PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM
UNDENOMINATIONAL
A RELIGIOUS NEWSPAPER
Volume XXXIV. No. 2 MELBOURNE FEBRUARY, 1951 Price Fourpence- Halfpenny

The Ransom and Sin Atonement.

(Convention Address.)

"FOR the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp." (Heb. 13:11.)

WE all recognise that the Bible teaches that sin entered the world by father Adam's disobedience, and that until a ransom-price had been paid there could be no complete reconciliation between God and man. There must be a ransom as a basis for reconciliation. 'We understand, therefore, the Scriptures to teach that our Lord Jesus, when He laid down His life, laid down the ransom-price. The word "ransom" signifies' "corresponding price"; and because our Lord Jesus did not have a nature that was the same as Adam's nature, it was necessary for Him to leave the glory that He had with the Father before the world was, to humble Himself and to take upon Him the form of the human nature, that He, by the grace of God, could taste death for every man. And so we read in the Scriptures, "A body hast Thou prepared Me."

There was no human being that had such a body as would be sufficient sacrifice for the sins of mankind, because all were sinners. Had there been a perfect man he might have given his perfect life a ransom, but there was no perfect man; therefore, as represented in the Psalm, "no man could give a ransom for his brother." Hence, it was necessary for God to find one who would have the ability, who would have the necessary thing to offer for man. The Lord shows us through the Law that His law calls for "a life for a life, an eye for an eye, a tooth for a tooth"; that this was the basis of Justice on which God was operating in this matter. And so, because it was a man that had sinned, the death of an angel could not be his redemption price; it must be a like, or corresponding price. It was a human life that was lost, and it must be a human life given to constitute the redemption price. It was not sufficient that there should be bulls and goats slain during the Jewish dispensation, because these, the Apostle explains, were only figures and types of the "better sacrifices" which God intended in due time to present.

So the Apostle assures us that the man Christ Jesus came to our relief. He left the glory of the heavenly nature and took the human nature. for the very purpose of sacrificing it, in order that He might be our Redeemer, because Justice required a man's death to redeem the man (Adam) who had sinned.

When our Lord died, "the Just for the unjust," it was that He might bring us to God; not only that He might bring us, the Church, to God, but that He might bring to God all of humanity who might desire to come. But His death did not bring us to God; His death was merely the laying down of the price which was necessary to be found first.

To illustrate: Suppose you had an obligation to meet—five hundred pounds. And suppose that you owned a property worth five hundred pounds, which you could sell. The price, or value, of the property would be a price exactly corresponding with the debt which was owing. You sell this property in order that you may have its value as a ransom price. But when you sold the property you had not cancelled your obligation; you had merely sold the property and obtained the price, which later you could apply.

Such was the effect of our Lord's death. When He "died, the Just for the unjust," He laid down a "corresponding price." Thus it is stated that "by one man's disobedience sin entered into the world and death as a result of sin," and thus the death sentence passed upon Adam's race, because all were infected by the disease of sin, and therefore were all under the sentence of death. Our Lord. in order to redeem us, laid down our ransom-price. His own life.

That ransom-price was sufficient price for Adam, or for any other member of Adam's race, or for all—just as He might subsequently amply it. No less than that would have paid for any one. If the Lord had purposed to redeem one

individual alone and leave all the remainder of us out, it would still have taken His life, and nothing short of it; because it was a man's life that was forfeited, and a man's life must be the penalty.

Because this condemnation came through the one man, Adam, therefore in meeting the penalty for one, it could be so applied as to take in the whole human family. So we see the philosophy of this great doctrine of the redemption, and how God had fixed the matter purposely so that He might be able to settle the debt to His own Justice by the one sacrifice of His Son.

Now that, simply told, is the story of the ransom —and all of it. If Jesus, when He ascended up on high had chosen to use that ransom-price, or ransom-value (which He then had in His hand) on behalf of all mankind, then indeed it would have been a sufficient price for all. But He did not do so. The story of how He does apply it is elsewhere told, and that is called the atonement for sin. The account of how our Lord applies His ransom merit is shown in the typical sacrifices of Israel's Atonement Day.

