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## Knowing the True God.

“This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.”, John 17:3.

IT will be manifest to the careful reader that there is a deep significance in this expressed desire of the Master, that those who had been (or were to be) given Him might heartily enter into the fulness of the relationship to which He was inviting them, in fulfilment of the Divine Plan which centred in Himself. The knowledge here implied is not the merely superficial kind that would make one content to affirm belief in the existence of God, and in acknowledging that there should be some measure of conformity to such knowledge; for such as enjoy properly the privilege of communion with God cannot remain satisfied with outward forms and ceremonies—cannot believe that such would be sufficient attestation of proper relationship with Him. The thought of our text may be clearly seen by reference to the Master’s words in the eighth chapter of John’s Gospel, verses 31-41. These verses show the distinction between mere belief and formalistic service, and the more desirable and important understanding of the true basis of spiritual relationship. Their true relationship is very well suggested in our Lord’s prayer (Jno. 17:25), “O righteous Father, the world bath not known Thee; hut I have known Thee, and these have known that Thou has sent Me.” These words of our Lord show that the merely nominal believers are outside of the true, real acquaintanceship enjoyed by those who know God; for such as really know the Father have a personal knowledge of Him, and to them He is near and precious. Out of a living faith and honest heart they have sought to know His will and conform life and character to the standard and principles so grandly displayed in Him. Such know Him in the sense contemplated in our text.

We notice then how closely our text associates the thought of knowing Jehovah, the true God; with our knowing Jesus Christ as the one sent of God. Jesus said: “I am the Way, the Truth and the Life; no man cometh unto the Father but by Me.”

Again, -in the beautiful picture of the vine and the branches, is shown the very close association which exists between Christ, the Head, and the Church—the members of the Anointed Body.

Just as the branch could bear no grapes unless it received its sap and nourishment from the vine stock, so the Christian could bear none of the fruits of Christ’s spirit unless he abides in Christ, by faith and obedience.

The Lord’s Word makes it clear that individuality of character, personal relationship with Himself, arid individual faith, love and obedience, are the unalterable requirements set before each individual believer, -and the one and only basis upon which Divine approval may be expected. Let us endeavour always to keep ‘this thought in mind, while remembering also the necessity of the assembling of ourselves together, in larger smaller gatherings, for mutual benefit and for the bun pose of co-operation in the furtherance of the Message of the Truth. Faith fulness in carrying oat the Lord’s directions will mean prosperity in things .spiritual to such assemblies, whereas their neglect will result in spiritual decline and the loss of much of the blessing reserved for the faithful. What marvellous privileges are opened up to those who now have the opportunity of knowing God; those who, their eyes of understanding being enlightened, are permitted to know “what is the hope of His calling, and what the riches of the glory of His inheritance in the saints,” and who, because of vital relationship with the Lord, “may comprehend with all saints what is the breadth, the length, the depth, and height; and to know the love of Christ, which passeth knowledge.” (Eph. 1:18; 3:18, 19.) Surely to such has been given a vision of the Lord that must obscure every other object, and rivet the mind and heart upon Him in such a way as to banish every cherished earthly ambition, and enthrone Him in the life and affections as Lord of all. To these there has come the blessed realisation of the fulfilment of the Master’s promise, “He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.” (Jno. 14:21.) And what deep and holy manifestations of “love Divine, all love excelling” the one thus devoted to the Lord may enjoy as he presses on to know the Lord !

What privileges of association, and participation in the most sacred and lofty relationships and purposes into which he may now realise himself introduced as there unfolds before his mind the lengths and depths of the love of God so gloriously displayed in the great Plan of Redemption ! This manifestation will discover to him the astounding revelation of the purpose of God to select from amongst men, from such as have ears to hear and hearts to appreciate, a class to be His special treasure, to enjoy the greatest privilege, of all that wondrous Plan that has been of absorbing interest not only to holy men who in all ages have sought to know the purposes of God, but also to angels, as the Apostle Peter tells us. (1 Pet. 1:10-12.)

