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The Sacrifice of the Christ

AT JORDAN our Lord made a consecration of Himself, even unto death. That is to say, He was baptised, immersed. He said, "Henceforth, I shall have no will of My own. Whatever is Thy will, Father, shall be My will. I shall do anything that thou wilt have Me do; not merely those things required in obedience to the Divine Law—failure to do which would be sin—but all the things written in the Book. I have given up My life. Direct Me through Thy providences and through Thy words that I may see Thy will and do it." This was not a giving away of life in the sense of giving it to the world; for He was giving Himself to God. When He made His consecration unto God, He was prepared to face even death itself and to give up His existence if such should be the Father's will.—Psa. 40:7, 8 ; Heb. 10:7.

Following His consecration He began His ministry. As He advanced in the service of fulfilling the Father's will,

He submitted Himself to everything that was written in the Book. The language of His heart was, "Lo, I come (in the volume of the Book it is written of Me), to do Thy will, O God" (Heb. 10:7), and in His submission of Himself He gave out His power, strength, to such an extent that it is stated that great multitudes of people out of all Palestine and beyond, "came to hear Him and to be healed of their diseases; and they that were vexed with unclean spirits; and they were healed. And the whole multitude sought to touch Him; for there went virtue (vitality) out of Him and healed them all." (Luke 0:17-19.) He kept back nothing for the purpose of recuperating His vigor, but was daily yielding His life in obedience to what He understood to be the Father's will; He was, therefore, doing the things pleasing to God—everything that God wished to have Him do, as well as the things written in the Law.

"It is Finished!"

When on the cross our Lord cried, "It is finished!" He had "poured out His soul unto death"; He had "made His soul an offering for sin" (John 19:30; Isa. 53:12, 10); He had permitted His life to be taken from Him in obedience to the Father's arrangement. These things had all been prefigured in the type. On such a day and in such a month the passover lamb must be slain. Our Lord recognised everything particularised in the Law—whether by direct command or in type—as God's will. He declared that men did not take His life from Him, in the sense of doing something that He was unwilling to have them do. He had truly said, "I delight to do thy will, O My God; Thy Law is within (in the midst of) My heart" (Psa. 40:8), and He permitted them to put Him to death, because He was submitting to God's will.

Our Lord realised that His life was taken away fraudulently. He did not resist, but allowed this to be done. He had agreed that He would not resist, that He would do whatever the Father sent Him to do. After He had once made a consecration could He have withdrawn? No; for He had covenanted to submit to whatever Divine providence might indicate to be the Father's will. He had entered into a positive contract under which He had obligated Himself to be faithful to God's will, and God had bound Himself that He would give our Lord the exceeding great reward of exaltation to the divine nature because of that faithful obedience. God had given Him the holy spirit as a bond of that contract.

Human Life-rights belong to our Lord.

There is a wide difference between making an exchange and bestowing a reward. To exchange is to part with something in return for something else regarded as an equivalent. To reward is to give something in acknowledgment of merit. This word conveys no idea of obligation. Whoever gives a reward, acts altogether of his own free will.

The arrangement made between the Father and our Lord did not, therefore, involve our Lord's right to earthly life; for the Father did not contract to give Him life on the highest plane of existence in exchange for His life as a human being. Had this been the case our Lord would have had nothing to give to any of the human race — either to the Church or to the world of mankind. . .

On the contrary, the Father was to reward 'our Lord by exalting Him far above angels, principalities and powers as an acknowledgment of the Son's obedience even unto death. The earthly life-rights are still our Lord's. The fact that He is to give human life to mankind is evidence that He has the right to that earthly life.

We do not understand that our Lord Jesus agreed with the Father merely to lay down His life. So great was His love for and His confidence in Jehovah, that He was eager to carry out the Father's plan for the blessing of mankind, whatever the cost might be to Himself. The Scriptures set forth His position at consecration, in the words, "Lo, I come to do thy will, O God." How much of God's will did this assertion involve? "In the volume (the roll) of the Book it is written of Me, 'I come prepared to do everything that is written in the Book.' " "Not only had He come with God's Law written in His heart, but He- had offered to do everything written in the scroll of the Book.

