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Seeking Honour by the Path of Humility

(Convention Address)

“For even the Son of man came not to be ministered unto, but to minister:- (Mark 10:45.)

IT appears that no other lesson requires to be so carefully learned by the Lord’s people as the Lesson of humility. It has to do with the very humblest of the Lord’s followers, as well as with those who are advanced and teachers; but the degree of force that seems to come with the besetment or temptation to pride and self-sufficiency seems to multiply in proportion to the positions and attainments of the individual. Pride and ambition may be in those who have no official position in the Church, often asserted in fault-finding and criticism which, to the hearers, is intended to imply superior wisdom or ability on the part of the critic—that his wisdom and ability only wait for opportunity to manifest his greatness above his fellows. None should object to a kindly, brotherly word of criticism given privately and with a view to helpfulness, but merely to the kind which vaunteth itself and seeks to do injury to the reputation of another occupying a preferred position.

Jesus taught His followers that the spirit and disposition prevailing amongst them was to be vastly different, the very reverse from that governing humanity at large. Amongst “the Gentiles” He said the lordly spirit prevailed; their rulers are lords, and the spirit of humble service of others, doing for others at the expense of personal convenience, was very much lacking. But with those who, should become His followers the rule was to ‘be completely reversed. He who would exhibit most of the characters humility and loving interest in arid -service”fOr others was to be most highly esteemed.

It is recalled that Jesus took occasion to rebuke the ambitious spirit, the spirit of self-exaltation that He saw manifest to some extent in His disciples. There was the spirit of rivalry amongst them as to which should be greatest in the Kingdom.

The Master took a little child as an exemplification of candor and guilelessness and assured them that unless they became as little children, simple-hearted, honest, candid, they could in nowise have any part in His Kingdom.

What a beauty there is in the Divine order of things! How thoroughly all who are right minded can sympathise with the principles here laid down! How reasonable they are and how contrary to the spirit of the world. Truly, the Lord’s followers will in this sense of the word be a peculiar people irt their zeal for good works—for serving one another and doing good unto all men as they have opportunity. The Apostle

Peter emphasizes this point, “Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.” “He that humbleth himself shall be exalted, and he that exalteth himself shall be abased.”

The Lord did not have one standard for His followers and another standard for Himself. Consequently, when they heard Him say, “Whosoever of you will be chief shall be servant of all,” they could promptly recognise that this was the course that He pursued—that He had been servant to them all; and it was on account of the services that He was continually rendering them that they delighted to serve Him, to acknowledge Him their Master; and to walk in His steps. Indeed, they had seen only a small fragment of the Lord’s sacrificing and of its far-reaching influence as a service to others. We can see this as we recognise the fact that our Lord was about to die, not merely for His disciples, not merely for the Jews, but to be a propitiation for the sins of all men, that all the human race eventually might have a blessing—a blessed opportunity for coming to life eternal through the merit of His service. Our Lord called this to their attention, saying, “For verily the Son of man came not to be ministered unto (served), but to minister (serve), and to give his life a ransom for many.” This is one of the very explicit statements of Scripture respecting the object of our Lord’s death—that it was not for His own sins that He died, but on the contrary it was for ours, and that in thus dying He gave himself a ransom price—a corresponding price for the sins of the whole world.

Jesus made use of various opportunities to impress upon the minds of His followers the great lesson that the securing of joint-heirship with Him in His Kingdom, otherwise termed the prize of our High Calling, represented the greatest of all undertakings. In brief, all who really signify their desire to attain that exalted station are sooner or later met with the enquiry, “Are ye able?” Followers of Christ today hear this the Master’s solemn question indicating the terms of discipleship just as truly as those disciples heard it when Jesus walked with them. Again, we recall that the rich young ruler who visited Jesus and heard from the lips of the Master the cost he would need to pay in order to secure the desired boon, went away sorrowful upon learning the terms of discipleship. It was in that same connection also that Jesus said, “How hardly (with what difficulty) shall they who have riches enter into the kingdom”; and the apostles had inquired what they should have since they had left all, and Jesus assured them that they should have an hundred-fold more in the present time, with persecution, and in the world to come everlasting life. (See Luke 18:24-30.)

