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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.” Jno. 17:3.

(Continued from March Number)

THE desire to know God and Christ in this deeper, grander sense, will become the inspiring incentive to study the Divine revelation, and will make that study the most absorbing and blessed occupation of life. This thought seems clearly expressed by the Apostle Paul (Phil. 3:8, 10): “Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of I Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but refuse, that I may win ‘Christ; that I may know Him, and the power of His resurrection; and the fellowship of His sufferings, being made conformable unto His death.” With the Apostle, all things were simply a means to this end. Many things might have absorbed his attention—his remarkable visions and revelations, superior to anything enjoyed by the other Apostles; or, his special position as a “chosen vessel,” more widely used than any of the original eleven, might have inclined Him to clothe himself in a halo of glory—but not so, Christ eclipsed everything else; he believed Christ; he preached Christ; and he lived Christ (Gal. 2:20; 1 Cor. 2:2; Phil. 1:21). What a lesson is here for all the footstep followers of Christ, and more particularly for those in the position of leaders or teachers! What a power for good all such would be, if all were endeavoring to copy the Apostle in these things.

Nevertheless, the Christian life is not to be thought of as a one-sided system of ethics that would be content to simply sit at the Master’s feet and contemplate His beauties of character, and become so absorbed in the study of the “Christ life,” that we would forget to do Him service, or fail to remember that the life of Christ was pre-eminently a life of service. To have a consuming love for His glorious personality must then exert a powerful influence upon the heart, and inspire the recipient of His grace with the sentiment of the poet:

“I’m not my own, dear Lord—to Thee  
My every power by right belongs;

My privilege to serve I see,  
Thy praise to raise in tuneful songs.”

“And so, beside Thy sacrifice,  
I would lay down my little all,

‘Tis lean and poor, I must confess  
I would that it were not so small.”

Truly, such will assuredly find the fire of love within the heart consuming everything—all we are, and all we have, or might hope for as human beings—and never being permitted to burn low or become extinguished until every vestige of the offering has been fully consumed. Yea, more; there must be a growing appreciation of such privileges as time goes on, on the part of the sacrificer. Again we quote: “In proportion as his love and zeal for the Lord grow day by day through a knowledge of the Truth, and the attainment of its spirit, he will find himself giving more and more of time, more and more of his influence, and more and more of such means as are at his command, for the service of the Truth ;—and planning, additionally, how he may curtail the various personal and family obligations so as to be able to increase his offerings and sacrifices.”

As we think of these things, how do they affect our minds? Do we find ourselves lifting up holy hands in prayer to God

that such devotion, love and sacrifice may ever characterise our lives? Do they quicken us to renewed appreciation of the greatness of the privileges enjoyed, and send us forth to glorify our God, and be a blessing to those about us, imparting to them something of the knowledge and the joy that have transported us above the trivial things of earth? Or do we think of this picture of consecrated zeal, as being merely a beautiful ideal, and go on our way much as we might do if we were not making claims of special consecration of self-denials, of giving up human rights and privileges? Do we feel no burning zeal to herald forth the Message of God's grace that we so often sing of as being a theme so rich and so engrossing, that even in the Ages to come it will continue to be our employment and joy to tell "the old, old story of Jesus and His love." ?

The position in which we may find ourselves in respect to these things, it seems, will be largely determined by the degree of our heart-knowledge of Him, and the measure of that "first love" experienced in the beginning, before the trials and testings come to prove our characters—before our endurance, and patience, and fidelity were tried in the fire,

The Scriptures abound with assurances that the end of the Age would be a time of special trial, not only upon the false systems of that time, but also upon those most highly favored ones who would have a share in the special light and privileges of the Harvest period. "Unto whomsoever much is given, of him shall be much required," is a very searching truth connected with the unfolding of God's plans and purposes; and nowhere is this more emphatically taught than in its application to our own day. "judgment must begin at the house of God." Recognizing this, it is not difficult for the watchful saints to interpret the meaning of the present tests of endurance, alertness and faithfulness now being experienced by the brethren throughout the world; and these trials are being recognised by the faithful as being most appropriate indeed, in view of our Lord's statement, previously quoted, to the effect that such as had been thus highly favored must expect severe testings.