It would seem that all who in sincerity of heart have laid hold of the privileges of this Gospel Age have surely experienced something of the joys of salvation. How could it be otherwise? Could it be that we could walk by the side of the Master, and hear from His lips the unfolding of the truth of our Father's Plan, revealing to us its depth and height, and its possibilities to ourselves, and not have our hungry hearts burn within us with a holy joy? Could it be that we could behold in Him not only a Saviour, a Deliverer from the curse and penalty of death, but over and beyond all. our prospective Bridegroom, whose throne and glory we shall share, in whose presence we shall live—beholding Him as He is and being like Him, and sharing with Him in all the eternal ages to come the privilege of carrying forward the Father's Plan—and still not realise ourselves transported with an unspeakable joy, far beyond the highest sensations of joy or pleasure known to the human heart? Surely we must realise these results, which are the clearest indication of having entered the way of life—drawn by the love of God and thereafter constrained by His love to lay hold on all the privileges of the child of God.

Strange as it may seem, notwithstanding all of these incentives to love and devotion found in the Word and Plan of God, and the fact that they exercise such a powerful influence upon the life of the one laying hold of them, yet the Scriptures abound with warning of the danger of losing our appreciation of these priceless truths and privileges. That such warnings have not been unnecessary has been abundantly proven time and again since the Master Himself was betrayed by His "own familiar friend," who, after months and years of the closest contact and privileges of friendship, hearing the words of Him who spake as never man spake, seeing all the evidences of His Messiahship, and sharing in His labours, sold his Lord and Master for thirty pieces of silver; and the record of his fall is full of significance to all, for, though we properly abhor such a character, and cannot imagine ourselves ever becoming so unappreciative of our Lord as to literally barter Him for a price, great or small, yet how real is the danger of exchanging Him and His love, and all the hallowed privileges of friendship with Him, for the illusive bubbles and transitory pleasures of the present life. Only the Lord may know how many during the Gospel Age have entered the race with unbounded joy and enthusiasm, and a real determination to reach the goal, only to fall by the way when the trials and testings promised overtook them.

Against this danger our Lord Himself repeatedly warns us. How clearly He has sought to give us the proper understanding of the cost of discipleship ! He has not minimised the difficulties and besetments to be encountered; rather, His method has been to clearly portray these in their true light, so that the one desiring to follow Him may have clearly before his mind that the way to the Kingdom and joint-heirship with Him is to be gained by way of the cross—self-denial and sacrifice. While, therefore, appreciating the love that might prompt to enthusiastic zeal in beginning the race, He seeks the love that will be of an enduring nature; the love that will be so centered in Himself that it can never be displaced by any of the enticements of the world, the flesh, or the devil; the love that will become more fixed and unshakable with the passing of time, and that will be made stronger by the trials and difficulties of life which link us so closely to Him as to make us sharers with Him in His cup, His baptism, as members of His Body. Since, then, we find so many references to this danger in the words of Jesus and the Apostles, it behoves us to give them our prayerful consideration; and this necessity is the more clearly recognised by those who can grasp the underlying truths relative to the importance of that "first love," so greatly desired by the Lord, and which plays so vital a part in the Lord's judgment of His people.

The importance of maintaining our first love for the Lord is brought to our notice in the Lord's message to the Church at Ephesus.

Examining this message we find it contains much in the way of commendation. In His inspection of this Church the Lord found the spirit of labour, of endurance, of hatred of evil, and that, notwithstanding difficulties, they had not fainted; and yet for all that He had something against them, and His words indicate that the matter is of supreme importance. He found not that which they had once possessed—their first love—and because of this He calls them to repentance, and the regaining of this most important virtue.

The love sought by the Lord, and which had once been in evidence in the Ephesian Church, is that deep, personal love and devotion to the Lord Himself—the love that finds in Him that which satisfies every desire of the heart, and enlists every power possessed in His service, and causes such to sing:

“Though all the world my choice deride,  
Yet Jesus shall my portion be;  
For I am pleased with none beside;  
The fairest of the fair is He.”

A question then of deep importance to each one of us would be, “Am I maintaining my ‘first love’ for the Lord? Is His Truth more precious to me to-day than hitherto?” An examination of our hearts to see if we are maintaining our first love for the Lord would seem to be both timely and profitable to all in these days, when issues connected with the eternal interests of all who are the Lord’s are under discussion. Such as belong to this class will recognise that the judgment now upon the Church is for the very purpose of making manifest the approved ones, those who will be found acceptable to the Lord in the final gathering together of His jewels. Who that so understands the matter could fail to be interested in the examination of his own heart, sincerely desiring to find the Lord ruling supreme in his life; and to find there the careful observance of those vows of allegiance made in the warmth and ardor of our earliest love, when our minds were illuminated with the vision of the Master and there came into our lives the all-absorbing desire to pour upon Him all our love and devotion.

