



## Volume LVI No. 3 MELBOURNE, JUNE — JULY, 1973 The Miracle Book

This article on The Bible is by an unknown writer, but many of the thoughts and the manner of their compilation will no doubt be much appreciated by our readers.

I WANT to speak to you tonight on the Bible—a miracle of diversity in unity. The Bible is its own greatest evidence to its Divine origin and authority and we cannot consider these two great facts without being tremendously impressed with the fact of the diversity of Holy Scripture and the fact of its unity.

Thinking of the diversity of the Bible I would remind you that there is diversity of language. The Old Testament was written in Hebrew, and portion of it in Chaldean. The New Testament was written in Greek. There is a diversity of authorship. These Scriptures were not written by any one man, neither by a company of men collaborating with one another. Men with greatly diversified mental calibre and training and occupation were employed in writing the Bible. Moses was a shepherd, Joshua was a soldier, Samuel was a seer, David was a King, Solomon was a philosopher, Amos a herdsman, Daniel a statesman, Ezra a scribe, Matthew was a taxgatherer, Luke a doctor, John a fisherman, Paul was a scholar. Men of such diverse temperaments and training were employed in the writing of these sacred Books. But there is a further diversity of place in which these Scriptures were produced. They have come to us from the desert of Sinai, from the wilderness of Judea, from the banks of Chebar, from the city of Zion, from the public prison of Rome, from the Isle of Patmos. There is no literary phenomenon in the world to be compared with it; not only so, but there is diversity of form. In Genesis there are stories, in Leviticus there is ritual, in Deuteronomy there is oratory, in Ruth there is romance, in Samuel and Kings there is national history, in Job there is drama, the Psalms are sacred hymns, in Proverbs we have ethics, in Ecclesiastes we have philosophy, in the Canticles we have a love song, in Joel and Habakkuk we have rhapsody, in Isaiah and Jeremiah we have prophecy, in the Gospels we have biography, in Acts we have church history, in the Epistles we have doctrines, in Revelation we have the Apocalypse. These and other literature have place in this great spiritual classic. But not only were we have diversity of language, of authorship, of place, of forms, and of writing, but also of subject matter. Is there any other book in the world to be compared with it from this standpoint? In the Bible we read of God, men, of angels and demons, of Jews and Gentiles, of Christians and pagans, of saints and sinners, of the church and the world, of peace and war, of friends and foes, of blessings and curses, of holiness and sin, of honour and shame, of faith and unbelief, of time and eternity, of life and death, of love and rage, of heaven and hades. These and countless other subjects are brought to our notice within the covers of this extraordinary volume.

But we are not impressed with any sense of incongruity. There is an eminent fitness in the revelation of these Tremendous Themes to one another. Nor were these writings produced at any one time; they do not belong to any one age; they have come to us as the growth of some 1,500 to 1,600 years. Is there any other book in the world that can be compared with this as to its diversity? Were the number of subjects treated or their equivalent brought together in any other book no publisher would take the risk of publishing it and no purchaser would ever buy it and yet the Bible is the most widely circulated book in all the world. Other books have a season, they have a run and then we hear of them no more. But this Book lives on through the ages, and outlives all other literature and is the Queen of all literature. But think our astonishment is infinitely greater when we come to realise that notwith-

standing all this diversity the Bible is nevertheless A Sublime Unity. We take the fact of this unity, then its nature. There are laws that govern organic unity. There are two kinds of unity which we may speak of as mechanic and organic. Mechanic unity is the unity of a building and is lifeless. Organic unity is the unity of a body and is alive. Scripture in its unity is not mechanic, it is organic. What are these laws? I only know of three. First, each and every part is essential to the whole. A famous Hebrew scholar once heard a sermon and criticised it, and said

that the sermon was twice too long, it should be cut in half, it does not matter which half. It is quite evident that sermon was not a unity. It cannot be said of the Bible that it is twice too long; that we could well do without one half and it does not matter which half. The Bible is a whole in order to the perfection of the body. Every member is necessary. It does not follow that every member is vital.