It was at this time that James and John approached the Lord in a private manner. Matthew tells us that their mother Salome was with them and really made the request for them in their names. Salome is supposed to have been the sister of Mary, the aunt of Jesus, in which event James and John were His cousins. Realising that matters were drawing to a crisis they sought of the Lord an assurance that they two might be very close to Him in the Kingdom, one on His right hand and one on His left, the two positions of chiefest favor.

Our Lord did not reprove them, for doubtless He read in their hearts a great love and loyalty towards Himself; and the desire for the positions indicated not merely the desire for the honors and authority implied, but specially because this would bring them closer to Himself. Had the Lord seen in their hearts an evil form of ambition, undoubtedly He would have reproved it on the spot. His answer, however, was so framed as to impress these brothers and all of His followers since with what is implied in joint-heirship with the Lord in the Kingdom. Very forceful is the expression, “Ye know not what ye ask. Are ye able to drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?”

Our Lord wished His disciples to see clearly that the Father had poured for Him a special cup of experiences, and had required of Him special baptism into death, as conditions precedent to His glory and Kingdom; and that whoever would become

His associates in the Kingdom must become also His associates in the sufferings of this present time—in the ignominy and whatever experiences the Father might see best to permit as tests of faith and devotion and character. Jesus did not refer to the Memorial Supper cup, but to the experiences which it symbolized, even as He did not refer to water baptism, but to the baptism into death which is symbolized by the water immersion.

How heart-searching was this question¹ it meant, “Are you willing?”, because it would be impossible for the disciples to have known their own ability except in the sense of having confidence in God—that He would give the ability to those who had their wills thoroughly subjected to His will. This is illustrated in the symbolical baptism, in which one no more buries himself than he raises himself. We merely surrender our wills, our all, to the Lord, and He by His Word and grace works in us to will and ultimately to do His good pleasure—expecting from us only the possibilities, and assisting us to these with grace sufficient for us, for every time of need.

That these two noble apostles were not inspired principally by selfish ambitions in this request is evidenced by their prompt reply to the Lord’s searching question, and later on evidenced by their faithfulness even unto death. They said, “We are able”—that is, “We are willing. God helping us, we will sacrifice everything to follow in your footsteps; we will count nothing dear unto us; we will lay aside every weight and every sinful besetment; we will run with patience the race set before us, looking unto Jesus, the Author and Finisher of our faith.” This we may assume to be a larger statement of their devotion.

Our Lord’s love and sympathy went out to them afresh as He answered them, guaranteeing that with such willingness of heart they should indeed have the experiences necessary to fit them for a place in the Kingdom. What a comfort this is to even the weakest of the Lord’s followers who are sincere. The Lord looketh at the heart, and if He sees there full devotion to Himself, He is pleased to grant to such His blessing, His aid, saying, “I will never leave thee nor forsake thee—My grace is sufficient for thee—My strength is made perfect in weakness.” We, too, or desirous of sharing the Kingdom with our Lord; yet not from love of exaltation above others; but from a desire to have this evidence that we please our Father and our Lord Jesus—to have this closeness of relationship to Him, and to have the privilege of participation with our dear Redeemer in the great work of blessing all the families of the earth and fulfilling God’s redemptive purpose. It is well that all should have the Lord’s answer clearly before their minds, and know that unless they partake of His cup and are immersed into His death, they can have no share in his Kingdom of glory. Shall we not then count all things else as loss and dross to obtain this necessary experience! As it comes to us let us not be fearful, nor think strange of the fiery trials that shall try us, as though some strange thing had happened unto us. On the contrary, even hereunto were we called, that we might now suffer with the Lord and by and by be glorified together with Him.

It is again in the symbol of the cross that Jesus presents the lesson of suffering, shame and loss for all who would inherit with Him the Kingdom honors,—“If any man will come after me, let him deny himself, and take up his cross, and follow me,” which signifies, if any man desires to be a follower of Mine, he must walk in My steps of obedience to the Father’s will, to share with Me in the Father’s reward. Such are to know that the cost of discipleship will be cross-bearing. Cross-bearing signifies endurance of trials, difficulties, disappointments—the crossing of the human will and preferences by circumstances and conditions permitted of the Father. Our Lord’s will was fully submitted to God, so that it was His delight to do the Father’s will, and this must be our attitude to commence with; but after this consecration has taken place comes the trial and testing. If we were in heaven, where all is in full accord with the Divine will, we could have no crosses from the time we fully consecrated to the Lord; because our wills being in accord with the Father’s will and with all righteousness, and there being nothing in heaven contrary to that which is right, we would be in accord with everything, and everything would be in accord with our newly consecrated minds. Our crosses come because we are living in “this present evil world,” because