How could Jesus know what was written in the Book? There is every reason to believe that He did not, at the time of His consecration, know all that was therein written. The things written in the Book, written in the types and shadows of the Old Testament, were understood by none of the Jew.; Many of them, doubtless, our Lord did not fully understand before His baptism. God's will is expressed in the types of the Law Covenant. Our Lord had said, "Everything written in the Book." But who will say that at that time He knew how much was involved? As a matter of fact, He did not know until after His baptism, when the higher things were opened to Him and made known to Him; and following this enlightenment He went into the wilderness to study and meditate upon them.

Dead to Everything but the Will of God.

Although prior to His consecration, Jesus did not know everything written in the Book about Himself, yet His consecration was complete. He had pledged His whole life to the doing of God's will. His own will was dead to all else. Later, He realised that His Covenant meant also actual death as a malefactor.

The- question has been asked, Did Jesus after His resurrection have human life-rights by reason of the fact that they were not relinquished in death, or by virtue of the fact that He had been appointed "Heir of all things"?—Heb.1:2.

This, like many other subjects, is capable of various shades of thought and expression. Our Lord possessed a right to human life and to all earthly things. This right to life and all its blessings Adam had forfeited by disobedience, but Jesus had secured it by obedience and held it absolutely free from risk Of loss. Then, if so-me one, contrary to Law, cut Him off from His rights, this cutting off did not cause Him to forfeit any of them.

In other words, we cannot see how anyone could deprive our Lord of His life-rights in a judicial way. To our understanding, Jesus was cut off from His life and from all the rights that pertained to it by a fanatical company of fallen men; but their action could not destroy any right which God's Law had given to Him. So, then, when God raised Him from the dead and rewarded Him with a higher nature and certain wonderful blessings connected therewith, this exaltation could not interfere with the, right which God's law had given and which He had neither given away nor forfeited. He had merely allowed men to take His life from Him, thus separating Him from His rights, which remained His.

How Our Lord becomes Father of Mankind.

Since our Lord therefore had neither forfeited those rights nor given them away, then when God highly exalted Him because of His obedience unto death, this right to human life was amongst the things that He possessed. This right was it is irrespective of anything which the Father gave Him. It is because He holds this right to human life as an asset--His legally and not as a gift- that He is said to be the Life-giver.

During the Millennial Age, in fulfilment of the Divine promise, our Lord will give mankind restitution to perfect human nature. In doing this He will not be giving something that the Father has given T-Tim, but He will be acting in a special sense in His own name. If He did not have this right to everlasting life to give, then He could not be spoken of as the life-giver. But since I He possesses this right to human life, it is His to bestow during the thousand years of His reign.

At the end of the thousand years our Lord will no longer be _the Life-Giver. He cannot: be the Life-Giver to angels nor

to any other than mankind, for His right appertained merely to Himself as a perfect human being. What He will give away to humanity in general, is what He now imputes, or loans, to the Church, to permit us to share with Him in sacrificial work and in His glorious work of the future.

Right to Human Life Our Lord's Personal Gift to Mankind.

We do not see how as "Heir of all things" our Lord could gain any additional control of His earthly nature and earthly life-rights which were His by obedience to the Law. As Heir of all things He will be the representative of the Father to all eternity. He takes the position at the right hand of authority on High. In due time, every knee shall bow to Him, and even the angels shall be subjected unto Him.

All these things came to our Lord as a part of the reward which the Father promised. But this one particular feature, the restitution of all things lost by Adam, is a special privilege coming as His own gift to humanity—that which He purchased at His own cost; that is to say, the laying down of His earthly life is the basis upon which He obtained the new nature and the right to control that earthly life, which shall be applied in restitution in behalf of the world.

If He had already applied that life and had actually given it up, then we do not see how He could accomplish anything special for mankind. But since He has this asset of earthly rights and privileges to give away, the process of bestowing it will continue during the Millennial reign; and what He will give is what He has by reason of His obedience to the Law.—Lev. 18:5.

Scriptural Usage of the Term, "Sacrifice."

The word "sacrifice" may be used from different standpoints. If an animal were killed for some benevolent reason

or purpose, it might be spoken of as a sacrifice, particularly if it were something done in harmony with the Divine arrangement. But the mere killing of an animal would not be sacrifice. A dog might be killed without being sacrificed. But if the dog's life were surrendered for the purpose of scientific experiment, we might say that it was given in sacrifice to science. From this standpoint we should view the matter of sacrifice. The lives of God's consecrated people are surrendered for a purpose.

