be encouraged to know that College brethren will be waiting on the Lord for those in trying circumstances during that trying period of the year long before it arrives—unto His glory.

A Testimony.

"We rejoice to bear witness to the Protestant and spiritual character of the undenominational work undertaken by The Bible Training College. We believe that it meets a *need*, and helps to train 'able ministers of the new covenant,' who are so much wanted in these 'perilous times.' We heartily wish its officers God's blessing, and will gladly co-operate with them whenever possible, and invite the loving 'fellowship' of other saints in this *testimony*—to the glory of our gracious Lord."

FRANK H. WHITE (Talbot Tabernacle).
ARCHIBALD G. BROWN (West Norwood).
SAMUEL H. WILKINSON
(Mildmay Mission to the Jews).

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SCRIPTURAL STUDIES . . SOCIETY. . . **Thorough Bible Work.**

Daily Readings. Calendar.

DECEMBER, 1905. **If the Lord Will.**

MALACHI.	MALACHI.	JUDE.
1. i. 1-5.	11. iii. 3-6.	22. 1-3.
2. i. 6-9.	12 iii. 7-10	23. 4-6.
3 i. 10, 11.	13 iii 11, 12.	24 7-9.
4. i. 12-14.	14 iii. 13-15.	25. 10, 11.
5. ii. 1-4.	15. iii. 16-18.	26 12-15.
6. ii. 5-7.	16. iv. 1-3.	27 16-18
7. ii. 8-10.	17. iv. 4-6.	28. 19-23.
8. ii. 11-13.	18. Revise i.	29. 24, 25.
9 ii. 14-16.	19. " ii.	30 } Revise "in
10 ii. 17—iii. 2.	20. " iii.	31 } the Spirit"
	21. " iv.	

The Word of God is very precious, as every true Christian will witness, but alas how few search as for hid treasure Those who care not share not. Lying in bed is not relying on the Lord. "I myself will awake early" said the Psalmist "I prevented the dawning of the morning." The immensity of grace demands such intensity. Half-heartedness is a sin, it does not send forth or recommend the truth.

NOTES ON MALACHI.

i. 1. A holy *weight*, *cf. fruit* in John xv. "*My* messenger." The true servant.

2. Men's arguments. Denial of grace.

3. The dragons, the wilderness: always connected with Satan and judgment. See Concordance (as frequently).

4. The effect of judgments where no *heart*-change. *Cf.* Isa. i. 5, 6, Rev. ix. 20, etc. Man's building, contrast Eph. ii.

5. Seeing and saying. *The* object.

6. Sons and servants—see Matt. xxiii. 8-12; John xv. (both): note Luke xv., xvi., where Israel's double claim—apart from dispensational relationship—is checked.

How to manifest we are God's family.

Contrast "fear My Name" (iv. 2), see iii. 16.

7. Contrast "Hallowed be Thy Name." The essence of sin. See the judgment, ii. 9.

8. Not merely "without goodness." How about prayers? How can we give ourselves to God and put *our* all on the altar? How opposite was Christ. And He healed the blind, lame and sick! When the Lord is pleased He accepts the person: Inferences?

9. God's face: their faces. Their hand, *cf.* 13.

10. See R.V. God hates vain sacrifices. See Isa. i. The Lord's pleasure and the Lord's acceptance.

11. "I will provoke you to jealousy by them that are no people." The sin of righteousness

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brings this about. "My Name" (thrice). Notice the word "My" in this prophecy. The sacrifice of praise now: millenially a more literal fulfilment.

12. No thought of the holiness of God.

13. Weariness of service: the Lord's people delight in their labor, 1 Cor. xv. 50.

The connexion of sins. The Lord's judgment on work after man's heart.

14. God's curse. Fleshly energy is an attempt to deceive him=good motives are not excused. "A corrupt thing"—such are we, see Gen. vi. 12, Ex. xxxii. 7, Deut. xxxii. 5, Zeph. iii. 7, Mal. ii. 8.

ii. 1. Leaders—in sin.

2. True hearing defined and its effect.

Ebal instead of Gerizim. No other alternative. "Yea." The Lord looks on the heart.

3. "Beholds" of this book a helpful subject.