We are not to think of the Ransom and the Atonement being the same thing. We are to remember that the sin- offerings are not ransom sacrifices. We are to remember that the ransom sacrifice was not the sin-offering. They are two separate propositions. But one view of Christ's work is presented from this standpoint of the ransom-price-- that Christ's death was the ransom-price and was necessary. No matter how it would be applied, it must be given in offset for the one life that was forfeited and condemned by the Almighty's law. According to the Scriptures our Lord Jesus, in His sacrificial work, met various requirements. For instance: He was "born under the Law." What difference did that make? The Apostle explains that if Jesus had not been "born under the law" His sacrifice would not have applied for the Jews, because God had previously separated the Jewish nation from other peoples by the Law Covenant which He made with them.

That Jewish nation, under its Law Covenant, was on trial and failed to keep that Law Covenant after accepting its conditions, saying, "All these things will we do." Under their Law Covenant God offered them eternal life if they would keep His Law, but if they violated it the penalty would be eternal death. Thus they came a second time under the divine sentence—the first time with the rest of us under the Adamic condemnation, and the second time through failure to keep their Law. Hence, the Apostle says, that "the law which was ordained unto life they found to be unto death," for "by the deeds of the law could no flesh be justified in God's sight." Hence it was necessary for Christ to be born under the Law, to be a Jew, that He might redeem all the Jews under that Law Covenant arrangement.

God has all these very different features in His Plan; nevertheless, Christ is the central pivot from which every one of these variations of the divine programme radiates—the Jews to be redeemed specially, also the whole world of mankind aside from these, and besides, God's purpose in connection with the Church, the elect, the body of Christ. In order to keep ourselves from being confused, we must do with these pictures of our Lord's work just as we do with the symbolic pictures of the Church He gives us in the parables. The parables furnish a variety of pictures of the Church. The Church is likened to the laving stones of the temple; to the members of His body: to a flock of sheep; to soldiers under Christ, "the Captain of our salvation"; and again is likened to the Bride of Jesus the Bridegroom.

Now, if we mix these all up, and ask, How could the Bridegroom marry the members of His own body, or how could the Captain marry his own soldiers, or marry the stones of the temple, you see what confusion we would have. Each picture, therefore, must be recognized as more or less separate and distinct if we would understand the Scriptures clearly. In each picture there is a lesson, but we must not mix it up with other pictures. So, then, let us get distinctly in mind what the ransom is, and leave it where it is; do not take it and mix that thought with that of atonement or mediation. The ransom was that which our Lord gave, and which could not be given by anybody else, and which needed not to have any repetition. But it did not show the application of Jesus' merit. He merely "gave Himself a ransom for all, to be testified in due time."

How the blessing will begin and proceed is shown by the sin-offering. The sin-offering is the feature of our topic that we would like to especially emphasize, as represented in our text.

Sin Atonement By Sacrifice.

The Apostle in our text is discussing sin atonement. He points us to one particular picture illustrating his subject. In the typical service the Jews made various offerings and sacrifices—thank-offerings, peace-offerings, sin-offerings, etc. The sin-offering picture is the only one of these we are now looking at and discussing. The sin offering for the nation was made annually, on the tenth day of the seventh month which is styled the Day of Atonement. The offerings or sacrifices for sins, through which the atonement or reconciliation with God was effected, were made on this day and lasted as valid for one year, at the end of which the whole procedure was repeated. The Apostle refers to this offering of bulls and goats year by year continually and tells us of the "better sacrifices" made by our Lord Jesus, which need no

repetition, because actually cancelling sin. We are to remember, however, that this one sacrifice of Himself, which forever perfects all who come unto God through Him, began with the sacrifice of our Lord Jesus in His own person, and has been continued by Him throughout this Gospel Age in the persons of His Church, His followers. These are invited to present their bodies living sacrifices, holy and acceptable to God their reasonable service. As the High Priest accepts any of these sacrifices, the consecrated one is begotten of the holy spirit and henceforth counted as a member of the Body of I he Christ—a member of the Body of the High Priest, who is doing the sacrificing. In this sense of the word the "better sacrifices" of the High Priest, which began nineteen centuries ago when He offered up His flesh, continue in His followers as they offer up their flesh, which is acceptable in sacrifice, because of the High Priest, in His name, in His merit, as His sacrifice. In this sense of the word the whole work of the Day of Atonement is the day of sacrifice—though in another sense of the word, as shown by the type, it is divided into two parts—the sacrifice of the Head and the sacrifice of the Church, the members of His body.

The Typical Picture of Atonement.

