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Why We Observe the Lord's Supper Annually.

THE Lord's Supper, or what is known amongst the Lord's people as the Memorial of Christ's death, is one of the most sacred services left by our Lord for the encouragement and blessing of His true people.

When we meditate upon the occasion when our Lord instituted this Memorial of His death, we find that He explained it to the eleven faithful apostles little more than twelve hours previous to His death. Indeed, it was the same Jewish day "in which He was betrayed;" in which He was brought before the Jewish high priest and Sanhedrin, before Pilate and Herod, and Pilate again; the same day in which "He endured the contradiction of sinners against Himself" to the full, on the cruel cross, that He left this sacred Memorial for His apostles, and for all who should believe on Him through their word, right down to our own day, now at the close of the Gospel Age.

In view of the sacredness of this institution, it is not surprising that the Adversary has made an assault upon the true presentation of this Memorial of Christ's death as originally given by our Lord, and especially confirmed by the Apostle Paul under the inspiration of the holy spirit. Thus, we find that after the apostles and their immediate successors fell asleep in death, and Roman Catholicism was becoming influential, the claim was made by this false system that while Christ's death secured a cancellation of past guilt, it could not offset personal transgressions after the believer had come into relationship with Christ.

On the basis of this error was built the doctrine of the Mass, which is considered a fresh sacrifice of Christ for the particular sins of the individual for whom the mass is offered, or sacrificed; the fresh sacrifice of Christ being made to appear reasonable by the claim that the officiating priest had the power to turn the bread and wine into the actual body and actual Mood of Christ; and then, by breaking the wafer, to break or sacrifice the Lord afresh for the sins of the individual for whom the Mass is performed. This teaching and practice was, and is, truly an abomination unto God, and was prophesied by Daniel as "the abomination which maketh desolate." (See Dan. 11:31; 12:11.) Our Lord's words in Matt. 24:15 also refer to this same "abomination of desolation," which would "stand in the holy place;" that is, would stand in the place of Christ's sacrifice which alone is efficacious for all sin.

The false doctrine of the Mass did make desolate, as its observance practically took the place of the annual celebrations of the Lord's Memorial Supper, for the Masses were said at frequent intervals, with a view to cleansing the people repeatedly from sin. As soon as the Reformers were granted additional light respecting the testimony of God's Word at the time of the Great Reformation, and saw the error of the Mass, they attempted to come back to the original simplicity • of the first institution, and disowned the Mass as being an improper celebration of the Lord's Memorial Supper.

However, not seeing the close relationship between the type of the Passover and the antitype of our Lord's death, and the Supper as a Memorial of the antitype, they did not grasp the thought of keeping the observance on its annual recurrence. Hence, we find that " amongst Protestants some celebrate monthly, others every three months, and some every four months, while others again celebrate weekly. Reference will be made 'later in this article to the weekly observances, or the "breaking of bread," but just now the point of special note is, that from the numerous celebrations by the Roman Catholic church the daughter' systems of Christendom have taken their guide in keeping the Lord's Supper often dining each twelve months, just as other erroneous doctrines, such as hell-fire, trinity, etc., have also been incorporated -into the Protestant churches from the Mother church, the Papacy, the Mother of Harlots.

That our Lord's sacrifice of Himself was based on the Jewish Passover, our Lord being the antitype of the Passover lamb, is very evident from the Scriptures, especially the records given in the Gospels. The wording of Matt. 26 from verse 17 is convincing—"Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the pass-over?" Then in verse 26 we read—"And as they were eating." Yes, as they were eating the Jewish Passover Supper our Lord followed with the Memorial of His death.

The record of the institution of the Jewish Passover is found in Exod. 12, and is well known to the Lord's people. Verses 1 to 17 present the details of this memorable event, when Israel was delivered from Egypt as the result of the slaying of the Passover lamb, this being a picture of the great deliverance of mankind from bondage to sin and death by the sacrifice of Christ, our Passover Lamb. To impress significance of this great deliverance from Egypt the Lord instructed the Israelites to keep the Passover annually, as shown in Exod. 12:24-27—"And ye shall observe this thing for an ordinance to thee and to thy sons for ever. . . And it shall come to pass when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses." So, down through the years of the Jewish Age, the Israelites were instructed to keep the Passover annually, on its correct date, even to the time when Jesus came into the world as the antitypical Passover Lamb.

