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## The Passover Memorial.

THE Supper which our Lord instituted as a remembrance of His great sacrifice for our sins, and not for ours only, but also for the sins of the whole world, is striking in its appropriateness and its simplicity. The world's great men have always sought very different means of perpetuating their memories. In whatever way they would remind their followers of their merits and their greatness, it surely has not been by a reminder and commemoration of their death— especially if, as in our Lord's case, it was a death of ignominy and shame, a death as a malefactor and criminal. Another, more probably, would have left instructions for medals to be struck commemorating some of his mighty works—such, for instance, as the awakening of Lazarus, or the stilling of the tempest on the sea, or the triumphal entry into Jerusalem, while the multitude strewed the way with palm branches, and cried, "Hosanna to the King!"

But our Lord chose as His remembrance that which represented what was, in His and in God's estimation, His mightiest work—His Sin-Offering on our behalf ;. and that which His real followers, and they alone, would appreciate more than any other feature of His mission. True, His followers would have appreciated something commemorative of His wonderful words or works, but the worldly also could have appreciated those things. But not so the value of His death as our Ransom-Sacrifice, the basis of our reconciliation and atonement, which has never yet been fully apprehended by any but the consecrated Little Flock—the Elect. And it was for these that the remembrance was arranged and instituted. And though a Judas was present, he was given a sop, and went out from the others before the supper was ended; thus, no doubt, representing that in the close of this Age, before the Little Flock will have finished their part of having fellowship with their Lord in His sufferings, the sop of Truth will have become so strong as to drive forth from the company and communion of the faithful all who do not rightly appreciate and value the Ransom accomplished by the Lamb of God for the taking away of the sins of the world. —John:29.

Blessed are those whose eyes can see that Jesus was indeed " the Lamb of God that taketh away the sin of the world"; that the cancellation of the world's sin is to be effected by the payment of man's, penalty, by the application of Jesus' sacrificial merit in due time for the sins of all mankind.

Only the Church have as yet received of the merit of Jesus' death. Greatly favoured are those who can see that as the whole world lost Divine favour and came under Divine sentence of death, with its concomitants of sorrow and pain, so it was necessary that a satisfaction of Justice should be made before this sentence, or curse, could be removed; and that, therefore, as the Apostle declares, "Christ died for our sins,"—"the Just for the unjust," that He might bring us back to God. Thus He opened up a new way—a way to life everlasting.

### JESUS, OUR PASSOVER LAMB.

The Apostle Paul clearly and positively identifies the Passover Lamb with our Lord Jesus, saying, "Christ our Passover is sacrificed for us; therefore let us keep the feast." He informs us that we all need the blood of sprinkling, not upon our houses, but upon our hearts. We are to partake of the Lamb; we must appropriate to ourselves the merit of Christ, the value of His sacrifice; we must also eat of the unleavened bread of Truth, if we would be strong and prepared for the deliverance in the morning of the New Dispensation. Thus we put on Christ, not merely by faith; but more and more we put on His character and are transformed into His glorious image in our hearts and lives.

We are to feed on Christ as the Jews fed on the literal lamb. Instead of the bitter herbs, which aided and whetted their appetites, we have bitter experiences and trials which the Lord prepares for us and which help to wean our affections

from earthly things and to give us increased appetite to feed upon the Lamb and the unleavened Bread of Truth. We, too, are to remember that we have no continuing city, but as pilgrims and strangers with staff in hand, we are to gird ourselves for our journey to the Heavenly Canaan, to all the glorious things which God has in reservation for the Church of the First-borns, in association with our Redeemer, as kings and priests unto God.

Our Lord Jesus also fully identified Himself with the Passover Lamb. On the same night of His betrayal, just preceding His crucifixion, He gathered His Apostles in the upper room, saying, "With desire have I desired to eat this Passover with you before I suffer." It was necessary that as Jews they should celebrate the Passover Supper on that night—the night of the anniversary of the slaying of the Passover lamb in Egypt, of the saving of the typical firstborns from the typical "prince of this world"—Pharaoh—the same date on which the real Passover Lamb was to be slain. But as soon as the requirements of the type had been fulfilled, our Lord Jesus instituted a new Memorial upon the old foundation, saying, "Do this in remembrance of Me."

We recall the circumstances of the first Memorial—the blessing of the Bread and of the Cup, the fruit of the vine; and our Lord's declaration that these represented His broken body and shed blood, and that all His followers should participate, not only feeding upon Him, but being broken with Him; not only partaking of the merit of His blood, His sacrifice, but also laying down their lives in His service, in cooperating with Him in every and any manner, that they might later share all His honor and glory in the Kingdom. How precious are these thoughts to those who are rightly in tune with our Lord!

