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Christ Our Passover Lamb.

WE meet on the anniversary of our Lord's death in accordance with His request that we should observe this memorial of His sacrifice for us and for all mankind. For 3 years Jesus laid down His life in bearing witness to the Truth. The prophet Isaiah had foretold that He would "pour out His soul unto death ; His soul would be made an offering for sin ; He would bear our griefs He would be wounded for our transgressions, the chastisement of our peace would be upon Him, and as a result of His stripes we would be healed."

How great was the love of God which prompted Him to send His well-beloved and only-begotten Son to be man's Redeemer. What a debt of gratitude we owe to Him who so loved us even while we were yet sinners that He gave the dearest treasure of His heart in order to effect our deliverance from sin and death. Do not our hearts go out in thankfulness to our loving Heavenly Father, and also to our Lord and Saviour, as we think of all that has been done for us, and will yet be done for the whole family of Adam in due time, as the result of the great sacrifice of Jesus Christ, begun at Jordan and completed at Calvary.

It is, then, with reverence before God, with humility as we realise our unworthiness by nature, and yet with deep gratitude and love in our hearts that we gather according to our Saviour's request to keep the Memorial in remembrance of Him.

The great men of this world are remembered because of some mighty deeds they have done. Great poets, writers, musicians, orators, doctors and soldiers, etc., are remembered because of their accomplishments. The thing which our Lord wished us to remember particularly concerning Himself, however, was His death. This does not mean, of course, that we will forget the life of Jesus, His teachings, His wonderful words of life, His acts of miracle and graciousness. No, but the Lord would have us realise fully the importance and value of His sacrificial death.

If Jesus had not died as our Ransom-price, we would not be able to derive any lasting benefit from His teachings, because we would still be under the sentence of death which rested upon us all in Adam. If Jesus had not died, there could be no hope of life for us or for mankind in general. Jesus said, "I am the way, the truth and the life, no man cometh unto the Father but by me." (John 14:6.) This agrees also with Peter's inspired words on the day of Pentecost. (Acts 4 :12.)

When Jesus presented Himself to God at Jordan, being baptised by John, there the redemption price for the sin of the world was laid upon the altar. It was revealed to John that Jesus was indeed the Messiah, and therefore John was able to say, "Behold the Lamb of God which taketh away the sin of the world." But in order to take away the sin of the world our Lord must die, as He Himself said : "The Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many." (Matt. 20 :28.)

The types and shadows of the Law Dispensation all pointed to the necessity for the sacrificial death of the One who would be the world's Redeemer. The killing of the Passover lamb, the sprinkling of its blood on the houses of Israel, the eating of its flesh, the sparing alive of the firstborn of Israel and the deliverance of the people of Israel out of Egypt was all arranged by God to illustrate that the salvation of the church during this age, and the deliverance of the whole world of mankind in the next age, was dependent upon the fulfilment of our Lord's covenant of sacrifice even unto death.

In our studies on this matter we see that the Passover lamb represents our Lord Jesus. This is clearly shown by Paul's

reference to it in 1 Cor. 5 :7. He says : “Christ our Passover (Lamb) is slain for us ; therefore, let us keep the feast.” We see how important it was for all the families of Israel to have the blood sprinkled upon the door-posts and lintels of their houses. Any Israelite who did not respect the divine command, and place the blood marks upon the front of his door would suffer the loss of his firstborn in the same manner as the Egyptians. It was the sprinkled blood which distinguished between those who were the Lord’s people and those who were not His people.

What does this signify to spiritual Israel? Surely, the sprinkling of the blood symbolises an acknowledgment of faith in the merit of our Lord Jesus’ sacrifice as our Passover Lamb. By faith in the atoning sacrifice of Christ, believers have their sins forgiven and are reckoned as having passed from death unto life.

The flesh of the lamb which the Jews were to eat, represented the humanity of Jesus, His perfect human nature given for us. Jesus said : “My flesh I give for the life of the world,” and “except ye eat the flesh ‘of the son of man, ye have no life in you.” (John 6:51, 53.)