How clearly John the Baptist discerned our Lord as the real "Lamb of God," as shown in the account given in John 1:29-37—"John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." Yes, and our Lord would keep each of the yearly Jewish Passovers, after He began His ministry, with great contemplation we may be sure; first, at six months after His ministry began with His baptism in Jordan, then at 1 year, at 2 years, and finally at 3-1 years, when He became the real Passover Lamb. How significant are the words of Jesus at the time of the celebration of this last Passover of His earthly life, as given by Luke 22:14, 15—"And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover (this last Jewish passover acknowledged by God) with you before I suffer." Yes, "With desire" our Lord would now enter upon the last ceremony of the Law dispensation, instituting the Memorial of His death to take the place of the annual Jewish ceremony, and fulfilling the type of the Passover lamb a matter of hours only from that very evening, with His sacrifice on the cross.

Leaving the details respecting the emblems of the bread and wine at present, attention is directed to the Lord's words in verse 19 (latter part) of Luke 22. After giving the emblems to His disciples, He said—"This do in remembrance of me." How clear are His words; that is, No longer keep the yearly Passover in remembrance of deliverance from Egypt, but "This do," keep this observance as a Memorial of My sacrifice. And what a wonderful help to the Lord's true people this Memorial has been, and how appropriate that it be observed on the anniversary of Christ's death—"This do in remembrance of me," —as a Memorial.

Now, what about the numerous celebrations throughout each year by various denominations? As previously stated, some hold the Lord's Supper monthly, others every three months, etc., to suit their own convenience, without any Scriptural support. But some church assemblies observe the Lord's Supper weekly, on the first day of the week, and claim that they have the support of Scripture for this in the references to the "breaking of bread." There are two passages in the Acts of the Apostles which refer to the "breakings of bread" which require examination, namely, Acts 2:42, 46, and Acts 20:7, 11. The verses in Acts 2 read, "And they . continued stedfastly in the apostles' doctrine and fellowship in breaking of bread, and in prayers." And verse 46—"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." It will be seen at once that there is no mention of "the cup" in this account, which is a clear indication that these "breakings of bread" were not observances of the Lord's Supper, as the symbol of the wine is always mentioned whenever the Memorial Supper is quoted in the Scriptures. In any event, our friends who contend for the weekly observance as being Scriptural have not been very alert, or they would see in verse 46 of this 2nd chapter of Acts, that the worship in the temple and breaking bread from house to house (or at home, margin) was "daily" and not weekly.

The passage in Acts 20:7 reads—"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." And verse 11, "When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." While the first day of the week is mentioned here, it will be seen that no reference to "the cup" is made again, and in verse 11 we find that after midnight, when Paul had restored life to the young man, he again "broke bread" and ate, and talked till break of day. This at once proves that the disciples "broke bread" as they had fellowship together in talking over the truths of God's Word; in other words, they had a meal together, and partook of spiritual food at the same time.

An incident following our Lord's death and resurrection, but prior to His ascension to heaven agrees with the accounts

given in the Acts. Our Lord had appeared to two disciples on the way to Emmaus, and was invited to tarry with them at their journey's end, and then we read—"And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave it to them. And their eyes were opened, and they knew him; and he vanished 'out of their sight.'" (Luke 24:30, 31.) Was this also another Memorial of the death of our Lord? Certainly not, yet it could be claimed as being the Lord's Supper with equal propriety as could the passages in the Acts of the Apostles. The two disciples at Emmaus returned to Jerusalem and found the other disciples equally as jubilant in relating that Jesus was risen from the dead, and their record was—"They told what things were done in the way, and how he was known of them in breaking of bread." (Luke 24:35.) From this account it is 'evident that this act of "breaking bread" by our Lord had been a regular custom of His with the 'disciples long before the institution of the Memorial 'of His death, inasmuch as this act revealed that this—stranger" was really their risen Lord.

How clear it is, then, that the "breakings of bread" by the disciples in the early part of the Gospel Age were not commemorations of the Lord's death, but, on the contrary were love-feasts, commemorative of His resurrection, and of the number of breakings of bread which they enjoyed with Him on several first-days during the forty days before His ascension. The remembrance of these breakings of bread, in which their eyes were opened and they knew Him, probably led them to meet on each first day of the week thereafter, and not improperly, led them to have together a social meal, a breaking of bread. As already mentioned, the cup is never referred to in connection with these "breakings of bread," while every time the Lord's Memorial Supper is mentioned it is as fully important as the bread.

