



Volume LXVI No. 1

MELBOURNE, FEBRUARY-MARCH, 1983

Price—20 Cents

Memorial of Christ's Death

"Now the feast of unleavened bread drew nigh, which is called the Passover"—Luke 22:1.

SUCH is the sacred narrative announcing the last Passover Supper of which our Lord partook. It is in some respects the most hallowed occasion of the year, observed by disciples of Christ as a Memorial and celebration of their Master's sacrificial death, and of their participation with Him in that death in hope of the glory to follow.

When Jesus sent disciples to inquire of a friend—"Where is the guest chamber where I may eat the Passover with my disciples?" we read further—"And they made ready the Passover"—Luke 22:11-13. As the Master sat down with the disciples to eat of the lamb, He said—"With desire I have 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"—Luke 22:15, 16.

It is again the great question of atonement, redemption, and deliverance, that comes before us as we gather at the table of the Lord. The Passover lamb reveals primarily the Divine method of dealing with sin, of satisfying the claims of Justice against our race. Typically this was the great question for Israel in the land of Egypt on the evening of the 14th day of the first month, namely, how can God exempt from judgment, and receive into His favour, those whom His holiness condemns? To this solemn question there was but one answer that would satisfy the demands of a God of holiness, and that was the blood of the lamb of His own providing—"When I see the blood, I will pass over you"—Exod. 12:13. This settled the all-important question. It was one of life and death, of deliverance or judgment. The blood-sprinkled doorpost was a perfect answer to all the claims of holiness, and to all the need of the congregation.

Israel was now at peace with God, a sheltered, saved and happy people, though still in Egypt, the land of death and judgment. God was now pledged to deliver Israel—precious type of the perfect security of all who are trusting in the blood of Christ. They were securely and peacefully feeding on the roasted lamb, when—"at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on the throne unto the firstborn of the captive who was in the dungeon; and all the firstborn of cattle"—Exod. 12:29. "But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel"—Exod. 11:7.

Redemption being now accomplished, and Israel divinely prepared, they commence their journey. But observe, in passing, how they start. Before taking one step, every question between the conscience and God is divinely settled. They are forgiven, justified and accepted in His sight. Hence, it is written—"When Israel was a child, then I loved him, and called my son out of Egypt"—Hosea 11:1. Blessed type of the real condition in which every true believer begins his Christian course. He may not see this blessed truth, or he may have a very feeble appreciation of it, as Israel had, but that does not alter the fact. God acts according to His own knowledge of the relationship, and the affections which belong to it. We see this, in the glorious deliverance of His people at the Red Sea, in the manna from heaven, the water from the rock, and in the pillar of His presence, which accompanied them in all their wanderings. He ever acts according to the purpose of His love, and the value of the blood of Jesus.

Observing in the type the slain lamb, its blood sprinkled upon the doorposts and lintels of the house, and the flesh eaten with bitter

herbs, we apply this in the antitype and see Christ as the real Lamb—see that His blood sprinkled upon our hearts cleanses them from a consciousness of evil and gives us an assurance of our being passed over, of our being spared, of our being granted life through His blood. This sprinkling represents our justification by faith; and the subsequent eating of the lamb with bitter herbs finds its place in the antitype in our consecration, in the experiences and trials which the Lord provides for us, and which helps to wean our affections from earthly things and increases the appetite and encourages us to partake more and more abundantly of the Lamb.

From experience we realize that it is much more impressive and inspiring to celebrate an important matter on its anniversary—to recall the deeds and words and looks, and place ourselves with the chief actors of that greatest of all dramas which over 19 centuries ago ended at Calvary. It is always an inspiration to the devout follower of the Lord to bring before his vision the general picture of that first solemn Supper instituted by the Saviour. As one has written concerning that sacred evening:

“It was towards the evening, probably when the gathering dusk would prevent all needless observation that Jesus and His disciples walked from Bethany, by that old familiar road over the Mount of Olives, which His sacred feet were never again destined to traverse until after death. How much attention they attracted, or how it was that He, whose person was known to so many—and who, as the great central figure of such great counter-agitations, had, four days before, been accompanied with shouts of triumph, as He would be, on the following day, with yells of insult—could now enter Jerusalem unnoticed with His followers, we cannot tell. We catch no glimpse of the little company till we find them assembled in that “large upper room”—perhaps the very room where three days afterwards the sorrow-stricken Apostles first saw their risen Saviour—perhaps the very room where, amid the sound of a rushing mighty wind, each received power from on high with Pentecostal blessing.”