How helpful, then, the thought gathered from this our Lord’s message that the greatest safeguard against the multitudinous enemies within and without, and the thing most pleasing to the Lord, will be for us to show unmistakable evidences of our love for Him; to have Him fixed in our hearts as the one above all others, and have as the one great, burning desire of life, to please Him, and to be transformed by contact with Him into His own glorious likeness, and thereby be fitted for His presence and the future association with Him in “the glory to follow.”

What language could better emphasise the thought to be borne in mind; that refraining from wrong-doing and living separate and apart from unholy associations, while essential and commendable, are not the most important features of the life and conduct of the prospective Bride of Christ. The expression, “a consuming love for the Bridegroom” seems so very appropriate when applied to this class, for the reason that it covers all the different phases of the love and service which must be manifest in the devotion and consecration of the believer. Such love would meet every desire of the Saviour’s heart, who in the very nature of things must always find Himself occupying the chief place in the affections; the heart’s most precious treasure; and such love would always be alert to give the fullest demonstration of the completeness of that devotion. Nothing would be undertaken without having Him as the centre of it. In the study of the Scriptures He would be always before the mind, because the end in view would be to know Him better, to become better acquainted with His will and character; and the sure result would most certainly be to find oneself developing in that knowledge that brings “grace and peace” through the knowledge of God, and of Jesus our Lord.-2 Pet. 1:2.

(To be continued in next issue.)

## JEWISH RURAL POPULATION 20%.

Jerusalem, 31st May, 1928 (P.C.). --It is estimated by the Zionist Executive’s Statistical Department that the total Jewish population is some 150,000-160,000, of which the rural population constitutes 19-20%.”

DO THIS IN REMEMBRANCE OF ME.”

The Christian Union, Melbourne, has decided this year to hold the observance of our Lord’s death on Thursday evening March 28th (Thursday before Good Friday). The meeting will be at 7.45 p.m., and in the usual Hall at Orient Building, 352 Collins Street, Melbourne. All consecrated believers in the atoning sacrifice of Christ are invited,

ADELAIDE EASTER CONVENTION.

The friends in Adelaide have arranged to hold the memorial of our Lord’s death on Good Friday, March 29, in the usual meeting Hall. The Saturday and Sunday following are to be occupied by special gatherings, and we trust that as many as possible will arrange to be present, and that a season of very helpful thought and fellowship will be enjoyed. For fuller particulars, address the Class Secretary, Mrs. F. Randall, 45 Welland Avenue, Welland, Adelaide, South Australia.

NOTE.

Remittances respecting subscriptions, donations to the Tract Fund, etc., by money order or postal note should be made payable at Hawthorn. All communications to be addressed to the Secretary, Berean Biblical Institute.

# KEPT BY HIS POWER.

“Kept by the power of God, through faith, unto salvation.” —1 Pet. 1:5.

With kindest wish, and prayerful thought this morning  
I offer thee these simple words of cheer;  
Whate'er may meet thee. in life's future dawning,  
May they afford thee comfort year by year!

Kept by His power, no human arm upholding,  
No human hand outstretched to point the way.  
But God's great love, His feeble child enfolding,  
Is all-sufficient for thy need each day.

Be not afraid, for as each need arises  
With strong, absorbing, self-important claim  
God it will meet, with His Divine surprises,  
If thou but call upon His Holy Name.

“Kept” when the world for thee its smile is wreathing,  
When skies are fair, and life with roses spread;  
“Kept” when its frowns to thee it is bequeathing,  
And clouds are darkly massing overhead.

His power to keep is strong, and true as ever,  
No length of years can e'er its force abate;  
His will to keep can never fail, no never;  
Whilst Mercy stands at Heaven's wide open gate.

Then journey on, leave fear, and anxious worry  
To those who know not that the Lord doth reign;  
Keep step with Him, forego impatient hurry;  
Trust Him to make the rough, steep places plain.

Selected.

O Lord, grant unto me . . . such moderation in all enjoyments, such diligence in honest labour, and such purity of mind that, amidst the changes, miseries, or pleasures of life, I may keep my mind fixed upon Thee, and improve every day in grace, till I shall be received into Thy kingdom of eternal happiness.—Dr. Johnson.

## PEOPLES PAPER.

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# A Recent Question on the Second Coming

UNDER the correspondence of Prof. David Smith, .DD in the British Weekly, we frequently find both questions and answers which a layman could elucidate with greater clarity and on a Scriptural basis.

