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## The Lord's Supper.

THE thoughts of the Lord's consecrated people being X of His death at this time of year, we cannot — more particularly directed toward the Memorial fail to be benefitted by a review of 'the institution of this Supper, which our Lord established shortly before the close of His sacrificial life on earth. It was celebrated on the day before the Passover proper began—on the fourteenth of Nisan, the first month of the Jewish sacred year.

The Law respecting the Passover was very exact. The lamb was to be taken on the tenth day of Nisan, was to 'be killed on the fourteenth, and was to be eaten during the night 'before the dawn of the fifteenth. In the antitype Jesus offered Himself at Jordan and was killed 3% years later, on the fourteenth: of Nisan, after all except His faithful few neglected to receive Him. It was in the same Jewish day in which He was crucified that He ate the Passover and later on was betrayed. (The day with the Jew began at sundown and lasted until the next evening.)

One Evangelist records that our Lord said to His disciples, "With desire have I desired to eat this Passover with you before I suffer." It was His last commemoration of the Jewish rite, which as a Jew He was bound to observe legally, fully. We may not know the particular hour of the fourteenth day at which our Lord and the disciples partook of the Lord's Supper, but probably it was near midnight, after the Passover had been eaten, that our Lord instituted the new memorial of His own death, substituting it for the Passover supper of the Law, and intimating this in His words, "Henceforth, as oft as ye do this, do it in remembrance of Me." "This" represented the antitypical Lamb, "the Lamb of God, which taketh away the sin of the world," and doing this—breaking the bread and drinking of the fruit of the vine—showed forth our Lord's death and not any longer the death of the type, 'because the anti-type had now come, and in this same day, a few hours later, He would be killed, crucified. Our Lord was thus laying a deep and broad basis for the New Creation,—His Church, and separating it from the Jewish type by pointing out to the 'believers Himself as the antitype, and the higher meaning connected therewith—the deliverance of all the true Israelites, not from Pharaoh, but from Pharaoh's antitype, Satan, the deliverance of all the first-born of God's people from death into life more abundant, eternal life.

It was while the Lord and His apostles were eating the Passover Supper, the typical roast lamb, that our Lord said to them, "One of you shall betray Me." John tells us 'that our Lord was "troubled in spirit," manifested emotion, at the time He said this. His emotion was not caused, we may be sure, by the matter of His betrayal, for He evidently foreknew the particulars as well as the fact of His death. The cause of

His sorrow, we may reasonably suppose, was the thought that one of those whom He had so tenderly kept and cared for should now prove so ungrateful, unthankful, unholy—evidently His sorrow was for Judas. His statement drew forth inquiries from the disciples, “Lord, is it I?” Or rather, as the Greek word would seem to indicate, the question signified, Lord, do you mean to accuse me? I am not the one, am I? And the disciples in general were sorrowful, too. It was well, perhaps, that they should pass through this experience at this time, as they evidently needed it all, in order to prepare their’ for the trying times just before them.

Judas asked the same question with the rest, for riot to have asked it would have implied that he admitted his guilt. Our Lord’s answer was that it was one who supped with them, and dipping the sop He gave it to Judas, who forthwith went out. (John 13: 25-30.) So far from these incidents melting the heart of Judas and leading him to change his course before it was too late, they seem to have aroused in him a malevolent spirit, just as Divine mercy toward Pharaoh, in the stopping of the plagues, hardened his heart. Instead of resisting the Adversary’s suggestions, Judas entertained them more and more, until he was filled with the Satanic spirit. “Satan entered into him,” fully, completely—took possession of his heart as an instrument of evil, and it was doubtless because he felt out of place in such-society that he went out. -

It thus Seems that Judas was not with the others when our -Cord” instituted with the bread and the., fruit of the vine,,the Memorial of His death. It was better that he should he absent ; and so it would be preferable, where possible, that only the true, loyal, devoted disciples of Christ should meet together to celebrate His death on its anniversary. Nevertheless, let us remember that...We are not competent to judge the heart, and hence in coming to the memorial table all should be invited to come who trust in the precious blood of Christ for redemption and who profess a full consecration to the Lord. Let us leave it to Divine providence to scrutinise those who profess to be fellow-disciples.

#### Primary Signification of the Bread and Cup.

In presenting to the disciples the unleavened bread, as a memorial, our Lord gave a general explanation, saying, “Take, eat ; this is my body.” The evident meaning of the words is: This symbolises or represents My body. It was not actually His body, because in no sense of the word had His body yet been ‘broken; in no sense would it have been possible for any to have partaken of Him actually or antitypically then, the sacrifice not being as yet finished. But the picture is complete when we recognise that the unleavened bread represented our Lord’s sinless flesh—leaven being a symbol of sin under the Law, and specially commanded to be put away at this time. On another occasion our Lord gave a lesson which interprets to us this symbol. He said, “The bread of God is He that came down from . heaven and giveth His life for the world. I am the bread of life.”—John 6: 33, 35.

