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## Lord, To Whom Shall We Go.

(Convention Address. John 6:64-68.)

MANY of you will be familiar with the circumstances leading up to these verses. Many of the disciples had been attaching themselves to the Lord for various reasons, and were seeking 'selfish gain from Him. Some of them were following just for the loaves and fishes. The Lord could read the hearts of all, and could see this. Some of the disciples were not sincere, but followed Him from wrong motives and a desire to get gain therefrom. Jesus knew that this was a very easy way to be filled, without any labour on their part.' Jesus knew that this was not the time when all men should be gathered unto Him. We know from our studies of the Scriptures that that work is to be accomplished in the near future, and that the present time is really for the selection of His joint-heirs. Jesus reminded them on another occasion that all men would in due time be gathered unto Him when He said, "I, if I be lifted up, will draw all men unto myself." The time when He would die a sacrificial death would come. Not only that, but it was necessary for God to exalt Him to power and glory, in order to accomplish this great victory over sin and death. -

So many were attaching themselves to the Lord and this truth movement with wrong motives, yet the Lord knew that this was the time for the selection first of all of His Apostles, which He mentions here as "the twelve," and then, throughout the Gospel Age, His various representatives would be chosen that this work should be accomplished.

But now in John 6 the Lord utters some hard, mysterious sayings, for a definite purpose. Sometimes we forget that. Deliberately, it seems, He spoke in such language and with such force as to shake off some of His disciples. Hence we read such a statement as v. 53, where he says, "Truly, except ye eat the flesh of the son of Man and drink his blood, ye have no life in you.- Drinking blood was strictly forbidden, hence Jesus was emphatically urging upon His followers to drink of His blood, and that was altogether too much. They could not reconcile it with the Old Testament teachings. To them it was a hard saying; to them these words were quite sufficient to reject Him and His message. "Many of his disciples walked no more with him."

It seems that there is a similar condition now, at the end of this age. Wonderfully harmonious truths have been revealed in these latter days, and embraced for a time, and then certain words have been- sufficient to stumble some, and to them they are sufficient reasons to reject the message of present truth, and they walk no more with us. But Jesus in this present chapter reminds His disciples that the words He was speaking to them were not to be taken literally. That is often the fault with a good many people. They take things too literally. They cannot reconcile various portions of the Scriptures. It is stated in v. 22, "The words that I speak unto you, they are spirit and they are life." So they are not to be taken in a literal sense. Then He turns to the twelve and says, Will ye also go away? And we have the answer of the Apostle Peter, full of hope and confidence. "Lord, to whom shall we go? Thou hast the words of eternal life."

Now this was a time of crisis when decisions had to be made. . It comes to the disciples, perhaps more than once. It was the time of separation amongst the Lord's disciples. The record is, Many walked no more with Him. So some of these hard sayings became stumbling stones. Why? - What is the reason? One concludes, and probably it was the same all down through the age, that imperfect human understanding stumbles them. They cannot understand and appreciate from a human standpoint the things that are spoken. So many did not receive His message. Unpopular, unexpected truths, hard sayings, became stumbling blocks, and not understood.

These unpopular truths often rebound. Wrong religious views have contributed to this. The early disciples had very limited views of the Old Testament Scriptures, as we are shown. So today, limited religious views hinder many people from grasping these dispensational truths, unpopular truths, hard sayings, as it appears to them.

.But what joy, what enlightenment, is missed by not waiting! Some of these unpopular truths and hard sayings became a little clearer further on. Perhaps some of us have experienced this Ourselves. Truth for our day, the Lord's presence, the second advent, were hard or perplexing when the message of truth first came to us. But how glad we are now that we did not throw it out there and then! Actually, we believe that some of these hard sayings and unpopular truths and difficult doctrines become stepping stones to a more accurate knowledge of Divine things and Divine methods. No doubt the Apostle Peter found the sayings of our Lord very hard and difficult, especially regarding eating His flesh and drinking His blood. But afterwards he fully understood when he was enlightened by the holy spirit. And even after he had received that enlightenment he found some of the Apostle Paul's teachings hard to be understood. But he did not say, They must be wrong because I cannot understand them. It so often happens. Some people cannot understand some things, and they think nobody else can.