Apparently it was just when the regular Jewish Passover Supper was ended that our Lord instituted the Memorial, as it is recorded—“When the hour was come they sat down to eat the Passover.” And Jesus said unto the disciples—“With desire I have 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”—Luke 22:15, 16. Doubtless He longed to have them understand how it would begin to be fulfilled

filled a little later on in that very day by the slaying of the real Lamb.

Probably one reason why He specially desired to eat this Passover with them was that He there designed breaking the truth of its significance to them, to the extent that they could receive it; for—“As they did eat, Jesus took bread, and gave thanks, and said, Take, eat, this is my body which is given for you; this do in remembrance of me.” “And he took the cup, and gave thanks, and said, Drink ye all of it; This cup is the new testament in my blood, which is shed for you.”

We cannot doubt that the design of the Master was to call their minds from the typical lamb to Himself, the antitype, and to show them that it would be no longer proper to observe a feature of the Law which He was about to fulfil. The bread and the wine were to be to them, thereafter, elements which, as a remembrancer of Him, would take the place of the typical lamb. Thus considered there is force in the words—“This do in remembrance of Me”—no longer kill a literal lamb in remembrance of a typical deliverance, but instead, use the bread and wine, representative of His flesh and life, the basis of the real deliverance, the real passing over. Hence, let as many as receive Me and My words henceforth—“Do this in remembrance of Me.”

How beautiful is the lesson from our Lord's words. Unleavened (pure) bread henceforth would at this Memorial represent our Lord, the Bread from heaven, of which we may eat and have everlasting life. But this “bread” must be “broken” in order to be appropriated. And so we see that it was necessary not only for our Lord to come from heaven as the “Bread”, but necessary also that He be broken in death—sacrificed for our sins—ere we could appropriate His merit and enjoy everlasting life.

The “fruit of the vine” was also introduced as an important part of this Memorial of our Lord's loving sacrifice. He explained that it represented His blood—“The blood of the New Covenant (that will seal the New Covenant in due time) shed for many for the remission of sins.” What a reminder this is of the ransom-price necessary and secured on behalf of the sins of the world. The broken bread taught a part of the lesson, the “cup” taught the remainder of it.

The Lord's disciples must, by faith, partake of, “appropriate”, both the “bread” and the “cup”, or they cannot be one with Him. More than this, the Apostle shows that there is another subsequent view of this Memorial. We who thus eat and drink—who thus partake of our Saviour's merits—are reckoned in with Him as His “members”, as His “Body”, being broken and our lives sacrificed in His service,

thus under His direction are counted as a part of His sacrifice. The Apostle's words are—"The cup of blessing which we bless, is it not the communion (common union) of the blood of Christ? The bread which we break, is it not the communion (common union) of the body of Christ? For we being many are one bread and one body; for we are all partakers of that one bread (Christ)"—1 Cor. 10:16, 17.

After the institution of the Memorial Jesus went out into the Mount of Olives in company with the eleven. It is believed that at midnight they crossed the Kedron and went up the slopes of Olivet into the Garden of Gethsemane. It seems that the Saviour realized that He was entering this place for the purpose of fighting a great battle that was to win for Him the victory of Calvary; for out of this agony Jesus stepped calm and strong for the final hour, and therein is a great lesson for His followers. We must win our battles before we come to them, in secret prayer and gathered strength.

We observe that the Master realized that His hour of betrayal and fierce temptation was close at hand. He first comforted, counselled, and prayed for and with His disciples, and then His next strong impulse was to seek a solitary place for prayer and communion with God that He might find grace to help in this time of sore need. He wanted to see full and clear the light of His Father's face before He stepped into the final darkness.