In order to appreciate how we are to eat or appropriate this living bread, it is necessary for us to understand just what it was. According to our Lord’s explanation of the matter, it was His flesh which He sacrificed for us. It was not His prehuman existence as a spirit being that was sacrificed, although that was laid down and its glory laid aside, that He might take our human nature. It was the fact that ;our Lord Jesus was holy, harmless, undefiled, separate from sinners, and without any contamination from father Adam, and hence free from sin—it was this fact that permitted Him to be the Redeemer of Adam and his race—which permitted Him to give His life a ransom for all, to be testified in due time. And when we see that it was the pure, spotless human mature of our Lord Jesus that was laid down on behalf of sinners, sacrificed for us, we see what it is that we are privileged to appropriate. The very thing which He laid down for us we are to “eat,” appropriate to ourselves: that is to say, His perfect human nature was given for us and re-, deemed Adam and all his race from condemnation to death—to a right to return to human perfection and everlasting life if they could. The Scriptures show us, . however, that if God would consider all of past sins cancelled and should recognise us as having a right to return to human perfection, this still would not make us perfect nor give us, therefore, the right to everlasting life. In order for the race

of Adam to profit: by the redemption accomplished by our Lord's sacrifice, it is necessary that He should make a second advent, and then to be to the whole world a Mediator and King, to assist back to perfection and to harmony With God all who will avail themselves of the privileges .then to be offered.

It is this same 'blessing which the Gospel Church in this age receives by faith from the Redeemer, viz., justification by faith—not justification to a spiritual nature, which we never had and never lost, and which Christ did not redeem ; but justification to human nature, Which father Adam did possess and lose, and which Christ did redeem by giving His own sinless flesh as our ransom-sacrifice. The partaking of the bread, then, means to us primarily acceptance and appropriation to ourselves, by faith, of justification to human rights and privileges secured by our Lord's sacrifice of these.

Likewise, the fruit of the vine symbolised our Lord's life given for us—His human life, His being, His soul, poured out unto death on our behalf ; and the appropriating of this by us signifies primarily our acceptance of restitution rights and privileges which our Lord has thus, at His own cost, secured for us.

#### The Secondary and Deeper Significance of the Loaf and the Cup.

As we have already seen, God's object in justifying by faith the Church during this Gospel Age in advance of the justification of the world through works of obedience, in the Millennial Age, is for the very purpose of permitting those who now see and hear and appreciate the great sacrifice which Love has made on their behalf, to present their bodies living sacrifices, and thus to have part with our Lord in His sacrifice—as members of His Body. This additional and deep meaning of the memorial our Lord did not refer to directly.' It was doubtless one of the things to which He referred, saying, "I have many things to tell you, but ye cannot bear them now ; howbeit, when he, the spirit of truth is come, he will guide you into all truth, and show you things to come."

The spirit of truth, speaking through the Apostle Paul, clearly explains the matter of this secondary and very high import of the memorial, for he says, writing to the consecrated Church : "The cup of blessing which we bless, is it not the participation of the blood of Christ? The bread which we break, is it not the participation of the body of Christ ?"—to share with Christ as joint-sacrificers even unto death, that thereby they may be counted in with Him also as sharers of the glory which He has received as a reward for His faithfulness. "For we being many are one loaf and one body." ( I Cor. 10; 16, 17.) Both views of this impressive ordinance are important : it is necessary that we should see, first of all, our justification through the

Lord's sacrifice. It is proper, then, that we should realise that the entire Christ is, from the divine standpoint, a composite 'body of many members, of which Jesus is the Head, and that this Church as a whole must 'be broken, and that in this respect each member of it must be a. copy of the Lord Jesus and must walk in the footsteps of His sacrifice. We do this by giving our lives, "laying down our lives on behalf of the brethren," as Christ laid down His life for all. It is not our spiritual life that we lay down, even as it was not our Lord's spiritual life that He laid down in sacrifice ; but as He sacrificed His actually perfect being, so we must sacrifice our justified selves, reckoned, perfect but not actually so. Likewise, the cup represents suffering. It is one cup, though it be the juice of many grapes, even as it is one loaf, though it be from many grains. The grains cannot maintain their individuality and their own life if they would become bread for others; the grapes cannot maintain themselves as grapes if they would constitute the life-giving spirit; and thus we see the beauty of the Apostle's statement, that the Lord's people are participants in the one loaf and one cup.