So it seems, brethren, that when we are confronted with a hard saying, a difficult doctrine, an unpopular truth, it pays to wait. The time will come when we may see things in a different light. We know that people can see them and rejoice in them. There must be something in them. It is good for us to remember Mary's experience. At our Lord's birth wonderful things were announced, and the record is that all wondered at those things which were spoken by the shepherds. But Mary kept these things and pondered them in her Heart. She wanted to see what was the meaning of them.

Take an Old Testament character, Daniel. He had received visions and dreams. He was much perplexed as to their meaning and the time of their fulfilment, and says, "As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart." It is a good place to keep such things.

In view of this, if we have thought upon a perplexing subject many times without much enlightenment, it is best to rest it for a time, for a few weeks or a few months. Sometimes when we try to trace out a subject not too familiar, the more we think about it the more liable it is to confuse our minds, and in our endeavours perhaps we force a meaning on it and become more confused. That confusion goes on and confuses someone else. It is good to rest the matter for a while and then go back to it, and in the meantime we often find that various studies have a bearing upon what we were perplexed about. When we go back to it the mind is fresher, and we see it in a different light. Then we can compare Scripture with Scripture. As the Apostle Paul says, the things he spoke were not spoken by human wisdom, but were taught by the power of the spirit, comparing spiritual things with spiritual. So Jesus Himself unfolded spiritual things to spiritual persons.

In the Scriptures there is always more to follow. Yes, there is. But many would-be disciples at that first advent could not have these things revealed to them. Why? They took themselves out of the circle of enlightenment. That is the reason. "He that followeth after me shall not walk in darkness, but shall have the light of life," Jesus says. There is no one else to follow. As Peter says, "Lord, thou hast the words of eternal life." There is no other place to go.

Now at the second advent, there may be similar conditions to those of the first advent. Those who followed Him were all sincere. At the first advent all men were in expectation, but very few recognised Him as their Messiah and Lord. Multitudes followed Him and marvelled, but there were few who actually pondered these things in their hearts. There is need for quietness. "Come ye yourselves apart." Those who did were richly blessed. His words, though sometimes hard to be understood, nevertheless established them; and those words which they did recognise as truth, they recognised as absolute truth. As Peter says, "Thou art the Christ, the Son of the living God."

Strong conviction is an anchor to the soul. This anchor stops the drift. While multitudes fell away and drifted on the popular current of fear and uncertainty, those with the anchor may be fast.

The question back there was asked; Is this indeed the Christ? Have any of the Scribes or Pharisees believed on Him? The same question might be asked today. Some ask, Where is the sign of presence? The question is put to all, "Who shall stand when he appeareth? For he is like a refiner's fire, and he shall sit as a refiner and purifier of silver." Another prophet said, "A thousand shall fall at thy side, and ten thousand at thy right hand."

Great truths, unpopular truths, will do the separating. They will do the refining, just as they did at the first advent. Many wonderful truths in these latter days have been brought to our attention. Some of these are regarded as hard sayings. Sometimes it is asked, Who can believe such teachings? But the Lord says, "Blessed are your eyes, for they see, and your ears, for they hear." The promise to those watching is that He would come forth and prepare a feast for them, and He has done so. There is a wonderful satisfaction and joy brought to us. Many can testify that it has satisfied their longings as nothing else can do. It has answered their questions. Separated them from worldly claims, hopes and conditions. They recognise it as the truth. These are the words of eternal life. This is the plan of God.

Yes, many attach themselves to the movement. But many of these do not receive the spirit of -the truth, just as they did not at the

first advent. Many of them went back. To them, these harmonious truths became hard- sayings. Today, few remain, but the few who do remain still represent the truth. They have passed through the scourge of war and destruction and trial and anxiety. The Lord still has His representatives in these dark times. These testify to the sustaining grace of the Lord.