"Your faces." "*Your* feasts." *Away*.

4. "Ye shall know"—when under wrath, Ezek. ii. 5, v. 13.

A renewal of the covenant sought (iii. 3). Levi—joined (recollect the derivation of "covenant.")

5. Life and peace together. They involve a true fear of God ("for" italics).

5, 6. God and His Word.

6. The Law of God and sin.

Fellowship. How possible? Fellowship and service. With, from.

7. "Messenger": to whom is this name given?

8. Sin, and its consequence. "Many."

9. "My ways." Ps. xcv. 10, ciii. 7.

10. Breach of the two great commands *together*.

11. Profaned *and* married. "They shall turn away their ears from the truth *and* shall be turned to fables." What is idolatry?

13. How far the ungodly may go.

14. Man's questioning.

15. They tried to blend: hence no seed of God.

17. God's translation of men's words.

iii. 1. "Whom ye seek"—professedly. "Delight"—ye profess that ye delight in God, but that He delights wrongly (ii. 17).

2. Fire and water. Num. xxxi. 23. "A consuming Fire."

3. No offering without purging.

3, 4. "The Lord is well pleased for His Righteousness' Sake."

5. "*And*" (repeated). Judgment, see ii. 17.

God's law court. Note the negative sin—"fear not *Me*."

6. The same unchangeableness emphasizes mercy and judgment. "And" (Hebrew), Ex. xxiv. 11.

7. Definitions of sin. Hence the importance of fellowship, and the blessedness of nearness.

9, 10, 12. The curse, the blessing.

"Windows"—God's house. Contrast Gen. vii. 11.

A reminder of the sin of unbelief, 2 Kings vii. 2.

12. The people, the land.

14. Obedience and holy anguish are always together. All is "*before* the Lord," 16.

15. "Built." *Their* house.

16. "Then": the test of faithfulness. How true fear is encouraged, Heb. x. 25.

Feared, thought. Sin = forgetfulness.

17, 18. The son and servant. *His* Kingdom. *The* day "spared," see Rom. viii. Two classes. Merely "serving *not*."

iv. 1. The proud *do* wickedly. Sins progress. The wicked useless. Individuals (stubble), yet one company—Their tree. Isa. v. 24; Matt. iii. 10; xv. 13.

2. All the Lord's people fear His name—all who thus act are His people.

Healing. See Jer. xiv. 19. Jehovah Ropheka.

3. "God shall bruise Satan under *your* feet."

I shall do this, or, *I* do make.

4. Those who fear the Lord tremble at His Word.

4, 5. The Law and the Prophets together.

6. Contrast John's reception, Matt. xvii. 12.

The word "curse" (*cherem*) suggests the flaming sword (*chereb*) which kept the way of the tree of life, awoke against the Shepherd of Israel, and is seen in Hos. xi. 6.

NOTES ON JUDE.

1. *Why* we are kept! *For* Christ. John xvii.

3. The Church necessarily militant—or indolent.

The nature, and sphere ("*on* the faith") of Christian warfare. Wrestling implies prayer (Col. i. 29 with ii. 1). Note the enemies.

4. The connexion of sins. So 5, unbelief, 6, 7, grossest outward sins.

5, 6. *Position* no proof of salvation. The allusion to Sodom, suggesting Isa. i., indicates the same thing. The Apostle describes these errorists not as apostate Christians, but as those who crept in *wrongly*.

8. Spiritual sleep and immorality (Jas. iv. 4).

9. This reference to Satan would counteract a socialistic misrepresentation of the argument of 6.

11. All these trifled with great privileges: they disputed God's right to command. Here we have the antithesis of discipleship.

12. No love to others when no love to God.

Empty vines, Hos. xi. 1. "Rooted out"—in the appointment of God, *cf.* John xv. 6.

13. "Stars that deceive"—False lights.

16. Whence is murmuring? Walk and words.

19. Whence is sectarian pride?

20. "But ye" as in 17. The Word of God and prayer and edifying—our answer to rebels.

21. Yourselves, *then* others.

23. Allusion to Zech. iii. Hate sin.

For "spotted," see Jas. i. 27. Thus we see the world, the flesh, and the devil in this Epistle.