The eating of the lamb, therefore, represents how the believer is to feed upon the righteousness of Christ and so grow strong in the Lord and in the power of His might. Also, the unleavened bread which the Jews ate with the lamb would represent the precious promises and truths by means of which the spiritual life of the antitypical Israelite is nourished. The lamb must be roasted with fire ; this would typify the fiery trials—the intense sufferings of Christ—and we are to walk in His steps, to share His sufferings. The bitter herbs would represent the bitter experiences of life which serve to give us an appetite for the spiritual things.

In the type the lamb was eaten in haste, with girded loins, and feet shod, and with a staff in hand, indicating that the antitypical Israelites were to be as pilgrims and strangers in this world, looking and waiting for the promised deliverance from this present evil world.

The Scriptures call the church of Christ, “the church of the firstborns,” and “the firstfruits unto God and the Lamb.” (Heb. 12:23; Rev. 14 :4.) These expressions imply that ultimately there will be others of God’s family later born ; they imply after-fruits. Many Christian people have overlooked the significance of these Scriptures, and have come to believe that only those to be saved are designated in the Bible as the first-fruits—that there will be no after-fruits.

But the Passover type indicates that it was God’s purpose to save all Israelites. We see in our studies that the nation of Israel represented all of mankind that will ever come into harmony with God and be granted everlasting life in the Land of Promise. The type shows that there were two Passovers—the one in which only the firstborns were passed over, and another one at the Red Sea when, by divine power, the whole nation of Israel was miraculously delivered and led across the Sea.

We are to celebrate the antitype of the passing over of the firstborns of Israel in the land of Egypt. Only the firstborn ones of Israel were endangered on that night in Egypt, though the deliverance of the entire nation depended upon the salvation, the passing over, of those firstborns. So, now, only the firstborns, the sons of God from the human plane, the Church of Christ, are being passed over during this night of the Gospel Age ; only these are in danger of the destroying angel.

The Church of the firstborns are those of mankind who, in advance of the remainder of the race, have had the eyes of their understanding opened to a realisation of their condition of bondage and their need of deliverance, and to God’s willingness to fulfil to them all of His good promises. They are such as have responded to the grace of God, have made a full consecration of themselves to Him and His service, and in return have been begotten of the holy spirit. With these, it is a matter of utmost importance that they should remain in the Household of Faith—behind the blood of sprinkling. For this class to go forth from under the blood would imply a disregard of divine mercy. It would signify that they were doing despite to divine goodness. How we, as footstep followers of Christ need to rightly value our privileges as members of His body. Just as Noah and his family were saved from the flood only by entering into and remaining in the ark, so we are safe only as we abide in Christ by faith and obedience.

We notice that our Lord fully identified Himself with the Passover lamb. On the night of His betrayal, just preceding His crucifixion, He gathered His disciples in the upper room, saying, “With desire have I desired to eat this Passover with you before I suffer ; For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God.” The Master realised that He had come to the end of the way. On another occasion He said, “I have a baptism to be baptised with and how am I straitened until it be accomplished.” The Lord knew that His sacrifice must be faithfully carried out, even unto death, and He must rise again from the dead and ascend to the Father’s right hand before the benefits of His great sacrifice could begin to flow out toward His beloved followers on earth. No wonder the Saviour, with a great loving heart, earnestly desired to eat this last Passover before He suffered. The type was about to merge into its antitype ; the real Passover Lamb was about to be slain, and the long promised blessing of the Father would soon

begin to reach the little band of disciples, refreshing their hearts with its Pentecostal influence of love and joy and peace. And so, we notice, that as soon as the requirements of the Law were met, by the eating of the lamb with unleavened bread, our Lord instituted a new memorial upon the old foundation, saying, "Do this in remembrance of Me."

We cast our minds back to the occasion of that 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 co-operating with Him in every and in any manner, that they might later share all His honor and glory in the Kingdom. How precious to us are these grand and wonderful truths.

How fitting is this symbol which our Lord left for us to keep. In giving to His disciples the unleavened bread as a memorial, Jesus said : "Take, eat ; this is my body." The unleavened (pure, unfermented) bread, represents the spotless, sinless flesh of our Lord, His perfect human nature of which we may eat and gain life. (John 6:33, 35, 51.)

Before giving the bread to the disciples our Lord gave thanks and broke the bread ; so, we see that before we can receive the bread of life it must be broken, our Lord must die before the benefits of His sacrifice can flow out to bless and refresh and invigorate.