What was it that made these stand and triumph in their faith? They knew, like Peter did, that they had something; that these were the words of eternal life. The truth had satisfied them, had instructed them. It had forewarned them not to expect anything but trials and distress. It developed them. It gave them spiritual armour to protect them. "He that dwelleth in the secret \_ place of the Most High shall abide under the shadow of the Almighty." "I will say of the Lord, He is my rock and my fortress; of whom shall I be afraid?" This, then, is their protection. There is no other protection from the stormy blast. It gives comfort in sorrow, peace of mind in distress and difficulty. It made these acceptable in Christ, gave them a superior wisdom to that of the world, and enabled them to make right decisions. It gave them an altogether different outlook on life. It enabled them to place correct values on all things. They voluntarily gave up all to become New Creatures, receiving a new life. It gave them a full assurance of faith. You have experienced these things, haven't you? These people knew that the things they had, embraced and set their hearts and lives upon were' absolutely true, because they had been forewarned of difficulties and dangers ahead, and how to meet them.

The Gospel Age has been an age-long ministry, with the permission, of suffering and evil. In due time there will be an opportunity to use present experiences to.. great advantage, during the times of restitution. In Ezekiel 16, the prophet is addressing Israel, speaking as a representative of the Lord, and he reminds them of their wilfulness, their sin, and their punishment and distress, and how they were more wicked than others of the surrounding nations at that time; nevertheless, speaking for the Lord, he said "I will establish unto them an everlasting covenant. They shall remember and be ashamed." That is, they shall remember their former experiences, and be ashamed. They will actually shut their mouths for shame, for humility, and the Lord will bless them.

That is probably true of all mankind. David, speaking for us and for all the race, says "Before I was afflicted I went astray, but now I have kept Thy Word. It is good for me to have been afflicted, for now I kept Thy statutes." So, after all, the afflictions we pass through are doing a good work, putting us, as it were, through the washing machine. Some say, It is not much good anyway, there is nothing to follow. We say then, what is the use of these experiences we are having? If everything ended in the grave it would not be much use, would it? But there is some use in it; we know there is.

What use is it for parents to raise a brilliant son or daughter, ready to take up duties in life, with -money and care and love expended on them, and just as their hopes are to be fulfilled, death intervenes. All that seems to be wasted.

But when this evil is finished, the other half is coming. God knows how to bring all to perfection. There is a wisdom in allowing all to pass through this woeful experience, and it will not be all lost in the grave. "Sighing and sorrow shall flee away."

The truth turned our perplexity into joy when we recognised that not in this age is the world to be turned to the Lord, but in the age to come. We were astonished to find that at the present time there is an extraordinary offer made to some, to be joint-heirs with Christ in the kingdom, to be joint-associates in that kingdom which is to bring about this uplift of mankind. They also will have the everlasting joy and companionship and honour which belong to the heir of Jehovah. They have this already by faith, and in no uncertain way did the truth declare, "All things are yours, for ye are Christ's, and Christ -is God's."

Yes, still more things are brought out of the storehouse. There is no rationing here. The wonderful philosophy of the ransom is also seen in a new light. The benefits of the ransom are guaranteed to all mankind. Paul says, in Romans,

"As sin has abounded unto many, so grace shall reign unto righteousness through eternal life." So notwithstanding the far-reaching effects of one, the far-reaching effects of the other shall undo all the past.

It is significant, too, that this merit of the ransom is first applied to the Church, and later passes on to the world. All men shall come to a knowledge of the truth because of that ransom. Present truth revealed to the consecrated tells us of the Covenants. Under the Abrahamic Covenant, Messiah is being developed, both Head and Body. The Law Covenant enabled the sincere amongst the Israelites to see and witness their own inability to keep the law because of their inherited sin. The New Covenant, based on better terms, with a better mediator, better sacrifices, will be made with natural Israel. It does not apply to this age, but in the age to come it is to be the instrument to restore and uplift the sin-cursed race to perfection and harmony with its Creator.