Our Lord distinctly declares that the cup, the fruit of the vine, represents blood, hence life; not life retained, but life shed or given, yielded up, sacrificed life. He tells us that it was for the remission of sins, and that all who would be His must drink of it—must accept His sacrifice and appropriate it by faith. All who would be justified through faith must accept life from this one source. It will not do to claim an immortality outside of Christ; it will not do to declare that life is the result of obedience to the Law; it will not do to claim that faith in and obedience to any great teacher will amount to the same thing and bring eternal life. There is no other way to attain eternal life except through accepting the blood once shed as the ransom price for the sins of the whole world. “There is no other name given under heaven or amongst men whereby we must be saved.” Likewise, there is no other way that we can attain to the new nature than by accepting the Lord’s invitation to drink of His cup, and be broken with Him as members of the one loaf, and to be buried with Him in baptism into His death, and thus to be with Him in His resurrection to glory, honour and immortality.—Rom. 6:3-5; 8-17.

#### The Celebration in the Kingdom.

As usual, our Lord had something to say about the Kingdom. It seems to have been associated in His every discourse; and so on this occasion He reminds those to whom He had already given the promise to share in the Kingdom if faithful, of His declaration that He would go away to receive a Kingdom and to Come again to receive them to share it. He now adds that this memorial which He instituted would find its fulfilment in the Kingdom. Just what our Lord meant by this might be difficult to positively determine, but it seems not inconsistent to understand Him to mean that as a result of the trials and sufferings symbolised there will be a jubilation in the Kingdom. “He will see of the travail of His soul and be satisfied.” He will look back over trials and difficulties endured in faithful obedience to the Father’s will, and will rejoice in these as He shall see the grand outcome in the Kingdom blessings which will come to all mankind. And the same jubilation will be shared by all His disciples Who drink of this wine, first in justification and secondly in consecration, and who suffer with Him. They are promised that they shall reign with Him, and when the reign is begun and when the Kingdom work has been established, looking back, they, as well as He, will praise the way that God has led them, even though it be a “narrow way,” a way of sacrifice, a way of self-denial. Our Lord’s faith stood the test of all these trying hours which He knew to be so near to the time of His apprehension and death. The fact that He, rendered thanks to God for the bread and for the cup are indicative of a joyful acquiescence in all the sufferings which the breaking of the bread and the crushing of the grapes implied. He was satisfied already with the Father’s arrangement, and could give thanks, as by and by He will greatly rejoice. In line with this was the singing of a hymn as they parted, a hymn of praise, no doubt, thanksgiving to the Father that His course was so nearly finished, and that He had found thus far grace sufficient for every time of need.

#### The Memorial Supper this Year.

The anniversary of our Lord’s death will this year fall, according to Jewish reckoning, on Friday, March 30th. Consequently, the appropriate time for all consecrated followers of the Master desiring to celebrate His memorial on its anniversary would be at the time corresponding to the “same night in which He was betrayed”—the night of Thursday, March 29th.

Let us come together, orderly and quietly, full of precious thoughts respecting the great transaction we celebrate, rather than with our attention much taken up with forms and ceremonies. Let us in this, as in all things, seek to do that which would be pleasing to our Lord, and then we will be sure that it will be profitable to all who participate.

In mem'ry of the Saviour's love  
We keep this simple feast,  
Where ev'ry consecrated heart  
Is made a welcome guest.

By faith we take the bread of life  
Which this doth symbolise;  
This cup in token of His blood,  
Our costly sacrifice.

This cup shall e'er recall the hour  
When thou d'idst set us free;  
Soon with new joy in Kingdom power  
We'll drink it, Lord, with Thee.

What rapturous joy shall then be ours,  
Forever, Lord, with Thee!  
Clothed with our resurrection powers,  
Thine endless praise shall be.

Memorial Service in Melbourne.

The Memorial Service in commemoration of our Lord's great sacrifice, and embracing the solemn testimony of complete consecration to God on the part of all participants, has been arranged for Wednesday evening, March 28th, by the members of the \* Melbourne Class. All consecrated members in Christ will be welcome at this service, to be held at the usual meeting rooms—Molesworth Chambers, 450 Little' Collins Street, Melbourne. It is requested that all endeavour to be in attendance in good time, at 7.30 p.m.

PEOPLES PAPER.

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# The Greatest Revolution in Human History.

AND so the story goes. Machines displacing men and ever more men ! In fact, it is understood that a factory for the production of rayon yarn is nearly completed which will 'be entirely automatic, with production carried on twenty- four hours per day without a worker in the plant!