the spirit of this world is contrary to the Lord and His spirit of righteousness and equity, and because our Adversary, Satan, seeketh continually to stumble and ensnare us. Because, also, our new wills are circumscribed and hindered and opposed by the desires of our natural bodies, which are more or less in accord with the things of this present time, its conditions, its aims, its sentiments; and because the new will strives to use the body in a manner and in a service which, under present evil conditions continually causes it annoyance and suffering. These things are to be taken into consideration as the cost of discipleship—the cost of a share in the Kingdom and its glory, honor and immortality, promised to the “called, chosen and faithful.”

We must guard against the thought in this connection that cross-bearing relates in any sense to putting away of sin: the bearing of the cross is quite separate from battling with the weaknesses of the flesh, nevertheless whoever has the mind of Christ, whoever is seeking to *be a* cross-bearer and to stand up as a representative of the Lord and the Truth in the midst of a wicked and perverse generation, as an ambassador of God, will surely realise that he could not be an acceptable ambassador and claim that his will is sacrificed to the Lord’s will, if he did not strive against the weaknesses and imperfections in himself as well as stand for the general principles of righteousness and truth everywhere. The apostle included this thought and much more in this expression—“He that saith he abideth in him ought himself also so to walk even as he walked.” He is to walk as our Lord walked, in his general deportment and relationship to everything that is good; and correspondingly to avoid everything that is evil. He is to walk as nearly as possible in the footsteps of Jesus.

It is fortunate for God’s children that in the beginning they do not, cannot, estimate or appreciate the full meaning of the words, sacrifice; cross-bearing, etc. If we could look into the future and see from the start the various trials and difficulties to be encountered in the “narrow way,” doubtless few of us would have the courage to make the consecration and the start,—if we could not see or appreciate beforehand, the rewards and blessings which under Divine providence come to us in connection with every trial—more than compensating us for every earthly selfdenial and endurance. Nor can we in advance appreciate how the Lord wishes to test our zeal and our faith, by letting us come to the crosses of life one at a time, and letting us see their ruggedness—hiding from us the assisting hand by which, as soon as we take hold of the cross and put forth our efforts, our Lord lifts the real weight of it, so that we have no more at any time than we are able to bear. So careful is He of all those who thus become His footsteps followers and cross-bearers, and prospectively His joint-heirs in the Kingdom, that He will not suffer them to be tempted above that they are able, but with the temptation will provide also *a* way of escape.

As we survey the way of the cross, the path that leads to future glory and to that high station and honor, it is seen to be one of humiliation, one therefore that requires humbleness of heart and mind. And none need be apprised of this fact more than those in the Church who are occupying positions as teachers and instructors in spiritual things. It is for this reason that the Apostle James warns the brethren against this danger, the danger of pride, which besets the more talented of the Lord’s people. He writes, “Be not many of you teachers, brethren, knowing that a man shall receive the stronger testing.”

All whom the Lord hath set in the Body, either in a humble position or in a conspicuous place, are to be urged to carefully remember the Apostle’s words—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; also the apostle’s concluding argument 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 greatest danger of a fall. Hence all who are earnest and humble of 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.

Surely Jesus marks humility as one of the prime essentials of a place in the Kingdom. And we can see the importance, the reason for this. To exalt to the glory, honor, and immortality of the Kingdom and Divine nature one who had not thoroughly demonstrated his humility of spirit would be to place him in a position where he might become another Satan, another Adversary, who in time, under one delusion or another, might wish to divide the Divine honors even beyond the munificence of our Heavenly Father's provision for all those who are truly His consecrated ones.

Evidently it will not *be* very long before all the faithful will be gathered with Him—let us have patience. Let us have faith, too, not to be doubters. Much 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 interest along lines of their own wisdom and ability. Let us remember that He is able, He is willing, to work all things after the counsel of His own will. Let all who would so run as to obtain, remember that their 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. Well may we ever keep in memory the Apostle's example and words—"We preach not ourselves, but Christ Jesus our Lord, and **ourselves** your servants for Jesus' sake." The words of the poet too, are always in order while we tread 'the path of humility.