Present Truth also revealed to us the meaning of Israel's Tabernacle in the wilderness, and its sacrifices. These point to still greater sacrifices, more extensive work to be done through the Gospel Age and the Millennial Age. Present truth reveals to us, too, that we have come to the end of the age—that the present time is for the dissolution of the present era; which has existed for centuries. The time- has come when these arrangements must be broken down. Present truth reveals what we must expect. It reveals the subtle temptations, the snares and trials and general evil which would prevail and increase in momentum. The nations are angry. There is a rushing to and fro, and knowledge has increased. All this and much more is due, not to Christ's coming soon, which is the popular expectation, but to the fact of Christ's presence already. This is a very unpopular truth, and a hard saying to some.

Present truth announced, and this makes it different from any Other teaching, that the word “parousia” does not mean “coming,” but something “present.” The Lord said, “As it was in the days of Noah,”<sup>7</sup>—not while Noah was coming, but while Noah was there,—“so in like manner shall it be in the days of the Son of Man;” not when He is coming, but when He is present. This not only revealed the manner of the Lord’s return, but also the purpose of it—not to destroy all mankind, which is the popular notion, but rather to uplift mankind and bless and rule in righteousness. Assisting in this work will be His saints, those who’ are receiving their training now and are faithful unto death. “I will give them power over the nations.”

Who would give up such a wonderful prospect? Approaching, as we have done, to the very doors of these things,

“To whom shall we go?” Can anyone show us anything better? Some people think they can see something better. But when you come to the end of their book, so to speak, it is as if the last chapter is missing, and you ask, I wonder how it ended. But when we come to the last chapter, we find the mischief has been rectified. The characters live happily ever after. There is a wonderful romance in the Scriptures; beginning with the first pair, we trace their experiences right through and find, in the end, the whole family lives happily ever after.

Some people tell us that there is a better time coming, and others tell us that we must turn to God. After all, where did we -depart from God? Two people departed from God in the first instance. Others again say, Yes, Christ’s kingdom is to be established and a better time is coming, but when we come to analyse their teachings we find \*they leave nearly everyone out in the cold.. That’s no good. So we see there is only this, the truth, that has enabled us to receive and give comfort. We do not know of anything better. The Scriptures reveal to us the true God. The more we can appreciate the length and breadth-and height and depth of the love of God manifested in the sacrifice of His Son, we realize we cannot use any other words than those used by Peter—”Lord, to whom shall we go? Thou halt the words .of eternal life.”

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## Sacrifice of the Christ.

“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.

IN studying the Book of Hebrews it is well to keep in memory that the Apostle’s thought was not to give a detailed explanation of the types of the law, but merely to prove to the Jews that they should look beyond the high priests, and the under-priests of the Aaronic order, for a greater High Priest of our Profession (order), and a superior underpriesthood, “a royal priesthood.” In the text above quoted St. Paul is drawing attention to the fact that a repetition daily and yearly of the sacrifices of the law on a higher plane is not to be expected, but rather that the One Priest (Christ, head and body), in the one antitypical Atonement Day, accomplishes the entire work which will usher in full forgiveness and reconciliation to all the people. This in type was done in the one Atonement Day, and the anti-type of that Atonement Day is not yet ended. It will close with the end of this Gospel Age. It will close when the last member of the body of Christ shall have suffered with the Lord, “Filling up that -which is behind of the afflictions of Christ.”-- -Col. 1:24.

The first offering of the Day of Atonement was the bullock, which typified the man, Jesus. It was because of this offering, and by -the act of consecration, that our Lord became the Anointed One—“The High Priest of our profession.” As the spirit begotten High Priest, our Lord for three and a half years offered up Himself, His manhood, in sacrifice. He finished that offering, typified by the bullock, at His death. Then, as shown in the type, He took the blood of the bullock and proceeded into the Most Holy, “there to appear in the presence of God for us”—the “household of faith.”

In the type the typical high priest, after offering the first sacrifice, and after applying its blood on behalf of himself and his house (the under-priests and the tribe of Levi), laid his hands on the Lord’s goat and slew it, and did with it as with the bullock, except that its blood when taken into the Most Holy was differently applied — on behalf of the other eleven tribes, who represented all nations, peoples, kindreds and tongues of humanity.