At our consecration we present our bodies as living sacrifices. We give up to the Lord our life, our human bodies and everything that we possess. It does not follow, however, that God accepts this sacrifice to be put to death in some special manner. Some may spend their lives in serving the Lord's Truth, and may be said to be sacrificed as truly as though they had (lied at the stake. We may say to the Lord, All my life is in Thy hands; do with it as Thou wilt. If it means joy or pain, sacrifice or pleasure, we surrender our own will in the matter and become like unto Jesus, who said, "I came down from heaven, not to do Mine own will, but the will of Him that sent Me."—John 38.

What do we Sacrifice?

The sacrifice of Jesus was made at Jordan, but it was finished at Calvary. His consecration was absolute. The killing of the bullock is symbolical of what Jesus did when He surrendered His will. And so with us. Following in His footsteps we become dead in the sense that we sacrifice our wills. But in what manner the Lord may accept that sacrificed will is His affair. We give it freely, that the mind of Christ may dwell in us richly.

We part forever with the right to our wills, but we do not sacrifice our lives, although we know that the giving up of our wills ultimately leads to the giving up of our lives. But we have nothing to do with the parting with our rights. When Jesus becomes our Advocate, He takes us in charge. From the time we give up our wills, our bodies are counted as His Body. We merely give up our wills in the matter and leave everything for Him to dispose of. He attends to the sacrificing; for He is the High Priest; we are not.

Similarly, the great outcome is in the Lord's hands. During the Gospel Age, He imputes of His merit to the Church. When He has finished the work of sacrificing He will apply the merit of this great sacrifice, which He calls His own, for sealing the New Covenant for the world. But we have nothing to do with the sacrificing. We leave it all to our Attorney, or Advocate.

The New Creature is certainly the owner, or controller of the body and is made so by the Lord. We as New Creatures have a work to perform with our body. When our Lord accepts us as His servants we are to use all our talents as His stewards. In that sense of the word, the body will be under the control of the New Creature until death.

Life-Rights Merely Imputed to the Church.

Our position is somewhat different from that of our Lord. We had no earthly life-rights to begin with; and we had, therefore, none to give away. They were forfeited by Adam's sin. But if we become the Lord's disciples, if we surrender all to Him and accept the merit that He is willing to impute to us, our great Advocate will count us as members of His Body and permit us to share in His sufferings. When He imputed His merit to us all rights passed to Him. He gave His members whatever right they have and whatever privilege of earthly right comes to them.

When it shall be necessary for our Lord to use these rights in the future for the 'world, He will be quite competent and privileged to do so. Having never violated the Divine Law He will have the full right to use, command and direct in respect of all His earthly rights, which He did not forfeit, but which He laid down with the understanding that He should use them again in giving life to the world, so that He would be called the Father of mankind, in respect of their future life.

Nowhere in the Scriptures is the statement made that Christ came to sacrifice Himself. What the Scriptures say is that He came to do the Father's will. He did not refuse to drink the "cup" which the Father prepared for Him, but drank it to the dregs. And for His obedience to this Will, even unto death—no matter how long or how short a time the Father should be pleased to have that life continue—He received the reward. He gave over all into the Father's hands. This was a sacrifice; for He had a right to use His life. But His obedience to His Father's will led to the sacrifice for which He obtained the reward.

We all need "Poems of Dawn."

Under the above heading the following notice appeared nearly thirty years ago in a periodical, drawing attention to this selection of poems:— "This book contains nearly three hundred beautiful poems of, consecration and encouragement for Christians. 'Poems of Dawn' would make an excellent gift for any friend or relative not in the Truth, although most fully appreciated by the saintly. It is topically arranged, but you cannot open at random and read without being refreshed, comforted, drawn nearer to God."

Now, "Poems of Dawn" has been reproduced by duplicator print, and copies should be available for all by the time this issue reaches our readers. Orders in hand will be filled right away, and others desiring will also be supplied without delay. This edition is of nearly 200 pages, and well bound in stiff, dark green covers, with title in gold. The price is 2/9 (65 cents) per copy, with reduction for three or more.

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

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

“With desire I have Desired to eat this Passover with You before I suffer.”

