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## *Memorial Participation*

**R**eviewing the Gospel of Mark 14:12-16, we find detailed instructions from our Lord to two of His disciples to prepare for the important Passover at the close of Jesus' earthly life, in response to their request—"Where wilt thou that we go and prepare that thou mayest eat the passover?"

We see at once that was the annual Jewish Passover that the disciples of the Lord asked about and for which they prepared. They could have asked the same question and prepared similarly on previous Jewish Passovers, for this would be the fourth Passover since Jesus began His ministry 3½ years earlier.

We call to mind that the prophet Daniel stated that Messiah would be cut off "in the midst of the week." That was in the midst of the seven-year prophetic week, a year represented by a day—Dan.9:26,27

In Mark 14:17,18, we read—"And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you, which eateth with me shall betray me." This would be a terrible shock to the disciples, except to one, the betrayer himself, who had previously entered into an agreement with the Jewish chief priests to deliver Jesus to them, as shown in Matt.26:14-16. These verses read—"Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him."

Previous to this, on more than one occasion our Lord had tried to prepare the disciples for the time when He would be betrayed and put to death, but they seemed unable to grasp this, even when told so plainly, as in Matt. 17:22,23—"And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised

again. And they were exceeding sorry." Again, in Matt.20:17-19 we read—"And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again." There was one consolation in both these Scriptures, and that was, "the third day he shall rise again." But even this failed to register with the disciples. The Lord's efforts to condition the minds and hearts of His little band to His death seemed to fail. They could not grasp it; or perhaps they thought He was speaking in parables. They did not wish to hear it anyway, to think that their Master could be treated as He described.

However, why did the Lord need to reveal beforehand that Judas would betray Him, as Mark 14:20,21 seems to show? The reason seems to be fully explained in John 13:26-30, as follows—"Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, that thou doest do quickly. Now no man at the table knew for what intent he spake this unto him."

We understand the words, "Satan entered into him" to imply that Satan entered fully into Judas then. Satan had been working in his mind for months at least along the line of betraying his Master. But now, when the Lord gave him the sop at the Jewish Passover and he was about to depart from the little group, it says Satan entered into him, meaning Satan fully captivated the life of this man at that time. The record continues—"He then having received the sop went immediately out: and it was night." This means that the power of darkness

from Satan entered into this man fully; he went out to actually betray the Lord, as he had covenanted previously with the priests.

From this record we see that it was necessary that Judas leave the company of Jesus and the eleven Apostles before our Lord gave them His Memorial. In John 13 where we read that Jesus washed the feet of His disciples, verse 11 states—"He knew who should betray him; therefore said he, ye are not all clean." In verse 18 of this same chapter Jesus said—"I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me." Our Lord was quoting from Psa.41:9, where we read prophetically—"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Obviously God had put into the mind of the Psalmist those very words that would be fulfilled when the betrayer went out to actually betray our Lord on that fateful night.

How pathetic are the words of Psa.55:12-14, describing prophetically our Lord's feelings towards His betrayer. "For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." Then verse 16—"As for me, I will call upon God; and the LORD shall save me."

When Judas departed on his mission of actually betraying his Master, the Lord proceeded to institute the Memorial of His death, which was to take the place of the annual Jewish Passover in the minds and hearts of the true disciples of Jesus from that time onwards. So we read in Mark 14:22—"And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body." This unleavened bread is a beautiful symbol, depicting the purity and perfection of our dear Lord, and was a picture of putting away sin. The Jews were instructed to have no leaven in their homes for seven days. These seven days pictured completeness. The Lord took this bread, saying, Take it, this represents my body. It pictured in the minds of the disciples the perfection of Christ Himself. Heb.7:26 says—"For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." "Take, eat"—appropriate the merit of Christ, bringing justification by faith; appropriating His complete perfection; appropriating it by faith means justification. As stated in Rom. 5:1—"Therefore being justified

by faith, we have peace with God through our Lord Jesus Christ.

When our Lord gave this Memorial of His death to His disciples, He did not at that time explain the deeper meaning of the emblems. This He gave through the Apostle Paul later, by revelation.