These two offerings and their distinctly separate sprinklings of blood were both parts. of the one Atonement Day service—“this he did once.” Two deaths are distinctly shown, and two blood sprinklings, and on behalf of two different classes, but they were parts of the one sin atonement. Just so our Lord, during His earthly ministry, was dying daily, yet it was one sacrifice; so also when we fill up a share of His sufferings, dying daily, it is part of His sufferings and sacrifice, which He is still accomplishing in us once for all—this He does once, and will never repeat. All sacrificing of this sort will end with this -age—He will accept no further members of the body of Christ, no additional members to “the royal priesthood.”

As we have repeatedly shown, the first Atonement Day sacrifice was our Lord’s sacrifice of His own flesh, the man Jesus, and the second sacrifice was that of His members—those justified by His blood, and consecrated to His service even unto death. These accepted by the Lord are sacrificed by Him as parts or members of Himself; and their blood (death) is counted in a part of the blood of Christ —“dead with him.” This is the “mystery” hidden from previous ages and generations. The “fellowship of this mystery” was granted to the Jews and Gentiles of the “little flock” of the called and chosen and faithful.

Our Lord as the High Priest laid His hand upon the “Lord’s goat” at Pentecost. His power (hand) there came upon His followers, accepting their consecration, and bringing to them the trying experiences as His members which faithfully endured will, according to the Divine plan, bring them a share with Him in His Divine Nature and Kingdom. It is not the suffering of the Church that counts, but the sufferings of Christ. It is because we are counted in as members of Christ, “members in particular of the body of Christ,” that we are permitted to be His members on the spirit plane, and to share the glories and honours of our Head. “If we suffer with Him, we shall reign with Him. If we be dead with Him we shall live with Him.”

Thus the sufferings of Christ, while in one sense of the word ended at Calvary, in another sense of the word continue in His members; this is a “mystery” to many. The sufferings of Christ are still in process, and His faithful ones are still filling them up. St. Peter tells us that the prophets of old spake of the sufferings of Christ, and of the glories that should follow. The sufferings of Christ Jesus were followed by His personal glorification, demonstration of which was given at Pentecost; but the glory mentioned in this text has not yet been accomplished. It awaits the completion of the sufferings of Christ —the suffering of the members. “For if one member suffer, all the members suffer with it.” (1 Cor. 12:26). “When He shall appear in glory, we shall appear with Him.” We shall be glorified together if we suffer with Him as His members.

With the Jews there was a Day of Atonement every year, with Sits sacrifices repeated year by year continually. But with Christ there is but one anti-typical Atonement Day, and when its “better sacrifices” shall have been accomplished—when the great antitypical High Priest shall have finished the work of offering up Himself, including His members, thereafter there will be no more sufferings of Christ for anybody to fill up. The glory of Christ’s Kingdom will then be ushered in. The sins of the whole world will be blotted out so far as God is concerned, and the High Priest of our profession will be 3 Priest upon His throne (Head and members) after the order of Melchisedec.

# Should Christians Observe the Jewish Sabbath.

This article had appeared in these columns some years ago, but the Sabbath question has exercised the minds of some of our friends of late and these thoughts are presented again.

WE are aware, of course, that in taking up this question we shall be dealing with a matter that some have adopted as an essential to salvation. We have respect for those who think they are bound to keep the Israelitish sabbath and conscientiously endeavour to do so. However, the fact that their conscience leads them to do this, is no proof that such is the Divine will for the followers of Christ during this Gospel age.

Conscience of course should be obeyed, but conscience is not a sure guide as to what is God's will. Conscience has led many people to do strange things, and very wicked things. No doubt, some of the priests of Israel thought they were obeying the Law when they crucified the Lord Jesus as a blasphemer. Paul persecuted the church in all good conscience, and our Lord foretold that some would think they were doing God service in killing others. It is necessary that our consciences be regulated by the Word of God; that must be our guide.

The question then is, do we find anything in the teachings of Christ and the apostles to lead us to think that the church should keep the Jewish sabbath? Why call it the Jewish sabbath? Some would assert that the sabbath was in existence from the beginning of man's creation. However, the Bible does not mention any instruction to any from Adam to Moses to observe any sabbath.