In presenting to the disciples the unleavened bread as a memorial, Jesus said, "Take, eat; this is My Body." The evident meaning of His words is: This symbolises, or represents My body. The bread was not actually His body; for in no sense had His body yet been broken. In no sense would it then have been possible for them to have partaken of Him actually or antitypically, the sacrifice not being as yet finished. But the picture is complete when we recognise that the unleavened (pure, unfermented) bread represented our Lord's sinless flesh—leaven being a symbol of sin under the Law, and especially commanded to be put away at the Passover season. On another occasion Jesus gave a lesson which interprets to us this symbol. He said, "The Bread of God is He which cometh down from heaven, and giveth life unto the world." "I am the Bread of Life." "I am the living Bread which came down from heaven; if any man eat of this Bread he shall live forever; and the Bread that I will give is My flesh, which I will give for the life of the world."—John 6:33, 35, 51.

In order to appreciate how we are to eat, or appropriate this living Bread, it is necessary for us to understand just what the bread signifies. According to our Lord's explanation of the matter, it was His flesh which He sacrificed for us. It was not His prehuman existence as a spirit being that was sacrificed, although that was laid down and its glory laid aside, in order that He might take our human nature. It was the fact that our Lord Jesus was holy, harmless, undefiled and separate from sinners without any contamination from Father Adam, and hence free from sin—that enabled Him to become the Redeemer of Adam and his race, that permitted Him to give His life "a Ransom for all, to be testified in due time."—1 Tim. 2:3-6.

When we see that it was the pure spotless nature of our Lord Jesus that was laid down on behalf of sinners, we see what it is that we are privileged to appropriate. The very thing that He laid down for us we are to "eat," appropriate to ourselves; that is to say, His perfect human life was given to redeem all the race from condemnation to death, to enable them to return to human perfection and everlasting life, if they would; and we are to realise this and accept Him as our Saviour from death. The Scriptures show us, however, that if God would consider all past sins cancelled, and should recognise us as having a right to human perfection, this still would not make us perfect, nor give us the right to eternal life.

In order that any of the race of Adam, might profit by the sacrifice of Jesus, it was necessary that He should rise from the tomb, that He should ascend to the Father and deposit the sacrifice, merit of His death in the hands of Justice, and receive from the Father "all power in heaven and in earth." As relates to the world, it was necessary also that in the Father's due time He should come again to earth a glorious spirit Being, then to be to the whole world a Mediator, Prophet, Priest and King, to assist back to perfection and to harmony with God all who will avail themselves of the wonderful privileges then to be offered.

Now let us note that God's object in justifying the Church by faith during this Gospel Age, in advance of the justification of the world by works of obedience in the Millennial Age, is for the very purpose of permitting this class who now see and hear, who now appreciate the great sacrifice which Love has made on man's behalf, to present their bodies a living sacrifice, and thus to have part with the Lord Jesus in His sacrifice—as members of His Body. This deeper meaning of the Memorial He did not refer to directly. It was doubtless one of the things to which He referred when He said, "I have yet many things to say unto you, but ye cannot bear them now; howbeit, when it, the spirit of truth, shall come, it will guide you into all Truth, and show you things to come."—John 16:12, 13.

This Spirit of Truth, the power and influence of the Father bestowed through Christ, speaking through the Apostle Paul, clearly explains the very high import of the Memorial; for St. Paul says, writing to the consecrated Church, “The Cup of blessing for which we give thanks, is it not the participation of the blood of Christ? The Loaf which we break, is it not the participation of the Body of Christ?”—the sharing with Christ as joint-sacrificers with Him even unto death, that thereby we might be counted in with Him as sharers of the glory which He has received as the reward of His faithfulness?—“For we, being many, are. one. Loaf and one Body.”-1 Cor. 10:16, 17.—Emphatic Diaglott.

Both views of this impressive ordinance are very important. It is essential, first of all, that we should see our justification through our Lord’s sacrifice. It is proper, then, that we should realise that the entire Christ, the entire anointed company, is, from the Divine standpoint, a composite Body of many members, of which Jesus is the Head (1 Cor. 12:12-14), and that this Body, this Church, as a whole must be broken—that each member of it must become a copy of the Lord Jesus and must walk in the footsteps of His sacrifice. We do this by laying down our lives for the brethren, as Jesus laid down His life—directly for His Jewish brethren, but really for the whole world, according to the Father’s purpose.