Now, the emblems which our Lord used for His Memorial are most significant. The unleavened "bread pictured our Lord's sinless body, and so in giving the disciples this emblem, He could say—"Take, eat; this is my body," (Matt. 26:26)—this represents my body; eat, appropriate it for your justification. (See John 6:48-51.)

Likewise the wine, the fruit of the vine, pictured the blood of Christ, and was of equal importance as the bread in this institution of our Lord's Memorial. In Luke 22:17 we read—"And he took the cup, and gave thanks, and said,

Take this, and divide it among yourselves." In the Greek there are three meanings to this word "cup." First, a drinking vessel; secondly, the contents thereof; and thirdly, a lot or fate. It is very necessary that we apply the correct meaning to any passage of Scripture in which this Greek word is found; and there can be no doubt that the Lord referred only to the contents of the vessel, when He said—"Take this, and divide it among yourselves." It would, of course, have been impossible for His disciples to divide the vessel, the literal cup. Likewise in Matt. 26:27 it is recorded—"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." How clear it is that our Lord referred only to the wine, the contents of the cup, by the words—"Drink ye all of it."

Our Lord, then, gave two symbols, and two symbols only for His Memorial; the vessel holding the bread, or the vessel holding the wine, cannot be rightly taken as extra symbols. In each symbol,—appropriation of the bread, representing our Lord's body, and appropriation of the wine, representing our Lord's blood,—we have a picture of justification by faith. Then, on the basis of that justification through faith in Christ's sacrifice, the opportunity and necessity to sacrifice with Christ is also shown in our Memorial observance by the Apostle Paul in 1 Cor. 10:16, which reads—"The cup of blessing which we bless, is it not the communion (common participation) of the blood of Christ? The bread which we break, is it not the communion (common participation) of the body of Christ?" This shows participation with Christ in His death as the secondary or deeper meaning of our Lord's Memorial, revealing that the consecrated followers of Christ are willing and do covenant to be broken with their Lord, and to have their lives poured out in sacrifice in the steps of their Master.

Then, in verse 17 of 1 Cor. 10, the Apostle adds—"For we, being many, are one bread, and one body; for we are all partakers of that one bread." Here we see that the oneness of Christ and His true people is not pictured by the vessel which holds the bread, but by the many grains of corn which lose their own identity to become one loaf, which, when fully sacrificed, will ultimately provide life for the world at large. Just so, the oneness of the sacrifice of Christ and His Church is not shown by the vessel which holds the wine, but by the many grapes, which, by losing their individual identity, produce the wine. Thus commingling in sacrifice, this wine, when fully poured out, will also provide life-giving properties for all mankind in the age to come. Hence, we read—"He is the propitiation for our sins, and not for ours only, but for the sins of the whole world." (1 John 2:2.)

The Apostle Paul gives another wonderfully inspired record of our Lord's Memorial in 1 Cor. 11, from verse 23. After describing the remembrance in some detail, he declares in verse 26—"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." It would surely not be appropriate to "show the Lord's death" on the first day of the week, His resurrection day. No, indeed! Neither did the Apostle imply that the Memorial should be kept often, when he said, "As often as ye eat this bread, and drink this cup." Rather, as often as the anniversary of Christ's death comes round, the Lord's people, by keeping His Memorial in spirit and truth, truly "show the Lord's death till he come,"—not only until our Lord's presence in this harvest or end of this Gospel Age, but until during the days of the

Son of Man one by one His faithful ones have been gathered to Him, beyond the "Veil," there to participate to a still fuller degree, and, as our Lord declared, partake of it "anew in the Kingdom."

In view of the solemnity and sacredness of the Lord's Memorial Supper, we cannot wonder that Paul has left on record the great necessity for all who would participate in this celebration, to do so with clean hands and a pure heart. The words of the Apostle come down to us at the end of the age again—"For even Christ our Passover (Lamb) 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." (1 Cor. 5:7, 8.) Another anniversary of Christ's death is at hand, another privilege to "show the Lord's death" is with us. By the Lord's grace, let all His dear people, cleansed daily by His blood and spirit, observe this coming Remembrance of Christ in solemn gratitude, yet in joyful anticipation of the complete Homegathering of all the "firstborns" who, having participated gladly in sacrifice with Christ, will participate triumphantly with Him in the glorious work of His Kingdom of blessing for all humanity.