If you gave me the choice of having the top of my finger cut off or my heart taken out, I should not take long to decide, but when the top of my finger is cut off the body is no longer perfect. We are not going to claim that every part of Holy Scripture is of equal value, but we claim that every part is essential to the whole, and that it all originates in the will and revelation of God. The two Testaments are essential to one another. They brood over the mercy seat as the cherubim of gold did of old, each answering to the other. "The New is in the Old contained, the Old is in the New Explained; Genesis and Revelation are essential to one another. Genesis is the book of commencement, Revelation the book of consummation. There can be nothing before the commencement, there can be nothing after the consummation and so Genesis anticipates Revelation and Revelation consummates Genesis. Each and every part is essential to the whole. The second law that governs organic unity is this, that each part is related to and corresponds with every other part, Genesis with Matthew, the two great beginnings. The books that introduce the two covenants, Leviticus and Hebrews—Leviticus giving all that is essential to Judaism, and Hebrews all that is essential to Christianity. Exodus with Acts—Exodus telling of the nationalisation of the people of God and Acts of the beginning of the Christian Church and the first generation of her history. Joshua with Ephesians of the Inheritance of the heavenly people. Daniel the Old Testament Apocalypse with Revelation the New Testament Apocalypse, pointing beyond the rise and fall of the world's empires to the coming of Him who is King of kings and Lord of lords. Each other is related to every other part, corresponds with every other part.

There is an extraordinary illustration of such correspondence. Yea 'fake the first three chapters of Genesis and the last three of Revelation and you will find that each of these three chapters of Genesis and last three of Revelation treats of the same subjects but in the reverse order. In Genesis we have the first Heaven and Earth, in Revelation 22 the last heaven and earth. In Genesis 2 we have husband and wife, in Revelation 21 the Lamb and the Bride. In Genesis 3 the sentence is pronounced upon Satan, and in Revelation 20, the sentence is executed, It is little wonder that the devil attempts to get us to believe that the one book is all myth and the other all mystery. <sup>1</sup>,<sup>174</sup>, claim that where there is organic unity every part is pervaded with the spirit of life. Hebrews speaks of the Word of God which liveth and abideth for ever. The Word of God is not a dead letter. *We* can no more leave the Bible alone or leave it out of our reckoning than we can leave Christ alone. Christ does not derive His value from the Bible; the Bible derives its value from Christ. Only through the Bible can we get to Christ; our eternal knowledge of Christ comes through the Bible.

There can be no question as to the fact of organic unity in the Scripture. The nature of that unity—structural unity: The Bible is built up in an extraordinary way not to be accounted for by accident or chance and in both Testaments we find some sequence. For instance in the Old Testament from Genesis to Esther we have history and further back we cannot go. But begin that first verse of the first of Genesis and interest is aroused, we are led on through all these Books right to the sublime end in the Apocalypse of John. *We* are impressed as we read with the amazing diversity of which we have spoken. The thing unfolds and presents itself as a sublime story. All these stories are one story, all these revelations are one revelation and all these records are one record; Across the whole of the Old Testament you May write the word expectation and across the whole of the New you may write the word realisation. In Genesis there are Origins, in the Revelation there are issues and all the way between from Exodus to Jude there are processes leading from those origins to those issues. The revelation of God to man has been made in history and everywhere in Holy Scripture there is historical continuity and sequence. There is historical unity everywhere in Scripture; there is further Prophetic Unity. Here there is opportunity for the wildest confusion and multiplied contradiction, as witness modern prophecies. But although there was not and could not have been any collusion among the writers of Holy Scripture there is no contradiction.

There are four great themes of prophecies—the Messiah, the Jews, the Gentiles and the Church. Some treat of one and some of another and not a few touch upon them all. But there is an amazing harmony everywhere, there is no contradiction among the voices. In the Old Testament there are predictions, in the New there are fulfillments. In the Old we get types, in the New antitypes. The whole of the Old is leading up to the First Advent and the whole of the New is leading up to the Second Advent. There is prophetic unity as well as structural unity, and historical unity everywhere in Scripture. Let me remind you further that we have here doctrinal unity. Now, were men left to themselves how utterly impossible it would be to have synthesis of doctrine and harmony of teaching. But these many writers across the Ages were not left to themselves. It is a wonderful Book and if it is not inspired it is much more wonderful!

Everywhere in Scripture Jehovah is God. To take one doctrine, we are told in some quarters that Jehovah was the tribal Deity of the Hebrew placing Him much on a level with Ashtoreth of the Old Testament and in the New declared that

Jehovah was the God of all the earth, the creator of the universe and its sustainer. The Jehovah of the Hebrews is no tribal Deity, He is the God of all men. God so loved—not the Hebrews, nor the Church—but the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.