We are in the midst of what is the greatest revolution in all human -history. The machine has become so efficient that it is rapidly tending to reduce the economic need for human labour to zero.

Technology can make goods almost as free as the air we breathe, but this will mean fundamental changes which will go far beyond the 'new ideal' of any of our politicians. Unless we make these changes, and fairly soon, human society will be caught and torn to pieces by the very wheels it has created."

Thus is brought to view the possible ending of extreme 'sweat of face' which was part of the curse imposed on man when sin entered. Now is seen the possibility of removing that feature of the curse if sin were abolished. However, while sin still reigns, selfish greed and ambition for riches and power will prevent the blessing which machinery might be to mankind and make a great cause of present unemployment and distress. Only when the great task-master, well represented in Pharaoh of Egypt, has been overthrown and his evil influences have -been restrained, and instead earth's new ruler—the Prince of Peace—takes control and His spirit of love, sympathy, peace and joy pervades the hearts of men, will the curse of sin and death be rolled back and the world be a happy family—no more labour and sorrow, no more burdened souls, no more weeping nor sighing, no more curse, and "there shall 'be no more death." The following excerpt from an address by Professor Miles Walker, of the British Association, is interesting "This failure of civilisation to attain its purpose is not surprising when we remember that the chief principle in operation has 'been 'every man for himself and the devil take the hindmost.' This is supposed by some economists to be the only principle which will work satisfactorily and automatically. It certainly does automatically give the hindmost to the devil."

"The main business of the world, to-day, is buying and selling. Things are .manufactured to be sold at a profit. When prices are low, business is said to be had. This shows how invested is the position under our ridiculous system. It ought to, be just the other way. Buying and selling should be a mere unavoidable incident in the distribution of wealth. When prices are low, it should be evidence of economical manufacture and distribution, and the standard of life should accordingly be higher. The main business of the world should not be to buy and to sell, but to make the things that men want and distribute them in the simplest way without adding any more to the cost than is absolutely necessary. .

. . Many attempts are made to justify the prices at which things are sold, but the real reason for high prices is that in a so-called civilised country there are only about 15 per cent. of the inhabitants making a real contribution to wealth; the remainder are hangers-on, such as landlords, merchants, retailers, servants of the rich and retainers of all sorts. .

. I suggest that the engineers and economists of this association should urge upon the Government the necessity of organising a wealth-producing community in which the voluntary work of thousands of young men might be directed to making things for themselves—houses, clothing, fuel, food, and most of the things they want. . . The object in view would be to ascertain how far it is possible with our present knowledge and the best methods of manufacture and distribution for a group of, say, 100,000 persons to maintain themselves and continually to increase their wealth when freed from the restraints and social errors of modern civilisation. Such an experiment might do more to enlighten the world as to the possibility of modern logical methods than an experiment carried out on a continent thousands of miles across, where unforeseen difficulties might easily defeat the best intentions."

## Adelaide Convention.

Word is to hand from the secretary of the Adelaide Ecclesia, directing attention to the Annual Convention that has been arranged for Easter in that city. It is understood that the usual four days—Good Friday to Easter Monday, March 30th to April 2nd—will be taken up with the gatherings, and a hearty invitation is extended by the Adelaide brethren to all who may be able to join them in this season of fellowship and praise before the Lord. Our prayers are to the end that the assemblies may bring much blessing and encouragement to all able to attend.

The gatherings will be held in the usual meeting rooms in Liverpool Buildings, Flinders Street, Adelaide, and visiting friends not supplied with programmes, or desiring further information are advised to communicate with the secretary, Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide, S.A.

Chose so heartily the Lord's will concerning yourself and all other things, that to know that shall be your only, question. Claim His promise, "I will guide thee with Mine eye."

## “Old Paths “ Publications.

Enquiries have been received in recent months for copies of literature supplied by Old Paths Publishers, 70 Ilford Lane, Ilford, Essex, England, and on procuring these for our readers the brethren in England suggested that we keep a small collection of their publications on hand which would be easily available for those who desire them. This suggestion is gladly accepted, and we have a limited supply of booklets and tracts already on hand. These publications are supplied free from our English brethren, so the only cost will be the postage on same.

## Study Aids.

The following helps to Bible study are now on hand in addition to our usual list:

“The Plan of God—in Brief.” This booklet of 96 pages, published recently by the Bible Students Committee, England, is a digest of Volume 1, Scripture Studies,—”The Divine Plan of the Ages,”—and is a fine little work for encouraging new interest in the truth. Price 6d.

Berean Bibles, containing Teachers' Manual bound in. Price 15/6.

Berean Teachers' Manual, keratol, same as in Berean Bible. Price 4/9.