A recent question on the Second Coming of Christ brought from the Professor's pen first a criticism of the writing of one who had been a suffragette, but now truly believed that the Second Coming of Christ is the Only panacea for earth's woes; then he states that "this is a vain delusion, a fantastic perversion of the Christian hope Of our Lord's glorious appearing, and though generation after generation it has duped ill-instructed minds, it has always been shattered by inexorable reality." He quotes Heb. 10:26 to prove his point, but while We fully agree that the one perfect sacrifice was sufficient as a corresponding price to pay the ransom for Adam and the whole race, we cannot agree that there were untold ages from Adam's fall to the Cross. A careful study of the Bible shows the period to have been about or over 4000 years. Since then (since the Lord ascended into the presence of God as advocate for the Church) has been what may be termed a parenthetical period, during which this Church class has been prepared to be priests and kings to reign with Christ a thousand years. (Rev. 20:4.)

The Lord Jesus Christ in John 14:3 distinctly says "I will come again and receive you unto Myself," and Acts 1:11 states, "This same Jesus. which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

As we study the New Testament we find numerous statements (about one in every thirteen verses) regarding the coming of our Lord Jesus Christ. The Apostle Peter (2 Peter 3:4) foretold that the time would come when men would deny the Lord's coming—"There shall come in the last days scoffers, walking after their own lusts and saying, Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of creation."

While such a condition may be excused in one who makes no profession of a knowledge of God's word, it seems incredible that so-called leaders should have become so blind to the true purport of Christ's work during His first advent and its relation to the great outworking of God's plan during the Second Advent.

# Correspondence

S.A. Dear Brother,

O write again at the end of another quarter as usual with enclosure. Please deduct anything that may be necessary, also price of copy of Foregleams, applying remainder to funds. We trust you will have had a most profitable time at convention. It is nice for you in Victoria as well as for the S.A. brethren themselves that some of their number were able to go. We trust they may come back refreshed and better prepared to encourage the remaining members along the way. I don't know if I shall ever get further than Adelaide in the future. I cannot get about so well as I could at this time last year. My back has given me a lot of trouble since the last operation, which means taking all the rest I can when my day's work is over. Still, I have a good time on the whole reading and re-reading the Heralds and P.P.'s week-ends, and looking into the Scriptures. I only have to ask myself where I would be to-day in the Christian life if the light of present truth had not dawned upon me, and my heart responds with praise to God for all the way in which

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Be has led me, and I long to show my appreciation by striving to live nearer to Him in Christ. My desire is that I may be able to say at all times and under all circumstances, "My Lord in me has found a dwelling place. . . . and I in Him." Oh glorious boon to gain; to be His temple. Gladly I will face in His great strength all bitterness and pain. Pain in itself is not sweet, but we may have the sweet consolation of knowing that our Heavenly Father is overruling everything in the best interests of His children spiritually. We heard of your journeyings and pray that the Lord will give success to your efforts in His great cause. With Christian love from Sister and myself.—Your brother in Christ,

C. A. B.

S.A., 1/1/29. Dear Brother,

Greetings in our dear Redeemer's Name. Would just like to express our thanks first of all to Him who is the giver of every good gift for the season of blessing and fellowship which we enjoyed with the dear friends at the recent convention. We also feel indebted to the brethren of the Melbourne Class for all their kindness and hospitality shown toward us during our visit. We hope also that the good done may result in permanent blessing to each one present, and that the words of counsel may remain with us, and the good resolutions formed be faithfully and carefully carried out.

The Manna Text of Dec. 31 and comment on the same is, I think, particularly appropriate at this time. "Let us, beloved brethren, make plenty- of good resolves respecting what we shall be willing to be, to do, to suffer, in fellowship with our Lord; that we may by His grace make of it the best year thus far of our lives—the year of largest hopes, of largest endeavours, and by the Lord's grace of largest successes in self-sacrifice, in overcoming the world and its spirit, in vanquishing self and the desires of the flesh, in resisting the Adversary, and in glorifying our Lord and blessing His people."

My prayer for you and all the dear brethren in Melbourne would be that the happy condition expressed E the above words may be yours, and I would like to ask for your prayers on my behalf that the year before us may be a year of steady progress in knowledge and Christian grace.