"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."

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

BOOKLETS OF ADDRESS

Earlier this year two booklets were printed with copies of addresses delivered by Brother Pollock of U.S.A., while in Australia last year, and these were appreciated by a number of the brethren. Additional copies of these booklets are available free upon application to this office.

The Institute's Work

IN presenting this brief review of the work of the Berean Bible Institute at the close of another yearly period, it is with thankfulness to the Lord for His blessings in connection with the privileges of service in this corner of His harvest field. In co-operation with our brethren throughout Australia and overseas, the work has continued on steadily in a similar manner to past years. It has been a pleasure to hear regularly from a goodly number of brethren, and the witness of the truth message also brings enquiries from week to week from new friends who are gladly supplied with appropriate literature for their encouragement in the Christian way.

Our "Peoples Paper" bi-monthly periodical continues to be supplied regularly to our brethren scattered throughout this land, and in some countries overseas. It is encouraging to hear of the appreciation of the contents of the "Paper", and to those brethren who have contributed to the columns of our little journal sincere thanks for this assistance is expressed again at this time.

The subscriptions to the "Peoples Paper" do not cover the publishing costs, there being some deficiency to be met by the General Tract Fund. However, as in past years, a considerable number of the "Paper" has been supplied free to new friends, to encourage their interest, so the expense to the Tract Fund is well used in this way, in the service of the truth. Assistance has been freely and gladly given again in the production of the "People Paper" by some of our Melbourne friends with the proof reading and other work connected with the "Paper," and the help in this way is greatly appreciated. Readers who can use extra copies to advantage in distribution are welcome to supplies, while others who provide subscriptions for their friends are rendering good assistance also.

Over the past year lectures have been conducted regularly from time to time as a witness to the public in co-operation with the Melbourne Class, and some new friends have appreciated the messages of Bible truth in this way, and continue to show good interest in the gospel of the kingdom. The radio is a helpful means of announcing these lectures, as well as the advertising by hand slips and through the press. Last October some additional lectures were arranged during the visit of Brother and Sister Pollock of U.S.A., to Australia, with benefit to all who were encouraged to hear Brother Pollock's helpful discourses on various subjects.

The message of truth through the Frank and Ernest Broadcasts has been proclaimed over 3GL Geelong throughout another year. This witness to the kingdom message is now in its 24th year, and many are the words of appreciation from

listeners who enjoy these sessions week by week. We are glad of the opportunity to continue this witness over the air, and all our friends within hearing distance of 3GL are urged to do their best to make these broadcasts known to others by whatever means at their disposal. Tracts are available for distribution where good may be done, and within range of 3GL the tracts can be stamped with the invitation to listen to the broadcasts. Printed copies of the radio discussions are supplied freely to listeners for further examination, and these are applied for and appreciated generally.

The financial position of the work through the General Tract Fund and Radio Fund is revealed by the balance sheets below. The voluntary contributions of our friends generally, by the Lord's providence, have provided the means enabling a continuance of the work as in former years. The sacrifices of present day good things on the part of many to assist the work in this way is warmly appreciated, in the service of the Lord. Commencing another year's work we continue to wait upon the Lord, seeking His guidance and blessing upon all that is undertaken in His name. It is requested that our brethren also join in prayer that

the work before us may be humbly and faithfully rendered to the Lord in all the days ahead.

Viewing world conditions today it is evident that “this present evil world” is gradually reaching the end of its allotted span of time. How favored are the Lord’s people to be assured that all things coming to pass are but the fulfilment of prophecy, and as the difficulties increase, we do well to remember the words of our Lord—”When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” (Luke 21:28.) In the meantime it is the privilege of all who know the Lord and His gracious Plan of Salvation to “gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ,” (1 Pet. 1:13), while at the same time seeking to assist others who have “ears to hear” to understand and appreciate also the joyful sound of the truth, which truly satisfies our longings as nothing else can do.

Convention News

THE Easter Convention in Adelaide was a very helpful season of spiritual refreshment and blessing. Our hearts are gladdened and filled with thankfulness to the Giver of all good gifts for the many blessings bestowed upon us in connection with the preparation for, and the actual meeting together of so many of His dear people at this Convention. We are grateful to those dear brethren who served us as speakers and in other ways, in ministering to the temporal and spiritual needs of the brethren. While it is a privilege to serve the Lord’s people in any manner, we realise that our poor doings would be fruitless without the Lord’s blessing. How true are the words of our Lord—’Without me ye can do nothing.’”