“What Pastor Russell Taught” (on the Covenants, Mediator, Ransom, Sin-Offering). Cloth binding. Price 5/9.

“Daily Manna for the Church,” a new Manna Book, paper cover. Price 1/6.

Christian Hymns, words only, cloth binding. Price 10d.

(Exchange rates have had to be added to the above, thus making them dearer than in former years.).

Ancient Bible for State.

## Gift from London Bookseller.

A copy of the Geneva version of the Bible, believed to have been published in 1589, has been presented as a Centenary gift to the State of Victoria by Mr. W. A. Foyle, the head of a London bookselling firm. The Premier (Sir Stanley Argyle) was informed of the gift in a letter which he received recently from the Agent-General for Victoria in London (Mr. R. Linton) who said that it was due entirely to the initiative of Miss Mary Chomley that this ancient and historically valuable Bible had been acquired by the State. Head arranged for Miss Chomley to bring the Bible with her, and to present it personally. Miss Chomley arrived in Melbourne recently by the "Mongolia."

According to authorities, the Geneva version of the Bible was regarded by scholars of the 16th century as of great distinction for its accuracy. With other versions, however, it was supplanted by the Authorised Version, which was published in 1611.—News Cutting.

"Be useful when thou livest, that they may Both want and wish thy pleasing presence still." George Herbert.

## Not Holding the Head.

THE Apostle warns us all against a wrong attitude which at all times has more or less threatened the body of Christ, in its larger gatherings as well as in its little handfuls ;—he warns us against the danger of looking too much to ourselves or to other men in the Church and not enough toward the Lord, who is indeed "the Head of the Church, which is His Body." Some members he represents as taking a head position, forgetful of the fact that "one is the Head of the Church, even Christ," and inclined, in consequence of this forgetfulness, to think too highly of themselves, to imagine that the whole weight and importance of the Lord's cause devolves upon them, and to assume too much leadership.

The Apostle warns other less prominent members of the Church against a recognition and support of such a wrong position, assuring them that their condescension is extreme, prejudicial to themselves and to the interests they would serve; that the angels, that is the messengers, the representatives of the Church (Rev. 1: 20; 2: 1) are not to be worshipped, though they are to be highly esteemed in proportion to their faithfulness, good works and humility.

He warns other members that such a humiliation as would ignore themselves entirely and cast all the weight and responsibility and influence upon these angels or elders would be improper, and would indicate an unfaithfulness to Christ and a failure to rightly appreciate His arrangements.

Dangers in Opposite Extremes.

Thus, reproving two classes because of taking opposite extremes, the Apostle proceeds to explain that the difficulty with both parties is a failure to hold the Head in proper esteem—Christ, the only true Head of the Church. Whether by exalting ourselves, usurping our Lord's place in the Church, and ignoring His words and arrangements and being puffed up as His servants, or whether, on the other hand, quietly submitting to such things and doing reverence to those who usurp the Lord's place in His body, in either case the difficulty is the same—a failure to rightly recognise the true Head.

If we accept the fact that Christ is the Head of the Church, let us rest every argument on that basis; let us not feel for a moment that everything will go to pieces unless we steady the ark—that we are main spokes in the divine programme in any little quarter of Zion (1 Chron. 13: 10). All such self-conceited ideas are traitorous as respects the Captain of our salvation, for He has told us, and we believe His word—"Without Me, ye can do nothing." Every member of the body of Christ, whom the Lord has in any sense of the word set in the Church to serve His cause, should realise that he is not at all essential to the development of the divine plan, that it is a favour, pure and simple, that he has been granted a share in connection with it, that His blessings, day by day, more than compensate any little Service and sacrifice he may be able to render. So far from feeling heady he should feel humbled by the thought that he is permitted to have any part in the great plan of God as a servant amongst his brethren, and he should realise distinctly that, so surely as the Lord is the Head of His Church, any who cease to occupy positions of trust in a humble manner will be debased, will lose the privileges and opportunities, perhaps with injury to themselves and to others.

Self First, God Second.

In 2 Tim. 2: 3, the Apostle assures us that, in the last days, grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents (and higher authority in general), unthankful, unholy . . . traducers, heady, high-minded . . . having a form of godliness, but ignoring the power thereof.

This picture certainly fits well to our day throughout nominal Christendom, and it is not strange, therefore, that something of the same general spirit at times seeks to invade the camp of the saints—the little companies of the consecrated who are striving to be overcomers of the world and its spirit. The fact that the Apostle writes thus forcefully on this question does not prove any lack of sympathy on his part, but the trouble is a grievous one and especially injurious to the brethren who may yield to such headiness: nothing is surer to sap spiritual vitality and to lead us into darkness, both doctrinal and spiritual.