Mark 14:23 reads—"And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it." Here again the fruit of the vine pictured our Lord's life, His blood shed for us. His disciples again appropriate the merit of Christ by faith in His shed blood, and this brings justification by faith. When the Lord gave the understanding of this Memorial to the Apostle Paul in 1 Cor.11, we notice both in respect of the bread and the cup His words were—"this do in remembrance of me"—verses 24,25. These words of information were given to the Apostle Paul by revelation. It is wonderful how God gave so many of the deep secrets of His Word to the Apostle Paul directly; God revealed them to him in a miraculous way. We need to keep in mind that primarily this Memorial is in remembrance of Christ, as a Memorial of Christ our Passover Lamb, as Paul states in 1 Cor.5:7,8—"For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

"Keeping the feast" here refers to the whole of the Christian's life, pictured by the seven days of unleavened bread which Israel observed from the time they were given their Passover in Egypt and which was kept annually as a memorial of their great deliverance from Egyptian bondage.

Thus far we have seen that our Lord's Memorial, which He intended should take the place of the Jewish Passover each year, once a year, was to be kept in remembrance of Christ. "This do in remembrance of me" were our Saviour's own words. Many people throughout the world do keep the Lord's Supper in memory of Christ's sacrifice on their behalf, and receive a measure of blessing by so doing. However, after the Day of Pentecost, when the holy spirit came upon the Lord's followers, a deeper insight into Christ's Memorial was revealed. This is found in the words of 1 Cor.10:16,17—"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." The word "communion" means "common participation." By giving the bread

and wine to His followers, Jesus impresses the privilege to partake or participate in the very things those emblems symbolized. Participating in the broken bread means to be also broken with Christ. As His life was broken and sacrificed completely, so He says, Be also broken with Me as My followers. It is a common participation. The cup of blessing which we bless, and the bread which we break, are both emblems picturing our participation in the experiences through which Christ passed. This is for His little band of consecrated followers only, those who, by His grace, are invited to walk in His steps of sacrifice. Writing to the saints in Christ Jesus in Philippi, Paul says—“For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake”—Phil.1:29. This is the deeper meaning in the Memorial for those whom the Lord is drawing unto Himself now, to be members of His Body, His own Church, in glory. Here we see clearly the thought of participating with Christ in the experiences which brought about His broken body and shed blood.

It may be asked, How is this possible? Our Lord's words in Luke 9:23 show how this is not only possible, but the Master issued this invitation as being essential to accept for all who would be His faithful followers—“If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” We realize that the Lord is not giving a command. He is presenting an invitation to those who delight to walk in His steps. Comparatively few of mankind have accepted this invitation. Comparatively few have been called of the Father to Jesus for this very purpose. These are the privileged ones who gladly walk in the steps of Christ. All others of humanity are to be blessed as subjects of the wonderful kingdom of Christ, for which we also thank God. But this Memorial is given only to His own little band, His Body members, His Church, His Bride who shall share in His heavenly glory.

“If any man will come after me”; if any human being will take up his cross daily and follow Him. This means fellowship in Christ's sufferings. Paul explains this in Phil.3:10,11—“That I may know him (Christ), and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.” He is speaking here of the chief resurrection, the first resurrection. We know all mankind will have part in the general resurrection, but this is the First Resurrection, the chiefest of all resurrections by knowing Christ, His power,

fellowship in His sufferings, being made conformable unto His death. It means even being accounted a fool for Christ's sake. As Paul declared in 1 Cor.4:13—“We are made as the filth of the world, and are the offscouring of all things unto this day.” Our Lord was treated as such, mocked and scourged and nailed upon, when He was on the cross. The very One who was saving the railers and mockers from death suffered thus. We see in 2 Cor.4:10,11, the example of the Apostle Paul, who was such a devoted and faithful disciple when he walked in the steps of Christ—“Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.”

From Rom.8:18,17, we read—“I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” “If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.” We see what a privilege it is to being invited into the fellowship of Christ now, to use up our strength now for Christ's sake.

After our Lord gave the Memorial of His death, we read in Mark 14 from verse 27—“And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him. Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow thou shalt deny me thrice. But he spake the more vehemently, I will not deny thee in any wise. Likewise also said they all.”