It is not our spiritual life that we lay down, even as it was not Jesus’ spiritual life that He laid down. As He sacrificed His actual, perfect being, His humanity, so we are to sacrifice our justified selves, reckoned perfect through Jesus’ merit, but not actually so. Likewise, the Loaf and the Cup represent suffering. The “grains of wheat” must be crushed and ground before they can become bread for man; they cannot retain their life and individuality as grains. The “grapes” must submit to the pressure that will extract all their juices. must lose their identity as grapes, if they would become the life-giving members of the Body of Christ. Thus we see the beauty and force of St. Paul’s statement that the Lord’s children are participants in the one Loaf and the one Cup. But it is His ‘blood, the virtue of His sacrifice, that counts. Our blood has virtue only because of His merit counted to us, only because we are members of His Body.

Our Lord distinctly declares that the Cup, the fruit of the vine, represents blood;’ that is, life—not life retained, but life shed, given, yielded up—sacrificed life. He tells us that this life poured out was for the remission of sins; and that all who would be His, must drink of it, must accept His sacrifice and appropriate it by faith. They must receive life from this source. It will not do for any to claim an immortality outside of Christ. It will not do to declare that life is the result of obedience to the Law. It will not do to claim that faith in some great teacher and obedience to his instructions will amount to the same thing and bring eternal life. There is no way to attain eternal life other than through the blood once shed as the ransom-price for the whole world. “There is none other name given under heaven or amongst men, whereby we must be saved.” (Acts 4:12) Likewise, there is no other way by which we can attain to the new nature than by accepting the Lord’s invitation to drink of His Cup, and to be ‘broken with Him as members of the one Loaf, to be buried with Him in baptism into His death, and thus to be with Him in His resurrection to glory, honour and immortality.—Rom. 6:- 3-5; 2:7.

In considering the events of those solemn hours which followed the first Memorial Supper, let us follow the Redeemer to Gethsemane, and behold Him “with strong cryings and tears,” praying “unto Him who was able to save Him out of death”—expressive of our Master’s fear of death lest in some particular He might have failed to follow out the Father’s Plan, and therefore be thought unworthy of a resurrection. We note that our Lord was in some way comforted with the assurance that He had faithfully kept his consecration vow, and that He would surely have a resurrection as promised.

We behold how calm He was thereafter, when before the high priest and Pilate, and Herod, and Pilate again. “As a lamb before her shearers is dumb, so He opened not His mouth” in self-defence. We see Him faithful, courageous to the very last; and we have His assurance that He could have asked of the Father and could have had more than twelve legions of angels for His protection. But, instead of petitioning for aid to escape His sacrifice, He petitioned for help to endure it faithfully. What a lesson is here for all His footstep followers!

On the other hand, we recall that even amongst His loyal disciples the most courageous forsook the Master and fled; and that one of them, in his timidity, even denied his Lord! What an occasion is this for examining our own hearts as respects the degree of our own faith, our own courage, our own willingness to suffer with Him who redeemed us! What an opportunity is thus afforded for us to buttress the mind with the resolution that we will not deny our Master under any circumstances or conditions—that we will confess Him not only with our lips, but also by our conduct.

The thoughts, then, before the mind of each of those who participate in the Memorial service should be that expressed in the words of St. Paul: “If we suffer with Him, we shall also reign with Him; if we be dead with Him,

we shall also live with Him”; “for our light afflictions which are but for a moment.” “are not worthy to be compared with the glory that shall be revealed in us.” (Rom. 8:18.) With these thoughts respecting the passing over of our sins as the First-born through the merit of the precious blood, and our share with our blessed Lord in all His experience of

suffering and of glory, we may indeed keep the Passover feast with joy, notwithstanding the trials and difficulties.

So doing, continuing faithful as His followers, very soon we shall have the great privilege of leading forth the Lord's hosts—all who ultimately shall hear and know and obey the great King—out of the dominion of sin and death into the liberty of children of God during the grand Millennial reign.

#### MEMORIAL SERVICE.

As stated in last month's issue, the Memorial Service in Melbourne in commemoration of our Redeemer's great sacrifice will be celebrated on the evening of Sunday, 9th April, at Molesworth Chambers, 450 Little Collins Street. The time of the service will be 6.45 p.m.; and all brethren intending to be present are also heartily invited to attend the afternoon meeting at 3.30 p.m., which will comprise a study appropriate for the Passover season. Evening tea will be provided, so that none need leave between the services. We pray the Lord's blessing on this solemn occasion everywhere.