24. *But*. The pathway, its end—the Shekinah glory. "Without blemish" *then*. "Exceeding joy" suggests (derivationally) the *beauty* of the temple. The *Holiest of all* building.

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The Bible Training College.

THE hand of our God is *upon* us for good, and in His name will we set up our banners, because of the Truth. Not by our works have we secured anything, but it is of the Lord's mercies that we have been saved, and are not consumed. Thanks be unto Him for the mercy-seat and the mercy-song. Thanks be unto Him for every good and perfect gift. A report without praise must be cast out. A report without confession of sin is equally at fault. Oh, how easy it is to boast, how hard it is to fight against the flesh, and to realize that if we are in the *house* of the Lord, boasting was and is shut out. His the work, His the honor. Proud statistics, anecdotes, amusing remarks, light reading may please the flesh, and we all have a propensity thereto, and find *a* prosperity therein. *But* the Lord is able to make us primitive in this matter also, and with the desire so to glorify Him the writer would seek the present fellowship in prayer of every reader that He may be magnified by this message more than by any that have preceded. Why should it be thought a thing incredible? The Lord's dealings in details are as much *His*, as when worlds are arranged. His watchfulness over the trifles of His people demonstrates love, and calls for praise. Where a Psalmist saw the the Lord's hand we see a coincidence; where he beheld a marvellous deliverance we congratulate ourselves: but let the time past of our life suffice to have thus disgraced our name. And now seemingly contrary but actually parallel temptation present itself. Some speak as if their deeds and opinions were inspired. "The leading of the Lord" is claimed as a defence of every unscriptural inconsistency, every failure, every fancy, everything criticised. In both sins selfishness is beheld, but who can avoid it? There is no conceivable human code of laws to map out a way, but fellowship with the Lord is necessary. "In Thy light shall we see light."

By the mercy of God the classes have been sustained, and many more meetings have been held, *almost* every one with marked spiritual profit. But especial blessings seems to have centred around College Hall, where the Lord has granted a wish, a striving for *unity* of heart and judgment, that there may be no schism. How can prayers be answered where there is no agreement? What agreement is there between Christ and Belial? Consequently there is always most blessing where saints meet consciously on resurrection ground in Christ. Alas, it is so easy, even in the midst of a meeting, to be drawn away and to visit the fields of the flesh, or rather its whirlpools, and the majority of our prayer, and of Bible Study is still only nominal, but the desire of them that fear Him the Lord will fulfil, for such is His own promise. "If ye know these things, happy are ye if ye do them." The happiness comes well *in the midst*. Some of the encouragements may be traced directly to the Lord's constraining of real obedience after some unpleasant course of action has been made clear from the Word. "If ye love Me ye will keep My commandments." As any one wills to do the Lord's will He knows concerning the doctrine, and loves Him better. Oh the joy of realized fellowship. Oh the blessedness of His "well done": what a privilege it is to anticipate and finally to participate in the glories of *that* day. Not till we take Christ's *yoke* can we learn from Him: only as we *bear* fruit shall we be disciples. What a responsibility it is to be discipled into the Kingdom of God. Every one so privileged is as a householder. Beloved fellow Christians, what does your house possess? How often have you spread poison before the saints of God? Oh to dwell in the house of Grace, the house of the Word. "If ye continue *in* My Word, then are ye truly My learners." Those who wander about are not entitled to this sacred name. The disciples are still called *by God* "Christians." If we refuse to learn we deny union with Him, reject His possession, contend with our brethren, show the warfare of the flesh against the anointing, fail to offer up spiritual sacrifices and to witness in the Spirit, and to look for the glories of the Kingdom.

Special strength has been received likewise for the Jewish witness, why? The will of the Lord was especially sought and followed therein. It is so easy to have meetings because they are usual, or planned or convenient.