Then came our Lord's crucial Gethsemane experiences, His apprehension and mock trial. Then came also Peter's testing of his own assurance that though all should be offended at the Shepherd being smitten, he never would. As Jesus predicted, the once brave Peter who sought to defend his Master with the sword, when asked quietly if he were not one of Jesus' disciples, denied that he was three times. What a situation for Peter, what a dilemma to be in! However, Peter's true repentance restored him to the Lord's favour following the resurrection of his Lord and Master.

Peter's denial and overcoming has meant victory to many Christians since, who have also denied their Master. We have all surely denied the Master, haven't we? Because his heart was

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## “The Lord is Risen”

**T**he story of our Lord's resurrection is one of exquisite pathos and beauty. The crucifixion had smitten the Shepherd and scattered the sheep. In grief and silence the faithful few had removed the body from the cross and laid it in the new tomb of Joseph of Arimathea.

It was Mary Magdalene and Mary the mother of James and Joses and Solome who brought the spices to anoint the body. In the dim dawn of the day following the Sabbath they stole to the tomb. The thought of the resurrection did not come to them. They thought only that the grave had been rifled. One of them, Mary Magdalene, fled away, blind to everything but her own loss, saying—“They have taken away my Lord, and I know not where they have laid him”—John 20:13. The angels in the tomb gave to the other two the glad truth—“He is not here, he is risen, as he said.” Before this truth was brought home to them they were in despair, their hopes were buried. They had entertained high hopes, but now since Jesus had died, their hopes were withered. How different when the fact of the resurrection was made known—what joy replaced their despondency! It became true to them, “We are begotten to a lively hope by his resurrection.” Because He lives, we have ground for hoping that we shall live. In His resurrection lies our assurance.

It is an interesting study to trace the harmony on this subject between the various writers of the Bible. Matthew, Mark and Luke, Peter, John and Paul, all make mention of His resurrection. Each account is different, depending on the point of view of the writer, but they are unanimous in affirming the fact that Jesus died and rose from the dead. Remarkably, it is not difficult to combine these various accounts and arrange them into one connected and complete picture. By so doing, we perceive our Lord's first work of consoling and encouraging.

He first appeared to the women, turning their sorrow into joy. This was early in the morning, the same day He arose. Then He appeared, the same day in the afternoon, to the two disciples going to Emmaus. As a stranger He walked with them, and finally revealed Himself to them, by

the familiar way in which He broke bread with them. Unable to contain themselves, they hastened back to Jerusalem to tell the good news. But the Lord was travelling faster than they knew. He had appeared to another. What passed between our Lord and the Apostle Peter we do not know, but we know something of His mercy and grace, and may well understand the peace and comfort which possessed Peter after that meeting. At all events, Peter had not been slow to tell the good news, for when the two came and told their story, the others said—“The Lord is risen indeed, and hath appeared unto Simon”—Luke 24:34. Later on while recounting their own experiences, they remembered how Jesus had been known by His habit of breaking bread, and He appeared in their midst, saying—“Peace be unto you.” So on the very day of His resurrection, He appeared first to the women, next to Peter, then to the two disciples, and lastly to the eleven, each time bringing a sense of comfort, hope and joy. What a day, to be remembered for all time!

A week later He appeared to the disciples again, this time for the special benefit of Thomas, who had been absent on the previous occasion. The next appearing was to James. This is mentioned by Paul in his first letter to the Corinthians. Another occasion is recounted by John in the last chapter of his Gospel. Several of the disciples had gone fishing. They toiled all night and caught nothing. Jesus revealed Himself by telling them where to cast their net. Finally, He took His last leave of them, leading them out as far as Bethany.

They were witnesses not only of all the wonderful things He had done; they were witnesses not only of the fact that He was crucified and buried, but witnesses especially of His resurrection. We are thankful that these records have been preserved for the Church. It is strengthening indeed to faith to trace in the Acts of the Apostles how they who were witnesses of His resurrection proceeded to carry out this commission—“Ye shall be witnesses unto me both in Jerusalem, and in Samaria, and unto the uttermost part of the earth”—Acts 1:8

But first they were to receive power. “Tarry ye in Jerusalem unto ye be endued with power from on high”—Luke 24:49. So they waited in prayer and supplication until they received the promise, and then began the work of witnessing. One cannot but be impressed by the prominence given in the Scriptures to the resurrection of Jesus.