Everywhere in Scripture man is a sinner. The Old Testament does not present man as half a beast on his way up to morality and the New as a man made like God; both Testaments agree in saying that man has sinned and come short of the Glory of God. There is perfect harmony of doctrine. Both Testaments teach that Christ is the One and only Redeemer and His Cross our only hope. Redemption in the Old Testament anticipated, is in the New accomplished and it is from the Acts to the Apocalypse applied. It is the One Great Theme which runs through all the Scriptures. It is the note that dominates in this Orchestra from start to finish.

We also have spiritual unity. Think of the level of thought in the Bible. Think of its range, of its vision. Think of the sublimity of its themes. Think of the loftiness of its ideals. Think of the power of its appeals. The horizons of the Bible are infinitudes and immensities. The current coin of this realm is Faith, Love and Hope. Think what the Bible has done for the individual. Think of the countless millions who, were they with us still would say, “this one thing I know—that whereas I was blind now I see.” No man ever came to say that by studying philosophy or science, but many have through an acquaintance with the Word of God. Think of what the Bible has done for society. Think of what it has done for the Church of God throughout the world and in all ages and for national life, especially for our own and for the whole wide world and where the Word of God goes it is accepted and believed. There is emancipation, there is deliverance from the degradation and from cruelty. The Bible has brought release and relief to men and women and safeguarding of children. It has turned the demons out of cruel hearts and made men sober and kind. If the Bible is to be judged by what it has accomplished then verily it is the Book of Books and the Word of God. It could have no other origin than God Himself. And if of Divine origin then it is of Divine authority. It does not need our apology or our special pleading. Give it a chance, it will demonstrate its own character and its own Power.

This is the staff upon which multitudes of Pilgrims have found their way to the shining home far away up among the delectable mountains. This is the star that has guided mariners on the storm tossed oceans through the ages. This is the weapon with which Christian soldiers have fought their battles to glorious victory. This is the compass that has guided men in darkness and distress. This is the Book on which your sainted mother and father laid down their heads as upon a pillow in the last moments of life and passed away crooning some Old Testament Psalm such as “The Lord is my Shepherd I shall not want”, etc. This is the Book of all ages and they who build upon it are as eternal as God.

# Convention News

ONCE again we have pleasure in reporting that the Easter Convention at Adelaide was a season of helpful and happy spiritual fellowship. The Lord's blessing was upon our meetings, and our hearts are filled with thankfulness to the Giver of every good gift, for the many blessings received, Mal. 3:10. It was a pleasure to welcome to our midst a number of brethren from the Melbourne and Geelong Classes, including some of the younger Melbourne friends whose presence among us was much appreciated. We were pleased also to have with us a Sister from Nhill, Victoria, and a Brother from a country centre in South Australia.

The Scripture portions selected for Bible Studies were-1 John 1:5-2:2; Psa. 51:7-17; Col. 1:9-15. Each of these Bible Studies was helpful to us all, and we are thankful to the Lord for the assistance of His Word which is as "a lamp to our feet, and a light to our pathway."

The addresses given by the brethren were—"Jerusalem"; "The Test of Discipleship"; "The Christian's Cleansing"; "God's Timetable"; "Confidence"; "What Shall I Render to the Lord?"; "The Names and Titles of Deity"; "Christian Holiness"; "We Have Tasted that the Lord is Gracious"; "The Lamb of God"; "Trusting and Obeying"; "Defensive Armour"; and "What Sayeth the Spirit unto All the Churches?"

It was pleasing to receive many messages of Christian love and greeting from several Bible Classes and individual brethren throughout Australia, and also from brethren in U.S.A., and England. These messages and assurance of Christian love and prayers of the brethren were much appreciated. The Christian love and greetings with the Scripture message Col. 1:9-12, are sent from the Convention to all brethren who so kindly remembered us, and also to all brethren everywhere. The Praise and Testimony meetings gave opportunity for expression of gratitude and thankfulness to God for all His loving-kindness. The "Hymns We Love and Why" session was, as usual, heartily entered into. We do thank the Lord for the lovely hymns which enable His people to express thankful praise with heart and voice.

The Adelaide Class appreciated the assistance of visiting brethren who conducted the Bible Studies in helpful manner. Also much appreciation was expressed for the loving service of the sisters who attended so helpfully to our needs by supplying refreshments. *We* are assured that all these various services are done as unto the Lord; and we give all thanks and praise to Him for blessings received.