AS ANOTHER anniversary of our Lord’s death comes round, the above words of His, spoken to His twelve disciples on the occasion of the last Jewish Passover as they gathered together for the usual annual observance, are of special significance to all who keep the Memorial in harmony with His expressed request — “This do in remembrance of Me.”

Probably the disciples were no more interested in this Passover than the previous ones they had kept with their Lord; but with Him it was different. They at that time seemed unable to understand that their Master was about to leave them through death, though He had explained this to them more than once. (Matt. 16:21.) But “Jesus knew that His hour was come that He should depart out of this world unto the Father.” (John 13:1.)

Our Lord’s realisation that He was “the Lamb of God,” and that, according to Daniel’s prophecy, He would be “cut off” “in the midst of the week” (31 years after His consecration at Jordan --see Dan. 7:25-27)—revealed to Him that this Passover sacrifice was the one of which all the previous Jewish Passover sacrifices had been typical. Year after year Israel had slain the typical lamb, but now the time had arrived when the Lamb of God was to be slain—the perfect full sacrifice which alone could take away the sins of the world “for it is not possible that the blood of bulls and goats should take away sins.”

Can we wonder, then, that this momentous occasion was weighing heavily upon our Lord? He had come to be man’s Redeemer, quite voluntarily —“Lo, I come, in the volume of the book it is written of Me, to do Thy will, O God”; but this did not mean that it was not a severe experience; surely it was. He had been laying clown His life over the 34-years, but now it was to be consummated fully in death, and at this particular Passover. So we read: “And when the hour was come He sat down and the twelve Apostles with Him, and He said unto them, with desire, I have desired to eat this passover with you before I suffer.”

It would seem that this “desire” or “longing” was mentioned by our Lord, because at that time He had purposed the institution of the Memorial of His death, which should henceforth take the place of the annual Jewish Passover Supper, and which would include His revealing the blessed oneness that was to exist between Himself and all His faithful followers who would from that time be broken with Him and drink of His cup, so that they may ultimately live and reign with Him in His throne. It was, then, that He sought to draw His beloved band into closer relationship before He would leave them, that when the holy spirit should come this great union might be the more appreciated and rejoiced in, though it would mean laying down the earthly life in the cause of Him who had gone before. With this last, important, earthly mission fulfilled towards His disciples, He was then ready to suffer and die, as would be the Father’s will for Him.

From this standpoint we can realise the sincere desire or longing on the part of the Master, to impart the deep truths connected with the institution of the Memorial, that His apostles, and all who would believe on Him through their word may discern the terms of true discipleship and thus fulfil their vows of consecration loyally to the close of the way, as He was setting an example.

It is surely a great privilege again at this Memorial season to keep the simple, yet solemn observance in remembrance of our dear Redeemer • and all that He has done for us, and which also indicates our own heart-loyalty to Him and our covenant of sacrifice—“to be dead with Him.” “For as oft as ye eat this bread, and drink this cup, ye do chew the Lord’s death till He come.” “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ.”

“A Saviour and a Great One.”

“A ghastly sight. shows in the shivering air
On Calvary’s brow;
The Saviour of mankind, in love, hangs there,
While followers bow

The head low on the breast and sadly sigh,
‘How can He be Messiah—if He die?’
“A jeering mob surrounds the cursed knoll
And mocks the Lord;

Yet to His lips and from His stricken soul
Cometh no word
Of vengeance or reproach—ah, no; and when
In anguish came the final moment, then

“Tis finished!” rings in triumph through the sky;
He bows His head;
And while the querying soldiers mark the cry,
The Lord is dead.

All anguish past, His triumph (loth begin,
The world is saved, a death blow dealt to sin.
“Jerusalem, amazed, hears fishers tell,
With courage bold,

How Christ has vanquished Satan, death and hell,
As He foretold.
Humble disciples forcefully proclaim,
‘There is Salvation in no other name.’

“A Sabbath’s journey from the city gate,
With sorrow shod,
Two sad disciples bear their sorry weight To their abode.
The Christ appears, while holden are their eyes;

And doth expound wherefore Messiah dies.
“Emmaus reached, the Lord would further go;
They gently chide
Thou hast beguiled our grief and tears, and so
With us abide.’

He brake their bread—then vanished from their sight—
Their hearts did burn with holy joy that night.
“Still thus He comes; and though the faulty sight
Of clouded eyes

Perceives Him not,
He makes the burden light,
And stills our cries;
For, like weaned babes, we mourn, the while
He would Our hearts sustain with stronger, richer food.