Give my warmest Christian live to Brother Reeves and to all the dear friends, and accept same yourself. Am enclosing a little poem as a greeting. With much love.—Your brother in the Lord,

# Bible Study at Recent Convention.

## ROMANS-12TH CHAPTER.

INTRODUCTIONS.—Verses 1-8.—In the previous chapters Paul had been speaking of the favor that at that time was extending beyond the Jews to the Gentiles. The wideness and beauty of God's plan led him to exclaim, in verse 33, chapter 11: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!" Therefore, in the 12th chapter, he exhorts those who see and appreciate the Lord's goodness to fulfil certain obligations thus imposed on them, and to observe certain rules of conduct in the Church.

In verse 1 the main thought is that of entire consecration. The reasonableness of this service should become more and more evident as we learn more of our Father's infinite love and wisdom. Much is implied in the words, "Present your bodies a living sacrifice," Questions—(a) In what sense can this sacrifice be regarded as holy? (b) What is it that renders our sacrifice acceptable to God?

In verse 2 the main thought is that of sanctification. We are told to "Be not conformed to this world." 1 John 2:15—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." James 4:4—"Friendship of the world is enmity with God. In Ephesians 4:23, we are instructed to "be renewed in the spirit of your minds." The purpose for this separation from the world and renewing of the mind is given in the latter part of the verse under consideration, and is also expected in Ephesians 5:17: "Wherefore be ye not unwise, but understanding what the will of the Lord is."

From verse 3.—The apostle points out the necessity for humility on the part of members of the Church. A similar note of warning is sounded in 1 Cor. 4:6, 7. Question: Are we to understand that God deals out a certain definite measure of faith to each, or does the amount of our faith depend on our own earnestness or zeal? In order to show more clearly how members possessing different talents and abilities may yet work together in harmony, he refers to the picture of the Church as the body of Christ, Every phase mentioned in our verses 4-8 seems to me to 'be beautifully summed up in one much quoted verse, Ephesians 4:16, "Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Verses 9-16.—In these verses Paul is exhorting to holiness of life, and he begins with the foundation of Christian character—unfeigned love. In writing to Timothy (1 Tim. 1:5), he says: "The end of the commandment is love from a pure heart and of a good conscience and an undissembled faith." With this true love to God and toward all in proportion as they are God-like, there will lie an exemplification of Christ's character. But Satan would, if possible, deceive the very elect, and to induce a Christian into an evil course would mean the destruction of his faith; such temptations should be answered by the Word of God, as Jesus did; therefore, to abhor that which is evil and cleave to that which is good calls for resolute determination at all times to adhere to "the way, the truth and the life."

Tender affection toward the brethren should encourage each in their desire to be of service, even as Jesus washed His disciples' feet. Their failure to serve the Lord called forth from our Saviour that wonderful lesson of kindly affection as shown in lowly service. In honor preferring one another would not mean that we should endeavour to put brethren into positions they were not suited for, but that we should be unselfish, and take pleasure in seeing honor bestowed on another, and rejoice in it.

Not slothful in business or in purpose is addressed (as all these admonitions are) to those who are seeking to make their calling and election sure, so they are to do all things as unto the Lord, and nothing done for the Lord should be done in a slovenly manner.

The Greek word translated "fervent" signifies to be hot, to boil; this is surely a contrast to slothfulness. So we get the thought that the one who is not slothful in his duties will be fervent in spirit. 'Or the contrary thought—the slothful one will be less fervent toward the Lord—in a cool condition. In Rev. 3:16, speaking to the Laodicean Church, the Lord says, "Because thou art neither cold or hot, I will spue thee out of My mouth." This shows the necessity of fervor for maintaining one's first love, to be approved of by the Lord. While rejoicing in the hope of the glorious things which God hath in reservation for those who fervently love Him, we know it is only through much tribulation that we shall enter the Kingdom, and we must be rightly exercised by such tribulations. If hope be strong, then the spirit of endurance in temptation will be easy, but the whole depends on continuance in prayer. 1 Thess. 5:17—Pray without ceasing. James 5:16—Pray for one another.

Distributing to the necessity of saints, given to hospitality, is clearly explained in other Scriptures; for example,

I. John 3:17—"Whoso hath this world's goods and seeth his 'brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Heb. 6:10—"God is not unrighteous to forget your work and labour of love which ye have showed toward His name in that ye have ministered to the saints and do minister." Heb. 13:16—"To do good and to communicate forget not, for with such sacrifices God is well pleased." Heb. 13:1, 2—"Let brotherly love continue, be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Bless them which persecute you; bless, and curse not; rejoice with them that do rejoice, and weep with them that weep, are verses that carry us back to the Lord's Sermon on the Mount, Our great Teacher during His short earthly ministry laid the foundation of all the teachings for His Church, and Romans 12:16 calls to our remembrance Matt. 7:12; and seems to demonstrate the golden rule in its broadest sense. To have the same disposition towards each other would prohibit any favouritism being shown. We find the Apostle James very strong in regard to this (James 2). The latter part of the verse, "Be not wise in your own conceits" is a warning against spiritual pride, and seems to say, "If you have obeyed all the instructions I have given you, do not become proud over it, for what hast thou that thou didst not receive?" "-1 Cor. 4:7.