The Convention concluded with the Love Feast, and singing of the hymns "Blest be the tie that binds our hearts in Christian Love", and "God be with you till we meet again." Then followed the closing prayer of thanks and praise to God for a very helpful season of spiritual fellowship, and asking His grace to help us to serve Him faithfully in the coming days, and requesting His blessing upon the Israel of God in every place.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM *Australia, 3101.*

# The Institute's Work

ANOTHER year's work for the Berean Bible Institute was completed at the close of April, and it is with much thankfulness to the Lord for His blessings upon the efforts over the year past that this brief review of the work is presented. The cooperation of the dear friends throughout Australia and also overseas, has once again given much encouragement, as it is realised that all is gladly rendered as to the Lord Himself. The efforts to serve the Lord's cause have been of a similar nature to past years, with some added privileges and opportunities for service.

Regular contact with a goodly number of brethren and friends throughout Australasia and overseas has been maintained by the distribution of our bi-monthly "Peoples Paper". Our mailing list for the "Paper" has increased with some additional subscribers during the year, mainly as a result of enquirers to newspaper advertisements being supplied with free copies of the "Peoples Paper" over a period. Appreciation of the contents of the "P. Paper" has been expressed by these new friends, as also by our brethren generally. Our sincere thanks is again extended to all who have contributed to the pages of the "Paper" over the past year.

Publishing costs over the twelve months have remained steady, and also the postage rates, but the annual subscription of 75c for the "Peoples Paper" does not cover production costs. However, as a goodly number of the "P. Paper" is supplied free to all enquirers for literature, as mentioned above, this is considered a good witness for the Truth, and the expense to the General Tract Fund, in making up the deficiency, is thought well used in the Lord's service. The arrangement for all subscriptions to expire at the end of each year is also proving helpful. Our brethren in India are gladly supplied with a number of free copies of "Peoples Paper", as well as "Voice" tracts for distribution amongst their friends and others who read English in that land. Appreciation is expressed again at this time

## OUR BIBLE TRANSLATED

A new print has been made recently of the very interesting and informative booklet, "Our Bible Translated", compiled some time ago by the brethren of "The Dawn". To cover cost of materials this booklet is supplied at 10c per copy, post paid for the efforts of some of our Melbourne friends who gladly assist with the proof reading and other work connected with the "Peoples Paper".

Free tracts have been made available throughout the year past, as formerly. Two new "Voice" tracts, "The Gospel Preached in all the World—Then Shall the End Come" and "Why Doesn't God Do Something?" have been printed recently, and these and other subjects are available to all our friends for wise distribution. Supplies of these tracts, also the small "Do You Know?" slips are gladly provided free, the cost being covered by the General Tract Fund.

It has been a pleasure to continue broadcasting the message of the kingdom over 3GL and 2QN for the past twelve months. The response on Sunday mornings through 3GL has been encouraging, as in past years, but the time of 7.15 p.m., for 2QN was not suitable, results being very small, so these sessions have been discontinued. As 3GL covers not only the whole population of 24- millions in the Melbourne area, as well as some other large centres and parts of Tasmania, it is not surprising to hear quite often from people appreciating a message from Frank and Ernest for the first time. Printed copies of all broadcasts are offered to listeners to encourage Bible study, and this method appeals to earnest listeners generally. 3GL is also used to announce the public lectures given in Melbourne from time to time in conjunction with the Melbourne Class. All interested friends within hearing range of 3GL are invited to procure a supply of the "Do You Know?" slips to encourage listeners to the undenominational broadcasts on Sunday mornings.

Some good response to newspaper adverts of appealing subjects has been received by our brethren in Perth, W.A., and recently the booklet "Life After Death" was advertised in the Brisbane "Courier Mail" by one of our Queensland brethren, which has brought a response of 43, and we trust some of these enquirers may be helped by the message of truth. All who answer the adverts are entered on the mailing list for free copies of the "Peoples Paper" for some time, to encourage interest. We ask the Lord to bless all who are seeking the truth of His Word in sincerity.

The financial position of the work by the Institute is revealed in the General Tract Fund and Radio Fund presented. In the Lord's providence, the voluntary contributions of our brethren and friends have enabled the work to continue as formerly, for which we are thankful. On behalf of the Lord's work, sincere thanks is expressed to all who have sacrificed present day good things to support the work so well. The prayers of all our dear friends are also desired and requested for the Lord's guidance and blessing, that in the days ahead all may be done in faith and humility in accord with His good will. All who are participating in the work of the Lord in every place are also commended to the love and favour of our Heavenly Father, from whom all blessings flow.