We are exhorted to the sacrifice of our bodies unto God—the mouth to proclaim His Word; the eyes to gaze on His works; the hands to do Him service; the feet to walk on His errands.

Goulburn.

## Considering Jesus

(Contributed)

There are many aspects in which we could study, or "Consider Jesus." And no one person or government could consider Jesus without it having some effect. Most folk realize that there is now to be a new order, but the majority leave Jesus out of their considerations, and it is not long before there is a tossing here and there, and finally their plans end upon the rocks.

"**Consider the Apostle**", writes the Apostle Paul, and he referred to "God's only begotten son", "the sent of God. . ." What joy and hope it gives us to meditate upon His miraculous birth, His growth, His life, and many invaluable sayings; words that eat into one's fibre. We agree with the record, "That never man spake as this Man."

"**Consider the High Priest**". . . Jesus as the antitypical High Priest of God, with His subsequent sacrifices associated with that office enlightens us with the reality of the fulfilment of the typical arrangement. There is much to "consider Jesus" in this respect, which is worthy of further study.

"**The High Priest of our profession**". . . yes, there are under-priests associated with the High Priest in His antitypical work, and there are under-priests in the real administrative work. Much to consider here, too.

"**As a Prophet**." Jesus uttered the most absorbing and vital words of prophecy that ever man spake, recorded for us in the 24th chapter of Matthew, and in other portions of Sacred Writ. Also, meditate on the parables, the words of life that flowed from His lips as He endeavoured to instruct His embryo Church.

He had much to tell them, but they were not ready, and unable to "hear" (to "consider") them up till the time He went away. "Heaven and earth would pass away before His words will pass away", and so as a prophet He is worth considering.

It would also make a very full study to compare His life with prophecies that have been fulfilled. This had to be done, He said, "that the Scriptures might be fulfilled." We could expound to great length if we were to consider Him in respect of fulfilled prophecies. But this too, is aside from our intention this time.

"**As a King**." We are enjoined to note the great man called Melchisedec, who of course also pictured Jesus in glory, when He shall be invested with the glorious apparel after discarding the linen garments of sacrifice. "Consider how great this man was", writes Paul, and the counterpart for us is to consider how great the antitypical Melchisedec is and will be.

It was on the Mount of Transfiguration that the voice from the heavenly cloud said—"This is my beloved Son, in whom I am well pleased, hear (or consider) him." God truly speaks to us by His Son in these latter days, as real as He spake in the early days. We have the life of the Prince of Peace before us as an open book, due in no mean way to the sacrifice and faithfulness of many members of the true Church. And one who wrote much concerning Jesus, strongly counsels us to consider the contradiction of sinners against the Redeemer, and how He countered that opposition—"Lest ye be weary and faint in your minds." The opposition would wear us down very quickly did we not have an example before us, and one able to help all to the uttermost who come to Him. "Let us not grow weary in well doing for we shall reap if we faint not." It would seem the test of patience is well exercised to not grow weary as we meet the many trials, griefs, heartaches of life. It is at such times we should compare our afflictions with those that Jesus bore—it makes one feel ashamed at how quickly we complain. Until we have resisted unto blood (death) let us continually keep our attention fixed on Jesus—consider Him. Many faithful folk have had Him as their pattern, and have been called upon to suffer so much it leaves the human mind numb with wonder and praise that such have died praising the Redeemer.

It matters much that in all the vicissitudes of our Christian life we consider Him in all our daily matters, and with such meditation the following considerations are applicable in a particular sense—to you and me. Just compare our ways and affections with His:—

He was born in an obscure village of a peasant mother and father (Joseph adopting), denied even the barest necessities at birth. There could be no boast of wealth or riches for Him. The town in which He grew up was poor, no beautiful city, etc., that people like to remind us of when they tell us where they were born. He probably knew what it was to go hungry, and what food was available would without doubt be plain and ungarnished with spices and delicacies. His clothes would be common to all villagers. His job was a carpenter, apprenticed to Joseph, to which He adapted Himself until about thirty years of age, when He then began His ministry. No high school training belonged to Him. "How knoweth this man letters, never having learned?"

How our lot stands out in comparison; we love pomp, pride, show, and vainglory; we frown on plainness and obscure folk; we prize highly comfort and convenience, and glory in prominence.