There are many who criticize the writer's stern denunciation of modern finance and recreation. But *the* question is "Does Scripture afford any authorization?" The Lord's words concerning wealth are definite, and the Holy Spirit in John plainly intimates that those who in any way encourage false teachers are verily guilty. There is no designed assumption of infallibility or claim of lordship over the Lord's people, but the witness is given in humble dependence upon Him that sin may not be suffered upon brethren. Beloved readers, we often forget the Judgment Seat of Christ, we often fail to notice the Lord's will because it would revolutionize our opinions, and destroy our pride and prestige. These are often "religions," and therefore appear excellent, being entwined with spirituality. How many who have criticized have frankly waited on the Lord for five minutes concerning the "charges" brought against the majority of saints to-day? How many can declare in the sight of the Lord that *yesterday* they wasted no time and no money?

An "encouragement" has been granted concerning Ilford, a district where a gracious revival is much needed, and trust, earnestly sought by

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some of the redeemed. Mr. George Goodman has been used of the Lord to promise the last **£50**, if the remainder of the rental purchase-money (**£205**) can be raised before the end of this year—*i.e.* **this** month. The time is short, and it would be sinful to forget the needs of Forest Gate or of Israel in East London, but if the Lord's people would *co-operate* all the wishes graciously given might be accomplished, and a testimony on primitive lines made more manifest and organized in all these districts. Spiritual undenominationalism is unpopular: *many* love interdenominationalism and federationism. To meet all on *their* ground is quite distinct from meeting all saints on resurrection ground in the family circle. Some will say, "Ah, you are always increasing demands, and hinting something 'primitive.'" As the work opens it would be sinful not to invite the "fellowship" of saints, and sinful to omit holy enthusiasm in laying the Lord's promises, precepts, and principles before them. Hence urgency: may it be genuine: born from above. If the money is not received the service will be in measure crippled, while "some" remain in *their* equivalent of "ceiled houses." Although the Lord will, doubtless, over-rule. Beloved reader, do you definitely or indefinitely ask the Lord what to do with your money? You say that "He leads," but how is it that you have *often* claimed His guidance and yet repented the outlay afterwards? We do not believe that it is God's Will that this **£50** should be "lost." We do not believe He intends a hindrance in the testimony. We do believe He is able to do exceeding abundantly above all that we ask or think. We do believe that the answer will come through His people, and therefore to them we would send greetings in His name and an unforced reminder of 2 Cor. ix. 8.

Gospel Witness in the Villages.

PIONEERING WITH THE TANDEM-TRICYCLE.

On Wednesday, November 1st, two brethren—O. Ling and C. H. Welch—started upon their first tour with the tricycle, round the villages of Essex, and although for the first three days, the weather was wet and the roads exceedingly difficult, they were able to prove the faithfulness of the Lord, and to testify for Him to many saints and sinners. The route was as follows:—

1st Day—Forest Gate, Ilford, Romford, Hornchurch, Upminster, Horndon, Billericay.

2nd Day—Billericay, Stock, Galleywood, Chelmsford, Ingatestone, Brentwood.

3rd Day—Brentwood, Chipping Ongar, Epping, Harlow, Parndon.

4th Day—Parndon, Waltham Abbey, Enfield Highway, Stamford Hill, Leyton, Forest Gate.

All along the way, leaflets and books were distributed, houses visited, and words of the Gospel ministered to saints and sinners. Children were not forgotten, and several times were addressed in little parties. At Billericay, a kind friend was found in Rev. B. Hackett, and an enjoyable meeting attended at a little village Mission (South Green). The Lord graciously arranged that our driving chain broke three miles from Chelmsford, and whilst waiting for it to be repaired an open-air meeting was held near the Shire Hall. At Brentwood at a Cottage Meeting once again the Word of God was proclaimed. A faithful fellow-helper was found this time in Mr. Page, Superintendent of the Soldiers' Home, Warley Road, who provided hospitality. At Epping an open-air meeting was held near an Iron-Foundry, and many of the men there employed stood and heard the word. At Harlow no place for lodging could be discovered. Leaving ourselves in the Lord's Hands, we experienced a very blessed time at the Farm of Mr. Baynes, Gt. Parndon, where fellowship in testimony was enjoyed at the Gospel Hall. At Waltham Abbey, in the Market Place, about forty children gathered to hear an address on "Trespassers will be prosecuted"—and, more wonderful still, Trespassers can be forgiven. The children sang from the Hymn Sheet, "Jesus Who lived above the sky"—and Mr. Ling spoke to the adults.