It was a pleasure to welcome a number of brethren from Melbourne and Geelong, Victoria; also two brethren from New South Wales, a brother from New Zealand, one sister from Queensland and one sister from Tasmania.

The portions of Scripture chosen for the Bible Studies were Romans 12:9-16; Psalm 51:10-17; and 1 Peter 1:3-9. The topics of the addresses by the brethren were as follows:— “The Prayer of Jesus in John 17”; “The Christian Walk”; “Our Light Affliction”; “Seeking Honour by the Path of Humility”; “Quietness and Confidence”; “The Mixed Cup of Providence”; “Can the Living Talk with the Dead?”; “Our Reasonable Service”; “The Lord’s Message to the Seven Churches”; “Love the Fulfilling of the Law”; “Conscience; the Fear of the Lord; Consecration”; “Quest”; “The Heart, the Eye, the Ear and the Lips.”

We trust and pray that the many helpful exhortations from the various brethren, and the instructions and directions from the Word of God contained in the Bible Studies may long continue with us as we seek, during the days ahead, to be diligent “doers of the word and not hearers only.” (James 1:22.) The “Hymns we like and Why” session was much appreciated; and so also were the Praise and Testimony and Fellowship sessions.

It was a pleasure to receive some messages of greeting from various Classes and individual brethren; and to those who thus kindly remembered us, and to the brethren everywhere, the words of the Apostle Paul in Rom. 12:9-12 are earnestly and lovingly commended.

The Convention closed with the Love Feast, and singing the hymns “Blest be the tie that binds our hearts in Christian love”, and “God be with you till we meet again,” followed by the closing prayer of thanks to God for all blessings received, and requesting His continued blessing and guidance for the Lord’s people everywhere. Praise God from whom all blessings flow.

Memorial Observances

MELBOURNE

THE brethren in Melbourne gladly gathered on the evening of April 3rd to observe the Memorial of Christ's death. The attendance was very good, a number of our Polish brethren joining us again, as in recent years, to keep this Memorial in spirit and truth, as members of our Lord's family, and in accord with the apostle's inspired direction— "For as often as ye eat this bread, and drink this cup (as often as the yearly anniversary comes round), ye do show the Lord's death till he come." (1 Cor 11:26.)

Previous studies of our Lord's Memorial helped to refresh our minds and hearts on the privileges we enjoy in being invited into God's family through the merit of Christ, being justified by faith in His sacrifice, and delighting to consecrate our lives to walk in His steps.

During our service, the prayers of the brethren were offered on behalf of God's people in every place; the hymns sung were numbers 42, 321, 437, 139 and 361 from the "Bible Students Hymnal"; and the Scripture readings were from Matt.

26:1753; John 18:12:40, and John 19:1-30. The address covered both the typical and antitypical features of the Jewish Passover and Memorial instituted by Jesus as a Remembrance of Himself for the "firstborns" of this Gospel Age, and showing also their union with Christ in His sufferings, in hope of their association with Him in the glory to follow,— "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Some of our elderly members were hindered from attending in person, but they were with us in spirit, as they also partook of the emblems in their homes, and experienced also the Lord's blessing, with His assurance of comfort and support in every time of need. As we reflect upon all the Lord's graciousness to us, on the basis of Christ's sacrifice, the words of Paul come to us with vital importance—"Christ our passover is sacrificed for us; therefore let us keep the feast . . . with the unleavened bread of sincerity and truth," which of course means for all our days and all our hours, by His grace.

Geelong

On the evening of April 3rd a few brethren met to observe the Memorial of our Lord's death as He requested. Two previous class studies covering 1 Cor. 10:11-21, contributed helpfully towards attending the Memorial in the right spirit. We would accentuate "we" in verse 16—the cup and bread we partake of is singularly different from all rites and sacrifices and offerings connected with heathen gods. Indeed, it conveys more to the "we" class to whom the apostle was referring than it does to merely nominal Christians who keep the observance with varying degrees of sincerity and understanding. The "we" class recognise a partnership with Christ—a fellowship that begins during this life as we suffer with Him for righteousness sake, and extends into association with Him during the glory of His kingdom reign. Not only do we deeply appreciate the benefits accruing from justification, but also the privileges that are further extended through consecration.