It would be well for all whom the Lord hath set in the body, either in a humble position or in a conspicuous place, to have the Apostle's words well in mind—that as our Lord humbled Himself and was subsequently exalted, it demonstrates a principle at work in the Father's programme under which all of His Royal Priesthood must humble themselves if they would in due time be exalted. The Apostle Peter's argument also is, "Humble yourselves, therefore, brethren, under the mighty hand of God, that He may exalt you in due time." Now is not the proper time for exaltation; to elevate ourselves or others under present conditions is to incur the greater danger of a fall. Hence, all who are earnest and of bumble heart, should both watch and pray lest they enter into temptation along this line, which, from the very beginning of the Gospel Age, has been the most serious stumbling block in the pathway of this class. We remember that it was amongst the apostles themselves that the argument took place as to which would be greatest in the Kingdom. Let us all remember our Lord's words of reproof to them, "Except ye humble yourselves and become as little children, ye can in no wise enter into the Kingdom."

Only the Humble are Safe.

Thus our Lord marks humility as one of the prime essentials of a place in the Kingdom. It will not be very long—let us have patience. Let us have faith, too, not be doubters. Which of the endeavour to grasp and wield authority in the Church is at first undertaken with the best of intentions, with the desire to do and be in the highest interests of the Church. In such cases, faith is not strong enough to realise how unnecessary we are to the divine plan and how able the Lord is to overrule every incident and circumstance according to the divine will. More faith in the Lord's power to regulate the affairs of the Church will counteract largely the efforts of some of His people to run the Church's interests along lines of their own wisdom

and ability. Let us remember that He is able, He is willing, to work all things according to the counsel of His own will. Let us remember that our highest place is lying low, that the greatest mastery is self-mastery, and that whatever success we might have in usurping the place and authority of our Lord and His Word would undoubtedly react unfavourably to us in the end. Hence, in self-preservation, as well as in the interest of the Church and in honor of the Lord, we need to keep self under. Let us remember the words of the poet and apply them daily :—

“O! to be nothing, nothing,  
Painful the humbling may be;  
Yet low in the dust I’d lay me  
That the world my Saviour might see.  
Rather be nothing, nothing  
To Him let their voices be raised  
He is the fountain of blessing,  
Yes, worthy is He to be praised.”

Let us keep ever in memory the Apostles’ example and words: “We preach not ourselves, but Christ Jesus, our Lord, and ourselves your servants for Jesus’ sake.” 2. Cor. 4: 5.

## The Nemesis of anti-Semitism.

“There are things worse than physical violence,” says the Chief Rabbi (Dr. J. H. Hertz) in “In Ancient Egypt and Present-day Germany,” a Passover sermon published as a pamphlet in connection with the anti-Jew movement in Germany, “and among these things is the unbelievable trampling underfoot of the human dignity of the Jewish population. Jews as a body are constantly branded in the Nazi Press, and by means of every form of Government propaganda, as ‘traitors’ and ‘criminals,’ and are spoken of as ‘vermin’ and ‘monsters’ who forever plot the ruin of their fellow-men.”

“In various German towns, public placards have been, posted broadcasting the foul and Satanic lie of Jewish ritual murder, warning Christian mothers to guard their children well, as the Jewish Passover is approaching and ‘the Jews require blood.’ To such low depths does a Government descend in order to infuriate the mob against the Jew, to make him loathsomely hateful in the eyes of his fellow-men, to ‘embitter his life,’ and crush his spirit. . . . But one need be neither Rabbi nor even religionist to see that the world is built somehow on moral foundations, and that no nation which chooses anti-Semitism, i.e., the will to hate, as the basis of its national life, can have a future. ‘The study of European history during the past centuries,’ wrote Olive Schreiner in connection with the Tsarist pogroms of a generation ago, ‘teaches us one uniform lesson: that the nations which have received and in any way dealt fairly and mercifully with the Jew have prospered ; and that the nations that have tortured and oppressed him have written out their own curse.’ “—”Christian World.”

# The Call of the Church, the Bride of Christ.

(Convention Address.)

“Hearken, O daughter, and consider, and incline thine ear ; forget also thine own people, and thy Father’s house; so shall the King greatly desire thy beauty; for He is thy Lord and worship thou Him.”—Psa. 45: 10, 11.

We recognise these words of the Psalmist as prophetic—referring to the Church of Christ. God has been calling out of the world a peculiar people during the present age, to be the Bride of Christ. The Prophet here pictures the call of this class, the terms of the call, and the preparation of the Bride for her marriage to the King’s Son. The exhortation is that those who have taken upon themselves the covenant of faithfulness are to separate from the world. Hear the injunction, “Forget thine own people and thy father’s house.”