There were no labour-saving devices in His day; all was bare and plain, just the common necessities of life with which to be thankful. With the discovery of printing and electricity, etc., we find in our world many modern wonders. Population has grown in every country, and to supply the needs of extra population science has come to the aid in creating labour-saving devices in great numbers. We have washing machines, refrigerators, electric fires, cookers, vacuum cleaners, etc., not to mention the luxury and comfort of just the ordinary home of our day. Another name for all these contraptions is "servants." Jesus had no servants, not one. In fact, He who was and is the greatest of all, came to serve. Our world is a strange one, with the growth of population, labour-saving devices are created, and with each creation the shortage of labour grows more and more; so the call is more and more for labour-saving devices until they become necessities in most homes. It is like a vicious circle going on and on without satisfaction. One gets an article and then a better one is wanted, or a newer one, or one better than So-and-So's. Discontent, envy, dissatisfaction or pride of possession could easily be ours. Consider Jesus, and these things won't hold us.

Have you ever thought of the transport of Jesus' day? The ordinary folk, the working people, mostly walked. The rich and well-to-do would frown on the pedestrian from the camel or the ass. The poorest of the poor would frown on such transport in our day. How things change. If there is no car or tram we don't go; if transport is a few minutes late our complaints are loud and nasty.

Jesus, despite all His ability to do so, never wrote a book. We, as soon as we begin to think we know something about our fellows, desire to rush into print. Some folk qualified in the art of writing are denied the privilege and others with no ability at all may both relax in that they have a good Exemplar in Jesus.

Some of us may appreciate music: Jesus wrote no symphony or concerto, so there is no need to be disconsolate on that score. Others may appreciate art, or sculpture: Jesus left us no Rembrandt or Michel Angelo masterpieces. Cultivate by all means your appreciation of these lovely callings, but not at the expense of character.

It is noticeable how the university folk covet the degrees and honours of their respective sciences. These honours are without doubt the reward of hard work, well merited, etc., and possibly in many cases fall short of the real reward for the price that has been paid to gain such honour or degree. Jesus had no degree.

Have you noticed how people like to boast that they have been here or there, or visited such and such a place, especially should it be a foreign country? This is an ever-green boast with many people. Take a compass and mark off on a map the farthest points that Jesus journeyed, the farthest points in which He had any particular interest. It will astound you the small radius of His travels. And what travelling He did indulge in was full of trouble and discomfort—no luxury that we look for, and complain of, if lacking. "The foxes have holes in the earth, the birds have nests, but the Son of man hath not where to lay this head."

"The fear of man bringeth a snare." How some folk "play up" to people of high social standing, or wealth, etc. Jesus had no partiality for the golden ring; He spoke the truth wherever He went, pleasing all and sundry for their good unto edification. "He went about doing good." Those who came to Him He did not reject, and many of those who did come were social rejects or outcasts. "Blessed are the poor, for they have the Gospel preached unto them." There is no need at all for you to feel inferior (or superior) to anyone. Our Guide and Companion welcomes us; who is he that rejects?

We are quick to bemoan our many ills and complaints. Let us endure hardness as good soldiers of Jesus Christ. Eyes off self; eyes on Jesus. The time is short; keep on. "Consider Him. . ."

Have we a duty to perform? With its repetition we begin to tire and make excuses to change for something different, or novel, or exciting. Jesus had a duty, and ceaselessly kept on keeping on. The Christian who follows Jesus will be let in on one of the most enviable secrets of life; He learns to turn duty into joy!

"Arm yourselves with the mind of Christ, who pleased not himself." Do dwell on these things—He pleased not Himself. Many times we do things just to please self, and how it pains us afterwards. Seeking to please God in all things, we can well afford to put our preference aside in many little non-essential matters.

"Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able"—Matt. 20:22

Able to suffer, without complaining,  
 To be misunderstood without explaining;  
 Able to endure without breaking,  
 To be forsaken without forsaking;  
 Able to give without receiving;  
 To be ignored without grieving;  
 Able to ask without commanding,  
 To love despite misunderstanding;  
 Able to turn to the Lord for guarding,  
 Able to wait for His own rewarding?