Passover Memorial, 1951.

According to the Jewish Calendar the Memorial of Christ's death falls this year on the evening of Thursday, 19th April, after sundown. It will be appropriate, therefore, to keep the Lord's Supper on this date, in harmony with our Lord's request to "Do this in remembrance of Me."

Friends desiring supplies of the unleavened bread and wine may obtain these from this office. Early application should be made, preferably by the end of March, and please state the number of persons to be served.

Memorial Services.

Services in remembrance of Christ our Passover will be held in the various States as stated below, to which believers in the ransom sacrifice of Christ will be welcome.

Melbourne.—Thursday, 19th April, at 8 p.m., at Berean Bible Institute, 19 Ermington Place, Kew, E.4, Melbourne. (For further information, write, or phone Hawthorn 6251.)

Adelaide.—Wednesday, 18th April, at 7.45 p.m., at the Builders and Contractors Rooms, Waymouth Street,

Adelaide.

Sydney.—Thursday, 19th April, at 7 p.m. (sharp), at 87 "The Boulevard, South Strathfield. (Visitors should leave

Strathfield Station on the left side coming from the city, and 87 is on the right side of Boulevard, only 10 minutes walk, or the 4th bus stop from the Station.)

Perth.—Thursday, 19th April, at 7.45 p.m., at Women's Service Guild Rooms, Cecil Buildings, Sherwood Court, Perth.

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The Last Passover of Christ.

LET us review the events of that tragic day when our Passover Lamb was slain. It was on a Thursday evening in the upper chamber that the thirteen gathered to celebrate their Passover, the last one for the Lord. The same evening Judas went out to clinch his evil bargain with the clergy of his day. The betrayer had left the little faithful company, and, as His last legacy, the Master gave them the most spiritual message of the Gospels, the 13th to 17th chapters of John. After He sang with His dear ones a hymn, and conversed with them, He knowing and they ignorant of the tragedy just before them, He led them to Gethsemane.

It was on that Thursday evening that Judas, with an expression of intimacy, fellowship and love, betrayed the Son of God into the hands of the crucifiers. That night the Light of the World was before the hostile forces of a benighted ecclesiasticism bound in unholy alliance with the secular powers. Secularism saw His innocence, but ecclesiasticism, blinded by envy and hatred, overcame the honorable scruples of the earthly rulers, and secured on a false and trumped up charge of treason, unjust conviction of the Son of Man. Forsaken and shunned by those who “had trusted that it had been he which should have redeemed Israel” (Luke 24:21), the Messiah faithfully kept the sacrifice on the altar, through ridicule and abuse of clergy, soldiers and public servants, through the way of tears, and up the difficult path to Calvary and finished the offering of that body which God had prepared for Him.

Judas, who had not looked for such a dreadful outcome of his evil scheme, went and ended his iniquitous course by self-destruction. By nine o’clock Friday morning the Beloved was raised up, as the brazen or copper serpent (perfect humanity), as though made sin, even for those of the great worldly system of government, “which spiritually is called Sodom and Egypt, where also our Lord was crucified” (Rev. 11:8), and which continues to this day, being now called Christendom, where His feet members soon shall at last fill up completely the sufferings of Christ that are left behind.

Under the heat of a semi-tropic sun, the great Lover of mankind, stripped by unholy hands to open view, was the object of revilings by the Hebrew clergy and laity, a spectacle and a wondrous lesson of divine love for men and for angels. There hung the Saviour of humanity, forsaken by all save those who loved Him most—Peter, the strong, and John whom He loved, and the women who would, if they might, have died in His stead. And “sitting down about Him, the unbelievers watched Him there.”

And from noon, “the sixth hour” of that dreadful day, there was both a literal darkness and an obliteration of light and of love over all the land, over all in the condition termed “Sodom and Egypt,” for while they were covering themselves with the greatest weight of guilt ever known, filling up the chalice of their iniquity until it overran, they were in the darkness of night as to the real quality of their acts.

It was afternoon of Friday, Passover day, that the holy Sufferer said, “I thirst”—and they gave Him to drink, not cold, refreshing water, but that which while somewhat stupefying was calculated to enhance the agonies of thirst in the most brutal and cruel death known to wicked and degenerate men.