“The tale is old, but ever sweetly new,
Why Jesus died.
The nail prints, doubting one,
He shows to you,

And in His side
A spear thrust gapes—a passage rent apart,
For easy access to your Saviour’s heart.

“It was for you, my brother, that He shed His life so free;
For you, for me, He bowed His godlike head
On Calvary’s tree,

That, trusting ill the merit of His name,
We might be saved from sorrow, sin and shame.
“The past sufficeth, surely, to have spent
In sinful deeds.

Come, join our band; and be our footsteps bent
Where Jesus leads.
So, in His righteousness serenely dressed,
We’ll meet Him face to face among the blest.”

H. Hardie.

Memorial Services.

As previously announced, the date of the Memorial falls this year on Sunday, 2nd April. The Services arranged for Melbourne and Adelaide are as follows, and all believers in the ransom sacrifice of Christ will be welcome.

Melbourne—Sunday, 2nd April, 7 p.m. — Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7.
Study on the Memorial in the afternoon.

Adelaide-Sunday evening, 2nd April-O.B.I. Hall, Wakefield Street.

If God be for Us.

(Convention Address.)

(Rom. 8:28-39.)

(Continued from last issue.)

WE see, then, that God has been “for” us or favorable to us in various ways.

(1) In bringing us- in contact with the light and truth of the Gospel and helping us to appreciate it., Those who have been born in countries where the Bible has been respected and encouraged have been much more favored than those living in countries like India and China. Then, those of us who have been brought up under the influence of Christian parents have surely much for which to be thankful; perhaps we do not fully appreciate this also, at times.

(2) In a further sense God was “for” or favorable towards all who accept the light of truth; those who, through repentance and faith in the precious blood are “justified” from sin through His grace.

He was yet more “for” these justified ones, to the extent that He “called” them to suffer, with Christ during this Gospel Age, and by and by to share His glory.

In a still further sense He is “for” all those who accept the call and who are seeking to “make their calling and election sure.” God is in a special sense “for” all these who are so running as to obtain the prize which he offers.

“They shall be mine, saith the Lord, in that day when I make up my jewels.” They are dear to Him, as it says, “As the apple of His eye ;” they are graven upon the palms of His hands.

It is to this called and faithfully running class that the Apostle speaks as “us.” He and those whom he addresses (“called to be saints”—Rom. 1:6, 7), had first been “honored” with the light; second, they, by repentance and faith, had accepted it and been justified; third, they had been “called ;” fourth they had accepted the calling and given themselves wholly to the Lord. Those who to-day can recognise themselves in the same position, as having taken these same steps, may properly apply to themselves the Apostle’s words and say, “God is for us; who can be against us?”

All those throughout the whole world who have taken the aforementioned steps shall number altogether not a great multitude, but are comparatively a little flock. Yet each one of these may say to himself, and realise to the very bottom of his heart as applicable to himself, those wonderful words, “God is for us.” He may endeavour to grasp the significance of these words, but he will surely fail to get all their wonderful’ depth of meaning. It seems almost impossible to the human mind to fully grasp the riches of Divine grace and love and power. With the Apostle, we may well pray “that the eyes of our understanding might be enlightened, that we may know still more and more. what is the hope of his calling and what the riches of the glory of his inheritance in the, saints.” (Eph. 1:18.)

For God to be for us, with all His infinite wisdom and power, implies also that Christ is for us, for He is one with the Father. It implies also that all the angels and heavenly powers are for us. They are all enlisted on our side to do us good, help us, succor us in time of need, uphold us in time of temptation, strengthen us to do the.Father’s --“All things are yours, for-ye are Christ’s and Christ is God’s.”

The view granted to Elisha’s servant, of countless horses, chariots and horsemen of fire or like fire, was of course merely a vision; nevertheless, it represented a truth—that Divine power is round about God’s people on every hand for their protection and deliverance. “The angel of the Lord encampeth round about them that fear Him, and delivereth them.” (Isa. 34:7.) “Are they (the angels) not all ministering spirits sent forth to minister for those who shall be heirs of salvation?” (Heb. 1:14.) Our Lord expressed the same thing, saying of His faithful followers: “Their angels do always behold the face of My Father.” The fact that God is “for us” and that He is making all things work together for good to those who love Him, is the central thought, the essence, the strength of this message to “us.”