Along with the bread was the fruit of the vine—the cup. The Master explained that it represented His blood—"The blood of the New Covenant, shed for many for the remission of sins." What a reminder this is of the need of the ransom-sacrifice of our Lord Jesus Christ, in order that we, and ultimately all the willing and obedient of mankind may be delivered from sin and death.

By faith, then, we partake both of the "bread," the broken body of our Lord, and also of the "cup," the blood, the sacrificed life. In addition to this, the holy spirit through the writings of the Apostle has shown us that there is for us a deeper significance in this Memorial. Consecrated believers who eat and drink, i.e., partake of the merits of our Saviour's sacrifice, are counted in with Him as "members" of His body. We are being broken together with Him, our lives are sacrificed in His service. By God's grace and under the supervision of our Lord and Head, and by the help and assistance of His holy spirit, the true church, the body members of Christ all down the Gospel Age, have been counted in as a part of His sacrifice. In 1 Cor. 10:16, 17, the Apostle explains this matter.

How important it is that we see clearly both aspects of this Memorial. It is essential first of all, that we should see our justification through our faith in and acceptance of Christ as our Saviour from sin and death. Then, it is proper that we should realise that the entire Christ, the whole consecrated and 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. We see how our Lord Jesus must be broken before we, His body members, could receive the benefits of His sacrifice; and so also the whole Christ, Head and Body, must be broken before the benefits of the complete sacrifice of the Christ can begin to flow out to mankind, under the terms of the New Covenant.

What helpful lessons there are for us in the observance of this Memorial. As we approach the occasion with earnest hearts, prepared by prayer and meditation, we surely cannot fail to be richly blessed, and draw nearer to our Lord and to our Heavenly Father.

In the type we remember that the eating of the Passover lamb was followed by the feast of unleavened bread which lasted for seven days. The Jews were commanded to put away all leaven out of their houses ; they must have nothing leavened in their homes. This would represent how the spiritual Israelite is to feed upon the unleavened bread of truth—the precious truths and teachings of the Word of the Lord—and he must put away the leaven of the old nature, the tendencies of the flesh toward self-will, selfishness, etc. So the Apostle exhorts us, "Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." Seven being the symbol of completeness, the seven days feast of unleavened bread would typify the complete feast of the Christian. The feast begins when we come to the Lord in full consecration, and it continues right throughout our earthly way, until we finish our course in death. We are to feed daily and continually upon the pure truths of the Word of the Lord, and so grow strong in the Lord and in the power of His might.

The question arises as to who may partake of the Memorial. In the type it was only the circumcised who could partake of the Passover lamb. So, it is appropriate that those professing full consecration of heart to the Lord should partake of the emblems. It is a matter for each one to decide for himself ; each should ask himself — have I fully accepted Christ as my Saviour from sin, and have I fully given my heart to Him in consecration. Those who have taken these steps will surely be glad to observe this Memorial, in harmony with the Lord's request, "Do this in remembrance of me."

We notice that in the Master's case, the trials seemed to be more severe and intense as He got nearer the end of the way. We do well also to remember His words—"The servant is not above his Master." Let us not "think it strange concerning the fiery trial that is to try us," but let us remember that we are called to suffer for righteousness sake. "If we suffer we shall also reign with Him." "He that endureth unto the end the same shall be saved."

It is helpful for us to consider the manner in which our Lord met the difficulties and trials which came to Him as a result of His faithfulness to the will of God. His faith stood the test of all those trying hours which He knew to be so near the time of His apprehension and death. The fact that He tendered thanks to the Father for the bread and cup is indicative of a joyful acquiescence in all the sufferings through which the Father permitted Him to pass. Already he was satisfied with the Father's arrangement. In line with this spirit was the singing of a hymn as they parted, a hymn of praise no doubt, thanksgiving to the Father that His course on earth was so nearly finished, and that He had found, thus far, grace sufficient for His need.

In considering the events of those solemn hours which followed the 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 the Master's fear, 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, 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 had more than twelve legions of angels for His protection.. 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, and our 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.