As might be expected, there is a great diversity in the trials peculiar to this our day. Loyalty to Truth, and the possession of its spirit, will surely be on trial. Our love in all its various features will also be tested. Our consecration will be proven to be full and complete or half-hearted by the experiences through which we pass. Our services will be manifested as being either acceptable, or unacceptable, by the motives that prompt them. Will they be inspired by a pure, unselfish love for the Lord, the Truth and the brethren, or will they be the 'results of partisan zeal or consecration to systems, organizations, or great works? "The day shall declare it," says the Apostle. Others, again, are being tried by present experiences on the point of "faithful continuance in well-doing." Many seem to have experienced an interruption in their well-doing that has seemed to amount almost to a full stop, and in whose minds there seems to be the thought that the Lord's providences indicate that all individual or concerted activity on the part of God's people should cease; that each by himself and for himself must be the attitude of the faithful.

Here we seem to have the two extremes of thought; on the one hand, works and co-operation stressed beyond their true meaning; on the other hand, an apparent oversight of the Scriptures' most emphatic teaching regarding the inseparable oneness of the Body of Christ, and the duties and responsibilities of every member, looking toward the well-being of the whole Body.

Therefore, we believe the importance of that "first love" may again be seen as having a very real application to these experiences, and all the ways and means now being over-ruled by the Lord in the testing of His people. In this instance let us refer to the words of St. Paul (Heb. 3:6, 14), where he has something to say about-the importance of first things: "Whose house are we, if we hold fast to the confidence and the rejoicing of the hope, firm unto the end." "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end."

It seems only necessary to turn our minds back to those earlier days of our introduction into the wonderful secrets of our Father's plan to appreciate these words of the Apostle. How strong was the beginning of our confidence !

How- firmly fixed our determination ! And oh, how great our joy when we realised ourselves in the days of our Lord's presence, and standing in the very midst of the great dispensational changes that had been the theme of the holy Prophets and Apostles; that we had reached the time of that great event which had been so earnestly and prayerfully hoped for on the part of the faithful Church of Christ—the Second Advent of our Lord—the hope that had inspired the true Church all through the Age, as she went forth to fulfil her Divinely ordained mission.

Yea verily, we may read in the signs about us, in the reflecting light of inspired prophecy, the unmistakable evidence that her triumph is all but complete ! And the language of the Prophet has found its fulfilment in our hearts. Oh, the blessedness of him that waiteth, and corned' unto the thousand three hundred and five and thirty days !" What matters it to us where we may be on the stream of time insofar as serving our God is concerned? Whether here or there, sowing or reaping, in earth or heaven, the sweetest of all privileges will always. be serving Him.

“My highest place is lying low  
At my Redeemer’s feet ;  
No real joy in life I know,  
But in His service sweet.”

As a concluding thought may we not again refer to that important feature of the various texts that we have been considering, putting all the emphasis where the Lord puts it, namely, personal contact and association with Him, and an all-consuming love for Him that gives Him absolute sway in our lives—ourselves, His willing and devoted servants, and every power of mind and body consecrated to Him. Examining ourselves in the light of our study of this subject will assist every sincere and honest heart, we trust, in the effort to maintain the degree of love and zeal necessary to a place in the Kingdom. In such examination of our hearts, we may well inquire: Have I maintained my first love? And in view of the fact that I may not point to my works, or my patience, or my endurance, or my hatred of error and evil, as an indisputable proof that “first love” has been maintained, how’ searching is the question. Remembering the Master’s words that after we have done all, we are still unprofitable servants, do we not feel something of the helplessness of Peter, and with tearful eyes look up into His face and say: “Lord, thou knowest all things; thou knowest that I love thee?” We know that He will then read in our zeal, our labors, our endurance and our patience, the sure testimony of true love for Him. Every opportunity then for serving” Him in all -the ways provided will he eagerly grasped—privileges great or small, for serving the brethren, for proclaiming the blessed tidings of the Divine Plan, for comforting and encouraging those about us.

“Truly ‘wise’ will those of the consecrated prove to be who, neglecting worldly enchantments, and earthly hopes and prizes, and with hearts yearning and waiting for the Beloved, are found ready and proved worthy of the great, exaltation promised, as the Bride the Lamb’s wife.”

“Bride of the Lamb, thy charms,  
Oil, may we share.”

(Concluded).

## YEAR UNTO YEAR.

As year unto year is added,  
God’s promises seem more fair:  
The glory of life eternal,  
The rest that remaineth there:

The peace like a broad, deep river  
That never will cease to flow;  
The perfect, divine completeness  
That we shall one day know.

As year unto year is added,  
God’s purposes seem more plain:  
We follow a thread in fancy,  
Then catch and lose it again;

But we see far on in the future  
A rounded, perfected bliss:  
And what are the wayside shadows,  
If the way but lead to this?