Leaving all but Peter, James and John at the entrance of the Garden, as a sort of outer guard against the sudden intrusion of His betrayer upon His last hour of prayer, He advanced with the three—the three in whose ardent natures He seemed to find the most active and consoling sympathy—and with an earnest appeal to them to watch and pray, He left them and went about a stone's throw beyond.

Everyone realizes that sympathy has a wonderful power to lighten burdens. Solitary suffering is doubly hard to bear. It gives us a sense of unsupported and forsaken loneliness that kills all courage and fills us with despair. The presence of a friend rallies our energies and inspires us with new life. We may reasonably suppose that it was the simple presence of these chosen disciples that Jesus wanted, not their talk. There was nothing they could say to Him that would help Him. The best sympathy is not that which is talkative. The silent presence, the sympathetic tear, the thoughtful, helpful act, these go deeper. There are chambers of sorrow in which voluble speech is an impertinence and silence is soothing to the soul.

Under the trees of Olivet, the Master had a good chance to think over the sequence of events that were to culminate on Calvary.

And there, in that mighty temple of nature, Jesus had the final conflict of His earthly career. Knowing what was coming, He prayed—"O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt"—Matt. 26:39, 42. It was here that He offered up prayers and supplications with strong crying and tears unto Him who was able to save Him from death—by a resurrection.

The necessary comfort was provided, for though the cup might not pass from Him, His prayer was heard and a special ministry from God strengthened Him. He had now passed beyond the need for His disciples' help. His victory was won. The cross was already as good as behind Him. With calm courage that feared no evil, with masterful faith that scattered the darkness of Calvary, He said—"Rise up, let us go; lo, he that betrayeth me is at hand"—Mark 14:42.

Let the curtain go down on Calvary, on the darkness of the reeling crosses, on the death of God's dear Son, the great antitypical pass-over Lamb. Let it go down on the weeping women, on the disciples, on the Roman soldiers and on the cruel Pharisees and scribes. Then let it rise on the glorious morning of His resurrection when a mighty angel had rolled away the stone from the tomb, and said to those who came to embalm the body—"Why seek ye the living among the dead? He is not here, but is risen"—Luke 24:5, 6.

How the Christian feeds on these events—the death and resurrection of Jesus! They are the very essence of life and power at the present time, just as they have been for nearly 2,000 years. The feast that God has provided through His Son is to be eaten with unleavened bread—the bread of pure truth—and with bitter herbs of persecution. This feast has continued throughout the Gospel Age to our own day.

Saviour, Thy dying love
Thou gavest me,
Nor would I aught withhold,
Dear Lord, from Thee.
In love my soul would bow
My heart fulfil its vow,
Myself an off'ring now,
I bring to Thee.

All that I am and have—
Thy gifts so free—
All of my ransomed life,
Dear Lord, for Thee!
And when Thy face I see,
Thy sweet "Well done" shall be,
Through all eternity,
Enough for me.

"Jehovah's Witnesses—Who Are They?"

A booklet bearing the above title has been printed, and a copy is being supplied to all friends receiving this issue of "Peoples Paper." Extra copies are available, supplied through the General Tract Fund to all who can use them to advantage.

PEOPLES PAPER
AND HERALD OF CHRIST'S KINGDOM
(Bi-Monthly) \$1.00 per annum, post paid.

*Published by the Berean Bible Institute,
19 Ermington Place, Kew, Melbourne,*

Convention News

THE Melbourne Convention, held over the four days of the Christmas period, 1982, was a very helpful and refreshing occasion for all able to attend. We are very thankful to our Heavenly Father for His blessings bestowed throughout the gatherings. Each day the attendance was very good, with visiting brethren being gladly welcomed from South Australia, New South Wales, Queensland, and Papua, as well as two friends from North America. Our Australian Polish brethren also attended well, some serving helpfully on the program.

Throughout the gatherings two Bible Studies were conducted, 17 addresses were delivered by the brethren, also Fellowship and Testimony Meetings, a Hymn Session and informal fellowship all contributed helpfully throughout.