## ***Diversity in God's People***

"Who maketh thee to differ from another? And what hast thou that thou didst not receive?"—1 Cor.4:7.

**W**hile it is true that all men are born with inalienable rights and privileges, yet no man is born without sin. The Scriptures very properly declare that the race in Adam was sold under sin six thousand years ago. In this sense, then, we are not born free, but slaves of sin. Neither are we born equal. No two persons are exactly alike in opportunity, talent and ability. We differ from one another. God did not create some better and some worse—some more richly endowed and some less richly endowed.

We are to take the Bible statement of the origin of humanity, and understand that God made Adam perfect. All the imperfections which encumber the human race are the results of the dying process. Sin has made us all to differ, then, from the original image and likeness of God. Satan brought that difference through mother Eve.

In our text, however, the Apostle Paul has in mind a New Creation in Jesus Christ—a new order—amongst whose members there is a difference. Some in the Church have many talents, other have few talents; some have special talents, others ordinary talents. The Apostle says that it is God who has set the various members in the Body as it has pleased Him; and that both this setting, or apportioning, of the different members of the Body and the bringing forth of the different degrees of fruitage are manifestations of God's grace in our hearts. Thus we are made to differ from each other.

The matter of growth in the holy spirit is one that is dependent in large measure upon each one's zeal to know, to do the will of God. We are put into the school of Christ to learn of Him. Some learn more rapidly, others less rapidly. In proportion as they learn they have greater opportunities and blessings. All are granted a measure of the holy spirit—all granted some blessing. Those who are anxious to know the will of the Lord and to study it grow the more rapidly, and thus have more of the holy spirit. These are zealous to do the Lord's will; their progress is not attributable wholly to themselves, but especially to the favour of God.

The Apostle goes on to say—"Ye are God's workmanship." "It is God which worketh in you both to will and to do of his good pleasure"—Eph.2:10; Phil.2:13. We could not do this work ourselves. The power that is working in us is of God. He is preparing a glorious Temple. He has provided who shall be the chief corner-stone of this Temple, and who shall be the members of this Temple class. We could not choose the place for ourselves,

but in God's providence we each responded to the call to be a living stone. The stones were first cut out of the dark quarry, and now are being shaped and prepared for their places in the glorious building.

The great Master-Workman is doing a work upon us; He is chiselling and fashioning us; He is making us what we are. Consequently, there is to be no boasting. There is a certain amount of personality connected with each one, however, and if there is too much crossgrain in the stone it will be abandoned. As the Apostle Peter exhorts, we are to humble ourselves under the mighty hand of God, that He may exalt us in due time. The same Apostle also reminds us that we should look up to God and give Him praise for all that we have and are—1 Pet.5:6; 4:11.

We are co-labourers with God. We give God the praise that He has made us to differ from our former selves; that is making us thus to differ more every day, and that He will continue the good work as the days go by and as we seek to do His will. We were wholly dead through Adam's disobedience; we were born in this condition, having no right to everlasting life. But God has a plan which is world-wide in its scheme of blessing. He has offered the blessings of the highest feature of this plan to us, and invited us to come to Him in advance of the world; and this we receive through His grace.

## ***Treasure of the Humble***

**'H**umility has been called 'the Cinderella of the virtues.' Who, then, will rescue her from her lowly estate and set her in her rightful place as queen of them all? This is indeed a daunting task, for she is, by her very nature, a shy and retiring maiden, never at home in the limelight of publicity. This may explain why her charms are so imperfectly appreciated by the general public; they do not lend themselves to advertisement.

"The Greek sages were ready enough to exalt such masculine virtues as wisdom, temperance, fortitude and justice, but tended to disparage humility as being linked with weakness, if not with weak-mindedness. Plato and Aristotle passed her by; the Stoics knew her not. Nor had she any lodgement in the Roman mentality. Thus, in ancient time, 'the Cinderella of the virtues' was constrained to make her abode with women, children and slaves, if even these were willing to entertain her.

"The Teacher of Nazareth was seemingly the first to celebrate her beauty; He was certainly the first to enthrone her. This may explain why so many thought Him mad. With the spread of the new religion, millions, even among the warlike barbarians, were taught to pay her tribute of admiration. St. Paul, St. Augustine and

St. Thomas Aquinas championed her name and talked of her glory. Yet, even among professing Christians and churchmen, few have caught much of her disposition. She wears indeed a garland of praise, but is rarely attended by an imposing retinue of courtiers. . . It has even been maintained that our Cinderella is more at home with the Asian mentality than with the European. This, however, is a matter on which it is unnecessary to adjudicate.