#### PEOPLES PAPER.

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THE human mind is often so easily led to swing from one extreme to another. A few years ago practically all church ministers, from the Roman Catholic to the Salvation Army, deemed it heresy for any to deny the unthinkable doctrine of eternal torture. God was quite generally pictured as taking pleasure in perpetuating the lives of the wicked—all the unconverted and the millions of heathen who had never even heard of the only way of salvation—in order that they might suffer agonies of torture forever.

It was a horrible conception of the great Creator, so impossible to One whose nature and name is love, and who is so wise and so just. Such teaching emanated from the Romish Church, no doubt through its alliance with Paganism—so many errors were incorporated from the Pagan system. It is good to be rid of such a nightmare, but there is a tendency to swing away to the opposite extreme and forget that justice is the foundation of God's throne.

There are those who seem to think that God's love will override justice, and that He will compel all to be saved eternally. Then they perceive a difficulty in the way God dealt with Israel of old and how He destroyed the antediluvians, Sodom and Gomorrah, the Egyptians with Pharaoh, and the Canaanites, whose land He gave to Israel. The difficulty under which some labour appears to be illustrated by the following statement of Rev. Norman Goodall, M.A.:—"Recent history" has done more than many commentators to show the cleavage between the Old and the New Testament conceptions of God. The character of Jehovah Sabaoth—the Lord of the battle lines of Israel—is not compatible with the Christian revelation of the God and Father of our Lord Jesus Christ. Both views cannot be woven into our pattern of God. We must choose between alternatives. Jesus did more than show that a warlike partisan God was also loving. He revealed that which makes it impossible to believe that a God of love is also a God of battles. He corrects much that had been believed in error, and long as it has taken us to learn the lesson, it is unlikely that the Christian conception of God will again 'be distorted by views of the Divine seen only through the mists of barbarism.'

It is the failure to understand the Divine Plan of the Ages that leads to this confusion and discrediting of the writings of those "holy men of old who spake they were moved by the Holy Spirit." It is the same Holy Spirit that inspired the writings of the Law and the prophets that also declared Jesus to be the Son of God, and guided the writings of the apostles. When the Divine plan is understood, both Old and New Testaments are found to be in perfect accord. Divine wisdom has arranged the whole programme, and age by age has just accomplished its designed end. Justice is the first principle in all God's arrangements, and nothing can last that is not based upon that quality.

Divine wisdom evidently saw that the lesson of justice was the necessary first lesson to be taught to the human race that was to be. That then was the lesson of Eden and the first transgression. Again, when God would deal with the nations of Israel, the same great lesson was the principal thing taught. "Eye for eye, tooth for tooth, life for life." So it was respecting Adam's disobedience, life was forfeited, and only the finding of a life as substitute—to pay the penalty for him—could liberate Adam and all who shared his sentence. Thus it is written respecting Christ Jesus—the second Adam. "He tasted death for every man." He gave Himself a ransom for all. "I will ransom thee from the power of the grave," or, as our Lord Himself said, "My flesh I give for the life of the world."

It was in this way that God's love was manifested (Rom. 5:8). There is no disharmony between Old and New Testament, between God's Justice and God's Love, between the Lord of Sabaoth, i.e., the Lord of battles for Israel, and the Father of mercies. God's Justice is still, and always must be, the foundation of His throne. His love, however, sees that every opportunity and ability is accorded to His creatures for meeting the demands of justice. He has given His own Son to die to offset the Adamic sentence of death resting on the human race, and he has provided the risen Christ and those chosen in Him, i.e., the Church of this Gospel Age, to be the means of assisting all the poor groaning creation up the highway of holiness to the perfect state of manhood (Romans 8:19-22) during the Kingdom Age. All the willing and obedient will thus receive eternal life, and only the incorrigibly wicked will be destroyed eternally. The 9th Psalm, verse 17, says: "The wicked shall be returned to sheol" (the tomb).

It is in Revelation 20:9 that we again see Almighty God as the Lord of the Battles of Israel, when "fire comes down from God out of heaven and destroys them all—all the enemies of righteousness and truth and peace. The revelator sees the harmony between the Old and New Testaments when he says: "They sing the song of Moses the servant of God, and the song of the Lamb, saying. Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" (Rev. 15:3).

Wish always and pray that the will of God may be wholly fulfilled in thee. What is it to thee whether that man be such and such, or whether this man do or speak this or that. Thou shalt not need to answer for others, but shall give an account for thyself.—Thomas A. Kempis.

# Correspondence,

Dear Brother in Christ,

Another year is gone and the subscription must be due for the "Peoples Paper." It always brings comfort in this dark clay of Him Who said, "Be of good comfort, I have overcome the world."