As year unto year is added,  
And the twilight of life shall fall,  
May we grow to be more like Jesus,  
More tender and true to all:

More patient in trial, more loving,  
More eager His truth to know:  
In the daily paths of His choosing  
More willing in faith to go.—Anon.

# NEW WATER INSTALLATION FOR KFAR MALAL.

Jerusalem, 8th November, 1928 (P.C.) .—Owing to the insufficiency of water supplied by the well previously used, the Jewish National Fund has installed a new water-supply, the completion of which was celebrated last week, at Kfar Malal, the settlement in Judea on its land. The new installation, in which was invested £2500, consists of a well, new engines, motor, pump and steel pipes, and supplies about 60 cubic metres of water per hour. As a result of this installation the settlement has been enabled to commence citrus-growing, for which the land in this area is very suitable. The settlement of Kfar Malal consists of 50 families, which cultivate an area of some 2000 dunams on the intensive system.

## BOOKLETS.

The Lord's Return, 4d. each.

Death, Hell and Spiritism Explained, 4d. each. I Will Come Again, 3d. each.

Do the Dead Know Anything ? 3d. each BEREAN BIBLICAL INSTITUTE,

220 Glenferrie Road, Glenferrie, Melbourne, E.2.

## In Remembrance.

ONCE again it is our privilege to commemorate our Lord's death as the "Lamb of God that taketh away the sin of the World," or, as Paul stated it, "Christ our Passover is slain for us." For very nearly 1900 years has this most vital matter been observed by Christians, who to the extent that they have been able to get away from formalism and to grasp the deep significance of the simple emblems partaken in memory of the Saviour's love, have realised, how great a means of grace this little service is. How, it brings us face to face with the absolute justice, which is the foundation of God's throne, in that the only way to save rebellious man was the sacrifice • of His own, in order that the death penalty resting on mankind might be lifted. "Without the shedding of blood there is no remission of sin."

It brings us also face to face with the love of God for man. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him" (1 John 4:9). "To be the propitiation for our sins," verse 10; "And not for ours only, but for the sins of the whole world" (1 John 2:2).

How this helps us to understand the conditions under which we are born, and the Divine arrangement whereby we may be released from the consequences of the Adamic disobedience. How it guards us from wrong doctrine such as was propounded in the dark ages in the teaching that eternal torture was the penalty for sin. "The wages of sin is death." "Christ died for our sins according to the Scriptures." How it also guards us from the human theory of "Evolution." If mankind were gradually evolving towards perfection by his own efforts in nature, then there never was a penalty of death pronounced upon our first parents, and there would have been no necessity for the Cross of Christ, and there never would have been any need to hold this simple but beautiful observance of our Lord's Death.

Noting the importance of this observance and its deep significance, it is not much wonder that the great Adversary has sought to becloud the whole matter, and to hide the truths which it reveals.

In the early History of the Church the enemy succeeded in bringing in error on the subject; the superstition that the bread and wine, as though by magic, through the uttered words of a priest became actually the flesh and the blood of Christ was taught.

Then, too, that instead of being an annual Memorial it should be carried out at any moment for any particular purpose and even to make further atonement for the sins of the departed, who according to further superstition were supposed to be in some intermediate place suffering purgatorial flames, which could be relieved by these sacrifices. It thus became a great means of amassing money under false pretences. For such services had to be paid for, according to what the priest thought he could get out of the sorrowing friends of the departed.

It was thus that the simple little service initiated by our Lord became a great ceremony, and was called "the sacrament," or "the Mass."

The Lord's intention was undoubtedly that as year by year Israel had commemorated the Passover in Egypt, which was but a type of His own death as "Our Passover." there was no need to further observe the Mosaic deliverance of the First

Borns in Egypt, and of all Israel from bondage, for the reality had come, and His blood would be applied to deliver the Church of .the First Born, and later, to deliver the whole world of mankind from the bondage to sin and death.

To those perceiving the simple truths connected with the Lord's Supper, how strange it, is to see men who are the leaders in the Church of England to-day quarrelling and wrangling about whether the bread and wine are or ,are . not the actual flesh and blood of our Lord, and Whether of not some of the emblems may be reserved and kept in the church so as to administer the service to the sick and dying.

There is nothing in the Bible about ministering these emblems as last rites to the dying. There is also nothing about reservation of the elements on the contrary, the instruction respecting the typical observation was that it all had to be eaten "that night." There is no instruction in the words of the Lord and the apostles, that there should be any "clergy class," nor that any one must be "ordained" by man in order to officiate in the Memorial. Oh, what confusion has been cast upon this matter by human dogma. Surely the leaders to-day are "Blind leaders," and they are stumbling over stumbling stones previously created by their predecessors.