In Leviticus 16th chapter we have the divinely arranged picture of the Day of Atonement and its sacrificial work.

The high priest took a bullock, which was for himself—which represented himself —and slew (sacrificed) it. The bullock represented our Lord as a man; as expressed in the Scriptures, "A body hast Thou prepared Me." (Heb. 10:5.) Subsequently two goats were brought and tied to the door of the tabernacle. These were taken from, or represented the congregation, the people of Israel, and were typical of the household of faith, the Lord's consecrated people— two classes of them, the "little flock" and the "great company." The type shows clearly that these have not bodies especially prepared for sacrifice. This is shown in the statement that the goats were taken from the congregation of the children of Israel. The bullock representing our Lord Jesus was specially provided by God; the two goats representing the -little flock" and "great company" show how the Church is selected from among the children of men. Our Lord, by reason of His miraculous birth, was perfect, actually so—"holy, harmless, undefiled, separate from sinners." We, His disciples, however, imperfect, are of the world, children of wrath, even as others. Taken from the world our imperfections are reckonedly covered by the merit of Christ's sacrifice—by the first part of His sacrifice, atoned for 'by the blood of the anti-typical bullock, the blood of Christ. The Apostle points out that our Lord's sacrifice took place at the beginning of His ministry and was finished at its close; He could not be the sin sacrifice until His thirtieth year under the Law. And it is written that just as soon as He became thirty He made the sacrifice—"Now when Jesus began to be about thirty years of age He cometh to John at Jordan to be baptized of him." We may be sure that He arrived in time to present Himself in sacrifice to God at the very earliest possible moment. There it was, the Apostle tells us, that He fulfilled the prophecy, "Lo, I come, as in the volume of the Book it is written of me, to do Thy will, 0 God. Thy law is written in My heart." "There," says the Apostle, "He taketh away the first that He may establish the second." In other words, there He began to set aside the typical for the "better sacrifices." The offering of Himself was instantaneous, but the presentation of His body to the trials and difficulties of life continued throughout the three and a half years of His ministry and finished at Calvary. He consecrated Himself in a moment, to give up all, even life itself, in the Father's service. But the actual giving of time, influence, strength, vitality, lasted three and a half years. From the moment of His consecration at baptism He was reckonedly dead and, at the same moment, begotten of the holy spirit, He was alive as a new creature, an embryo spirit being, during the three and a half years, the flesh being consumed and the new nature growing strong in the Lord, developing in harmony with the divine will. At the cross the sufferings of the flesh, the consummation of the sacrifice, was complete, finished; and on the third day thereafter the new nature was raised to perfection by the Father's power, a glorious spirit being, invisible to the dead world, but manifested to the disciples under various forms and under various circumstances, to prove to them that He was no longer dead, and the other fact, that He was no longer the man Jesus, but the glorified spirit Jesus. Thus the Apostle says, "He was put to death flesh, but quickened spirit."

The Three Burnings—Sacrifices.

In the type the fat, etc., were put upon the brazen-altar in the Court and all the remainder was burned, except the blood, outside the Camp. The high priest took the blood, and his two hands full of incense and the fire from the altar and passed immediately into the Holy, into the light of the golden candlestick. On the altar, which stood between the candlestick and the shew-bread, he placed the fire and then crumbled the incense upon it. We read that the incense penetrated into the Most Holy. This was necessary. The significance of the statement is that the incense offered by the high priest was another picture, as seen by the Almighty. It was a sweet incense to God. It went before our Lord into the Most Holy and there rested upon the mercy-seat. We notice, then, the three burnings. The one in the Holy represented the divine view of the sacrifice of Christ during the three and a half years of His ministry. The burning of the fat on the brazen-altar in the Court represented our Lord's sacrifice as seen by His disciples and faithful followers, the justified and consecrated ones. The burning of the carcass outside of the Camp represented our Lord's sacrifice as viewed from the standpoint of men. To them it is an improper use of time and energy. To them His life had an evil odour, as they considered Him a companion of publicans and sinners. The three burnings, outside the Camp, inside the

Court, and in the first of the Holies, together represented our Lord's sacrifices from these widely different standpoints. When one ended, all ended—when our Lord was crucified. His sacrifice was finished then. He passed beyond the vail in the resurrection to follow. Yet our Lord's work was not finished at Calvary in another sense; it was merely begun.

