

ence the peace that God proclaims in the Gospel to every true believer. Often, alas, the *peace* is not enjoyed, not entered into, not possessed, because of the old unbelief of the heart, which is, as it is described in Hebrews 12 : 1, "the sin that doth so easily beset us." Men look to themselves rather than to God's Word. They walk by sight rather than by faith. They take counsel with themselves rather than with God. And what is the result? No peace! no peace! The old story is true to-day as it was of the Hebrews, regarding the promised land: "So we see that they could not enter in because of unbelief." Heb. 3 : 19. Unbelief keeps God's people out of so much blessing. Many lives are ruined by it; rendered mere heaps of stone where there ought to be beautiful structures - Temples, resonant with praise and redolent with love and every spiritual gift. Hence the urgency of this Scripture: "*Let us have peace with God.*" Peace is made; peace is proclaimed; peace is to be possessed—it is ours, why not enjoy it to the full? "*Let us have peace with God.*" He who believes, is blameworthy if he does not take possession of this good land. "The kingdom of God is not meat and drink; but righteousness, and *peace*, and joy in the Holy Ghost.

This peace is characterized by our Lord in this way: "Peace I 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." This peace is Christ's because He purchased it by the blood of His Cross for us. It is the Divine peace He himself enjoys made available for us through faith in Him. It is the rest of God. God the Father is called the God of peace, because He provides a sacrifice to secure peace, and accepts the Sacrifice as sufficient for every man who will believe. God's great love is the source of peace. In the character of the God of peace, He is described as carrying out and perfecting the salvation of His people. In Rom. 16 : 20, we read: "And the God of peace shall bruise Satan under your feet shortly." The evil power is gradually subdued, hence our need of patience, and prayer and faith. In 1 Thess. 5 : 23 : "And the very God of peace sanctify you wholly." Our sanctification goes on through our experience of peace with God. In Heb. 13 : 20, 21 : "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, *make you perfect in every good work* to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen." How much, then, depends on the realization of this peace? The reality of our saved state will be clear or obscure as we have it or have it not. And all that is spoken in promises, exhortations, warnings, and commands will come home powerfully or powerlessly as we have or have not this peace. The possession of this peace is a necessity, not only for personal comfort, but for service for Jesus. Beloved, LET US HAVE PEACE WITH GOD!

[FOR OUR MISSION.]

Truth in a Nut Shell.

By HAROLD F. SAYLES, Evangelist.

2.—CHRIST REDEEMED YOU.

DO you know that Christ has redeemed you? Do you say "No"? Will you read carefully what God says, and see that He did?

"I have *blotted out* as a thick cloud *thy transgressions*, and as a cloud thy sins; return unto Me, for I have redeemed thee." (Isa. 44 : 22.)

Notice, God says, "I have blotted out," not "I will blot out;" and it is *thy sins* He says—not the sins of some one else.

"But He was *wounded* for our *transgressions*. He was *bruised* for our *iniquities*, . . . and with His stripes we are healed." (Isa. 53 : 5.)

Read this verse, "He was wounded for my transgressions, etc.;" make it *personal*. In this we see Jesus Christ as our *substitute*—dying *in our stead*.

"Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, Cursed is every one that hangeth on a tree." (Gal. 3 : 13)

In Gal. 3 : 10, we read that whosoever fails to keep *all* of the law is cursed. Now, we read that Christ was made a curse for us.

"Who His own self *bare our sins* in His *own body* on the tree, that we, being dead to sins, should live unto righteousness : *by whose stripes ye were healed.*" (1 Peter 2 : 24.)

Here is *substitution* again :

"But God commendeth His love toward us, in that *while we were yet sinners, Christ died for us.*" (Romans 5 : 8.)

What a loving Father!

"For He hath *made Him to be sin for us*, that we might be made the righteousness of God *in Him.*" (2 Cor. 5 : 21.)

Notice, we are not to be made righteous before God by our *moral life*, or even our good works, but *in Him*. To this perfect offering of Christ nothing can be added.

"For by one offering He hath *perfected forever* them that are sanctified." (Heb. 10 : 14.)

"How can I be pardoned?" says the sinner. "How can I not pardon?" says God. The sinner looks at his sins, but God looks at His Son's atoning blood. "Sinner, do thou likewise." The work of Christ satisfied the Father. It ought to satisfy you. Are you one who is hoping that you *can* be saved? or, are you one who is indifferent, and saying : "I don't take any interest in the suffering and death of Christ"? If the latter, I would say, you are *lost*, and there is but *one way* for you to be saved.

"Neither is there salvation in any other . for there is *none other name* under heaven given among men, whereby we must be saved." (Acts 4 : 12.)

If you are one that is *hoping* that God *will* save