By this act the prince of this world sealed his death sentence, for “by death the mighty one was beginning to destroy him that bath the power of death, that is to say, the devil.” And by their death the feet members of Christ will set in motion the forces ‘which will utterly destroy them that destroy the earth — Great Babylon, the system of organized and established iniquity.

But pain of body was not sufficient for the fiery trial of Him who was to be the first to suffer that He might reign with God. He must be finally and fully made a sin offering, and experience to the full the wages of sin, that He might save to the uttermost. And as in the extremity of mortal pain and weakness the realization came upon Him that He was, as it were and as it seemed to Him, utterly cast off by His Father, with the final despairing cry, “My God! My God! why hast thou forsaken me?” in pain of spirit that was too much to bear, the great heart broke, and there came forth His last exclamation, “It is finished!” like unto the last loud cry of the Church in the flesh—“It is done.” (Rev. 16:17). The Wonderful One bowed His majestic head and gave up the life He had covenanted to lay down, until the third day there should come the springing forth of the first-fruits of the dead.

This is the central event of all history which we celebrate on the approaching Passover—the death of the Saviour of the world. We suggest that each participant read beforehand with reverence and prayer the Bible chapters on the

Passover—the first Passover in Exodus 11 to 13; the story of the death of the antitypical Lamb in Matt. 26 and 27, Mark 14 and 15, Luke 22 and 23, John 12 to 19, and such other passages as 1 Cor. 10:16-21, 11:20-34, etc., and the comments in “The New Creation,” Chapter 11, on “The Passover of the New Creation.”

The Indwelling of Humility.

(Phil. 2:3. Convention Address.)

LOWLINESS of mind, humility, is a mental quality which enables its possessor to look up with appreciation, not only to God, but also to earthly beings, realising their good qualities. The Apostle Paul said that this lowliness of mind should be in all of God's people, and this fact proves it to be a quality that demands careful cultivation.

Not all of the Lord's people are lowly-minded. Some of them think more highly of themselves than they ought; some of them may be proud of having the truth or of their ability to serve the truth. Any such pride is very objectionable in the sight of the Lord, and indicates that its possessor has a very small mind; for, with a proper estimate of matters, the best of us can see that we have nothing of which to be proud, nothing of which to boast. If we have received anything of the Lord we should boast of our receipts, instead of glorying in something as if we had attained it of ourselves.

So the Lord's people should spend earnest effort to stimulate and encourage humility. Some have this quality naturally, but the larger number have to contend against the reverse tendency; that is, self-esteem, self-exaltation, pride—a feeling that they are superior to others.

It is well that we consider the Apostle Paul's injunction. "In humility esteeming others as excelling yourselves." Those who have come into Christ should make progress, and therefore, should feel that they are better than they were previously. Those who have come into Christ know that they are not lower than all others. Evidently the Apostle did not mean that the Lord's people should rate themselves as inferior to other men. In his own case he felt that he was the chief of sinners, because he had been an open opposer of the truth. Jesus had said that whosoever should injure the least of one of His disciples would transgress seriously. We cannot say, therefore, that we are the chief of sinners, either from the standpoint of committing crime or from that of persecuting the church. We are not to bear false witness against ourselves.

In what way, then, are we to understand the Apostle's injunction? In this way: We are to realise that no two of the Lord's people are alike. If we have the right focus on the matter, we should think of our talents in a humble manner.

We should think, I have something of this quality or that talent or grace, therefore, I have much responsibility to the Lord. I wonder if I am using this talent as faithfully as I should; this talent which I think is greater than my neighbor's or my brother's. Though they may have less than I, they may be using all that they have with more purpose to succeed than I am using what I have. If this be so, then they are better than I am in this respect.

As we look around in the Lord's family, we are bound to see the weaknesses and frailties of its various members.

We are not to allow our thoughts to dwell too much upon their undesirable qualities, however, but are to remember all their good qualities, especially their loyalty of heart. With ourselves, personally, it is always a recommendation in any one that God has called and accepted him. Whenever we see one who has come into the truth, we say to ourselves, "Well, no matter what he may be according to the flesh, God saw in his heart something good, noble and true; and since God is dealing with him as a son, therefore, he is to be esteemed as a brother." Although we might not be able to esteem that man highly according to his natural qualities, yet we would do him good as we had the opportunity.