The first mention of a seventh day observance would seem to be in regard to the institution of the Passover and the deliverance of Israel out of Egypt. Then comes the fourth commandment, given to the nation of Israel as a "shadow," a "type," reminding them of the days of creation, those long periods of time in which God prepared this earth for human habitation, and also pointing forward to the great anti-typical sabbath, when the Divine purpose respecting humanity and the earthly home shall be completed, and all will be at rest in perfect life, perfect environment, under the Divine rule of righteousness and peace. .,

Our Seventh Day Adventist friends would have us believe that the great Creator did all His wonderful creative work in seven days of twenty-four hours each. However, neither scientific research, nor reason, nor Scripture support this small view; facts of nature contradict it. God takes time to accomplish His designs and works along the lines of His own ordered nature. The church of Christ is a new creation and it has been over nineteen centuries in course of creation.

The seventh day of Israel was evidently fixed at: the time of the deliverance from Egypt, when Moses; was told that that month should be the beginning of months to them. The lamb was slain on the 14th of this first month, Nisan, and Israel went out of Egypt on the first day of the next week and had to keep the whole of that week holy, with a holy convocation on the first and seventh days. Then came the Law Covenant, the ten Commandments being part of it.

This Covenant was made with Israel only. (Deut.. 29:1.) "He hath not dealt so with any nation; and as for His judgments, they have not known them." (Psa. 147:20.) "You only have I known (recognised) of all the families of the earth." (Amos 3:2.) God had special reasons for dealing only with Israel during that age, in harmony with His promise to Abraham. The Law demonstrated Divine justice and would reveal the Messiah, as He only could keep it. That nation might have passed on into the favour of the Gospel, and the church, the heavenly seed of Abraham, would have been exclusively from Israel. They failed to enter into the rest of faith, into the real sabbath, because 'of unbelief, and so the Gospel came to the Gentiles "to take out a people for God's name."

Jesus had come to Israel with a new offer of salvation. They had failed under the Law Covenant; it was a "yoke on them that they were unable to bear," and He came saying, "Come unto Me all ye that are weary and heavy laden and I will give you rest . . . For My yoke is easy, and My burden is light." (Matt. 11:28-30.) Yes, "the law came by Moses but grace and truth came by Jesus Christ," (John 1:17.) Jesus came and kept the Law and then died under the Law that He "might redeem them that were under the Law." He opened a new and living way — the narrow way, the way of faith. (Gal. 3:9-14.) "And if by grace, then it is no more of works: otherwise grace is no more grace." (Rom. 11:6.) So Christ redeemed those that believe of the Jewish people from under the Law, so that they could be married to another, even become the Bride of Christ. (See Rom. 7:1-6; Col. 2 :14. )

"Then said he, Lo, I come to do Thy will, O God. He taketh away the first (the type) that he may establish the second (the reality or antitype). By the which will we are sanctified, through the offering of the body of Jesus Christ once for all." The Law and the prophets were until John (the Baptist), since then the kingdom of heaven is preached. There was the great change of dispensation and Jesus indicated this in Matt. 5:27-48, in which He quoted what saith the Law and contrasts it with what. He says.

It took the apostles quite a time to realise the great change and a vision was necessary to reveal to Peter that Gentiles were to be acceptable as members in Christ; he was instructed to go and use the second key of the Kingdom and to open the door to the

Gentiles, Cornelius being the first Gentile convert. Then Paul was appointed of the Lord to be the apostle to the Gentiles. However, the apostles were still clinging to the Jewish religion and ceremonies, as Christ had said to the two disciples on the way to Emmaus, "O simpletons and slow of heart to believe." The question arose as to what it was necessary for Gentile converts to observe, some thinking that they must observe the Law as well as believe in Christ. So a council of apostles and leading brethren was called at Jerusalem. James was the presiding elder at Jerusalem and evidently was chairman. We have the account and the decision reached in Acts 15:5-11. We have Peter's expression and then Paul and Barnabas speak and James as chairman sums it up. See verses 19-29. This was the decision of the Council and there is not a word about keeping any of the Law's commandments—no mention even about keeping the fourth commandment. Certain men are reproved in verse 24 for having troubled the Gentile Christians with words subverting their souls and saying that they must be circumcised and keep the Law—"to whom we gave no such commandment."