We endeavored to exemplify the command—"As you go—preach—." Obedience was also illustrated by the texts painted upon the Carrier-Box of the Tricycle. Moreover, we tried to fulfil our mission to *both* saints and sinners, not forgetting wherever possible to visit the leaders of various branches of the Lord's work.

Truly, "When He putteth forth His Own Sheep He goeth before them"—and "Blessed are all they that put their trust in Him." Invitations to visit neglected villages will be welcomed. 3 John 7 is our motto. 3 John 8 our blessed experience.

"And whatsoever more shall be needful for the house of Thy God . . . . bestow it out of the King's Treasure house."—Ezra vii. 20; Phil. iv. 19.

OCTOBER 17th—NOVEMBER 13th.

246, 5/-; 247, £1; 248, £1; 249, 5/-; 250, 2/6; 251, £2; 252, £2; 253, £1; 254, 4/-; 255, 10/-.

Thus we have come to the close of another financial year—we are still trusting that the needed £90 to clear the Central Fund will have come in before November closes, and that the needed Hall for Forest Gate will be in progress of erection also All communications, especially in the sense of Heb. xiii. 16, will be gratefully acknowledged by Hon. Financial Secretary, EDWIN S. TAYLOR, 68, Fleet Street, London, E C

Conference. (D.V.) **Dec. 25th & 26th.**

11 a.m. 3 p.m. 6 p.m.

"Unto the Lord."

340, Romford Road, Forest Gate.

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MOTTOES for 1906.

1/- per doz.

- A LOVING EARNEST APPEAL.
- PERFECT PEACE.
- HE FAILETH NOT.
- A NEW YEAR'S PRAYER.
- MESSAGE TO YOUNG PEOPLE.
- LOVING QUESTIONS.

6d. per doz.

- MY HEART'S DESIRE.
- CONSECRATION PRAYER.
- A LOVING WISH.

AUTHORESS, 14, Pier Head; 340, Romford Road, Forest Gate.

YOUR REPLY AWAITED CONCERNING—

(a) The Proposed Printing Press. (It is our desire to work mainly on industrial lines that the energy of would-be missionaries may be tested, and that the financial "fellowship" of Christians may not be overtaxed. But initial expenses are heavy. Howbeit true servants of God should approve and co-operate in the investment.)

(b) The Needed Free-Grace Hymn-Book.

(c) The Establishment of an All-Day Missionary College.

(d) The arrangement of Preaching Tours in Towns and Villages for Scripturally-fitted brethren.

(e) The much-wanted Village Centre, with Hall, and a Caravan to work thence. (Our expectations in this matter have not yet been realized, but they are "manifestly of the Lord.")

(f) The Literature Free Distribution Fund (money sent to the College does not benefit, this or the Principal. The loss on Magazines is not a loss to the College—except a slight sum on "The Student of Scripture).

(g) The Hall at Forest Gate, so "much needed."

HOW WILL YOUR ACTION IN REFERENCE TO THESE THINGS APPEAR

At the Judgment Seat of Christ?

(Correspondence, 68, Fleet Street, or 14, Pier Head, Wapping, E.)

THE BIBLE TRAINING COLLEGE.
Hon. Principal: PERCY W. HEWARD.

Have you helped the Extension Witness, or attended any of the gatherings?

Mal. iii. 16. **A Testimony to the Truth** Ps. cxix. 105.

Report for 1905, 2½d.

Prospectus for 1906, 2½d.

Have you seen the hearty recommendations of Pastors Frank H. White, A. S. Brown, S. H. Wilkinson? Have you prayed about the work, including proposed all-day Missionary College?

2 Tim. ii. 15. **In Days of Apostasy.** 2 Tim. ii. 19-21.

Centres.—Baptist Chapel, Commercial Street, Aldgate (kindly lent); Grange Road Hall, Ilford; College Hall (at present only a house)—Financial fellowship valued—340, Romford Road, Forest Gate. Hebron Hall, Cornbury Road, Rotherhithe

Offices: 68, Fleet Street, E.C.

(Noon Meeting, Thursday 1.15—2 p.m. Greek Classes, Tuesday and Friday, 8 a.m.)

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