He had finished the first part of His sacrifice—the sacrifice of His own person, the body prepared. But He had a larger work yet to do, namely, according to the Father's plan, the acceptance and sacrifice of a Church class—"the church of the first-born, whose names are written in heaven." The Head of this Church had finished His sacrifice and became the Lord of glory, but the remainder had yet to pass through similar experiences to His—walking in His footsteps.

He Appeared For Us.

In the type when the high priest had finished the offering of the incense, he took the blood of the bullock and entered with it into the Most Holy, stooping under the second vail, which pictured our Lord's three days in the tomb. He arose the other side of the vail a spirit being and later ascended up on high, "there to appear in the presence of God for us." Looking at the type and tracing its fulfilment we find that this signified the sprinkling of the blood upon the mercy- seat and before the mercy-seat. When the Apostle says He appeared for us we find that this fulfilment was typified by the priest's presentation of the blood on behalf of himself and his house —the Church, which is His body; this would include "the little flock" and the "great company."

Next, look at the other part of the type or picture. After offering the blood of the bullock the high priest came out and laid his hands upon the goats, as already described, and accepted one of them as the Lord's goat for sacrifice and the other as a scape-goat for destruction. The casting lots indicated that the high priest had no choice as to which should be the sacrifice. Even so, all who make consecration to the Lord are eligible to sacrifice and the Lord is no respecter of persons, but willing to accept all who are faithful to their covenant obligations. Those two goats, represented or typified the consecrated Church of this Gospel Age who from the world have presented themselves to the Lord. The Lord's goat represents the members of the body of the High Priest; the scape-goat represents the less faithful of the Church, the "great company." In the type we read that the high priest laid his hands upon the Lord's goat and smote it, killed it, and took of its blood and did therewith as He had done with the bullock's, while its fat was similarly placed upon the brazen-altar and its flesh burned outside the Camp. We notice that in connection with the offering of the blood of the Lord's goat, its sprinkling upon the mercy-seat, there is no mention of incense being burnt. The incense was burnt preceding the sprinkling of the blood of the bullock. This shows that all the merit, all the perfection, is in the sacrifice of our Lord and Head. The Church, represented in the goat, has no perfection of her own. We are made "acceptable in the Beloved," and have no standing or recognition before God apart from Christ. The burning of the fat of the goat upon the brazen-altar, and its flesh etc., outside the Camp illustrates the Church having part in Christ's sufferings and filling up that which was left of His afflictions. This is true not only of the Apostles, but also of all who have since sacrificed their all in the interests of the Lord, the truth and the brethren.

In cur text the Apostle identifies the Lord with the bullock and His faithful people with the goat. He reminds us that no other sacrifices than those of the sin-offering were ever burned outside of the Camp, and no other sacrifices ever had their blood sacrificed and sprinkled in the Most Holy to make atonement for sin. Then the Apostle says, "Let us go unto Him (Jesus) outside the camp, bearing the reproach with Him." These, then, are the "better sacrifices" which do take away sin, as explained by St. Paul. The effect of this great sacrificing work of the high priest during this one sacrificial Day of Atonement will never need repetition. It will thoroughly accomplish the divine purposes; it will effect the full reconciliation of the world. The merit, of course, is in the sacrifice of the bullock. The bullock represented our Lord Jesus, while the goat represented the 144,000 members of His body. The laying down of our lives in the Lord's service accounts nothing of real value—nothing that would' of itself ever take away sin. The entire merit of our sacrifices is through the justification which first applied to this goat class through the merit of the' bullock's sacrifice.

The type tells us that the high priest counted this blood of the goat as a part of his one sacrifice, the one sacrifice by which all will be blessed who ever attain to everlasting life. The high priest presented the blood of the goat for a very different purpose than-that for which he had previously applied' the blood of the bullock. The blood of the bullock was for the high priest and the members of his household. The blood of the goat was for all the remainder of the people of Israel. In the antitype the blood of Christ avails for His consecrated saints, the "little flock," the "royal priesthood" and for the "great company," while the sacrificial merit of the Church, the body of Christ, He applies on behalf of all the people, the world—as many of the world as desire to avail themselves of the glorious opportunities of reconciliation.