The word “if” in this text does not signify a doubt or question on the subject; but quite the reverse. The Apostle has given the evidence that God is “for us,” in the preceding- verses, and now uses “if” as though he said, “If I have proved that God is for us, then who can be against us?” Who can be against us, if God is for us? Paul does not mean that having God on our side none would dare oppose our way. Quite to the contrary, we have bitter enemies and relentless foes. The Apostle Peter thought so, and we think his words are just as true to-day as ever; “Your adversary the devil, as a roaring lion, walketh about, seeking- whom he may devour”; and admonishes us, “He sober, be vigilant.” The Apostle Paul’s words are no less clear and definite—See Eph. 6; 10-13. Yes, this armour was needed in Paul’s day, and it has been needed right down the age, and it is no less necessary to-day. Satan is still the God of this world, the Prince of the power of the air, and it is only as we are rich in faith that we can hope to resist him.

Also we have a great enemy in ourselves—the old man, the natural human tendencies which must be kept in subjection.

"I keep my body under, lest by any means when I preach to others I myself should be a castaway." That is, from the great hope of his calling perhaps to 'be merely of the Great Company class, or worse still, lose all. So we must watch, and guard against the tendencies of the old nature. We must keep our body under, and make it a good servant of the new mind. We must walk in newness of life. Perhaps the greatest battles and trials we are called upon to endure are these battles of the new mind against the old fallen nature, the mind of the flesh.

Further, we have the opposition of the world, as the Master said, "Marvel not if the world hate you; ye know that it hated Me before it hated you." "The servant is not greater than his lord."

The Apostle was not ignoring all of these great adversaries which like roaring lions would terrify us, and if possible arrest our progress in the path which leads to glory. That is not his thought when he says, "If God be for us who can be against us?" Quite to the contrary, his thought is, notwithstanding all these things which are against us, we may realise that God is for us, that He has predestinated a Church in glory and has justified and called us to be members of it, and brought us on the journey thus far, through all of these various steps.

As we look back over the way, can we not feel grateful for the great, loving, wise providence that has been with us; what wondrous mercy and patience has been manifest; can we doubt that God is for us? And if we realise that He has been leading us up to the present time and bringing us to see ultimately His glory, the glory of sonship, and that all things thus far have been working for our good, surely this is our assurance that all His great wisdom and power and love are still to be exerted on our behalf down to the very end of the course, if we are faithful to Him. "God is faithful that promised."

Let us then abide in Christ, keep near to our great Head. There is a beautiful thought expressed in Psalm 91 --- "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 refuge and my fortress: my God; in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust; His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation."

Surely, then, this thought is brought clearly to our minds in the verses which follow- "He that spared not His own Son, but delivered Him up for us, all, how shall He not with Him also freely give us all things?" (Rom. 8:32) What shall we fear? What could oppose our way so as to hinder us, if God be on our side? This reminds us of the adage, "God with one is a majority." So, God with and for us and leading us makes us mighty indeed, stronger than all those adversaries with all their arts and devices and perversity, thus enabling us to come oft more than conquerors through Mill that lured and bought us with His own precious blood.

Having given His own Son to (lie for us, shall He not with Him also freely give us- all things; i.e., all things necessary to help us make (my calling and election sure. Here the greater gift includes all the lesser gifts necessary to complete our character-likeness to Christ. The death of His son was necessary before we could come to God; but we need other things when once we have come into the school of Christ. We need instruction, certain experiences of various kinds. At first, like tiny plants we need much tender care, as illustrated by the hot-house in which small plants, are first raised. But it would not do to leave the plants too long under the hot-house conditions, or they would grow weak and spindly; they must be hardened off under cooler conditions where they learn to adapt themselves to the: changes of atmosphere and of sunshine and rain. So, as we develop, we need some trials and difficulties to strengthen us in faith and patient endurance, and in self-discipline. Happy are those who are able to just submit patiently to the experiences which a loving and wise providence sees fit to allow; seeking for grace to bear what would do us good, and if need be seeking in God's way, relief from what might be too much for us to bear.