After the opening praise, prayer and a helpful address of welcome, the first Bible Study was conducted on the Scripture, 1 Thes. 5:1-8. This prophetic message from the Apostle Paul to the Church at Thessalonica was seen also as a most helpful exhortation to Christians today. The opening verses showed how well the Apostle had been instructed of the Lord to reveal that while the "day of Jehovah" would come as a "thief in the night" to the world of mankind, it was known to God's people as being a necessary part of His Plan during which the symbolic "heavens and earth" must be dissolved to prepare a clean foundation for the "new heavens and new earth wherein dwelleth righteousness"—2 Pet. 3:10-13. The Lord's own people today as "children of light and children of the (new-age) day" are expected to show all diligence in living up to their privileges of service for the Lord, as they look by faith beyond the "sudden (unexpected) destruction" upon the world, "being sober, putting on the breast-plate of faith and love; and for an helmet, the hope of salvation."

On the third day of Convention, the Scripture passage in Col. 1:9-15 was studied, and proved very helpful indeed as the Apostle Paul's message of commendation to the Church at Colosse revealed the same blessed privileges being enjoyed by the followers of Christ today. The Apostle's prayers and exhortation to "walk worthy of the Lord . . . being fruitful in every good work" applies equally to us today. His further thanksgiving to God "who hath made us (true Christians)

meet to be partakers (sharers) of the inheritance of the saints in light" showed how wonderful is the heavenly calling to all fully consecrated followers of the Master. Many helpful expressions were given respecting the present spiritual life of those who are now "delivered from the power of darkness and translated into the kingdom of God's dear Son"—prospective members of the Bride of Christ. This heavenly hope is possible only through faith in the merit of Christ's sacrifice, and full consecration to God, to be dead with Christ, the one who was raised to the express image of the Father, being the firstborn of the New Creation.

The selected subjects for the addresses by the brethren proved helpful, and were as follows — "Righteous and Unrighteous Anger"; "Judging"; "The Word of God"; "An Introduction to the Song of Solomon"; "Spiritual Nutrition"; "Resurrection — Raising Up Again"; "Christmas Joys in This World in Distress"; "The Foundation of Our Faith"; "The Sacrifice of Praise"; "Where Your Treasure is, There will Your Heart be Also"; "Moses' Three Signs"; "Joy"; "A New Creature"; "The Coming of the Lord"; "Steadfast in the Lord" and "Owned and Loved of God."

Many kindly greetings with Christian love and assurance of prayers upon the Convention were received and greatly appreciated from Classes and brethren throughout Australia and from overseas. To all who thus remembered us, and to brethren everywhere, the Christian love from the Convention brethren with the Scripture message in 1 Thes. 5:5-8 is sent along to all.

Meetings for Praise and Testimony also enabled a number of brethren to express thankfulness to God for His blessings for the past and present, revealing how favoured they felt for all God's goodness and mercy through difficult and happy times, day by day along the Christian way. The Hymns We Love session was also much enjoyed again, and an added help this year for some of the hymns was the playing of the violin and 'cello in addition to the piano; the efforts of the Sisters contributing in this way being much appreciated. The labours of the Sisters in providing refreshments each day was greatly appreciated also, being a service as unto the Lord.

The closing session was especially well attended, when many well-wishers joined the brethren for the final address and Love Feast. The two well-known and loved hymns—"Blest be the tie that binds our hearts in Christian love" and "God be with you till we meet again" were sung, and the concluding prayer of thankfulness to God for all His blessings and requesting His oversight and care of all His dear people everywhere, brought to a close the helpful Melbourne Convention for 1982.

Convention Address of Welcome

IT is my privilege and pleasure to extend a welcome to all attending this Convention. We delight to see not only those from Melbourne, but those who have travelled some distance to be with us. We will enjoy your fellowship. Many brethren by the will of God have gathered here, and we trust that together we may be refreshed. We hope for refreshment and rest together, strengthening one another to go on our way. We all have another year about to begin, and we do not know just what it may hold for us. It is our desire that this will be a special time of refreshing, restoring, renewing. So, welcome to all the brethren who have travelled from other States and overseas. The Lord has overruled our affairs, and will continue to do so.