When the High Priest had finished the first sacrifice (the bullock) and the offering of His blood He came forth. He manifested Himself at Pentecost and symbolically laid His hands upon the Church in the Pentecostal blessing, by which sacrifice His followers were enabled to be conformed to the terms and conditions of His sacrifice. But after offering the blood of the goat the High Priest is represented as having finished His work. He puts off His sacrificial garments and puts on His garments of glory and beauty, manifesting the glorious qualities of Christ's character and the honourable

mission to which He had been anointed as the world's Prophet, Priest, King, Judge and Mediator. Thus coming forth in type, the high priest represented our Lord's second advent and assumption of divine glory and power, at which time the Church will be with Him as members of His body, to co-operate in the dispensing of the blessings of the New Covenant to Israel and to all the families of the earth. As on the Day of Atonement the people of Israel put on sackcloth and ate no pleasant food, but fasted and waited for the coming out of the high priest in his garments of glory and beauty, so it has been throughout this Gospel Age. The whole world lieth in the wicked one, overwhelmed in sin and death and corruption. Of them St. Paul declares, "For we know that the whole creation groaneth and travaileth in pain together until now. For the earnest expectation of the creation waiteth for the manifestation of the sons of God" (Rom. 8:22, 19)—waiting for the High Priest, Head and body, typified by the glorious garments of the Jewish high priest., Following the picture a little further we see that the high priest in his glorious garments went to the altar and lifted up his hands and gave his blessing to the people—the blessing of the New Covenant, the blessing of the forgiveness of sins, the blessing of pouring out of the holy spirit upon all flesh. If in the type a blessing is portrayed, how much greater will be the blessing in reality! As in the type the people arose, threw off their sackcloth and fasting and rejoiced in their forgiveness, so in the Millennial morning the world, coming to an appreciation of the great High Priest and the sacrifices of Atonement, will arise from sin and degradation and death and rejoice in 'divine favour and in the realisation of the many blessings of restitution set before them, as declared by the mouth of all the holy prophets since the world began. (Acts 3:20, 21.)

With His Own Blood.

In the context the Apostle says, "Wherefore Jesus also, that He might sanctify the people with his own blood, suffered without the gate." Heb. 13:12.) The question may be asked, What people will Jesus sanctify with His own blood? The answer, in the broader sense of the word is, all people —all who ever will accept sanctification, cleansing, reconciliation through Him. We read that "He gave Himself a ransom for all." It matters not that He did not apply it at once for all, but merely for the Church. The intention of His sacrifice was for all. This does not alter the fact that thus far the merit of Jesus' sacrifice extends not beyond the -household of faith." In due time through the Church His merit will extend to every creature. Thus it is written, "They shall obtain mercy through your mercy," and we obtain our mercy through Jesus' death, as He by divine grace, tasted death for every man.

Fellowship In His Sufferings.

That our Lord suffered, the Just for the unjust, the Scriptures clearly set forth—not merely the amount of pain which He suffered. He suffered death on account of sin. We suffer with Him; we are partakers of His sufferings. Our Lord's most severe sufferings were probably in Gethsemane, where; we read, that He was in a great agony and that "Of the people there were none with Him"; even the faithful, beloved eleven apostles were drowsy and could not watch with Him at that hour. But they could not comprehend His trouble—that the programme of the next few hours meant so much to Him. He knew that in His covenant made at Jordan He had given up His earthly rights and privileges. He knew that now His entire dependence as respects a future life rested upon a resurrection from the dead and He knew, too, that if He had not performed the divine will perfectly, completely, that He could not be granted the glorious resurrection change and the eternal glory on the spirit plane. Thus we read that He offered up strong crying and tears unto Him who was able to save Him out of death and that He was heard in that thing which He feared. He feared death—not that He doubted the Heavenly Father's promise that if His sacrifice was faithfully performed He would be granted a glorious resurrection. He feared that unintentionally He might have made some error, might have failed to perform some portion of His consecration vow. He feared, therefore, lest there had not gone the full measure of the cloud of incense into the Most Holy to cover the mercy-seat and to indicate that He had been faithful to the last degree in His sacrificing. Then it was that the angel appeared to strengthen Him. What the strengthening was is not revealed, but most evidently it pertained to the things which He feared. Undoubtedly the angel, as the Father's representative, assured Him about His faithfulness; that His sacrificing had been acceptable in the Father's sight. At once a great calm came, in which the great storm of anguish, which had threatened but a moment before to wreck His mortal body, subsided. Thenceforth we behold Him the calmest of the calm—before the high priest, enduring the contradiction of sinners against Himself in the presence of Pilate and the rabbis. Led to the cross He was the most self-possessed of all of whom we have any knowledge on the occasion. When His disciples forsook Him, it was He who interposed that they be not pursued, but let go their way. When Peter denied Him, it was He who calmly looked towards Peter, reminding him of the prophecy. On the way to Calvary it was He who spoke words of peace to the weeping women, saying, "Weep not for Me, but rather for yourselves." How different are the experiences of Christ's followers! We have Him not only as an Example and as a Teacher, but as our Protector and as our Advocate. We may indeed have strong consolation because He has assured us that He has not only appeared for us, but that He is able to succour us in every time of need. He is still Head of the Church, which is His body. He is still supervising the interests of all of His members; He is still saying to us, as He did to His disciples of old—"This is my blood—drink ye all of it."