Those of God's people who realise their privilege of just doing what the Master requested, taking the unleavened bread a symbol of the purity of His body broken for us, and the fruit of the vine as a symbol of His blood shed for us, realise a great blessing in doing this just once a year "in its season" in remembrance of Him who loved us and gave Himself for us.

## WATCH AND PRAY.

Communion with the Lord in prayer brings,:

1st:—Increased confidence in the Lord's supervision of our affairs.

2nd:—Increased faith in all the great and precious promises of His Word.

3rd:—Increased realization of His leadings, past and present.

4th: Increased love for all the brethren in Christ.

5th:—Increased solicitude for their welfare and spiritual progress.

The Divine object, then, in answering prayer is that we may have a stimulation of faith in connection with our receiving daily blessing—both temporal and spiritual.

Wondrous truths, and manifold as wondrous,  
God hath written in those stars above;  
But not less in the bright flowerets under us  
Stands the revelation of His love.

—Longfellow.

## PEOPLES PAPER.

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While it is our intention that these columns be used for teachings strictly in accord with the Lord's Word, we cannot accept responsibility for every expression used, either in the correspondence or in the sermons reported,

A Cross (x) on the wrapper indicates that the Subscription to " Peoples Paper" is overdue.

# CHURCH UNITY.

Anglican Bishop's Optimism.

Monday.—The Anglican bishop of Tasmania (Dr. R. S. Hay), speaking to-day at a civic reception tendered to the president of Victoria and Tasmania Methodist conference (Rev. J. H. Cain), struck a confident note as to the ultimate union of churches. The relationship amongst different churches at present was very happy, said Dr. Hay, and it demanded a spirit of co-operation and fellowship that was likely to have a good effect generally upon the standard of living. They were striving for a spirit of unity, which he thought would lead to a workable reunion.

The Methodist president, in reply, said there had never been a time when there had been such unity, and cooperation between the Christian churches as was the case in the present day. He instanced a gathering held some time ago in St. Paul's Cathedral, Melbourne, at which representatives of all the Christian churches, including the Roman Catholic, were present. That spirit was bound, as time went on, to grow more and more.

“The Age,” 18th December, 1928

There can be no doubt but that the Churches have reached this condition, and are being drawn more and more towards unity. The question arises as to whether or not it is a good thing, as to whether or not it denotes advancement, or rather a losing of the true spirit of Christianity.

We are exhorted to “Buy the truth and sell it not,” but the present attitude appears to be to compromise, or in other words to sell the truth for the sake of unity.

There are great exhortations to peace and unity in the New Testament, but never at the price of truth and principle. “What fellowship hath light with darkness,” or, what fellowship hath “Christ with Belial.” The Roman Church boasts that it changes not, and her dreadful history of dastardly intrigue, deceit and crime of the most abominable kinds, should be enough to decide every true Christian to look upon her as being a system, under the control of the great Adversary, and as the Scripture has described her, as the “antichrist.”

The fact that the once protestant churches are hankering after fellowship and unity with the “Great Mother of Harlots” of Revelation 17:5, is to be deplored, and only denotes how far these churches have fallen. By uniting or cooperating with this great and wicked system, stained with the blood of thousands of God's people, they will become “partakers of her sins, and will receive of her plagues” ( Rev. 17:5-6, and Rev. 18:4-5). We may ask what would the condition of the world be to-day had there never been the Reformation. Wherever Roman Catholicism has reigned, ignorance, superstition, depravity and oppression have prevailed, and if she were again to gain control, as surely as she boasts that she changes not, there would be the same dire results, and all the liberties which the people have gained would be lost.

The end of this age draws near, and there will be a similar reckoning to be made, and punishment to be inflicted. as that, at the end of the Jewish Age. Our Lord, speaking to the Religious Rulers of Israel, said (Matt. 23:35),

“Upon you may come all the righteous blood, shed upon the earth from the blood of righteous Abel, to the blood of Zecharias, whom ye slew between the Temple and the Altar. Verily I say unto you all these things shall come upon this generation.”

It was because the Jewish leaders of that day did similar things that they were taken to be endorsing the sins of their fathers, who killed the prophets. When they had filled up the cup of iniquity by crucifying Messiah, and the Judgment of the nation took place, they were the scapegoat class to bear the “wrath that came upon them to the uttermost,” which culminated in the Destruction of Jerusalem.