There is no division of sectarianism amongst true Christians; all our benefits are drawn from the one source, the Head, Christ Jesus. If we are His disciples in truth, we are no more individual "grains" but are of the one bread or loaf; in other words, members of the One Body, of which Christ is the Head. Each one in proper fellowship with his Lord must automatically be in true fellowship with His brethren. We sought to thoroughly examine ourselves along this line.

Adelaide

The Adelaide Class met on Sunday evening April 3rd to observe the Memorial of our Saviour's death. Our Lord had said, "Do this in remembrance of me." We are glad and thankful that our Lord left us this simple service to be kept each year as a Remembrance of His great sacrifice for His Church, the members of His body. We realise that all our hopes of future life and blessing are dependent upon the ransom-sacrifice of our Lord Jesus Christ. "He is the satisfaction for our sins (the church's sins) and not for ours only, but also for the sins of the whole world." (1 John 2:2.)

We read Isaiah 53rd chapter and portions of Matt. 26th and 27th chapters. We sang hymns appropriate to the occasion, as—"Christ gave His life for me," and "When I survey the wondrous cross," etc. Then an explanation of the meaning of the Memorial in type and antitype was presented, and after prayers for God's blessing upon the brethren assembled, and upon the Lord's consecrated people in every place, not forgetting the isolated and lonely ones, we partook of the emblems which represent our Lord's broken body and shed blood given for us, and for all mankind.

What an occasion is this for examining our hearts, and purging out all the evil tendencies of our deceitful hearts, and for re-dedicating our hearts and lives to Him who so loved us as to die for us, even while we were yet sinners. How thankful we are that we have felt the cleansing power of Jesus' blood; and that "unto us it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." "If we be dead with Christ, we shall also live with him; if we suffer we shall also reign with Him."

Perth

A small group of brethren gathered together here in Perth to solemnize our dear lord's death, remembering His words—"This do in remembrance of me." Our thoughts were drawn to our Lord's willing sacrifice, with all the suffering, agony and reproach He endured on our behalf, to be man's Redeemer. With thankfulness we accept our Lord's offering for sin, as we recognise Him as the Bread from Heaven, for He said,—"Whoso eateth my flesh and drinketh my blood, hath eternal life."

As we partook of the emblems our hearts were raised in thankfulness for such a loving Saviour, and for the further fact that He has invited us to follow in His footsteps, and take up our cross and follow Him. The occasion re-emphasized the need for us to have great sincerity of purpose to honor our Lord's name and fulfil our own pledge of sacrifice unto death. We reaffirmed our heart intentions and gladly respond to be associates with our dear Lord and Saviour. "If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him." (2 Tim. 2:11, 12.) Hallelujah. What a Saviour!

Sydney

It is with much gratitude that we place on record the fact that with an attendance of fourteen the Memorial was celebrated at West Ryde. The Brother in charge of the service gave a very helpful and instructive address dealing with the type and antitype. Our prayers and solicitude were emphasized on behalf of others world over who await the inauguration of the Kingdom when the Master will drink the wine anew with the over-corners. (Matt. 26:29.)

One of our isolated brethren writes—"On the Memorial night of Jesus' last supper, about 11.30 p.m., when the rest of the house were asleep I held a little service by myself in memory of His wonderful sacrifice, and I wondered how many more such services would be kept before the setting up of His

kingdom; not many I feel. I can't tell you how much comfort the Berean teachings have brought to me, particularly God's wonderful Plan of Salvation."

Passover at First Advent

THE following short article has appeared in these ' columns twice before, but as this matter is important and continually exercises the minds of the brethren it is repeated again at this time.

From an article in the "Reprints" of 1901 the following is a quotation—"There can be no doubt from the account that our Lord and His disciples ate the Passover Supper on the day preceding the one on which the Jews in general ate it; for in John's Gospel we read (John 18:28, 19:14) that when our Lord was before Pilate in the Judgment Hall, which was after He had eaten the Passover, the Pharisees, His accusers, had not yet eaten it—nor would they eat it until the evening after His crucifixion."