## The Spirit of Prayer

(Continued from last issue)

(Convention Address; Luke 18:9-14)

THE Pharisees were a very moral class amongst the Jews, devout at least outwardly, very exact, though inwardly, the Lord tells us, they were far from right. He alone was competent to make the terrible arraignment that they were like sepulchres, beautifully whitened on the outside but inwardly full of corruption. There is a similar class in Christendom today, who are outwardly moral, very particular, exact, scrupulous, and yet not pleasing to the Lord. They are proud of their righteousness, and seem to fail to realise that if they are naturally less depraved than some others they have nothing thereof in which to boast, because they are still far from being actually perfect.

This parable is intended to show that God would look with more sympathy, more compassion, upon the more depraved man if he were the more honest and more humble, rather than on the morally better but-less humble.

The parable pictures two men going up to the temple according to the Jewish custom to pray; the one was a self-righteous Pharisee, a moral man, in many respects a good man, but very conscious of all his righteous deeds and careful observances of Divine rules. The other man was of a lower class and caste, who had more weaknesses and blemishes and who realised his condition. The Pharisee, we are told, stood and prayed with himself, apparently his prayers did not ascend to the Lord, and it would be strictly true, therefore, to say that he prayed with himself, heard himself pray, congratulated himself in the prayer, and rejoiced in his own self-consciousness generally. His prayer was not of the kind which the Father invites, for He seeketh such to worship Him as worship Him in spirit and in truth; and it seems impossible for anyone to come before the Lord in a proper manner who does not appreciate His own weaknesses, imperfections, blemishes, and acknowledges these and seeks the divinely arranged means for covering them.

The Pharisee said, "God, I thank thee that I am not as other men, extortioners, unjust, adulterers, or even as this publican." It is quite true that such a prayer uttered truthfully would imply a compassion of heart for which we might well give thanks to God. All Christians by virtue of their relation to God, the covering of their sins, the begetting of the spirit, the transforming work progressing in their hearts, have every reason to give thanks to the Lord that by His grace they differ from the majority of their fellow creatures. But they have nothing thereof to boast, for as the Apostle has said, "What have we that we have not received from the Lord? Who hath made us to differ?" (1 Cor. 4:7). If, therefore, the difference between ourselves and others be recognised as of the Lord and His work of grace in us and not of ourselves, this is the proper attitude of heart, and all who have this realisation may properly enough give thanks to the Lord that in this respect they are different from others, because He has made us to differ, by His grace we are what we are.

The difficulty with the Pharisee of the parable was that he prayed with himself, congratulated himself, and merely pretended to give thanks to the Lord for these differences. He did not thank the Lord that He had made him to differ, but thanked the Lord that he had made himself to differ—he was trusting in His own works of the flesh, which could never be acceptable to the Lord, and was, therefore, as a Pharisee, rejecting the imputed righteousness of the Atonement Day sacrifices. The condition would be similar today to us if we boasted in ourselves in any sense or degree. Such a man offering such a prayer should know that it does not go to God, that it was merely self-adulation and that he profited nothing by it. We are in the right attitude when we realise that our sufficiency is of

God, who has made us to differ, and who keeps us by His own power, covers us with the robe of Christ's righteousness, and is preparing us for the glory, honour and immortality which He has promised to us if we are faithful in obedience to His lessons and guidance.

All of the Lord's people should be able to assure themselves at the throne of grace that they are not extortioners, not unjust, not adulterers, nor like other men. This is all in harmony with our Lord's declaration, "If ye were of the world the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." We are to be glad if we find these evidences of our separateness from the world, but we are not to boast of them, nor consider that they are of our own institution, nor attempt to take credit to ourselves from them. As already shown, we are what we are by the Lord's grace.