If it was essential that Christians should observe the Jewish Sabbath then the apostles would certainly have said so, but their decision was otherwise, that Gentiles were not to have the yoke which they could not bear, put, upon them; they were not to be troubled in the matter either of circumcision or keeping the Law. That ought to be sufficient to settle the question. There is, however, much more in the New Testament to make the matter plain. In fact, there is no ground whatever to support the Seventh Day Adventists' teaching on this subject.

In Col. 2:16-17 the apostle says, "Let no man judge you in meat, or drink, or in respect of an holy day, or of the new moon, or of the sabbath, which are a shadow' (type) of things to come; but the body (the reality) is of Christ." As verse 14 states, Christ has blotted out the handwriting of ordinances that was against us, and took it out of the way, nailing it to His cross. Our S.D.A. friends ask us to believe that it was the ceremonial part of the Law Covenant only that was done away. Then the apostles should have said so at the council at Jerusalem and Paul should have said so in Col. 2:14, but instead he goes on to particularly mention holy days and the sabbath.

In 2 Cor. 3:7 Paul definitely speaks of the difference of ministration under the Law and that under Christ and particularly mentions the Law written on tables of stone as being the ministration that passed away.

Rev. 22:14 has been quoted as referring to the ten commandments given to Israel, but that is not so. The "words of Jesus" can be referred to— as the commandments of Jesus, also the apostles' instruction are referred to as commandments, as noted in Acts 15,— "to whom we gave no such commandment." The Greek word for commandment may mean instruction, prediction or exhortation. (Crudens Concordance.)

The Apostle in Heb. 7:11, 12 in mentioning that Jesus as the great Melchisedec Priest was not of the Levitical priesthood, for under it the people received the Law, asks what further need was there that another priest should rise after the order of Melchisedec and not after the order of Aaron? And states "For the priesthood being changed there is made of necessity a change of the Law." Then read verses 17-19 . . . "For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we drew nigh unto God."

In Heb. 3 Paul again contrasts the arrangement under Moses with that under Christ. Moses was head over a house of servants, to whom it was necessary to give the Law—thou shalt and thou shalt not—for as Jesus said, a servant knoweth not what his Lord doeth, but I have called you friends. (See also Gal. 3:9-14, 18-29; Gal. 4:1-11, 21-31; Gal. 5:1-4.)

How did it come about that the early Christians chose the first day of the week (which of course is every seventh day) to be their day for fellowship, instead of continuing the Jewish day? The S.D.A. friends assert that Constantine changed the day by edict. Constantine no doubt made it nationally legal, but the early Christians had practiced it ever since our Lord rose from the dead and made Himself known to the disciples on the first day of the week. During those six weeks of His invisible presence it was usually the first day of the week that He appeared to them. That did not make the first day of the week a sabbath under the Law in the sense of the Jewish sabbath, but it seemed to be and was evidently taken to indicate the Lord's will that the first day should be their day for special fellowship— emphasising the great change of dispensation and the passing away of the Law Covenant with Israel. The Law of commandments had been nailed to the cross.

This was evidently so understood by the apostles and disciples as is shown by an epistle written by Ignatius who lived in the days of the 'Apostle John and was martyred about 107 A.D. He wrote (See Milner's History, page 58) we still live according to Judaism we confess that we have not received grace, for the divine prophets, lived according to the Gospel of Jesus Christ. For this they were persecuted, being inspired by His grace to assure the disobedient that there is one God who has manifested Himself by Jesus Christ His Son, who is the eternal Word. If then they have cast off their old principles let them no longer observe the Jewish Sabbath but live according to the resurrection of the Lord, in whose resurrection from the dead our resurrection also is assured." That was what Ignatius wrote about 200 years before Constantine made the day nationally legal by edict.

Our first parents in Eden had no instructions to keep any seventh day sabbath or rest, for it was an eternal sabbath, a continual rest there, and each evening they might "hear the voice of the Lord God walking in the cool of the day."