Our own people are the human family. Our father’s house is Adam’s house. By nature we belong to his house; we have natural interests in his inheritance. Whatever we have as human beings we have received from Adam. Those who are now the Lord’s people, were by nature children of wrath even as others. But we have been called out of this condition and invited to become “the Bride, the Lamb’s wife.” Rev. 21: 2, 9-11; Psa. 45: 9.

None of the human family could claim to be worthy of this high exaltation—to be the Bride—nor even to life on the earthly plane, for neither Jew nor Gentile could keep the Divine Law. Our Lord Jesus was the only ‘One who could keep that law, for it is the full measure of a perfect man’s ability. Our Lord Jesus being a perfect man, kept the law, and additionally laid down His life according to the Father’s will, thus becoming heir of all things. Just as a wealthy man might take a beggar for a wife, lifting her up from her de graded condition and making her joint-heir in his inheritance, his name, his honour and his property, so the Lord Jesus is taking a Bride from the fallen human family to make her joint-heir with Himself.

We had nothing that would ever entitle us to be taken into God’s family, but God made this way for us through His plan of redemption. What a wonderful thing for us that God should choose some, a little flock, to be associated with our Lord in blessing all the families of the earth. This is indeed a heavenly calling.

This choice is being made in harmony with the custom of olden times, as in the case of Abraham and Isaac.

Abraham typified Jehovah, Isaac our Lord Jesus Christ, and Isaac’s bride (Rebecca) the Church. As Abraham sent his servant to seek a bride for his son Isaac, so God has sent through this Gospel Age the message of His grace by His holy spirit, His servant, to seek a Bride for His only begotten Son.

The promises of God have gone here and there through the world and acted like a magnet upon certain individuals. The magnet of God’s truth has been a power that has drawn a certain class, but does not attract others so much. Is God making a discrimination? Yes, there are many whom He does not want at all for ‘His present purpose. He is not calling the world now, but a people for His name to have Jesus as their King, by whom He intends to bless all the families of the earth in due time. Whosoever will may then come and take of the water of life freely, as Jesus Himself said, “I if I be lifted up will draw all men unto Me.” These statements would have seethed very strange to us once, for we had in mind the idea, handed down from the errors of the past, that whoever did not understand and accept spiritual truths, thus becoming a saint during this present life, would have to burn for all eternity. Now we see that God is gathering out a special class that have special characteristics. God uses measures to drive others off, as

many are called but few chosen. The Lord is also using means to cause any who do not enter into His fold by the strait gate, the narrow way, to fall out from His fellowship with His chosen ones, that He may separate the tares from the wheat. This is in order that any of the worldly who have attached themselves to the Church may be separated from His chosen ones, but those who are of the true Church class will adhere the closer.

In the parable of the wheat and tares, Jesus shows that in the harvest time of the Gospel Age He will completely separate the wheat from the tares. Matt. 13: 36-43. Not a grain of wheat is to be left among the tares and not a tare is to be left among the wheat. The wheat class will be taken out by the Lord and gathered into the garner; the tares will be uprooted from the wheat field and burned. In other words, in the time of trouble the tares will be shown to be of the world as they have been all along. There is only one class desired for the Bride—true Christians. Millions of people are associated together and calling themselves Christians who have not the slightest relationship to God—they are tares. They have not come into harmony with God through the door, Jesus Christ. (John 10: 1-7.) Some assemble together because their parents or friends do, and some have the thought that unless they are baptised they would go to eternal torment.

In the end of this age now present, there is to be a great burning time; not the people, but their religious conceptions and affiliations are to be burned up. The fire of that day will try every man's work of what sort it is. (1 Cor. 3: 13.) Those who have 'built with the stubble of human traditions will suffer loss—their works and professions will perish. These are they who build on the sand—their systems and doctrines will be consumed by fire. The great church systems will suffer complete collapse in the day of the Lord—they will fall to rise no more. Jer. 51: 58.

The special ones whom God has been gathering out for eighteen centuries to be the Bride of Christ, have accepted God's terms and entered into a special covenant with Him. These terms are very positive and definite. Our Heavenly Father, in making the arrangement by which we may come into His family, drew up an unchangeable contract more binding than any earthly marriage contract. It is a condition of full surrender to Him, for we give up our own wills and accept the will of our God. Those who have become betrothed to the Lord Jesus Christ have given all to Him.