The Pharisee, as a part of his boast, claimed that he fasted twice in the week, as well as gave tithes of everything that he acquired. In this fasting he was going beyond anything that the Law required, and doubtless felt that he was to be especially commended therefor. But not so from the Lord's standpoint—works of this kind can never justify us. If we were to fast, starve ourselves to death, it would not be meritorious; no works can be of value except based upon proper recognition of our own imperfections and proper acceptance of Divine justification, which is granted to us now through faith in our Lord Jesus, and which in that day was typically imputed to all the members of the Jewish nation through the typical sacrifices of their Day of Atonement. As for fasting, the Lord's people today will find plenty of things from which they may well fast. Fasting simply signifies self-denial, and self-denials of food are not the greatest nor the most estimable in God's sight, we may be sure. There are other desires of the flesh which all who are the Lord's true followers are to strive to control and diminish and starve out, that they may proportionately flourish and be nourished spiritually and made strong.

The tithe-giving was proper. God had enjoined, as a mark of respect for Him, that one tenth (or tithe) of all increase of herd or flock or field should be set apart peculiarly to His service; and obedience to this arrangement was nothing of which to boast; particularly when it is remembered that the Lord is the bountiful Giver of all good. Where then was the room for boasting in connection with such tithe-giving? It showed a self-satisfied condition of heart, unready to make the still greater consecration required of all who would be accepted as members of the house of sons, the followers of Jesus, who are expected to consecrate their all to the Lord, and thenceforth to act as stewards who will be prepared to give an account of the use of every dollar, every talent, every opportunity. Are the saints inclined to boast of their self-denials or services? Let them reckon the matter carefully and see how little the most energetic is able to accomplish, and then doubtless with shame many will confess how little of all they desired to accomplish they have been able to render unto the Lord.

The publican was a sample of those who made no profession of great piety. Humble-minded people, they realised that they did not live up to the grand requirements of God's perfect Law, and discouraged by the assertions of the Pharisees that they could obey and live up to those requirements, these more humble-minded ones were often in a discouraged attitude, and sometimes in consequence lapsed into carelessness and sinful ways. In the parable the publican stands afar off; he did not approach close to the precincts of the temple; he stood at a goodly distance. He recognised the great difference between God's perfection and his own imperfection and sinfulness.

He smote upon his breast, upon his heart, as though indicating that he accepted the Divine sentence of death as well deserved, merited, yet he appealed for mercy—"Lord have mercy upon me, I am a sinner!" Although outwardly not as moral nor as good a man as the other, judged by any human standards, inwardly, from God's standpoint, his was the better heart of the two, the more hopeful. He was not trusting in himself, and was in a better condition, therefore, to receive the grace of God upon the only terms whereby it could be obtained, humble faith. Our Lord indicates that of the two, this one—outwardly less noble, less moral — was inwardly more acceptable to the Father, justified rather than the Pharisee. And then, as a lesson based upon this, comes the words, "Everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Is it not remarkable that so frequently throughout the Scriptures the Lord calls attention to the great necessity for humility, assuring us that without it, whatever may be our conditions, our qualifications, we could by no means enter the Kingdom. In the parable just considered this quality of humility is illustrated in the publican, the lack of it is illustrated in the Pharisee. To reason the matter out we can see that only the humble-minded could possibly be

prepared to confess themselves sinners and unworthy of Divine favour and love, needing justification, forgiveness, provided for us in Christ. Not only so, but even after exercising such humility and coming to the Lord and being accepted of Him, if the humility be lost, our gracious standing in Christ is forfeited. Pride signifies self-satisfaction, and the corresponding ignoring of the all-sufficiency of our glorious Head, who said to us, "Without me ye can do nothing", John 15:5.

Alas, that so many of those who have some knowledge of God and His plan of salvation are hindered from laying hold in a proper manner by a lack of humility and readiness to see their own faults, confess them and to accept Divine mercy and grace. Alas, also, that so many, after having exercised faith and been washed from their old sins, are through lack of humility led to haughtiness, high-mindedness, which in one way or another is sure to work injury to us as New Creatures—sure to destroy the prospect for a share in the Kingdom in which only those who humble themselves shall be exalted.

## By Thy Cross and Passion.

"He hath given us rest by His sorrow, and life by His death".—John Bunyan.