Verses 17-21.—The later portion of the chapter seems to show something of the practical, and outward results of the consecrated life. If the life is entirely given to the Lord, the aims will be far above those prevailing in the world. Recompense to no man evil for evil. Avenge not yourselves, but rather give place unto wrath. Such injunctions are very unworldly wise. Jesus speaks of Himself as being meek and lowly of heart (Matt. 11:29), and enjoins that His followers should walk in His steps. John 17:14-16—The Lord's people are as strangers in a strange land, or as children of light in a world still dark. 1 Thess, 4. 3—This is the will of God, even your sanctification—separateness.

Verse 19.—The knowledge that God will repay, and He can make no mistake, and that justice will eventually reign, makes the child of God content to give place unto wrath.

Verse 20 teaches that there should be no personal feeling against anyone who does us an injury, but rather a sympathetic pity and a desire to help.

Verse 21.—Be not overcome of evil, but overcome evil with good. Firstly, in our own natures and lives.

# THIS HE DID ONCE.

“Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s; for this He did once, when He offered up Himself.”—(Heb. 7:27.)

MANY fail to appreciate the oneness of the Body of Christ (“the Church which is His Body”) with the Head, and, therefore, fail to understand how the members in Christ “Fill up that which is behind of the afflictions of Christ.” (Col. 1:24.) -This text taken in its connection and along with Heb. 9:23; 13:10-13, seems to show how the sufferings of the Church are taken as suffering with Christ, in the Divine Plan.

## TYPE AND ANTITYPE.

The Epistle to the Hebrews, generally speaking, is a book of contrasts; and it sets out, among other things, the clear relations which exist between the sacrificial offerings of the Israelites and the better sacrifices of this present Age. ( Heb. 9:23.) In this connection, the contrast is drawn between the offerings which were made by Israel’s High Priest, on their annual Day of Atonement, with those of the world’s High Priest (Christ) on the antitypical Day of Atonement—this Gospel Age. The point of the Apostle’s argument is that the sacrifices which were offered by the Priest in the type, continually (annually) were required, in like manner, to be made by the greater Priest in the antitype, but only once, instead of often. If it is possible, therefore, to ascertain from the records of the Law particulars relating to the manner in which the Priest atoned for the House of Israel in the type, we shall have before us a true and inspired picture of the way in which the antitypical Priest (Christ) makes atonement for the world of mankind.

The Apostle, however, does not leave us to conjecture regarding the procedure of the typical Day of Atonement, but informs us that the sacrifice (singular) of that day consisted of two offerings—first for his own sins and then for those of the people. The antitypical Priest, he affirms, did the same thing once, not by offering up two animals, as in the type, but by offering up Himself.

## THE MYSTERY OF CHRIST.

A proper understanding of the antitypical sacrifices, essentially involves the question of the identity of the Priest who makes the offerings, but it should be evident to all that the Priest could not be Jesus alone, since the Apostle tells us that He had to offer for His own sins—and Jesus had no sins for which an offering would be required, or accepted.

Undoubtedly, the Priest to which reference is made in our text (Heb. 7:27) is none other than Christ—the Priest of not one, but many members (1 Cor. 12:12) and the reason why He required first to offer for His own sins was because the members of His Body ( part of Himself) were once sinners, even as others of the human family, for which atonement was necessary. (Heb. 5:2-5.)

A brief analysis of the Apostle’s statement, concerning the antitypical Priest, is given below, viz.:—

## THIS

The exact counterpart of the sacrifice on the typical Day of Atonement, which consisted of two offerings—the first making satisfaction to Justice for the Priest’s own sins and the second for the sins of the people. (Lev. 16:15.)

## HE

The antitypical Priest (Christ). Aaron, as the anointed Priest of God, was a figure, not only of Jesus, but also of His members—the Christ complete—Head and Body. (Psa. 133:1-2; 1 John 2:27.)