"Certain it is that few modern authors have much to say for her. Friedrich Nietzsche, somewhat unnecessarily, warned his German compatriots against her. He despised the Christian ethic as 'a sheeplike morality'; his 'Super Man', being the incarnation of ruthless egotism, scorns any thought of humility. George Bernard Shaw could see no beauty in her that he should desire her. Apart from composers of sermons and suchlike pious effusions, the only modern author to say much in her favour is Maurice Maeterlinck, who wrote a book significantly entitled 'The Treasure of the Humble.'

"In the world largely dominated by the doctrine of 'Get on or get out', the Cinderella of the virtues is desolate indeed. Who wants to cultivate a maiden whose acquaintance is so obviously a handicap in an age of blatant self-advertisement and competitive pushfulness? The gentle voices of those who know her charm are drowned in the babel of phonographs and 'loud speakers.' Those whose delight is to 'blow their own trumpet' can find no pleasure in Cinderella, who bids them reduce the trumpet to a 'pianissimo' and even shut it off altogether. In the dance of modern life, what place can there be for a maiden who detests anything in the nature of 'showing off'? Even Mrs. Grundy is hardly at a greater discount than Cinderella.

"Yet, though Cinderella is never out to 'make a splash' or 'raise a dust', she is by no means unsociable. She is always ready to fill offices and do jobs which others think 'beneath' them. Being a thorough democrat, she loves the common people; it is among them that she finds most of her limited circle of friends and acquaintances.

"Nor is she a stranger to those who are really great. Artists, scientists and thinkers of noblest eminence are among her chosen lovers, for they have learned her secret and caught her spirit. Only the 'second-raters' need to vaunt themselves. He who is obsessed with his own importance can never do the best work. Rather is he like a narrow-necked bottle; the less there is in him, the more noise he makes in pouring it out. Acquaintance with Cinderella would be the best medicine for a swelled head, which is generally a muddled head. Simplicity, sincerity and service are the recipes she offers to a world

which is very sick.

"Cinderella is no company for cowards; it takes rare courage to confess errors and shortcomings. Only as we become aware of our ignorance are we likely to seek knowledge. Only as we 'own up' to our failures are we likely to repair them. Thus Cinderella may teach us to snatch the rose of victory from the thorns of defeat. Her company has an astringent quality which wakes us from self-complacent dullness. By making us ashamed of what we are, she helps us to become what we ought to be. Poor as Cinderella may seem to the eye of the world, she waits to bestow on everyone of us 'the treasure of the humble.'"—Selected.

## ***Bible Students' Gathering***

**T**he Adelaide Class has decided to hold special meetings at Easter 1985. These are to be held over three days as were the more recent of the annual Conventions held until 1982. However, they are to differ from the Conventions in giving special emphasis to Bible Studies and additional time for informal fellowship.

The meetings are to be at the usual meeting place of the Class, Manchester Unity Building, 16 Franklin Street, Adelaide, from 11 am to 4 pm on Good Friday, Easter Saturday and Easter Sunday, April 5th, 6th and 7th, 1985.

The studies chosen are— **James 2:18-24; Isaiah 2:1-4; 1 Cor. 1:26-31.**

A warm invitation is extended to all who are able to attend, to participate in the worship and rejoicing and in the building up known to come, by the grace of God, with assembling together.

## ***"God's Two Distinct Salvations"***

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

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right, Peter's victory was complete, by the Lord's grace and strength. Jesus forgave him in His commission to "feed His lambs and feed His sheep", at almost the last appearance of our Lord before His ascension. Godly sorrow indicated his repentant heart and greater suitability henceforth for service in the Master's footsteps. No doubt he proved faithful unto death, in accord with his own words to us in 1 Pet. 5:10—"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." As with Peter, so shall it be with everyone who depends fully on the Lord's grace and strength in the days ahead. As Christ our Passover is sacrificed for us, let us keep the feast with the unleavened bread of sincerity and truth.