World conditions have not improved particularly in the last twelve months, and in fact we live in most uncertain times, when world problems are getting beyond the capability of world rulers to grapple with. The only thing they do not seem to be able to do is to admit defeat. It is hard for them to arrest the problems. We are thankful we have the more sure Word of prophecy, to which we can take heed as unto a light. We know the end will be glorious. It is time, in accordance with God's Word, that we look up and lift up our heads, knowing our deliverance draws nigh and the glorious time for all mankind draws ever closer. It is a hope that grows and expands like God's love for all mankind.

It seems to me this is a time for reviewing past experiences and the dedication of our own lives to the Lord, looking back over the past year to see evidences of Christian growth and progress. We should be conscious of the Lord working in us; we should work out our own salvation with fear and trembling. We think of the text in Psalm 65:11—"Thou crownest the year with thy goodness." This is a looking-back verse. The Psalmist seems particularly to be talking about God's overruling in the arrangement of the seasons and productivity of the land for the nation of Israel, but we believe the message is quite a general one and appropriate to ourselves. God does crown our years with His goodness. He girds them around, like a crown, with His goodness. We can testify that this is so. When we look back at the joys and sorrows, we can see the Lord's hand in them. As we look back we can see the Lord has crowned the year with His goodness. There are two other things with which the Lord crowns and girds us, His lovingkindness and tender mercies. The Lord has indeed dealt with us in great lovingkindness and with tender mercies. Also, He will encompass us with His favour and grace like a shield. God is round about us. This is God's side of the

protection. If we reflect on how God's hand has been in every feature of our lives, we will all say, Amen, to that. (Psa. 103:4 and 5:12).

I am sure, too, as our Convention goes on, that our testimonies will endorse how God has overruled our lives. So we might ask ourselves as we look at the year past, has it not been true that no chastisement for the time being is joyous but grievous, but afterwards it does bring forth the peaceable fruits of righteousness. We cannot always see things in perspective at the time, but God will show us in due time what the lesson was that He sought to teach us. Why should we doubt His future care? He who led us last will lead us still. His compassions fail not, they are new every morning.

We have a good text also in Psalm 90:12—"So teach us to number our days, that we may apply our hearts unto wisdom." This is our part of the deal, and it is the looking forward part of the arrangement. A comment on this verse says we do not need to number our days with fear and trembling or dread, but as opportunities for service to the Lord and to the brethren and to others as we have opportunity. We must make the best and wisest use of time and talents in the Lord's service. There must be a balanced service to the Lord, attention being paid to all those things good and pleasing in His sight. We cannot neglect those human responsibilities rightly ours, but make the best use of our talents.

In Eph. 5:15, 16 we are told we should walk circumspectly. This is good advice. We should walk with our eyes wide open round about us. We should make sure we are walking wisely, and redeem the time because the days are evil. We would not doubt the second part of the text. Make the best use of opportunities and talents God has provided us with. A similar verse in Colossians says to walk in wisdom towards those without. We by our Christian walk are giving a witness to those without, outside the actual Church. They are judging not only us, but the name of Jesus and our Heavenly Father's call and promises and people by the way in which we walk. So it is important we walk circumspectly, redeeming the time and not wasting opportunities. Special opportunities for witness do not always seem to be so plentiful, but we are witnessing all the time, wherever we are.

So in our little gatherings for refreshment at this season, the first thing we need to remember is the Lord's promise, where two or three are gathered together in His name, He is in their midst. We have the Saviour's presence with us. Not just a promise, but a presence to bless and overrule and guide our thoughts and activities. We have in our Convention gatherings both opportunities and

privileges. We are privileged to come together to sing God's praises. We will talk and sing His praises. We will have the opportunity to testify to His goodness, to exhort one another, to enjoy our studies and our personal fellowship. I am sure this is in many ways one of the delights of our Convention, when we have the chance to talk privately as well as in the meetings generally, to find out how the Lord has been leading and guiding each one. We can help one another in all these ways. Not only the speakers, but we all can bless one another in many ways; we have a special opportunity for sharing in the studies. Be slow to speak, swift to listen, is the advice of the Apostle James—1:19. Sometimes we are so eager to put forward something ourselves that we do not hear what the other person says. We may be surprised how many good things we can hear, if we listen. Our Heavenly Father is able to speak to us through His Word and by His spirit, but also through the brethren, and we can help one another. So we need to speak carefully and listen attentively.