Whoever fails to clearly see that the Church at the present time comprises the members of the body of Christ can never

understand how the Church is to share her Lord's sacrifice, as represented in His cup. Our Lord said to His disciples, "This is my blood of the New Covenant, shed for many for the remission of sins; drink ye all of it." The cup represents or symbolizes the Church's sharing with her Lord in His sufferings. This is the cup of shame, of sorrow, of indignity, of self-denial on behalf of others. The Master spoke of it as the cup which the Father had prepared for Him. He left some of it for us, that we might have the privilege of sharing in His sufferings and also of the glory that shall follow as soon as the last member of His mystical body shall have been glorified. When He passed the cup to His disciples at' the Memorial Supper, His words, "Drink ye all of it," not only meant that all who would be His disciples must drink of that cup, but also meant that His followers must drink all of it, must leave none of it. In other words the sufferings of Christ belong exclusively to this Gospel Age, marked by His own suffering at its beginning and terminating with the revelation of His glory in the Kingdom. There will be none of the sufferings of Christ for the world to drink of during the Millennial Age, and there will be no opportunity for any of them to become joint-heirs with the Redeemer. The Master said that this cup was the blood of the New Testament—the new will, His will or Testament, by which He is bequeathing His earthly rights and earthly honours to the earthly seed of Abraham and to the world of mankind through them. It is His blood that was necessary for the sealing of the New Covenant blessings to Israel and the world. Whoever does not drink of this cup, whoever does not share in the sufferings of Christ—the same sufferings which He experienced, as members of His body—cannot share with Him His Millennial throne of glory, by means of which the New Covenant blessings will be established with the world.

Let us keep in mind this intimation that His followers must be sharers with Him in His sufferings, and let us also remember that we must participate in the same sufferings if we would share His Kingdom. Hearken to the two disciples as they inquired of Him just before His death if they might sit, the one on the right hand and the other on the left in His Kingdom. Jesus replied "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with? They say to Him, We are able." (Matt. 20:22.) When they asserted their willingness to die with Him He assured them that they would indeed drink of His cup and share His baptism of death and have a place in His Kingdom.

Let us hold fast to these precious promises. Let us "give all diligence to make our calling and election sure." Let us not forget that "we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end."

Let us not forget that the whole purpose of God's dealings with us now, in permitting us to have a share in Christ's sufferings, is that we could be conformed to the character-likeness of His dear Son. We are to become copy-likenesses to Christ. May the good work go on in our hearts day by day, making us more mellow, humble, gentle and kind. Jesus said that unless we humble ourselves and become as little children we would not be able to enter the Kingdom. (See Matt. 18:1-4; Col. 3:12-14; 1 Pet. 1:22; / John 4:7-12; 1 John 3:13-24.)

(Should any of our readers find difficulty in following all the thoughts in the above Convention Address it is recommended that they study the statements in conjunction with the book "Tabernacle Shadows" which is supplied from this office in attractive binding at 4/6 per copy.—B.B. Institute.)

Convention News.

THE Annual Convention held by the Melbourne brethren over the Christmas period proved once again to be a most profitable and refreshing season of fellowship. We are thankful to the Lord for the realisation of His blessing throughout the gatherings extending over four days, and feel sure that the benefits received will long remain with all able to attend, as well as extend to other friends who hear or read about the assemblies.

It was a great pleasure for the Melbourne friends to welcome visiting brethren from Adelaide, Canberra and various parts of -Victoria, and these visitors contributed largely to the success of the Convention in every way.