As each year goes by we are approaching nearer the end of our course, and the great importance of our heavenly calling, its responsibilities and privileges, should be impressed more and more upon our hearts and minds. We are living in momentous times ; all the indications point to the very near approach of the Kingdom of God, in power and glory. Soon, all opportunities to sacrifice and suffer for the cause of Christ will be forever ended, the number of God's elect will be complete, and the due time for the blessing of the world will have come. Let us, then, redeem the time, earnestly striving to make our calling and election sure. Let us walk with great carefulness, with soberness and watchfulness, yet with joy and rejoicing in our hearts, knowing that our deliverance draweth nigh ; and that if faithful unto death, we shall soon partake with our Lord and Head of the wine of joy in His Kingdom and be forever with Him.

The Cup my Father pours
Shall I not drink ?

And precious, holy thoughts
Shall I not think ?

And if His Love doth send
Less joy than pain,

And if all my friends forsake,
Shall I complain ?

If foes misrepresent
And work me woes,

Shall I not rest content
Since Father knows ?

If where once friend
I had I Judas find,

Still Jesus holds me in
His love entwined.

He knows the love and loss
Of faithless friend;

He'll know each step
I take Unto the end.

His love enfolds me fast—I
cannot fall.

The Cup my Father pours—
I drink it all.

—Hattie O. Henderson.

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While it is our intention that these column 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.

John the Baptist's Ministry

(Luke 3:15, 22.)

“Behold the Lamb of God which taketh away the sin of the world.”—John 1:29.

SEVERAL points in this familiar narrative are worthy of special notice—(1) The deep and wide influence of John's preaching. The prepared instruments of the Lord are powerful in His hand. The whole nation was aroused, the multitudes were baptised with the baptism of repentance (Mark 1:4, 5) and the expectation of the immediate advent of the Messiah was everywhere manifest.

(2) The humility and sincerity of John, which was not changed in the least by the popular favour, is seen in his denial of the suggestion that he might be the Messiah. Had he made the claim, how readily would the people have accepted it! But this prepared vessel of the Lord was so established in righteousness as to be superior to any such temptation.

In disclaiming this honour for himself, John compared his own work and the work of the coming Messiah, and

showed them the difference. Referring to himself, he claimed great inferiority. And his own work he described as only a preparatory work: “I indeed baptise you with water, but . . . he shall baptise you with the holy spirit and with fire.”

It is very manifest that all of the multitudes who were baptised with water were not baptised with the holy spirit. The baptism of the holy spirit came at Pentecost after the Lord was glorified, but only upon a small minority of the Jewish nation. The baptism of fire came later—in the end of the Jewish harvest (A.D. 70), when Jerusalem was destroyed and their national existence terminated in the midst of a great time of trouble. Verse 17 is in reference to the great separating work of the Jewish harvest, and the gathering of the worthy remnant into the garner of the Gospel Age, and the fiery judgments upon the unworthy chaff.

In the baptism of Jesus we see that the ordinance received a new significance. His baptism was not unto repentance; for He had no sins to repent of. “He was holy, harmless, undefiled, separate, from sinners.” (Heb. 7:26.) With the accustomed view of baptism, John declined to baptise Jesus in whom there was no sin; nevertheless, though he could not understand why He should desire it, John complied with His request—“Suffer it to be so now ; for thus it becometh us to fulfil all righteousness.”—Matt. 3:15.

The righteousness of God's law which could by no means clear the guilty (Exodus 34:7) without a satisfaction of the claims of justice by the sacrifice of a life for a life (Exod. 21:23; Lev. 24:17-21; Deut. 19:21), He was about to fulfil by the sacrifice of Himself. He was about to give His flesh for the life of the world—giving His life for the life of Adam, in whom we were all condemned, that as all his posterity were included in the condemnation, so they might likewise have a share in the redemption. And all who desire to follow in the footsteps of Christ must likewise present their bodies living sacrifices, holy and acceptable through Christ. Thus it becometh us (the Christ, Head and Body) to fulfil all righteousness.

With the baptism of Christ, then, the ordinance received the new signification of entire consecration to God as living sacrifices, even unto death. And in this new view of the matter some of the Jewish converts were baptised again. See the baptism of John and the baptism of Christ and His Body, the Church, contrasted in Acts 19:3, 5.

Passover Memorial, 1955.