When we have enjoyed this season of fellowship together, we must not go home and forget all about it. We must live out what we talk about here at our Convention. This is the purpose of getting together. What is the purpose of study? We must make some real progress out of it. There needs to be real Christian living and witnessing for our Saviour. We have to go again into the world to live and witness for the Lord, in our homes, our places of work and wherever we may be. The man and woman next door are reading us—are they reading us as being the Lord's people? Sometimes Satan can get in there too. So we must be careful how we live and speak, wherever we are; that is our privilege.

At this season when a few people are remembering the Christmas story, we can rejoice even more, not only in the Christmas story but in the whole plan of God as shown in His Word. The message given out, it seems to me, is even a little more diluted this year with things that have nothing to do with the Christmas story. But we do not need to pay attention to such things, for we have the love of God shed abroad in our hearts. We will have our time of refreshing. So I am pleased to declare our Convention open for 1982, with the prayer that this may truly be a season of refreshing to us all from our Heavenly Father's hand.

Troubles

If you tell your troubles to God, you put them into the grave; they will never rise again when you have committed them to Him. If you roll your burden anywhere else it will roll back again, like the stone of Sisyphus.

My Answer—By Billy Graham

ONE of our brethren in visiting Geelong, Victoria, recently, has sent along a cutting from the "Geelong Advertiser" entitled "My Answer" by Billy Graham, the well-known international evangelist. To the question—"I think about death a lot, and worry about what might happen to me when I die. Do you think this is abnormal to think about such things?" Dr. Graham replied:

"I know there are many people who try to shut out any thoughts about death and life after death. . . . Death is universal, and I would suggest there would be something abnormal and wrong if we did not think about it.

"The Bible tells us that death is not the end for each of us—it is only the beginning. Every person will continue after death, because God has given each of us an eternal soul that will never die. However, the Bible also warns that many will be separated from God and spend eternity in hell.

"The Bible makes it clear that hell is a place of great agony, far deeper than anything we can fully imagine—'darkness, where there will be weeping and gnashing of teeth'—Matthew 25:30."

What a terrible opinion Billy Graham must have of God, who—"so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life"—John 3:16. No doubt Dr. Graham quotes this text very often in his preaching. Why, then, the contradiction in his statement above? Because the various texts in the Bible have not been correctly studied and harmonized. How can a God of love be also a God of torment? The Scriptures are plain to sincere and earnest students that the hell of the Bible is the condition of death, to which all mankind, both good and bad, go at death. Because Jesus Christ "tasted death for every man"—Heb. 2:9—when He died on the cross, He also went to the Bible hell, to redeem all mankind from death—from hell. He said so after His resurrection, in Revelation 1:18—"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." See also the prophetic words of Psalm 16:10 with reference to our Lord Jesus, and the Apostle Peter's confirmation of the same in Acts 2:29-32.

What about the "darkness, where there will be weeping and gnashing of teeth" in Matt. 25:30? This verse explains what happens to the servant who hid his talent, in the parable of "The Talents" in Matt. 25:14-30, and of course does not refer to the hell of the Bible at all. An explanation from the booklet—"Some of the Parables"—reads—"The man

who hid his talent illustrates those who, having received the opportunity of running the Christian way, did not appreciate the privilege of sacrifice in the cause of Christ. Hiding his talent in the earth seems to indicate that he loved the world and the things of the world, socialities and pleasures of this life. He sought to save his life and thus lost it—"He that loses his life for My sake shall save it." This man lost all the privilege he had had. "Take the talent from him and give it to him that hath ten talents." "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." That is, that such an one has the light of truth taken from him and he goes into the outer darkness, losing even the justification which he had by faith, he becomes an outsider, an unbeliever, in sorrow realizing how great reward he has missed." (The booklets—"Mankind Coming Back from Hell" and "The Truth About Hell"—are available with full explanation of the subject of Hell.)