I feel the burden of old age, but I have the rest for which I've been seeking all my life, the Truth that makes us free, the knowledge of Almighty God and the Beloved Son in whom He is well pleased—God's purpose in Christ Jesus for the whole world. "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." "Behold the Lamb of God that taketh away the sins of the world." I am enclosing —, and please use the balance as you wish. I am with you, dear Christian friend, in spirit.

Yours in that blessed hope, F.A.

New South Wales, 24/2/33.

Dear Brother,

Greetings in our dear Redeemer's name. The booklets and tracts came safely, for which I thank you. The tract, "Why Evil," etc., is permitted seems to be appreciated by a good many people. I generally go to the doors and give them to the people and say I want to make sure that they get this very important message, as every one should know why evil was permitted. Some say, "That is what I want to know," so it is encouraging. I only put the message in the mail-box where there are high steps, as I cannot climb them, and do not like to miss too many. We know God will give the increase, and my prayer is for just the right ones to get it.

I was disappointed that there was nothing left for the tract fund; I seem to want so much when I write. I have a little tin money-box for the tract fund, and put by a little every week for that purpose. I have now —, which I am sending along to you for that purpose only, so in future if I ask for more than what I can pay for, please let me wait, and apply the amount to the tract fund, whatever I say, as by this you'll know it should not be used for anything else.

If you have any "Tabernacle Shadows" I would be glad of some. I have no idea what is the price, but am enclosing 3/-; send as many as it will cover. We are still rejoicing in the beautiful truths that our Father gave us through Bro. Russell, but one cannot help seeing the truth shine brighter as we go on, and see the wonderful outworking of God's plan in these times.

With Christian love and fellowship,

Your Sister in Christ, J.E.

Sydney, New South Wales. Dear Friend,

One day last week I was returning to work after having my lunch in the park and picked up your little paper, "The Voice," from the pathway. After perusing the article or subject therein, I find at the finish an offer of literature on any one subject, without money and without price. I certainly would like to have the following, "Our Lord's Return," "Where are the Dead?" "All About Hell," "Our Lord's Parables." I would be willing to forward payment for same, so that the money could be used for further distribution, as I am asking for more than one subject.

Awaiting a favourable reply,

I am, yours faithfully W. E. J.

Queensland, 18/3/33. Dear Christian Friend,—

I am forwarding 2/6 for "Peoples Paper," and am sorry I have been so long. I still enjoy reading the "Paper," and

thought the verses, "The Good Fight of

Faith," very nice. It is so like the Christian life; we have seasons of joy and also times of sorrow, but I feel the conflict will not last long.

The Passover Supper will be held on 9th April, and it will be nice for Christian friends to partake of that Supper and enjoy that Christian fellowship with each other.

With Christian love,

I remain, B. A.

## Looks Like Prophecy.

(Extract from the Melbourne "Argus," dated 15/3/1933.)

### CHURCHES SHOULD ACT.

Mr. Lloyd George's Advice.

"All the nations are marching towards the battlefields with the dove of peace embroidered on their banners," said Mr. Lloyd George, M.P., at the annual meeting of the National Council of Evangelical Free Churches. "The Allies disarmed Germany after the war," he added, "and promised to do likewise, but they enforced the bay and dishonoured the eye. The only means I see of arresting a clash is for the Churches throughout Christendom meeting in some central place and calling a halt before it is too late."

Bible students realise more and more in fulfilment of the prophetic Word respecting these latter days, that church federation is becoming a decided possibility and a growing reality. Allied with this present agitation amongst professing Christian Churches is the twin prophetic movement as expressed above by one of the world's eminent statesmen, and which points more or less directly to desired union between church and state as a solution of our world-wide troubles and crisis.

Christians generally view statements like the above as tending toward the prophetic, and having a decidedly significant air, reminding them of the typical picture respecting Ahab and Jezebel of the Old Testament times, and the antitypical Ahab and Jezebel of Revelation, setting forth an improper and unholy union and its effect upon the true Church, the members of which recognise this unauthorised alliance, eventually to come about. Thus constituting the great anti-Christian system of so-called Christendom, it is as mystic Babylon to be finally overwhelmed in the time of trouble, going down symbolically as a millstone into the depths of the sea of anarchistic trouble, never to rise again; the whole giving place to the Millennial Kingdom of God, established under the rulership of the great Prince of Peace.

### EASTER CONVENTION.

The arrangements for the Easter Convention at Adelaide are now well in hand. A very fine programme has been drawn up, and all able to be present may feel assured of a really helpful time, by the Lord's goodness.