The anniversary of the institution of the Memorial of our Lord's death falls this year on the evening of Tuesday, 5th of April; after sundown on this date will therefore be the appropriate time to observe the Lord's Skipper by the true followers of the Master.

Memorial Services.

Melbourne.—Tuesday, 5th April, at 7.30 p.m., at Masonic Hall, 254 Swan Street, Richmond.

Adelaide.—Tuesday, 5th April, at 7.30 p.m., at Stow Hall, Flinders Street, Adelaide.

Perth.—Tuesday, 5th April, at 7.45 p.m., at Literary Institute (upstairs), 547 Hay Street, Perth.

Sydney.—Tuesday, 5th April, at 7 p.m., at 87 The Boulevarde, South Strathfield. (Visitors should leave Strathfield Station on the left side coming from the city, and 87 is on the right of Boulevarde, only 10 minutes walk, or the 4th bus stop from the station.)

Freedom of Will.

THE Freedom of the Will is an expression evidently brought forward in contradiction of the thought that humanity are mere machines, acted upon by certain influences ; for instance, that God would act upon a person so as to oblige him to do, or to will, or to think in a certain way, or that Satan could control the will of anyone for evil, against his desire.

The Bible gives us to understand that when God created man, He made him in His own mental image ; that is to say, with freedom of will to choose his own course of action—ability and liberty to reach a mental decision for himself.

The Bible indicates that God similarly created all the intelligences of the spirit world —angels, cherubim, seraphim, etc., all of whom are said to be in God's image, possessing full liberty of will.

As God can choose that course or this one, so can we. We can be obedient to God or disobedient to Him, just as we will. But by reason of the fall and its curse, or penalty of death, and the blighting of human powers by the dying processes, the human will often finds itself in difficulty. The Apostle Paul says, To will is present with me, but to perform is not always possible. (Rom. 7:18.) We should will to do perfectly, although none is able to do perfectly. On the other hand, one might will to do wrong, but might be more or less hindered in executing his will. In either case, the will is free.

There is such a thing as a dominated will. By yielding their wills to occult influences, some persons are mastered by evil spirits. Such practically lose their wills, and we call them deranged, insane. It is said that more than half of all the inmates of insane asylums are there, not because of any functional derangement of the brain, but because of being possessed by evil spirits.

God's people are given to understand that the only way in which they come into relationship to God is by full submission of the will to Him. Such a submission of the will would be unwise except to the Lord ; or, in the case of minor children, to their parents, or teachers.

A child might properly reason, I have a will of my own, but I will ignore it and do the will of my parents. This is the proper attitude for a child in the hands of good intelligent parents. The child should be taught to realize that its will is uneducated, and that it should, therefore submit itself fully to its parents and look to them for guidance and direction. But every parent, while recognizing his responsibility as the supervisor of the child, should treat the child from the

standpoint of its free will, and seek to show it the reason why a matter should be thus and so, controlling it as far as possible by the intelligent exercise of its own will.

And so with those who are in the family of God. It is a primary requisite that they first submit themselves to God— give up their own wills. They are first to recognize that they are unholy, born in sin ; that they have imperfect, fallen tendencies, which if pursued, would be injurious. Therefore they should seek to make the will of the Lord their will. They should give themselves fully up to His guidance ; His will concerning them is only for their good. The Lord teaches His followers that they are to reason for themselves ; they should read between the lines in their study of the

Bible, to gain the instruction which He there furnishes. They will thus be better enabled to know His will, and will come more and more to see how much better God's will is than their own, and thus will come more fully into heart-harmony with Him, and with the Lord Jesus.

The freedom of the will is contrasted with the bondage of the flesh. We may will to go to the uttermost parts of the earth; but we may be sick, or lame, or may lack the money or the means of conveyance. While the will may be there, there is not always the power to put it into operation. So also in respect to sin and righteousness, and the will to do one or the other. Each one is hampered more or less by his own imperfections and by the imperfections of others who are under the dominion of Satan, the prince of this world. But when the will is fully yielded to God, He gives us more and more of the spirit of a sound mind—we become more conformed, from day to day, to His likeness.

Concordances

Some copies of Strong's Exhaustive Concordance are now on hand with strong cloth binding. While the price is greatly increased, these Concordances contain such a wealth of information with the meanings of all Hebrew and Greek words used in the Bible, and are really essential for detailed study of the Scriptures. The present price is 7/12/6.