Commentator on Hebrews

THE general design and purpose of the Epistle to the Hebrews is, to preserve those to whom it was sent from the danger of apostasy. Their danger on this subject did not arise so much from persecution, as from the circumstances which were fitted to attract them again to the Jewish religion. The temple was still standing. The morning and evening sacrifice was still being offered. The splendid rites of that imposing religion were yet observed. The authority of the law was undisputed. Moses was a lawgiver, sent from God, and no one doubted that the Jewish form of religion had been instituted by their fathers in conformity with the divine direction. Their religion had been founded amidst remarkable manifestations of the Deity—in flames, and smoke, and thunder; it had been communicated by the ministrations of angels; it had on its side and in its favour all the venerableness and sanction of a remote antiquity; it commended itself by the pomp of its ritual, and by the splendour of its ceremonies. On the other hand, the new form of religion had little or nothing of this to commend it. It was of recent origin. It was founded by the Man of Nazareth, who had been trained up in their own land, who had been a carpenter, and who had no extraordinary advantages of education. Its rites were few and simple: It had no splendid temple service; it had none of the pomp and pageantry, the music and the magnificence of the ancient religion. It had no splendid array of priests in gorgeous vestments, and it had not been imparted by the ministry of angels. Fishermen were its ministers; and by the body of the nation it was regarded as a

schism, or heresy, that enlisted in its favour only the most humble and lowly of the people.

In these circumstances, how natural was it for the enemies of the gospel in Judea to contrast the two forms of religion, and how keenly would Christians there feel it! All that was said of the antiquity and the divine origin of the Jewish religion, they knew and admitted; all that was said of its splendour and magnificence they saw, and all that was said of the humble origin of their own religion they were constrained to admit also. Their danger was not mainly that which arises from persecution. It was that of being affected by considerations like these, of relapsing again into the religion of their fathers, and of apostatizing from the gospel; and it was a danger which beset no other part of the Christian world.

To meet and counteract this danger was the design of this epistle. Accordingly the writer contrasts the two religions in all the great points on which the minds of the Christians in Judea would be likely to be affected, and shows the superiority of the Christian religion over the Jewish in every respect, and especially in the points that had so much attracted their attention, and affected their hearts.

He begins by showing that the Author of the Christian religion was superior in rank to any and all who had ever delivered the Word of God to man. He was superior to the prophets, and even to the angels. He was over all things, and all things were subject to Him. There was, therefore, a special reason why they should listen to Him, and obey His commands, chapters 1 and 2. He was superior to Moses, the great Jewish lawgiver, whom they venerated so much, and on whom they so much prided themselves, chapter 3. Having shown that the Great Founder of the Christian religion was superior to the prophets, to Moses, and to the angels, the writer proceeds to show that the Christian religion was characterized by having a High Priest superior to that of the Jews, and of whom the Jewish high priest was but a type and emblem. He shows that all the rites of the ancient religion, splendid as they were, were also but types, and were to vanish away—for they had had their fulfilment in the realities of the Christian faith. He shows that the Christian's High Priest derived His origin and His rank from a more venerable antiquity than the Jewish high priest did—He was typified by Melchisedec, who lived long before Aaron; and that He had far superior dignity, from the fact that He had entered into the Holy of Holies in heaven. The Jewish high priest entered once a year into the most holy place in the temple; the Great High Priest of the Christian faith had entered into the Most Holy place—of which the former was but the type and