What hast Thou done for me,  
O mighty Friend,  
Who lovest to the end!  
Reveal Thyself, that I may now behold  
Thy love unknown, untold,  
Bearing the curse, and made a curse for me,  
That blessed and made a blessing I might be.  
Oh, Thou wast crowned with thorns, that I might wear  
A crown of glory *fair*;  
'Exceeding sorrowful', that I might be  
Exceeding glad in Thee;  
'Rejected and despised', that I might stand  
Accepted and complete on Thy right hand.  
Wounded for my transgression, stricken sore,  
That I might 'sin no more';  
Weak, that I might be always strong in Thee;  
Bound, that I might be free;  
Acquaint with grief, that I might only know  
Fulness *of* joy in everlasting flow.  
Thine was the chastisement, with no release,  
That mine might be the peace;  
The bruising and the cruel stripes were Thine,  
That healing might be mine;  
Thine was the sentence and the condemnation,  
Mine the acquittal and the full salvation.  
For Thee revilings, and a mocking throng,  
For me the angel-song;  
For Thee the frown, the hiding of God's face,  
For me His smile of grace;  
Sorrows of hell and bitterest death for Thee,  
And heaven and everlasting life for me.  
Thy cross and passion, and Thy precious death,  
While I have mortal breath,  
Shall be my spring of love and work and praise,  
The life of all my days;  
Till all this mystery of love supreme  
Be solved in glory—glory's endless theme.

F. R. Havergal.

# Memorial Observances

## Melbourne

THE brethren of the Melbourne Class were joined by the brethren of the Melbourne Polish Class on 15th April, and all gladly observed the Memorial of our Lord's death together. It is with much gratitude to our Heavenly Father that we acknowledge His blessing upon our Service on this anniversary of the institution of this simple, yet sacred occasion formulated by our Lord on the evening prior to His sacrifice as our Passover Lamb.

Previous studies on [so. 53 and Matt. 26:26-30 were very helpful, impressing upon us the loving condescension of our dear Saviour in giving Himself a willing sacrifice for "our sins", and "for the sins of the whole world"-1 John 2:2.

On the Memorial evening an address to the Polish brethren in their language, with prayers, refreshed their minds and hearts for the sacred remembrance. During our Service the appropriate hymns 437, 345, 280, 2 and 414 from "Bible Students' Hymnal" were sung with reverence. Prayers of thankfulness to God for the gift of our Redeemer were offered, also on behalf of all brethren everywhere, as well as ourselves, for the privilege of being invited into God's family, to walk in the steps of our Saviour, that by proving faithful we may also live and reign with Him in His Kingdom. A helpful address also impressed the privilege we enjoy in serving the Lord's cause, in gladly laying down our lives in His service, by His grace.

Following the blessing of the emblems in both English and Polish, we all gladly partook of these symbols representing our Lord's broken body and shed blood, thus demonstrating our hearts' desire, in the words of the Apostle Paul—"That we may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means we might attain unto the resurrection of the dead", Phil. 3:10, 11.

## Geelong

A few brethren, fewer than the little group who gathered for the institution of this Memorial with our Lord, met together in the evening of April 15th to comply with the expressed wish of our Master on that first occasion—"Do this in remembrance of me.

The Service consisted of four hymns, 370, 259, 437 and 327 from the "Bible Students' Hymnal", the reading of four passages of Scripture, Exod. 12:1-14; John 12:1-16; Matt. 26:17-32, and John 19:10-30, and an address suggesting meditation upon the last words spoken by the Lord on the cross—"It is finished." The emblems were then partaken of and we dispersed after the singing of the final hymn.

## Adelaide

In harmony with our Lord's request, "Do this in remembrance of me", the Adelaide Class met on the evening of April 15th to observe the Memorial of our Saviour's death as the ransom-price for our sins (the Church's sins) and also for the sins of the whole world of mankind.

We thank our Heavenly Father for the gracious Gift of His only begotten Son to be our Redeemer, and we thank Him also for this annual Memorial Service, which brings to our minds the loving loyalty of our Lord Jesus who so willingly laid down His perfect human life that we might be reconciled to God.

In Heb. 12:3 the Apostle urges us to "consider him (our Lord Jesus) who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." What a privilege is given to the consecrated followers of Christ, "not only to believe on him, but also to suffer for his sake", Phil. 1:29. We pray earnestly for heavenly grace and strength to enable us day by day to fulfil our vows of consecration to God—to follow closely in the

Master's steps of self-denial and sacrifice of the earthly good things, so that we may be faithful "even unto death", and hear, at the end of the way, the Master's "Well done."

The signs around us indicate that the Church is nearing the end of her earthly pilgrimage. Soon the number of God's elect will have been completed; the Bride will have made herself ready; the marriage of the Lamb will have been consummated, and the blessing of all the families of the earth will take place. "Thanks be to God for his unspeakable Gift."