"The Divine Plan of the Ages".—A new supply of this wonderful study on the Bible is on hand. Blue cloth binding, handy pocket size. Price 4/6, post paid.

"Christ's Return".—This 38-page booklet explains this subject in some detail, and is supplied at 10d. per copy, or three copies for 2/3, post paid.

Revised Standard Version Bible,-1952. Copies of this Revised Bible are available, and will be found helpful for comparison in Bible study. Bound in strong cloth covers 50/-; in red rexine 60/-.

A New Picture Bible.—A Cambridge Bible, containing 30 coloured illustrations, with marginal references, and strong, black, cloth cover. A very good child's Bible; price 15/6.

The Mount of Olives the Kingdom of Blessing.

"And his [Jehovah S] feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."—Zech-ariah 14:4.

The text refers to the closing of the Day of Trouble and the manifestation of God's Power in connection with that trouble. The literal Mount of Olives may have, and probably will have, somewhat to do with the matter. It is referred to here as experiencing a great earthquake. No doubt the Israelites will be gathered at Jerusalem at this time, and no doubt the Lord's favour will be manifested to them there. This will be at the close of "Jacob's trouble," from which the Lord will be present to deliver them. Our thought is that this will be after the Church shall have passed into glory. The execution of what is here described seems to be a part of the work of the glorified Church.

We understand that the Ancient Worthies will then appear, and that God's favour will have returned to the Jews, and that Israel's temporal blessings will there begin. This would imply that the Jews will then be under the New Covenant arrangement, and hence that the Church must have been completed.

Symbolically, a mountain represents a kingdom. The Scriptures elsewhere declare that Jehovah will make the place of His feet glorious. The word "olive" always associates itself in the minds of the people of the Orient with the thought of light and nourishment. The olive oil they use regularly instead of butter. As the olive furnishes both light and food, the Mount of Olives would represent the Kingdom of God. Olive oil was poured upon the head of the Jewish kings and priests, and symbolised thus the holy spirit. God's Kingdom will be for the blessing of mankind. It will be of two phases—the heavenly and the earthly — and all people may eventually come under its blessed condition.

See "Studies in the Scriptures," Vol. 4, pp. 649-656, for further elucidation of this passage.

"Hymns of Dawn Music Book."—Containing the original 333 hymns, 27 additional in an Appendix, well bound in strong cloth, with silver lettering, this new edition is priced at 10/- post paid.

Life in Israel.

One of our brethren has sent along the following interesting report on life in Israel which appeared in the Geelong (Vic.) "Advertiser," towards the close of last year. Mr Murray Crawcour had returned to Geelong after several years in Israel, and spoke at a Rotary Club luncheon ; the report is as follows :

Mr. Crawcour spent a good deal of his time overseas working on a banana plantation of a collective settlement in Israel, and spoke of the activities of the group and the problems faced, particularly in agricultural development, and the absorption of Jewish refugees from Europe.

He outlined a way of life entirely foreign to Australians, in which all workers on the settlement carried out the multifarious duties without monetary payment, and lived a simple life in simple surroundings. Each settlement was almost entirely self-contained, with every basic need supplied, thus obviating the use of money.

Crops of tobacco, bananas, vegetables, fruits, wheat, barley and sugar beet were being produced, while other activities such as dairying, beef production, poultry and mushroom cultivation were carried out on the settlement.

Most settlements commenced operations with the barest essentials, often starting by living in tents, and gradually building up their assets. One-roomed houses were established on the settlement on which Mr. Crawcour worked, with two-roomed houses, considered a luxury, in the course of construction.

All marketing receipts were banked in a central fund, from which was drawn the money to finance various development projects and purchase of farm machinery and other equipment.

Emphasising that the communal life was in no way forced upon the workers, Mr. Crawcour said that everyone was allowed to leave whenever they chose, and that because people were there of their own free will, and were almost always working for an ideal, the system of collective settlements in Israel was a success, and helping tremendously in establishing the future of the country.

Adelaide Easter Convention.