Just so those who affiliate themselves with the great Babylonish system of Revelations will be considered as “partakers of her sins, and will receive of her plagues.” Rev. 18:4.

# Correspondence

Ireland.

Berean Biblical Institute,

Melbourne.

Dear Brethren,—I am sending you M.O. for 3/-, for the new edition of “Foregleams of the Golden Age.” The old book I am very much pleased with. I think so much of it, that I had intended sending for three, but please send me this new one. I received the December number of the People’s Paper. I had not received the previous numbers for October and November. I like this paper very much, and am so glad that I ever received it. I never read any book I was so much delighted with, as the “Foregleams of the Golden Age.” Please send the book ordered at once. With love in the Lord,  
Dear Bro.—Greetings in our dear Saviour’s name. Enclosed you will find (notes), which we are sending to spread the glad tidings. The lord has been very gracious and kind to us, showering blessings on our heads clay by day. I have just been thinking of the little hymn. No.. 324. How suitable for every day are these little verses. We enjoy the Herald and People’s Papers. “Right Thinking” and our “Sanctification,” are very good indeed. I trust and pray, we will strive to follow closely in our Master’s footsteps, growing in grace, knowledge, and love, No doubt you had a happy time at Christmas Convention; soon the memorial season will be round again. We are very isolated here; we have a little service on Sunday mornings, often just ourselves and children. Sometimes Bro. and Sis. C—. are able to come along, but it just seems to hold us together, and help us to feel that the truth is precious. if you happen to, be passing this way at any time, just let us know please. Will close now. Bro. joins in sending love. Your sister in Christ.

M. W.

# THE GLAD SURRENDER.

Take Thine own way with me dear Lord,  
Thou canst not otherwise than bless;

I launch me forth upon a sea  
Of boundless love and tenderness.

I could not choose a larger bliss  
Than to be wholly Thine; and mine  
A will whose highest joy is this,

To ceaselessly unclasp in Thine.  
I will not fear Thee O my God;

The days to come can only bring  
Their perfect sequences of love,

Thy larger, deeper comforting.  
Within the shadow of this love,

Loss doth transmute itself to gain;  
Faith veils earth's sorrows in its light,

And straightway lives above her pain.  
Beneath the splendour of Thy choice,

Thy perfect choice for me,  
I rest Outside it now I dare not live,

Within it I must needs be blest.  
Then may Thy perfect glorious will

Be evermore fulfilled in me,  
And make my life an answering chord

Of glad, responsive harmony.

Oh! it is life indeed to live  
Within this kingdom strangely sweet;

And yet we fear to enter in,  
And linger with unwilling feet.

We fear this wondrous love of Thine,  
Because we have not reached Thy heart;

Not venturing our all on Thee,  
We may not know how good Thou art.

Jean Sophia Pigott.

## “A POEM BY MONTGOMERY.”

Says Justice, “Man, I fain would have thee weighed.  
If weight, I spare; if too light, I slay.”  
Man leaped the scale; it mounted.

“On my word,” says Justice, “where’s my sword?”  
. . . . Mercy, the sweetest Dove that ever flew,  
Anon from Calvary brought a sprig of crimson hue,  
And placed it on the scale, by man beside;  
It balanced, man smiled, and Justice said, I’m satisfied.

NOTE.

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## Blood Atonement Was Necessary.

“Without the shedding of blood, there is no remission of sins.”—Heb. 9:22.

By the late Pastor Russell.

WHEN God called Israel as a nation out of Egypt it was under the provision that He would make a covenant with them through Moses. If they obeyed the law, they should not only\* live forever, but be qualified to be Abraham’s promised Seed, through -whom all nations would be inducted into the keeping of the law and into the attainment of everlasting life also. But, foreknowing their inability to keep this law, God arranged for their continuance in His favor under that covenant by reviving it every year, on the tenth day of the seventh month, the Day of Atonement. Before looking for the anti-type, let us clearly understand this type. As we are aware, the sacrifice for sins occurred on the day of Atonement, and it consisted of two parts: first a bullock was slain and its blood sprinkled in the Most Holy, and through it Atonement offered for the sins of the priestly tribe, and the priestly tribe only. Then the High Priest took his secondary offering, which consisted of a goat, and treated it as he had treated the bullock. The blood of the goat was also sprinkled in the Most Holy, but instead of being offered for the priestly tribe, it was on behalf of all the remaining tribes of Israel. It is important that we observe this, see Lev. 16:15.