One each of the Convention days a Bible study was conducted, the selected passages of Scripture being—Psa. 40 :1-10; Luke 17:26-37 ; 2 Pet. 3 :11-14 and 2 Tim. 4 :1-8. The one hour and a half allotted for each study did not enable all the details to be brought out, yet the studies were most helpful and timely, especially those portions applicable to the days in which we are now living, when the harvest work of the Gospel Age is being completed by the message of "present truth."

It is felt that the Bible studies at Convention are really an essential part or the programme, enabling each member to take an active part in the discussions and thus assist in the building up and encouragement of all. Where Bible studies are omitted from Conventions overseas there must surely be some measure of loss which all other sessions really cannot supply.

Two Scriptures were also listed for explanation at the Question Meeting, namely, Heb. 2:16 and Psa. 46:5 (latter part of verse). In the former verse it was seen that the margin rendering and other translations give the Apostle's thought—"He taketh not hold of angels (to assist them for the heavenly calling) but of the seed of Abraham (spiritual Israelites) he taketh hold." (See verses 17, 18; Gal:3:29.) Psalm 46:5 was seen to be a comforting assurance of God's protection and care, and ultimate deliverance of "the city of God" (the Church, the Bride of Christ) "at the dawning of her morning" (Lesser's translation). As one has said, "This is not the morning which is to dawn on the world at the brightness of her reign with her Lord as the sun of righteousness, but at the dawning of her morning, in which she is to be changed to the nature and likeness of her Lord. Her morning is to precede the Millennial morning."

The Fellowship Meetings were also helpful sessions, being made up of praise and testimony to the Lord's goodness, and "Hymns we love." Messages of greeting to the Convention were received from Classes and individual brethren all over Australia, and were very much appreciated. As the Convention greeting to all our brethren, the passage in 2 Pet. 3:11-14 was chosen and is sent with warm Christian love to all dear Christians wherever situated.

On the evening of the last day of Convention all the friends farewelled each other in the Love Feast during the singing of "Blest be the tie that binds," and "God be with you till we meet again." The closing prayer of thankfulness to God with desire for His blessing upon all His people, concluded a very helpful Convention. Praise God from whom all blessings flow.

Notes on Convention.

Some notes on the Melbourne Christmas Convention have been prepared by one of our brethren, and these are now available free in duplicated form. Friends desiring copies should apply to this office.

Easter Convention in Adelaide.

The usual Convention over the four days at Easter—Good Friday to Easter Monday, 23rd March to 26th March, inclusive—is being arranged by the Adelaide brethren, and they extend a cordial invitation to all friends able to attend these gatherings. The assemblies are to be held in the Builders and Contractors Rooms, Waymouth Street, Adelaide, and further information is obtainable from the Class secretary—Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, South Australia.

Passover Memorial, 195

According to the Jewish Calendar the Memorial of Christ's death falls this year on the evening of Thursday, 19th April, after sundown. It will be appropriate, therefore, to keep the Lord's Supper on this date, in harmony with our Lord's request to "Do this in remembrance of Me."

Sydney Meetings.

The friends in Sydney give notification of a new address for Sunday meetings (3 p.m., and 5.15 p.m.) at Schaffer's Upholstery. 229 Liverpool Road, Strathfield. Intending visitors should join No. 27 red bus from Strathfield Station (on left side of station coming from Sydney) , and ask to be set down at Schaffer's Upholstery.

"Daily Heavenly Manna."—

A new supply of these books with birthday recording pages is in stock. Strongly bound in cloth, nice appearance, price 4/6. In de luxe binding, thin paper, gold edges, price 9/-.

TRACTS AVAILABLE.

The article ''Why Do the Nations War?—Is Christianity at Fault?" which appeared in November "Peoples Paper" is being printed in tract form. Friends desiring a supply of these tracts would assist if they would indicate shortly the number they could likely use to advantage in the year ahead. These tracts are supplied free from the General Tract Fund.

Other free tracts are available as follows:

"Is Communism a Danger to Christianity?"

"Refrain Thy Voice from Weeping."

"The High Calling of God."

"The Earth Removed."

"Praying, Watching, Trusting."

BEREAN BIBLE INSTITUTE,

19 Ermington Place, Kew, E.4,

Melbourne, Vic., Australia.