We may wonder why our Lord had eaten the Passover on that occasion a day earlier than the Jews in general, and while most Bible students have probably concluded that it was for the purpose that He could fulfil the antitype of the Passover lamb on the exact day—becoming the Lamb of God on the 14th of Nisan—yet the particular details how this could have been correctly accomplished have perhaps not been evident throughout the years.

In the year 1957 a series of articles appeared in a weekly publication from the pen of a Bible commentator, and these were brought to our attention by one of our friends. It is thought that the following extract offers a helpful and enlightening explanation of the celebration of the Passover in the year of our Lord's sacrifice. The quotation is as follows:

"The Last Supper was taken on the Thursday evening and the first three Gospels say that it was a celebration of the Passover. On this point they appear to conflict with John's Gospel, which says that Passover eve was on the Friday—the actual day of the crucifixion.

"There is, in fact no conflict. When, as it sometimes did, the festival coincided with the beginning of the Jewish Sabbath—and it did so this year—it became a question of which was to be given priority, the Passover or the Sabbath.

"Another school of thought regarded the Passover as a public sacrifice seeing that the festival was a national commemoration, and such sacrifices overruled the Sabbath law. So they would keep the Passover on its proper day, even if this was the eve of the Sabbath.

"Thus, at this fateful Passover, there was a slaying of the lambs and eating of the Passover Supper on both Thursday and Friday, according to which authority was followed.

"Again we see the careful planning of Jesus; so that He would both keep the Passover with His disciples and also suffer the next day in the character of the Lamb of God."

Outward and Inward Sight

Yes, gone from me all earthly sight,
The forms and faces dear;
The eyes soft gleam or sparkle bright,
The answering smile or tear.

The rosy tints of opening day,
When soft lights come and go,
The wondrous ever changing clouds,
The sunsets golden glow.

The diamond flash of countless stars,
That gem the robe of night,
The moon's clear radiance covering all
With softened silvery light.

The glories of the ocean vast,
The dancing, dashing waves,
The feathery foam the tangled weed,
The rocks, and shells and caves.

Yes, gone from me all earthly sight,
The charm of mount and dell,
The varied beauties of the earth,
The flowers I love so well.

I know it all, I feel it all,
Yet I do not rebel,
I'm resting in my Father's love,
Who doeth all things well.

And, Oh, how much is left to me,
It is not dark within;
The light of hope and peace and trust,
That suffering cannot dim.

The tender love and thoughtful care,
That dear ones give to me,
The loving touch of lips and hands
I feel, but cannot see.

The power of memory and of thought,
The light and joy of prayer;
The love of Jesus, best of all
There is no darkness there.

The light of all the promises
To shine along the way;
The light of hope that points above
To everlasting day.

FANNY ROSE
(Written soon after losing sight).

REVELATION VOLUME 1 • As the Vol. 1 of “The Revelation of Jesus Christ” by R. E. Streeter is not now available from the publishers, should any of our friends have copies for disposal they are invited to contact this office, stating the price desired. We can place these volumes to good advantage, and would appreciate hearing from any of the friends with copies to offer.

A very good Oxford Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocco binding, is now available at \$9.00. Same Bible with Concordance and Subject Index at \$10 .00.

Words of Wisdom

“Let not the sun go down upon your wrath.” (Eph. 4:26.)

NO matter what provocation one may have had, he should see to it that the matter is settled as quickly as possible. Anger or wrath must not be harbored and cherished; for it is sure to lead to permanent bitterness and hatred. The word anger seems not to be so strong a word as wrath. Wrath in an imperfect, fallen being, seems to be deep, determined, and lasting anger, something that is resentful, retaliatory. Evil speaking is a more refined, a more subtle matter, more deceitful, more malicious. Many people become so weak in character, so unbalanced, that they do not realise the proper application of the Golden Rule in their daily lives. They say things of others that they would not wish others to say of them. They treat others in a way that they would not wish to be treated. All such conduct should be put far away from the! Lord’s children, from those who have taken God’s holy covenant upon themselves and who profess to be God’s ambassadors.—(Z ‘16-312.)

CONVENTION NOTES

Notes on Adelaide Easter Convention are no* available free from this office.

BIBLE STUDENTS MANUAL

Copies of these Manuals, otherwise known as Boman Comments, have been published recently by brethren In Chicago, and are now in stock for the benefit of our friends. With nice appearance, bound in strong cloth, with gold lettering, the *prim la* \$4.00, plus 15 cents postage.

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