On Thursday evening, April 13th, the Memorial Service will be held in the Leavitt Hall, Wakefield Street (opp. Gawler Place), at 8 p.m. Anyone requiring programmes, or further information, kindly address the Class Secretary, 70 Fairford Street, Unley, South Australia.

## The Peace of God.

"Peace leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—John 1-1:27.

(Continued from March issue.)

THUS with abounding compassion and tenderness did our Lord, on the last night of His earthly life, bestow upon His beloved disciples His parting blessing, His legacy of peace. It was the richest legacy He had to bequeath, and was one

of priceless value. It was the promise of that tranquillity of soul, that rest and ease of mind, which He Himself possessed—the peace of God. It was the same peace which the Father has Himself always enjoyed, even in the midst of all the commotion which the permission of evil has brought about; but it was not derived from the same source. In Jehovah this peace was self-centred; He realised in Himself the omnipotence of power and wisdom; while the peace of Christ was centred, not in Himself, but in God, by faith in His wisdom, power and grace. So also if we would have the peace of God, the peace of Christ—“My peace”—it must, like His, be centred in God by faith.

Yes, the peace of Christ was a priceless legacy. Yet how quickly the storm cloud of trouble, which was even then growing very dark, burst in its fury upon the heads of those very disciples to whom the words were directly addressed. It followed almost immediately the gracious bequest, and struck consternation, bewilderment, confusion to their hearts, and shook their faith from centre to circumference. Then, where was the peace? While our Lord was speaking the words, the foul betrayer, Judas, was out on his murderous errand. Then followed the agony in Gethsemane, and the terror and consternation among the disciples as they began to realise the fate of their beloved Lord. Soon their almost breathless suspense deepened into more fearful forebodings as He stood alone before His merciless accusers and persecutors in the Hall of Pilate and the Court of Herod, while they were powerless to shield Him. Then came the tragic end—the horrors of the crucifixion.

### WHAT HAS BECOME OF THE PEACE

Where was the promised peace—under such circumstances—when, overcome with fear and dread, they all forsook Him and fled; and when St. Peter, although anxious to defend Him, was so filled with fear that three times he denied his Lord and with cursing declared that he never knew Him. The explanation is, that the peace had not yet come; for, as the Apostle Paul tells us, “Where a testament is, there must also of necessity be the death of the testator. For a testament [a bequest] is of force after men are dead; otherwise it is of no strength at all while the testator liveth.” (Heb. 9: 16, 17.) But as soon as the tragic scene was over and the cry, “It is finished,” fell upon their eager ears, strange as it may seem, there is evidence that peace began to steal into their grieving hearts. The darkened heavens, the quaking earth, the rending rock, the torn veil of the Temple—all spoke to them a message of comfort which the world could not receive.

To the world (Jews and Gentile, both participating in the crime) the language of these events was that of divine wrath and indignation against them. And as fear fell upon the people, and the clamour and excitement of that awful day died away, they smote upon their breasts and returned to their homes. The Roman centurion and they that were with him, fearing greatly, said, “Truly, this was the Son of God!”

But to the disciples of the Lord these events spoke a very different language. The cause of their blessed Master was their cause, and it was God’s cause. To them these supernatural demonstrations were evidences that God was not regarding this matter with indifference; and though through the veil of darkness they could not read His bright designs, in these events there was to them a whisper of hope.

Three days later hope was revived by the news of our Lord’s resurrection, confirmed to them by His appearance in their midst. Again, forty days later, hope was strengthened by His ascension after His parting counsel and blessing and promised return, and the instructions to tarry in Jerusalem until they received the promise of the Father, the Comforter, the Holy Spirit of adoption, not many days thence at Pentecost. Then the peace of Christ, the Lord’s rich legacy, began to be realised, and the tarrying days of ‘prayer and expectancy were days of abiding peace—peace which flowed as a river. But when, on the day of Pentecost, the promised Comforter came, the river of their peace found a deeper bed; and their joy knew no bounds!

“Like a river glorious is God’s perfect peace,  
Over all victorious in its glad increase.  
Perfect: yet it floweth fuller every day;  
Perfect: yet it groweth deeper all the way.”

### OUR RICH LEGACY OF PEACE.

But not alone to the early Church was this legacy of peace bequeathed. It is the blessed inheritance of the entire Church, even to the end of the age. The Lord showed His thought for us all on that very day, when in His prayer He said, “Neither pray I for these alone, but for all those who shall believe on Me through their word.”—John 17:20.