The friends of the Adelaide Class wish to announce that their usual Easter Convention is to be held this year, D.V., commencing on Good Friday, 8th April, and continuing till Easter Monday evening, 11th April. The assemblies will be held in the Builders and Contractors' Rooms, Weymouth Street, Adelaide, and a cordial invitation is extended to all friends able to attend this Convention. Further information is obtainable from the secretary — Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide, South Australia.

Question Box,

Question : How could justice allow the innocent to suffer that the guilty might go free?

Answer : God did not in any way compel Jesus to become the bearer of sin. Justice could not demand that the innocent should take the place of the sinner and relieve him from the just condemnation. The Bible view would appear to be -that the Son ever delighted to enter into any project of the great Creator, and volunteered even to become flesh to become a perfect man for the purpose of yielding that perfect human nature to death as a ransom price for man.

The whole matter was thoroughly foreknown by the Heavenly Father. The Divine purpose was to have an intelligent human family to fill this earth. That intelligence must ever be exercised along right lines, in perfect loyalty to God and the principles of love and justice. Divine wisdom foresaw that the creation of such intelligence with the faculty of freewill would very generally, for lack of experience, result in sin. Instead, therefore, of producing the whole race in perfection, wisdom and love, in accord with justice, arranged a plan whereby the whole race, though still unborn, could be represented in Adam. God knew Adam would sin, and that he must consequently be condemned to death.

All Adam's posterity then are born in sin, both under sentence of death. The whole race has thus been experiencing the results of sin and disobedience to God. None of Adam's family had any choice ; they were born sinners, not through any fault of their own. It would have seemed unjust that we should have all been sentenced because of our father's fault if the matter had simply stopped there. The balancing of justice comes in when we perceive that God had arranged with Christ, the Logos, the only begotten, to have the just penalty of death paid, in order that Adam and his family might be redeemed and given an opportunity of choosing righteousness and regaining the perfect life lost by Adam. We read, in harmony with this, and according to God's plan, of "the Lamb slain from the foundation of the world."

While it was indeed a wonderful example of love, both to God and man, on the part of our dear Redeemer, the Heavenly Father has given Him a great reward, "Because he hath poured out his soul unto death," "I will divide him a portion with the great" (with Himself).— Isaiah 53:12. See also Phil. 2:6-9 (Revised), Col. 1:13-23.

No injustice was done to the Lord Jesus Christ. His was a willing sacrifice; He delighted to do the Father's will, but also, we read, "His delights were with the sons of men." He had been the Great Master Workman in preparing this earth for habitation, and also in the creation of man. He appreciated the loving wisdom in the whole arrangement. He could see that had all men been brought forth as perfect as Adam, that, like Adam, most would have sinned through lack of experience. He could see that by the plan adopted, all would have the necessary experience, and being redeemed and given a favourable opportunity of life, they will profit by the experience, and will choose righteousness and live.

Regarding the first Advent, we read that the "Son of Man came to give His life a ransom for many," or, as stated 1 Tim. 2:5, 6, "a ransom for all to be testified in due time." At the second presence of Christ the object is to assist all the willing and obedient back into harmony with God and righteousness and the reward of everlasting life.

During the 6000 years of human history there have been terrible sufferings, terrible injustices, awful crimes, the innocent continually suffering for the guilty ; but these conditions exist not under God's throne, but because man departed from the protection of God's throne and obeyed Satan, who has been permitted as prince of this world ever since, and justice is not the foundation of Satan's throne. However, the time of Satan's dominion is about running out. Soon Christ's Kingdom will take control and He will rule in righteousness and justice, and stamp out evil.

When Christ's reign shall have accomplished the "restitution of all things" (Acts 3:20-22) it will be recognised by all that God's ways are just and equal, and that even the permission of evil will be thoroughly recompensed by the lessons learned and the subsequent rewards of life.

Get the habit—a glorious one—of referring all to Christ. How did He feel? Think? Act? So then must I feel, think, and act. Should I please myself ? "For even Christ pleased not Himself."

—F. W. Robertson.

FRANK & ERNEST TALKS Geelong, 3GL, 222 M. Sundays 10 a.m.
Sydney, 2KY, 294 M. ,, 8.15 a.m.
Brisbane, 4KQ, 435 M. 9 a.m.
Longreach, 4LG, 273 M: ,, 9.15 p.m.