As we go on in the way before us, let us ever remember that God is for us. if sometimes we are tempted to be discouraged by our failures, let us call to mind that it was while we were yet sinners that Christ died for us; therefore God must love us more now that we have accepted His Son, and are seeking to walk in His steps. Let us be of good courage and draw near to the throne of grace in Jesus' name, for has He not promised us mercy and grace to help us in our every time of need. "Ask, and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." Let us remember that the great God, whose wisdom and power has brought the universe and all things connected with it into being is for us, stands ready to help us through His great Son, our Lord Jesus Christ.

Sometimes we have stood by the sea and looked across at the great cliffs that rise up, and watched the mighty waves as they swept in on to the rocks, and what a vision of power it all seems to carry to us! Again; we may stand at the foot of a majestic mountain and think . what a symbol of strength, of power, is there. Again, we may look into the starry

sky and behold something of the expanse of the great universe. How it all speaks to us of the mighty power and wisdom that is governing these forces of nature! Yes, it is the same great God that is for us—for you and me. “For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord.” (Is. 54:10).

Again, the Apostle asks, “Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors. through him that loved us.” (Rom. 8:35-37.) So if we are found co-operating faithfully with God, working readily together with Him, surely no trouble that may come along can separate us. Nothing can separate us from the love of Christ, only our own lack of faith or confidence can separate us; nothing else can. Let us see that we are faithful, seeking to do our part, appreciating fully all His ways and loving arrangements, and seeking to serve Him with an undivided heart. This seems to be an important point to us all—that we should be found seeking to serve the Lord with all our heart, to love the Lord our God with all our heart and mind and soul and strength. That is what the Lord desires. Surely that is what the Lord deserves. Let us then be found holding fast to the Truth as it has been made known to us. In this special way God is for us, in that He has given us the knowledge of His truth, the wonderful plan, by means of which we have been drawn to Him.

How much we need to heed the counsels that direct our attention to holding fast to the true word, the present truth. As we have it in Hebrews 13:9, “Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.” This is surely a day of trial, a day of testing. Let us see that we are not carried about with divers and strange doctrines. In 2 Tim, 3:14 we read, “But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.” Again, in 2 Tim. 1:13, “Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.”

If we are faithful to the Lord, seeking just to help others to the truth as it has been told to us, having on that heavenly protection, that armour of truth, surely God is faithful, and God is for us. ‘Who can be against us? If we are doing this, what can separate us from the love of God? Let the Apostle answer in Rom. 8:38, 39, — “For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, shall be able to separate us from the love of God, which is in Jesus Christ our Lord.”

May it be, then, that by the Lord’s grace, the remembrance of the good lessons we have had brought before us by so many, may go with us and help us, that we may be able to make still better progress, seeking to be more fully conformed to the likeness of Christ, remembering that God is surely dealing with us in no haphazard way, but definitely for a decided purpose, that we might be transformed more and more into the character-likeness of Christ. So may we press on, seeking to do with our might what our hands find to do, seeking to fulfil the law of Christ.—Col. 3:12-17.

Easter Convention at Adelaide--April 7th-10th

The friends in Adelaide have their arrangements well in hand for the gatherings to be held there from Good Friday to Easter Sunday, and Easter Monday to be spent at Gawler. All able to attend any or all these assemblies will receive a very hearty welcome, and no doubt receive a blessing in fellowship with the Lord and His people.

Programmes and other information may be obtained from the secretary:— Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide.

Kingdom and Consolation Cards

These Cards are proving a very good means of witnessing to the Truth. Enquiries are continually being received for literature by persons who have received one or other of the cards, and no doubt much good is done in thus bringing the message to those who are longing for something that will give hope and comfort amidst the perplexities and distress throughout the world.

These friends who have time to engage in the work of distributing these cards should apply for some: the Kingdom Cards being for general use, and the Consolation Cards especially for those who have suffered bereavement. Tracts can also be used in conjunction with the Cards.

Correspondence.

U.S.A., January, 1939. Berean Bible Institute,

Dear Brethren,

Enclosed find money order for which please send us 8 Volumes "Covenants, Mediator, Sin-Offering." We have a large class of young people and this is a fine book for many of them. Many of the older brethren have the original book; I would not want to do without it.

World events are speeding along at a dizzy pace and the ditch is not many turns ahead. The Lord's grace is needed the more as the days grow short.

The Pittsburg and Chicago Classes are endeavouring to arrange for a Mid-summer Convention, 5 days; it will be like old times if it can be arranged.

Your Brother, in His service.