He might not be one whom we would select as a companion, yet God may esteem that brother more highly than He esteems us. Realising this, we would endeavour to keep very humble and to learn whatever helpful lessons we might be able to get from that brother. In all persons there are certain qualities that may be esteemed and appreciated. We do not know whether in the Lord's sight they may not be more noble, more self-sacrificing, more lowly in mind than ourselves, but our duty is plain. We are not able to read the heart, and hence we are to think kindly and generously of all those whom God has brought into His family. "Love beareth all things, and endureth all things." (1 Cor. 13:7.) "As we have opportunity, therefore, let us do good unto all men, especially unto the household of faith." (Gal. 6:10.)

The Apostles Peter and Paul also emphasized the necessity on the part of the Lord's people that they be clothed with humility. They tell us that this grace is indispensable to those who would abide in God's favor, for He resists the proud, while He continually shows favor to those who are of humble spirit. Thus, He encourages humility and discourages pride. (1 Pet. 5:5; James 4:6.) We can see a reason for this course. The Almighty sees that we have nothing whatever of which to be proud or to boast. Whatever we have has been of the Lord's providence, or favoring circumstances.

The Scriptures give some marked instances of the evil results of pride. Lucifer, one of the very highest of spirit beings, became proud and vain in his imagination, and by encouraging these evil qualities he lost his exalted position, having become Satan, the Adversary of God. If mother Eve had possessed the proper humility she would have said, when

tempted by the serpent, "I will not listen to this suggestion to disobey my Creator; He knows what is for my highest good, and I therefore submit myself to Him who knows all things." There is the proverb that says, "Pride goeth before destruction, and an haughty spirit before a fall."

In contrast we have a beautiful illustration of the opposite spirit, humility, in the case of the Logos. We are shown how He humbled Himself, and how God has highly exalted Him to the very position which Satan coveted. So, if we are fully obedient to the Lord, the results with us will be as with the Lord Jesus, a great blessing, a high exaltation. After presenting this argument the Apostle Peter says in I Pet. 5:6, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."

Since we find that God resists the proud and that humility is one of the basic principles of a properly crystallized character, we should more and more seek to develop this grace and attain to the attitude in which God can give us the greatest blessing. To humble ourselves does not necessarily mean to think that we have no talent, no power, no ability. Such an attitude would be foolishness. But we should think soberly of ourselves; we should think of all our powers as coming from God. So, if we find that we have some blessings more than our neighbor, or our brother or sister, let us therefore be thankful, but let us not for a moment think that we have anything to make us proud. It is a gift; we must appreciate this gift, but we must not be puffed up over its possession; the fact that we have received the gift indicates that we lacked it and needed it.

The one who has naturally a proud heart, but who brings himself to the point of submission, manifests humility.

If on the other hand, one who by nature has too low an estimate of himself submits himself to God, the Father will show him the proper attitude of mind. The Apostle speaks of those who receive the holy spirit as having the "spirit of a sound mind." In proportion as we seek to become acquainted with God and to submit ourselves to His will, in that same proportion we become balanced in mind. He who receives the mind of Christ, the mind of God, the holy mind, is instructed more thoroughly by the Word. Thus we are getting the balance of a sound mind, the spirit of a sound mind. Our reasoning faculties become more developed as we grow in grace and knowledge of the truth. Thus we see men with the knowledge of the truth are looked upon by the world today as always appearing cool, calm and collected, no matter how trying the circumstances. They always seem to be able to take control and in no time all will end well for everyone concerned.

No one can come to the Father except through full consecration; we must admit that we need the Master and that without Him we can do nothing. So we take this position—I am nothing but a sinner; I know that I am imperfect, that I have nothing which I have not received; God provides everything; whatever I have is a gift from Him. Knowing all this I gratefully accept these things, and humble myself: under His mighty hand.

The worldly say, No, I will not submit myself; if I need any punishment, I will take what is coming' to me. This is the spirit of the worldly heart that has not yet learned its need and impotence. But the spirit of consecrated hearts is that of submission to the will of the Lord. They recognise that their only source of help is the Almighty God, through the Lord Jesus Christ as the Saviour. We might have a blessing in the times of restitution, but nobody can come to God now except through the Advocate. The terms of discipleship are that we lay down all earthly rights and interests. Everything must be submitted before the Father will accept us as disciples of Christ at all, before He will beget us of the holy spirit, before we can become a part of the anointed Body of Christ. If we are to make any progress, we must say from the heart, "Thy will, not mine, be done." We know that God's will is best, whether we understand that will or not. A person with a large self-esteem might, as a natural man, think his own will better, but when he comes to see the truth, he will say, "I have made mistakes before, but now I will do the Lord's will, regardless of what my judgment may be." Such a change would be evidence of real humility, no matter how proud spirited one might be by nature. The further he progressed in the light, and saw more clearly wherein he had made mistakes, his humility would increase. So, we are to submit ourselves, humble ourselves, have no will of our own, merely seek the Lord's will.