The peace promised, observe, is not the short-lived peace of the world, which is sometimes enjoyed for a little season—while fortune smiles, and friends abound, and health endures, but which quickly vanishes when poverty comes in and friends go out, when health fails and death steals away the treasures of the heart. “My peace,” the peace

of God which Christ Himself by faith enjoyed, who, though He was rich, for our sakes became poor, who lost friend after friend, and in His last hour was forsaken by all of the few that remained—His peace endured through loss, persecution, scorn and contempt, and even amidst the agonies of the cross. This peace is something which none of the vicissitudes of the present life can destroy, and which no enemy can wrest from us.

What richer legacy could the Lord have left His beloved people? Suppose He had bent His energies during His earthly life to the accumulation of money and that in so doing He had amassed an immense fortune to leave in the hands of His disciples wherewith to push forward the great work of the age when He should be taken from them; money to pay the travelling expenses of the apostles and to defray the numerous expenses incidental to the starting of the work in various places, such as the renting of lecture rooms, the payment of salaries to travelling brethren, etc., etc. How soon would it all have vanished, and how poor would be our inheritance to-day! “The man of sin” would surely have gotten hold of it in some way, and not a vestige of the legacy would have reached this end of the age. Hut, blessed be God, His rich legacy of peace still abounds to His people!

The peace promised is not such as the world can always recognise and appreciate; for the possessor of it, like the Lord Himself (and all His followers throughout the age) may have a stormy pathway. Indeed, that it must be so to all the faithful until the purposes of God in the permission of evil are accomplished, we are distinctly forewarned, but with the assurance that through all the storms this peace shall abide—“In the world ye shall have tribulation, hut in Me ye shall have peace.”

#### 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. By the mouth of His prophets He had declared, “My counsel shall stand, and I will bring it to pass; I have purposed it, I will also do it.” “The Lord of Hosts hath purposed, and who shall disannul it?” (Isa. 46:9-11; 14:27.) On the assurances 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.

The language of our Lord’s faith was, “O righteous Father, the world hath not known Thee; but, I have known Thee.” He had been with the Father from the beginning, had realised His love with His goodness, and had seen His power, and had marked His righteousness and His loving kindness and Fatherly providence over all His works. And so it is written, “By His knowledge shall My righteous servant justify many; for He shall bear their iniquities.” (Isa. 53:11.) The knowledge which He had of the Father gave to Him a firm footing for faith in all God’s purposes concerning the future. Hence He could and did walk by faith. And that faith enabled Him to overcome all obstacles and to secure the victory even over death.

So also it is written for our instruction—“This is the victory that overcometh the world, even our faith”—that faith in God built, ill our case, upon our Lord’s testimony of the Father; and again it is written that, “Without faith it is impossible to please God.” It is only through steady, unwavering faith that the peace of God—the peace of Christ will abide with His people. While the Lord with His disciples, and they saw in Him the manifestation of the Father, their faith was strong and they had peace in Him, as He said. “While I was in the world I kept them.” But not until after He had left them was their faith anchored in God. After Pentecost they experienced the same peace that Christ had enjoyed—the blessed peace that came from a knowledge of the fact that God acknowledged them as sons and heirs, and joint-heirs with Christ, if they would continue faithfully to follow in the steps of the Redeemer.

#### CULTIVATION OF UNWAVERING FAITH.

Herein is also the basis of our peace. No matter how fiercely the storms of life may assail us, We must never let go our anchor and allow ourselves to drift, but always remember that “the foundation of God standeth sure”; that “His truth is our shield and buckler”; that “what He had promised He is able also to perform,” notwithstanding our human imperfections and frailties; that covering these we have the imputed righteousness of Christ, our Surety and Advocate and that “the Father Himself loveth” us, “He considereth our frame and rememibereth that we are dust,” and so has compassion for the sons of His love and is very pitiful and of tender mercy. Indeed, “What more can He do to us than He hath said,” to assure our faith and to steady and strengthen our hearts to patient endurance in the midst of the trials and conflicts of the narrow way of sacrifice?

There is nothing which puts the Christian at greater disadvantage in the presence of his foes than for him to let go, even

temporarily, his grip Upon the anchor of faith. Let him do so for a moment; and of necessity darkness begins to gather round him. . . . He cannot see the brightness of his Father's face.; for "without faith it is impossible to please God"; and while .he grapples again for the anchor, the powers of-darkness fiercely assail him with doubts and fears. These attacks are generally based upon his human imperfections, which he should ever bear in mind are covered by the Robe of Christ's righteousness.