The Jewish sabbath was given as a type of the restored rest that is to be for the whole creation (that is groaning and travailing in pain until now, waiting for the manifestation of the sons of God) , in the Seventh 1000 year day when Christ and these sons of God, now being chosen during this Gospel age, will reign to bless and restore all the willing and obedient and bring them into that eternal rest of harmonious reconciliation with God, the fellowship, the peace and joy of Eden restored.

These sons of God who are at present being chosen ,have the privilege of entering this sabbathrest even now, ahead of the world. (See Heb. 4:1-9.) "We who have believed do enter into rest . . . and there remaineth therefore a rest (sabbath) for the people of God."

Notice.

Delays in reply' to correspondence, etc., have been caused in recent weeks by some sickness at the Institute, and we trust that our friends will understand the position. Copies of the radio Dialogues will again be enclosed with the "Peoples Paper" as soon as possible, to all who receive these.

Time that is past thou. never can'st recall:  
Of time to come thou art not sure at all;  
The present only is within thy power,  
And therefore now improve the present hour. —Byron.

## Pilgrim Way Ended.

Word has been received of Brother T. H. Moore of Glenbrook, N. S. Wales, finishing his earthly pilgrimage last month after many years of devotion to the Lord and His truth. The report is as follows:

"The passing beyond of our dear Brother Moore came as a great shock to us in Glenbrook. He had not been well for a few weeks and retired to rest as usual on 8th June; next morning on being called for breakfast it was found that he had died in his sleep, and praise God we believe that he is now forever with the Lord. But, dear Brother, we do miss him; you see, he lived with us for six years.

"How inspiring it is for us to realise that he is one of those blessed ones who die in the Lord from henceforth, (Rev. 14:15), and that our temporary loss is his great gain.

"We laid his body to rest in Penrith Cemetery on 10th June, pointing out to the friends and mourners at the graveside the glorious hopes which had animated and inspired his life during the time since he consecrated his life to the Lord."



## Faith the Basis of Peace.

If we would know the foundation and security of this abiding peace which is able to survive the heaviest storms of life, we have only to look to the teaching and example of the Lord and the Apostles. What was it that held them so firmly and gave them such rest of mind while they suffered? It was their faith--their faith in the Love, Power and Wisdom of God. They believed that what God had promised, He was able also to perform, and that His righteousness and benevolent plan could know no failure. (Isa. 46:9-11; 14:27.) On the assurance of God they rested. In Him their faith was anchored; and it mattered not how fiercely the storms raged or how they were tossed by the tempests of life while their anchor still held fast to the Throne of God.

In the midst of the Christian warfare let our hearts be cheered and our minds be stayed, not only with such assurances that .all the Divine purposes shall be accomplished, but also with such promises of personal favour as these:

“Like as a father pitieth his children, so the Lord pitieth them that fear Him, for He knoweth our frame; He remembereth that we are dust.”

“Can a woman forget\_ her sucking child? Yea, they may, yet will I not forget thee. Behold I have engraven thee upon the palms of My hands.”

“The Father Himself loveth you.”

“It is the Father’s good pleasure to give you the Kingdom.” .

“Such as are upright in their way are His delight.”

“Delight thyself also in the Lord, and He shall give thee the desire of thine heart”—the peace, of God, even in the midst of storm and tempest.

## I’ll Do My Very Best.

I may perform no deed of great renown,  
No glorious acts to millions manifest ;  
Yet in my little labours up and down  
I’ll do my best.

I may not paint a perfect masterpiece,  
Nor carve a statue by the world confused  
A miracle of art ; yet will not cease  
To do my best.

My name is not upon the rolls of fame,  
‘Tis on the page of common life impressed;  
But I’ll keep marking, marking just the same,  
And do my very best.

And if I see some fellow-traveller rise  
Far, far above me, still, with quiet breast,  
I’ll keep on climbing, climbing toward the skies,  
And do my very best.

Mine may not be the beautiful and grans,

But I must try to be so careful, lest  
It fail to be what’s put into my hand—  
My very best.

H. Guy Carleton.