Our Lord's Great Prophecy. —Fulfilled in our Day.

Mat. 24; Mark 13; Luke 21:5-36; 17:20-37.

All interested in Bible Prophecy should read this 50-page booklet.

Explains the following :—Importance of This Prophecy—The Conditions and Three Questions which Called It Forth—Beware of False Christs—A Brief Historic Foreview of Nineteen Centuries—The Trouble in the Close of the Jewish Age and that Closing the Gospel Age, Blending in the Language of all the Evangelists—The Abomination of Desolation —Flee to the Mountain—Those with Child, etc.—Before Winter and the Sabbath—Lo, Here ! Lo There ! Believe them not—The Tribulation of Those Days—The Darkening of the Sun and Moon as Signs—The Falling of the Stars--Symbolic Fulfilments Also—The Sign of the Son of Man—What the Tribes of Earth Shall See—The Fig Tree—"This Generation." —Watch !—"As in the Days of Noah, They Knew Not"—Remember Lot's Wife—One Taken and Another Left—The Elect to be Gathered to the Truth—Satan's Household to be Broken Up—Provisions for Feeding the Household of Faith.

Single copies, 9d. each ; 6 copies for 4/-, post paid.

Tabernacle Shadows.

Copies of this very helpful book are now in stock in cloth binding, with gold title. The price is 6, post paid.

"I know how anxious thought can press,
I know the weight of carefulness ;
But now I know the sweet reward
Of casting all upon my Lord,
No longer bearing what He bears,
Because I know that Jesus cares."

—F. R. Havergal.

Correspondence.

Frank and Ernest, Dear Sirs—I was very interested in your broadcast talk over 3GL this morning. Would you mind sending me a copy of this discussion? I would also much appreciate the booklet you mentioned, as from your description of it, it sounds like something I've been looking for for some time.

Please find enclosed a postal note for 5/-. I am a Christian and want to help, not hinder your work, so I trust the enclosed will more than cover the cost of the literature. Yours faithfully.

Dear Frank and Ernest—I was listening to your broadcast this morning and would very much like to have a copy of it, also the leaflet, as I am very interested in it. I do think you are doing a good work for our Lord and Master with your plain way of putting the Scriptures over the air, and sincerely pray the Lord will bless you both in your efforts to spread the good news of salvation. May you be long spared to carry on your work for Him. Yours sincerely.

Frank and Ernest, Sirs—I have listened to your discourses on the Bible every Sunday morning for months, and I think they are very inspiring, Will you please send me the discourses for the past four or five Sundays, and any spare copies you may have in the future. Please let me know to whom I may make out a cheque for a small donation to the Radio Fund. I am, Sirs, Yours faithfully.

Frank and Ernest, Dear Sirs—I would like you to know how much I have appreciated your Talks over 2KY; I have found them very helpful in understanding the Scriptures to which you have referred. I would especially value a copy of the following Talks, "The Rich Man and Lazarus" and "The Third Heavens" and if possible a copy of each succeeding Sunday's broadcast to date; also the "Peoples Paper" containing writings on "Our God is One" —God is the Father and Jesus is the Son. The other two articles were also very helpful. This paper came at a time when those three subjects were the topic of studies at a church meeting, and I felt strengthened in my belief in the matter after studying your writings. I always believed that was the right way, but now I feel confirmed in my belief; I have passed the copy on to a friend.

Thank you also for sending the study on "Some of the Parables" and for all the papers which you have sent to me from time to time. Enclosed find 2 to help on the good work of helping others to a fuller understanding of God's Word. Yours sincerely.

Frank and Ernest, Dear Friends—I have much pleasure in sending you this 10/- to pay for the "P.P." and its postage, and for the papers you enclose; the balance for anything that will help along. I have not yet had a chance to read your "Parables" which you sent with the December issue of "P.P."; I shall do so as soon as I can.

You were asking about the reception from 2KY. It is splendid here; it is, in fact, the clearest station we have, and the announcer speaks so friendly both before and after the Dialogues . . . We know Whom we have believed and believe, also that He is able and will keep that which we have committed to Him against that day. What a great privilege is ours, and what an honour to serve Him even in the meanest capacity.

The Dialogues continue to give priceless knowledge and I hope you will continue on gathering people out of darkness into that "great light." Yours sincerely with best wishes. NA,