If we would have the peace of God reign in our hearts, we must never let go our anchor, "nor .suffer Satan's deadliest strife to beat our courage down." "The language of our hearts should always be, "Though He slay me, yet Will I trust Him." With this faith the peace of God, the peace which the Master bequeathed to us, ever abides. Thus "the peace of God which passeth all understanding will keep our hearts and minds through Christ Jesus"; for it is written again, "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

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 forget; yet will I not forget thee. Behold, I have engraven thee upon the palms of My hands." "The Father Himself loveth you," and "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 desires of thine heart" —the peace of God, even in the midst of storm and tempest.

(Concluded.)

# The Church of the First-Borns.

“The General Assembly of the Church of the First borns.”—Heb. 12:22, 23.

THE Church of the First-borns” is not to be confounded with the Church of the First Resurrection. The word first, in the phrase First Resurrection, signifies better, superior. The First Resurrection includes only the Lord and “the Church, which is his Body”; in other words, the Bride Class.. But in this glorified Church of the First-borns are included all those who are born of the Spirit. Those who are to be of the spirit nature will be those who have been developed throughout the Gospel Age—before God’s favour goes to the world. This Church of the First-borns includes all who came into covenant relationship with God before the New Covenant is put into force. Some will have part (an inferior part, however, to that of the Church) with the great “High Priest of our Profession” in instituting the New Covenant. They will all have some share with him in dispensing the blessings of the New Covenant to all the families of the earth—to Israel first, and then to all nations.

“YE ARE COME UNTO MT. ZION, THE HEAVENLY JERUSALEM.”

This Church of the First-borns is prophetically pictured in the Old Testament in connection with the Passover. In that night when all the first-born of Egypt were slain, all of the first-born of Israel were passed over. These escaped because of the blood on the lintels of their houses and because of their partaking of the lamb within. We know that afterward all of the first-born of Israel were exchanged for the one tribe of Levi; and that this tribe was separated or divided into two parts—one a priestly class and the other a servant class. The former were called Priests; the latter Levites; though, of course, all were Levites. These two classes were types of the Church of the Gospel Age.

“But ye are come unto Mount Zion, and unto the City of the living God, the heavenly Jerusalem; to the General Assembly of the Church of the First-borns.” (Heb. 12:22, 23.) More properly we understand this to signify that we have approached—this is that to which we are coming—it is in sight. Some have already reached it. Our Lord has reached the goal. And some others of the First-borns have also reached their goal; and some of us have not yet reached it. But this is what we are approaching. We shall all have come into power and into our place in the Divine Plan, at the close of this Gospel Age. Thereupon will follow the “time of trouble” with which this Age will end, typified by the trembling of the mountain of Sinai. Then, in the same connection, we read that we are approaching an innumerable company of angels.

The Apostle seems to be here setting before us the glories of the future. Not only shall we see our heavenly Father and our heavenly Lord, and be ushered into the Assembly of the Church of the First-borns, but we shall be ushered into the presence of an innumerable company of angels. These are the angels who encamp around about those that fear the Lord and deliver them. (Psa. 34:7.) They are sent to be ministers for those who shall be heirs of salvation. (Heb.

1:14.) They have been with us here overseeing our interests; and it will be part of our joy on the spirit plane to make their acquaintance. If the Apostle had neglected to mention these, we would think it strange; for he is enumerating the things to which we are approaching.

Thus we see that the Church of the First-borns includes the “Great Company” of the Levites as thoroughly as it includes the smaller company of the Priests. As the Levites had no inheritance in the land, so not only the “Little Flock” but also the “Great Company,” the servant class, the companions of the Bride, have no share in the earthly inheritance, but will have a share in the heavenly inheritance.

# ONE DAY AT A TIME.

One day at a time, with its failures and fears,  
With its hurts and mistakes, with its weakness and tears,

With its portion of pain and its burden of care;  
One day at a time we must meet and must bear.

One day at a time to be patient and strong,  
To be calm under trial and sweet under wrong;

Then its toiling shall pass and its sorrow shall cease;  
It shall darken and die, and the night shall bring peace.

One day at a time—but the day is so long,  
And the heart is not brave and the soul is not strong.

O Thou pitiful Christ, be Thou near all the way;  
Give courage and patience and strength for the day.

Why should we look forward or back with dismay ?  
Our needs, as our mercies, are but for the day.

One day at a time, and the day is His day;  
He hath numbered its hours, though they haste or delay.

His grace is sufficient, we walk not alone;  
As the clay, so the strength that He giveth His own. —Selected.

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