## DID

The offering for Himself (His members) began with the sacrifice of Jesus at Jordan and was completed when He appeared in the antitypical Most Holy (heaven itself) for us. (Heb. 9:24.) The offering for the people began with the acceptance of His members (goat class) at Pentecost, and will be completed when the Priest appears in the Divine presence (heaven) the second time. It is seen, therefore, that both offerings, from the viewpoint of the context, are in the past.

## ONCE

The antitypical Day of Atonement offerings, unlike those of the type, will never need to be repeated.

## WHEN

The Gospel Age, or antitypical Day of Atonement, during which the sufferings of Christ are accomplished. (Rom. 6:10-12; 8:17; 2 Cor. 6:2.)

## HE

Christ, the anointed Priest, is not one, but many members. (1 Cor. 12:14.) Prior to Pentecost Christ was only one, but since that time Christ is not one, but many members. It follows, then, that any description or reference to Christ before Pentecost, could apply only to the Head, whereas any mention thereof after Pentecost must apply also to His members—part of Himself.

## OFFERED UP

The offering of the Head began at Jordan, when Jesus was begotten of the Spirit, and the offering of the Body, when the same Spirit came upon them at Pentecost. Herein do we see that the members of Christ walk in precisely the same pathway as that of their Head—"If He died, He died for sin once for all; but now that He is living He is living for God. You then also consider yourselves as dead for sin and as living for God in Jesus Christ."—Rom. 6:10-11 (French, Version Synodale—literal).

## HIMSELF.

The antitypical High Priest, who is not one, but many members.

Let it be clearly understood, however, that the sacrifice of the Church is only acceptable as members of Christ, and that in the Head lay the inherent merit. A correct description of the matter from the viewpoint of the Mystery of Christ is that they are offered up as part of Himself. It is one sacrifice, in two parts, in precisely the same manner as "those high priests" offered up "sacrifice" (singular) also in two parts, viz., a bullock and a goat.

Many think that Our Lord made atonement for the sins of the world when He died upon the Cross, but there are not any Scriptural grounds for such an idea. His death on the Cross was a necessary step towards the payment of the price to justice, which was accomplished later, when He appeared in the presence of God. The Ransom price was the perfect life value inherent in our Lord, and which alone has made possible atonement for all.

In the type, it was only in the Most Holy that satisfaction for sin was made and the Most Holy, according to the Apostle's explanation, represented heaven itself. (Heb. 9:24.) Our Lord, in death, was prefigured by the Priest under the second vail. If Aaron had not passed beyond the vail no atonement for any in Israel could have been made, and, in like manner, had our Lord not been raised, atonement could not have been accomplished for any of the human family. When our Lord appeared in the Divine Presence before Pentecost it was (like the Priest in the type) only for Himself—His members—but, when He appears the second time, it will be for the people—the world.

Such, then, is the Mystery of Christ, and great is our privilege to be associated with Him in the sufferings of the present time, so that, in due course, if faithful, we might share also with Him in the glory of the coming Kingdom.— "The Old Paths."

## Glorified Together.

This resurrection of the Church the Apostle styles His resurrection, because all the "elect" members of the body of Christ are counted as participating with their Lord in the glorious things of His resurrection, which is so different from the resurrection which will come to the remainder of mankind, Of His resurrection the Apostle says, "I count all things loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all

things and do count them but dross; that I may win Christ and be found in Him (a member of the body of Christ, the 'elect' Church) that I may know Him and the power of His resurrection and the fellowship of His suffering, being made conformable unto His death." (Phil. 3:8-10.) In these words the Apostle shows that the "elect" Church share in "Christ's death" and share also in "His resurrection." They are thus separate and distinct from the world in both of these particulars, which are indeed made interdependent one upon the other. The Apostle says, "The spirit itself beareth witness with our spirit that we are the children of God, and, if children, then heirs—heirs of God and joint heirs with Christ, if so be that we suffer with Him, that we may be also glorified together." (Rom. 8:16, 17.)

# HISTORICAL EXCERPT

( Milner. )

## THE ENGLISH CHURCH IN THE SEVENTH CENTURY.

In the century before us, barren and unpromising as it is for the most part, Great Britain shone with distinguished lustre. As she was a world within herself, her ecclesiastical affairs were little connected with those of the continent. Hence the propriety of reviewing them by themselves.