Perth

Again we carefully considered our dying Lord's admonition, "This do in remembrance of me", Cor. 11:24, 25. We were reminded to constantly thank our great Heavenly Father for the Gift from heaven of His only begotten Son who was willing to joyfully satisfy the claims of justice by giving His humanity as a "ransom for all" in order that He could save mankind from their sins, resulting in death.

After a brother explained God's plan and purpose of redemption through Christ's sufferings and death, we gladly and soberly partook of the precious emblems that our Lord used on that momentous night before His betrayal and death. Gladly we acknowledged our dear Lord Jesus as "the Lamb of God which taketh away the sins of the world." Reverently we thought of our Lord's ordeal when "he was wounded for our transgressions." "Surely he hath borne our griefs and carried our sorrows", who was "brought as a lamb to the slaughter." We renewed our pledge to be dead with Christ, as we partook of His precious emblems. Praise ye the Lord!

Sydney

The anniversary of Christ's death was commemorated by the Sydney Class, together with visiting brethren, and it was with gladness of heart that we partook of the emblems used by the Master to properly represent His pure body and His perfect life—unstained by any trace of Adam's transgression. We were happy in knowing that He suffered once and for all, but in going back to the time He was slain we could not help but feel moved.

In our mid-week Bible Study we examined Isaiah 53, which prepared us for the 14th Nisan in a wonderful way, knowing that Jesus had no need at all to die for Himself, but He went through the death of the cross for our transgressions. This, plus a fitting talk on the typical and antitypical lamb on the Memorial night, and appropriate hymns and prayers made up a very reverential evening which permitted us to participate in solemn manner in partaking of bread and wine. Praise God for His love shown in giving His only begotten Son to die for us.

A sister in a country part of N.S. Wales writes,— I had hoped to be in Sydney for the Memorial but providence has ruled otherwise. Being detained here, I kept the Memorial with three friends. We met at one of the homes where the dining table was prepared with flowers and emblems. As the others seemed to prefer that I should give some leadership, I offered a simple prayer of thanksgiving and asked a blessing on pilgrims near and far, and on our humble gathering. I then read aloud "The Church's Share In The Sin Offering" from "Our Most Holy Faith", which was well appreciated. Asking a blessing on the emblems we silently partook of them, closing our little ceremony with some beautiful recorded hymns.

Queensland, 'Nambaur

As the due time came around for the Memorial that Christ asked us to keep in remembrance of Him, a little group gathered to read and study about the original Passover, and more importantly to us, its antitype, Christ, our Passover who is sacrificed for us. We also studied about the days and hours of the Memorial, and His death and resurrection..

That evening we listened to a good discourse on tape and then partook of the emblems with thoughtful and appreciative hearts and minds. May our days ahead be filled with sincerity and truth as we strive to follow Christ, our Passover Lamb.

Queensland, Toowoomba

In our little gathering here there were equal numbers of Australian and Polish brethren. The Service was opened with prayer and a hymn in English, and the Polish friends sang a hymn in their language. A brief discourse was then given in English, at the conclusion of which a hymn was sung. A talk on the Memorial was then given in Polish, followed by a hymn. Summing up in both English and Polish and asking a blessing on the emblems we all kept the observance in remembrance of our Lord. It was wonderful to have had the added company of the Polish brethren with us.

## Pilgrim Way Ended

Word is to hand from England of the passing of our dear Brother H. J. Bottrill. Our Brother had first come to the knowledge of the Truth through the Frank and Ernest Broadcasts over 5AD in November, 1943, and had lived most of his life in South Australia, having attended the Adelaide Class for many years.

Brother Bottrill was a faithful, humble and devoted follower of our Lord Jesus Christ, his daily life revealing much of the Lord's spirit of patience, gentleness, mercy and loving-kindness. *We* believe our dear brother was "faithful unto death", and that he has entered into the reward of the faithful overcomers, by the Lord's grace. Our sympathies are extended to our brother's daughter and grandchildren who live in Bristol, England. "Blessed *are* the dead who die in the Lord from henceforth; Yea, saith the spirit, that they may rest from their labours; and their works do follow them", Rev. 14:13.

### Question Book

Should any of our friends have a copy of the Question Book—"What P.R. Said"—not being used, and would be willing to part with it, would they kindly contact our office.

FRANK & ERNEST TALKS 3GL Geelong, 1350 Kc. Sundays 10 a.m.