But why were these animals killed? What lesson did God wish to teach in type? The condemnation on the Israelites for the violation of the Mosaic Law agrees with the condemnation imposed on Adam, and through Adam, upon his race for failure to obey the Divine law originally given and which was written in his heart, his character, when he was created perfect. Hence Israel, under the law covenant, was merely condemned afresh. But as surely as Adam was not condemned to eternal torment, neither were the Israelites, their condemnation to death in Adam was merely confirmed. Then, as Israel typified the world, the atonement day was arranged for them as it will be on a larger scale applicable to them and to all of Adam’s race. The death of the two animals, the bullock and the goat, specially consecrated by the Priest, effected a covering for the sins of the people for another year, while they tried afresh to demonstrate their loyalty to God and His righteousness by obedience to the law, but only failure could and did result; “By the deeds of the law shall no man be justified in God’s sight, for all flesh is imperfect and weak.”—Rom 3:20, Thus for over sixteen hundred years the Israelites attempted to gain Divine favor by obedience to the terms of their Law Covenant, but year by year they failed, until Jesus came to be the antitypical Priest, in order that He might eventually become the antitypical King of Israel and the world. His priestly office was necessary to lay the foundation for his future Kingly Office. He must first provide the sacrifice for sins, then applying it to the satisfaction of Justice. afterward, by virtue of the right and authority thus secured, He could undertake the uplifting and blessing of all mankind.

### THE ANTITYPICAL BLOOD ATONEMENT.

The great lessons taught by Israel’s experience of more than sixteen centuries were: (1) that all are sinners; (2) that no sinner can justify himself; (3) that an atonement for Sin was necessary before Divine favor could be fully obtained for all mankind; (4) that since the penalty is death, only by a sacrificial death could sinners be released from the death penalty. if the Jewish law gave a hint that a sacrificial death was necessary for the cancellation of human sin, it also gave a hint that the death of bulls and goats was not sufficient, because the sacrifices of the Jewish atonement day merely covered and did not actually cancel sin at all. -

The sacrifice was of a proper kind inasmuch as it was a life—but the life was not of sufficient value. The law of justice would not be satisfied to accept the death of a bullock or of a goat as the equivalent for the forfeited life of Adam. If an angel had sinned and was condemned to death, only the death of an Angel would constitute a full offset or ransom for such a life. This is most evident from the meaning of the word “Ransom,” which is antilutron; or a corresponding price. So that even an Angel’s death could not redeem a man, because it would not be giving a price to correspond. To redeem Adam the death of a man was required; nothing more, nothing less, would do. Therefore the Son of God left the glory which He had in heaven, and as the scriptures declare “the Word was made flesh.” He, because the Man Christ Jesus, that He might taste death for every man. He gave Himself a Ransom for all-1 Tim. 2:5. 6.

Thus the Apostle again declares “As by a man came death (not eternal torment), by a man also comes the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive.” In this last text notice carefully that the contrasts are not Heaven and hell, but life and death. Adam was sentenced to death and all our race suffered accordingly by heredity. Hence it was possible that the Death of the Man Christ Jesus should constitute a full offset to the demands of Justice against Adam and would incidentally include all of Adam’s race. God arranged Israel’s Atonement Day as a type of the real Atonement Day, which began at Jesus’ baptism and has continued ever since. The killing of the bullock on behalf of the Priestly family found its antitype in the death of Jesus. As a man,

He offered up sacrificially His human nature, giving His flesh for the life of the world. After rising from the dead, he remained 40 days, and although He appeared to His Disciples in human form, He was in reality a Spirit Being, having been put to death in the flesh and made alive Spirit.

That which is born of the flesh is flesh (and not spirit), and that which is born of the Spirit, is Spirit (and not flesh). His resurrection was to glory, honor and immortality, far above the human nature, angelic nature and very name that is named. (Phil. 2:10, and Eph. 1:21). When He ascended on High, He appeared in the presence of His Father, not for the world, but in keeping with the type. He appeared in the presence of God for us, says the Apostle, for the Household of faith—the antitypical Levites.

The acceptance of our Lord’s atonement sacrifice, and incidentally the acceptance of His waiting followers, was manifested by the descent of the Holy Spirit, which was “shed forth” at Pentecost.