U.S.A.,

7th February. Dear 'Brethren in Christ,

I was glad to hear from you and thank you very much for sending your "People's Paper."

Now I am interested in the booklet, "God's Best Gift," (for children) and the 90 cards of the Old and New Testament, which I would like to have for my little girl. Please send me these things if possible.

I am always glad to hear from you from afar, the other side of the globe. Ten years ago I came from Germany to the United States. How the conditions since then have changed in the old country; I hear very little from my old friends and am very glad and thankful to the Lord to still have the opportunity to meet with others of the same faith.

With love in the Lord and best wishes,

Yours by His grace.

U.S.A.,

15th Feb. 1939. Dear Brethren,

I appreciate greatly receiving the two volumes on the "Ransom, Sin-Offering, and Covenants" and we have been enjoying the clear expositions of these important doctrines.

While Sister and I have always been clear on these doctrines since the early days, it is, however, good to have such clear, concise explanations of these wonderful truths which are so important to our faith. We left the Nominal Church nearly thirty years ago and have been rejoicing in the Truth down through the years from that time until to-day. On every hand we see the evidences of the presence of the Lord and the dawn of the new day bespeaking our deliverance from the bondage of our imperfect flesh. Oh, how good it will be to enter into that glorious inheritance promised to the faithful. "Be thou faithful until death, and I will give you a crown of life,"

May the Lord bless your service to Him and the truth. Sister joins in sending Christian love. In the service of the King.

Canada,

22nd Feb. 1939. My Dear Brother in Christ,

Christian love and greetings in the precious name of our Beloved Lord and Head.

Thank you for your very welcome letter, and we were very glad to have news from you again. We also want to thank you for the supply of tracts "A New Dictator" which arrived safely and are being put into use here—and we trust will prove a blessing to many.

One lady told my dear wife that she was worn out with worry and trouble when the postman handed her our letter containing this tract. She said, "I just stopped work right there and sat down and read the tract all the way through—before I got up out of my chair—and it was just beautiful. I felt like a new woman and it gave me strength and comfort—it was simply grand."

Thank you for your very kind interest in the special truth stories for children; these have been written by my dear wife, Sister and they have met with a very warm reception amongst the Truth friends who want something to give to their children and the demand has been greater than we expected. In the first place, Sister wrote them out for our own little girl; others listened and wanted to borrow them; then she received requests from the Truth friends for copies, and has been busy typing out copies to the best of her ability. By this mail I am sending you the complete set—they are entitled "The Ten Camels" and shall be glad to have your opinion as to how they appeal to you. If you can use them they are free to you to use as you deem best in the service of the Master, and shall be glad to hear from you.

With much Christian love and praying the Lord's continued blessing,

I am by His kind favour,

Your brother in Christ.

We are glad to have the above Bible Stories—"The Ten Camels,"—compiled by our Sister in Canada, and appreciate the desire that these be used as seems good, in the Lord's service. The Stories are very nice indeed, covering as they do so much of the Divine Plan in simple and interesting language.

They comprise in all about 150 pages of typed articles and are not only beneficial for children but grown-ups cannot fail to receive a blessing also, and probably in many cases would be led to understand the various truths more clearly by going through these stories with the children.

In commending these Bible Stories to our readers it is with the thought that many may desire copies for their children, or other little ones. Should the demand be sufficient, it could be produced in booklet form. All who are interested are asked to communicate, stating the number desired. If any charge is necessary, it would be for the paper • and postage only.—B. B. Inst.]

South Australia.

Dear Brethren,

Please find enclosed 2/6 for which forward "People's Paper" for one year.

I have read with pleasure a copy of the booklet "God and Reason" and now I want to know the price of a dozen, as I could distribute them amongst my friends.

Would you kindly send me a free copy of the following Papers— "Thy Word 'is Truth," "The Messengers of Gods" "The Harvest Home," "Why Sorrow, Sin and Evil is Permitted," and "Joy Cometh in the Morning,"

May you ever be blessed in doing your good work.

I remain, Yours in Christian faith.

Bible and Book Depot. South Australia.

Melbourne.

“Back to the Bible.” This caught my eye in the “Advertiser” and I am interested in two subjects, viz.; “Where are the Dead?” and “Hell, Death, Spiritism.”

I would be pleased to receive those two to read. Yours faithfully.

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