After the death of Augustine, the first Archbishop of Canterbury, Laurentius, whom he had ordained, succeeded to that see. He trod in the footsteps of his predecessor, and labored to promote the best interests of the English by frequent preaching of the Word, and by a diligent and useful example. I doubt not the sincerity of this prelate, though seduced by the charms of a nominal unity, he labored, as the first missionary, Augustine, had done, to bring the British Churches to a conformity with the Church of Rome. He was actuated by the same subtle spirit of selfish ambition, of which even the best of men in all ages have not been void; it operates imperceptibly, through the native energy of indwelling sin. The papist, the national churchman, and the sectary are all liable to its influence, though in truly regenerate spirits there is likewise a diviner principle, and sordid views of secular gain are entirely excluded.

Laurentius, in conjunction with Mellitus, Bishop of London, and Justus, Bishop of Rochester, endeavored to reduce the "Scots who inhabited Ireland" to a conformity with the English Church. The three prelates wrote to them with this view, and declared themselves to be sent by the Roman See to propagate the gospel among the pagan nations..

The archbishop could not prevail either with the Britons or with the Irish to enter into his views; the greatest part of the British Churches remained still distinguished from the English. The bishops of Rome continued to superintend the latter, and while Ethelbert lived the gospel flourished. This prince died after a reign of 56 years, twenty-one years after he had embraced Christianity, and was buried by the side of his deceased queen, Bertha. His son and successor, Eadbald, despised Christianity, so all who had embraced the Gospel through motives purely secular, were induced to lapse into idolatry.

Sabereth, King of the East Saxons, who had followed the example of his uncle, Ethelbert, being deceased, his three sons became joint-heirs of the kingdom. Immediately, they resumed the idolatry which they had intermitted a little in their father's lifetime, and encouraged their subjects to do the same. Being annoyed with the Bishop of London for refusing to allow them to participate in the Eucharist, they ordered him to be gone, with all his associates.

Mellitus, thus expelled, came into Kent to consult with Laurentius and Justus. The three bishops agreed to leave the country, that they might serve God with freedom elsewhere, rather than remain among enemies without fruit. Mellitus and Justus retired first into France waiting the issue. The three princes not long after were slain in battle, but their subjects remained still incorrigible.

Laurentius, intending to follow the two bishops, employed himself in prayer during the silent hours of the night, with much agony and many tears, entreating God to look upon the state of the English Church, which, after such promising beginnings, seemed now on the eve of a total dissolution, Next morning he paid a visit to the king, who, struck at last with horror for his crimes, and relenting, when he appeared in imminent danger of losing his Christian instructors forever, forbade his departure, reformed his own life and manners, was baptised, and from that time became a zealous supporter of the faith.

Eadbald was determined to show the sincerity of his zeal. He recalled Mellitus and Justus from France, after a year's exile. Justus was reinstated in Rochester; but Mellitus could not recover his see. The Londoners preferred idolatry, and Eadbald had not the same power which his father possessed in that city, to oblige them to receive him. So far, however, as his influence extended, he exerted it for the cause of Christ, and, from the time of his conversion, adorned the Gospel and propagated it among his people.

Laurentius being deceased, Mellitus was appointed the third Archbishop of Canterbury, while Justus still remained at Rochester. These two bishops governed the English Church with much care and labor. Mellitus, after giving the most undoubted proofs of genuine piety, presided over the diocese of Canterbury five years, died in the year 624, and was succeeded by Justus.

England was still governed by the Saxon Heptarchy. Seven kingdoms, often' at war with one another, and also with the old native Britons, exhibited scenes of the most unpleasant nature. Nevertheless, during this period it pleased God to show the power of His grace among our ancestors. Hitherto Kent almost alone had been illuminated; but the Gospel was now introduced into the North, where reigned Edwin, King of Northumberland; and a woman was once more honored

as the instrument of salvation to a king, her husband, and to many of his subjects.

## TO-DAY OR TO-MORROW.

1 Thess. 4:16-17.

The dark stream of evil is flowing apace,  
And man is still walking a stranger to grace,  
While daring rebellion is on the increase,  
Which mar not my joy, which disturb not my peace,

For my heart is engaged with its own happy song;  
The Lord who has loved me I'll see before long;  
It may be to-morrow, or even to-night,  
That I shall behold Him in unclouded light!

The house, and the land, and the wealth in the chest,  
Bring plenty of trouble, but never bring rest;  
The Lord is my portion! and when I have grief,  
His rich consolation gives instant relief,

I list not to doubts that my reason may bring,  
I trust to his mercy, and cheerfully sing—  
It may be to-morrow, or even to-day.  
That Christ will arrange to call us away.

—Selected.

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