#### ADDING MEMBERS TO HIS BODY.

As Aaron in the type, by Divine direction, accepted his sons to be members with him in the Priesthood, under his headship, so in the antitype, Jesus, during this Age, has been accepting members to the Royal Priesthood of which He is the Head, and as in the type the atonement was made by Aaron for the Levites, so in the antitype atonement was made by Jesus for the household of faith. Aaron in the type, after sprinkling the blood of the bullock and making atonement for the House of Levi, came forth and slew the goat. And as the Bullock represented Jesus, this second portion of His sin-offering represented all the faithful followers of Jesus during the centuries that have elapsed since Pentecost. Respecting these, Jesus prayed, saying, “I pray not for the world, but for those whom Thou hast given Me. Neither pray I for these alone, but for all who shall believe on Me through their word, that they may be one, as thou Father and I are one. I in them and Thou in Me,” (John 17:9, 20-23). Jesus, as the Great High Priest in glory, began at Pentecost the sacrificing of the goat class, which includes all His faithful followers, from then to the present time. The work of sacrifice has continued ever since, so that the sufferings of the Man Christ Jesus have thus been prolonged for centuries. Accordingly the Apostle Paul exclaimed “I am crucified with Christ.” St. Peter declares, the Prophets spoke of the sufferings of Christ and the glory that should follow (1 Peter 1:10, 11). The sufferings have not yet been completed, and therefore the glory has not yet come; but, on the contrary, conditions in the world are most inglorious from a Christian standpoint. When the full number foreordained of God shall have finished their course with joy, the sacrifices of the antitypical Day of Atonement will be at an end. The Great High Priest with His Body Members will pass beyond the second veil into the Heavenly, glories, the first resurrection completing the transfer. With the completion of the Priest of glory, at the end of the sufferings of the Christ, will come the effusion of the blood on behalf of Israel and of all Adam’s race.

In the type Aaron took the blood of the Goat, his secondary sacrifice, and sprinkled it on the mercy seat on behalf of all the people of Israel, representing all who will become the people of the Lord of every nation during the thousand years of Christ’s glorious reign. The Divine acceptance of these sacrifices spoke of the forgiveness of the sins of all, spoke of the time when Jesus, as the Lamb of God, would take away the sin of the world. When our Lord the second time sprinkles the blood in the Most Holy, the sins of all the people—the whole world—will be cancelled. At the same time the Redeemer will take them over as a purchased possession, under the Divine arrangement, and establish over them His Kingly power. He will reign for their blessing and uplift. As the great Prince of glory, He will bind the Prince of Darkness, Satan, and destroy all his evil works and lift all the willing and obedient back into harmony with God. How this should thrill our hearts and cause us to appreciate the Love of God manifested in the Plan which has required Ages for development, and which was in the Divine purpose from before the foundation of the world.

## Question Box,

Question.—What is the significance of “baptism for the dead” as referred to in 1 Cor. 15:29-30?

Answer.—This is said to be the most difficult portion of all the Scriptures to understand. One must have a clear understanding of what constitutes the real or true baptism in order to grasp the meaning of the Apostle’s words here. Elsewhere he says, “Know ye not, that so many of us were baptised into Jesus Christ were baptised into His death,” (Rom. 6:3). The Apostle does not mention water in this connection, and is evidently not referring to water baptism at all. Our Lord’s real baptism, of which the water immersion was merely the symbol, was His burial or immersion into death. His death—which was a sacrificial one, began at Jordan, when He gave Himself in full consecration to God and received the anointing of the Holy Spirit; and was completed when, dying upon Calvary, He said, “It is finished.” His death or baptism was for the dead, the world of mankind, the entire human race condemned to death through Adam’s disobedience. In the Divine arrangements, all the sanctified followers of Christ, those who are baptised into Him becoming members of His Body (1 Cor. 12:12-13), are likewise immersed into His death. They are privileged to share with Him in His sacrificial sufferings and death (Col. 1:24). This baptism or death of the entire Christ, Head and Body, Jesus and the Church, is on behalf of or for the dead, the world of mankind. When the last member of the Body of Christ has been offered up in sacrifice as a sin-offering on behalf of the world, then the entire race will be released from death.

Question.—What is manna, the food which the Israelites received in the Wilderness as they journeyed towards the promised land?