emblem — into heaven. In short, whatever there was of dignity and honour in the Jewish faith had more than its counterpart in the Christian religion; and while the Christian religion was permanent, that was fading. The rites of the Jewish system, magnificent as they were, were designed to be temporary. They were mere types and shadows of things to come. They had their fulfilment in Christianity. Christianity was the substance of what in the temple service was type and shadow. By considerations such as these the author of this epistle endeavours to preserve them from apostasy. Why should they go back? Why go back from the substance to the shadow? Why turn away from the true sacrifice to the type and emblem? Why linger around the earthly tabernacle, and contemplate the high priest there, while they had a more perfect and glorious High Priest, who had entered into the heavens? And why should they turn away from the only perfect sacrifice—the great offering made for transgression—and go back to the typical sacrifices of animals which were to be renewed day by day? And why forsake the system that was to endure for ever—for that which was soon to vanish away? The author of this epistle is very careful to assure them that if they now rejected the sacrifice of the Son of God, there was no other sacrifice for sin. It was God's great provision for the satisfaction and cancellation of the guilt of mankind. It was not to be repeated. If that were rejected there was no other. The Jewish rites were soon to pass away; they could not cleanse the conscience from sin. Persecuted, then, though they might be—reviled, ridiculed, opposed—yet they should not abandon their Christian hope, for it was their all; they should not neglect Him who spake from heaven, for in dignity, rank, and authority He far surpassed all who in former times had made known the will of God to man.

Passover Memorial, 1983

The anniversary of the Memorial of Christ's death falls this year on the evening of Sunday, 27th March. It is the privilege of the Lord's people to observe this memorial at this season "in remembrance of Christ."

Memorial Services

MELBOURNE—Sunday, 27th March, at 6 p.m., at Auxiliary Room, City Buildings, Charles Street, Kew.

ADELAIDE—Sunday, 27th March, at 6.15 p.m., at M.U. Hall (2nd floor), 16 Franklin Street, Adelaide.

Advertising Booklets

Friends interested in the advertising of booklets for the public are advised that the magazine "New Idea" is to be used for the dates February 5th, 12th, 19th and 26th, and the "Reader's Digest" for March.

Pilgrim Way Ended

OUR dear Sister Johns of Mildura, Victoria, finished her earthly pilgrimage on the 15th December last, after nearly 50 years as a devoted follower of the Lord. Having lived a very busy life with her family in the Mallee and Northern areas of Victoria most of her long life of 88 years, the truth of God's Word was introduced to her by her parents and sisters who had also been blessed of the Lord with a clear understanding of His Plan.

Of a most loveable disposition our dear Sister endured much opposition in her acceptance of the truths of God's Word which differ considerably from the generally accepted church teachings. Having proved the Bible truths for herself, her faith and trust in the Lord enabled her to overcome all the trials over many years, which, by the Lord's spirit, had such a mellowing and sanctifying effect on her character which was so evident to all who knew her.

It was always a great pleasure to have our Sister Johns attend the Melbourne Class whenever possible, for the Memorials and Conventions, etc., at which times she endeared herself to all the brethren. Warmest sympathy is extended to our Sister's immediate family of children, grandchildren and great grandchildren, as well as to her Brothers and Sisters in the Truth, in the loss of such a devoted Christian mother and grandmother, and dear Sister in the Lord. We have every confidence in our Sister having gained an abundant entrance into the heavenly kingdom, by the Lord's grace. "They shall be mine, saith the LORD of hosts, in that day when I make up my jewels"—Malachi 3:17.

Carob in History

The cultivation of the Carob Tree, an evergreen native to the Eastern Mediterranean, began in historic times. It was used throughout Greece and Italy, and was carried as far west as Spain and Morocco by Arabs.

In all these Countries, the large pods of the Carob Tree, which are rich in Protein and Natural Sugar, still form an important forage crop for stock.

The Bible tells us John the Baptist ate 'locusts', which many think were probably Carob Pods, as they are still known by this name. They are also called 'St. John's Bread' in many Countries. There is reference to Carob in the ancient Jewish book, the Talmud, and from an Egyptian Temple at Edfu, on the Nile, comes an ancient prescription which includes essence of the Carob Bean. Many recent records note that Carob Pods were the main food for Wellington's cavalry in the Peninsula Campaign.

"The Ten Camels"

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