They do not have very much to be sure; most of us have very little, for "not many great, not many wise, not many noble are called." (1 Cor. 1-123-29.) However, association with the One to whom they are betrothed gives them a noble character. The spirit of God begins immediately to work in them "to will and to do of His good pleasure"; it is a transforming work. The Apostle Paul tells us that we are "transformed by the renewing of our minds." (Rom. 12: 2.) Our body is the same body that we had before, but we have a new mind; we are new creatures. All things appear in a new light. This makes a great change in us. We know that if we are of this class the things we once loved we now hate. Now we love the things pure, noble and beautiful. Many of the things which we once loved were things which we cannot now approve. We have received the begetting of the spirit, and as God's spirit abounds in us more and more, we become copies of His dear Son, our Redeemer, our Head, our Bridegroom.

In the case of the Hebrew marriage contract, if the bride-elect was guilty of infidelity to her betrothed bridegroom, the unfaithfulness was punished by death. So, should any of us who have made a contract with our Lord violate that vow and be untrue to the Bridegroom, we would lose all. "If any man draw back My soul shall have no pleasure in him," says the Lord. The Apostle Paul says that these draw back to perdition.

We are espoused to a Husband, having taken upon us certain obligations. We must go on now and make our calling and election sure if we want to gain the prize of the high calling of God. One may make unintentional slips of various kinds; probably there is no child of God who has not made such slips. Our

imperfections are hindrances to our doing perfectly ; but our great Redeemer, who is our prospective Bridegroom, has made satisfaction for our imperfections. Therefore, when we err we are to go to the throne of heavenly grace to obtain mercy with God through Jesus Christ our Lord. If we were perfect we would not need to go to the throne of grace to find mercy and grace to help in every time of need. (Heb. 4: 16.) But as we become developed as Christians we shall not need to go so often to obtain mercy. As we grow stronger we grow wiser, but we shall need mercy as long as we are in the imperfect flesh. The Lord knows our blemishes and unsuccessful strivings to overcome, and He has provided us a covering—the precious robe of Christ’s righteousness. The spotless robe given us is the wedding garment mentioned in our Lord’s parable in Matt. 22: 11-14. Clad in this precious robe we may come in and be participators at the great marriage as members of the Bride of Christ. We are exhorted to keep our garments unspotted from the world, yet it seems that no one can pass through the world and always remain absolutely spotless. But if those who are in the right attitude of heart should get a spot on their robe it will be so grievous to them that they will hasten to remove it. There is only one way to get a spot from that robe: we must take the matter to the throne of grace, and whatever our sin, when our lapse has been acknowledged, the cleansing merit of Jesus’ blood is applied and our robe is spotless again. (1 John 1: 7-9.) In this way our robe is kept white. The blood of Jesus Christ—the atoning merit of His sacrifice—cleanses us if we come to Him with a contrite heart.

There are some who do not take these steps and who do not have these spots removed. When first we came to the Lord full of earnest desire to keep ourselves unspotted from the world we were careful about our robe, but how shocked you were at the first spot. You said, “I am a child of God, and oh, what a mistake I have made.” But as time passed and you realised more and more keenly your infirmities of the flesh, you found that you were often overtaken by these weaknesses. But if you were a true child of God, you conquered this feeling and went to the Lord to have the spots removed. A great many Christian people, however, have not been faithful in this respect; they are deceived, but a reckoning time is at hand. They have failed to make their calling and election sure. Their lives are unsatisfactory to themselves and to God; they will not be of the Bride class. Nobody whose robe is covered with spots will be received into the wedding as a member of the Bride of Christ, for the Bride is to be without spot or wrinkle or any such thing. (Eph. 5: 25-27.) Only thus could she be presentable to the heavenly Bridegroom. There will be weeping and gnashing of teeth among the foolish virgins when the door to the wedding is shut. (Matt. 25: 10-12.) Many will be disappointed in that day.

Let us hope that we shall be among those who make their calling and election sure, that knowing the terms we shall keep our garments unspotted from the world, from everything that is contaminating. “So shall the King greatly desire thy beauty.” It is a beauty that dwells in the heart, a beauty of character. Every Christian should see to it that he is growing daily in grace. In all the members of the true Body of Christ, there is a growth in the Lord’s spirit, a growth in love. This is the beauty that our Bridegroom desires in His Bride—this beauty of character likeness to Himself. We desire this ourselves; we wish to see our hearts and minds opening more and more widely to take in the welfare of others, especially our brethren of the Body of Christ, Those who prove faithful unto death shall receive glory, honour and immortality. “They shall walk with Me in white,” says our Lord, “for they are worthy.”

There is one reason which should make us highly esteem our daily small temptations. They are a far better discipline of humility than sublimer trials. We get no credit for meeting them well.

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