Answer.—Manna was the miraculously supplied food on which the Israelites subsisted. Its name is said to have originated in the question (“What is it?”—Exod. 16:15, R.V.) , asked by the Israelites when they first saw it. According to some authorities, the name comes from the Egyptian “mennu”—food (doubtless the word from which the modern term menu—bill of fare—is derived). The manna is also designated “bread” (Exod. 16:4); it is called “the corn of heaven” and “the bread of the mighty” in Psalm 78:24, 25, R.V. The manna descended in the night in the form of coriander seed of the colour of bdellium ( Num. 11:7), so that in the morning the ground looked as if it were covered with hoar frost. The grains were ground or pounded into flour, and then the flour was prepared and baked in the form of cakes, the taste of which was like that of “wafers made with honey” as “the taste of fresh oil” (Exod. 16:31; Num. 11:8). The manna was eaten the day it was gathered; if it were left until the following morning it corrupted and bred worms, hut that gathered on the sixth day and kept for the Sabbath remained fresh. It continued to descend during the forty years the Israelites were in the wilderness, but when they arrived at Gilgal and began to eat the grain grown there the manna ceased to fall. In order to perpetuate the memory of this providence, Aaron was told to put an omer of manna in a vessel and lay it “before the Testimony” ( Exod. 16:17-32; Josh. 5:10-12).

# HISTORICAL EXCERPT

( Milner.)

## THE ENGLISH CHURCH, 7th CENTURY.

EDWIN, King of the Northumbrians, had sent to Eadbald to desire his sister Ethelburg in marriage. The Kentish prince, with that Christian sincerity, which had ever distinguished him since his conversion, answered that it was not lawful to marry his sister to an infidel. Edwin replied that he would certainly grant free liberty of conscience to the princess and to her attendants, adding that he himself would receive the same religion, if it appeared more worthy of God. Upon this Eadbald consented and sent his sister into Northumberland, attended by Paulinus, who was consecrated bishop of the north of England by Justus in the year 625.

The reason of sending him was that by daily exhortations he might guard the young princess and her attendants from the infection of idolatry. But Providence had a higher and more extensive aim, and infused into the heart of Paulinus a strong desire to propagate the gospel in these regions. He laboured much to preserve Ethel-burg and her attendants in Christian simplicity and to draw over some of the pagans to the faith.

After some time Edwin was very near being murdered by an assassin whom the King of the West Saxons sent against him, and the same night his queen was delivered of a daughter. While the king was thanking his gods for the birth of a daughter, Paulinus began to give thanks to the Lord. Edwin told him that he himself would worship Christ and renounce all his gods, if he would give him victory over the King of the West Saxons, but he allowed his infant to be baptised by Paulinus, and twelve of the King's family were baptised also.

Edwin, collecting his forces, vanquished the West Saxons, and, returning victorious, determined no longer to serve idols. He, however, resolved to examine seriously the grounds and reasons of Christianity. He attended Paulinus' instructions, held conference with prudent and knowing persons, and anxiously inquired what was true religion. Coifi, the chief of the priest, said "I knew formerly, that what we worshipped was nothing, because the more studiously I sought for truth, the less I found it. Now I openly declare that in this preaching appears the truth which is able to afford us life, salvation and eternal bliss. I advise that we instantly destroy the temples and altars, which we have served in vain."

The King, feeling the conviction with no less strength, openly confessed the faith of Christ, and asked Coifi who should be the first man that should profane the idolatrous places. "I ought to do it," replied the priest. "I who worshipped them in folly will give an example to others, in destroying them, by the wisdom given me from the true God.

In the eleventh year of Edwin's reign, this prince, with all his nobles and very many of the commonalty, was baptised, 180 years after the arrival of the Saxons in Britain, and in the year of Christ 627. This was performed at York, and by the advice of Paulinus he afterwards began to build on the same spot a church of stone, which, however, he did not live to finish, but it was completed by Oswald, his successor.

File zealous Paulinus preached also in Lincolnshire, the first province south of the Humber, where the governor of Lincoln with his house was converted to God. Bede informs us that a friend of his heard an old person make this declaration, "I was baptised together with a multitude of others in the river Chanta (now Trent), by Paulinus,, in the presence of Edwin." Wonderful things are told us of the perfect peace, order and justice, which prevailed during the reign of the wise and pious King of Northumberland. Edwin, after having six years served the cause of Christ, was slain in a battle which he fought with Carduella, a British prince, a Christian by profession, and with Penda, King of the Saxon principality of Mercia, a professed pagan.

Paulinus, after this mournful event, retired with Edwin's queen into Kent, whence he had brought her. There being a vacancy at Rochester, he was by Eadbald, who still reigned in Kent, fixed in that See, which he held to his death. His deacon fames, whom he had left in Northumberland, preserved still some remains of Christianity in a province now over-run by Pagans. Such are the vicissitudes of the church in this world; her perfect rest is above.

The situation of the North was deplorable. Cedwalla, a British King, tyrannized with the fiercest barbarity over the subjects of Edwin, till at length Oswald, his nephew, vanquished and slew Cedwalla, and established himself in the Kingdom.

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