There is such a thing as a false submission which might deceive even the person himself. One might talk a great deal about the submission to the will of God, and yet be only nominally submitting, while he is really doing his own will. Therefore, we are to watch that we are carrying out the profession of submission, and that in our daily course of life we are asking, "Is this the course which the Lord wishes me to pursue? Is this the will of God?" The most submissive will receive the greatest blessing. God will test our submission and our humility.

We cannot suppose that our Lord Jesus, who was Perfect, did not know that He had perfect powers. But no matter what His own ideas were, He submitted Himself to the Father, and said, "Not my will, but thine be done."

A man who had no tastes or preferences would be a non-existent being. We may know what we would will for ourselves, and yet, knowing this, we are to say to ourselves, "You cannot have your own way about this, you are to

seek to know what is the Lord's will concerning you in this matter, and to carry it out, as far as in you lies.”

Submission is a test of loyalty. Sometimes the Lord's hand is very heavy; it was so in the case of our Lord Jesus— heavy and pressed down. But when Jesus felt the Father's hand pressing down, He meekly bowed Himself beneath the weight in humble acquiescence to the will of the One whose purpose He had to carry out. But the hand did not crush Him, although it seemed to do so. Instead of being crushed, it was the hand of love, testing His obedience to the full. When His obedience was fully tested, the same hand lifted Him and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and very name that is named, not only in this world but also in that which is to come. Thus it will be with us if we are faithful. God will exalt us in due time. But He cannot exalt any who are not humble.

Submission indicates faith. We would not submit ourselves unless we had absolute confidence in God. Not faith only, but loyalty also is necessary. Therefore, the Father tests us in these two qualities, for without these we would be quite unfit for the kingdom; and so the various tests of the present time are tests of faith and loyalty to God—of entire submission to His will. It is to those who by patient continuance in well doing, seek for glory and honor and immortality that God has promised eternal life.

In our context the Apostle Paul urges that the church cultivate the mind of Christ. He says, “Let this mind be in you which was also in Christ Jesus.” The Apostles all had to pursue the course of humility and submission as the only proper path for the Master's footstep followers. Paul was endeavouring to impress that the mind of Christ was worthy of imitation and painstaking cultivation. As further evidence of the Master's great humility, the Apostle brings forcefully to their attention what Jesus was in His prehuman existence. As the Logos, He was in the form of God.

the spirit condition. Yet, He was not ambitious; He was not self-seeking. On the contrary He made Himself of no reputation, divested Himself of His former glory and honour, that He might do the will of the Father. His spirit was directly opposite to that of Satan's. The Logos thought not to usurp the Father's place, or to claim equality with Him, but manifested a very different disposition, an attitude of humility. Then, let this mind be in you, urges the Apostle— “Humble yourselves under the mighty hand of God, that he may exalt you in due time.”

Consider that God has called you with the same high calling, that you might attain to a place at the right hand of Christ, even as He attained to a place at the Father's right hand. Realising this, permit this mind of Christ to be in you. God is not seeking to force it upon us. Our Lord having taken this position of humility in order to be man's Redeemer, it was needful that He maintain that mind in order to work out the blessed fruitage of patience. Three and a half years were required for Jesus to complete His work, and it was not until after He reached the cross and could say, “It is finished,” that He was set down with the Father in His throne. If we have become Jesus' disciples, if we have accepted the conditions of the high calling, if we have received this mind, then we are to let, or permit, this mind to work out in us the character likeness of our Saviour.

In Paul's letter to the Hebrews 12:1-3 he says, “Let us run with patience the race set before us, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross despising the shame and is set down at the right hand of the throne of God. For con-skier him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.”

“Our Most Holy Faith.”—This is a splendid volume of most helpful articles and sermons by the author of *Studies in the Scriptures*, published by the brethren of “The Dawn” in U.S.A. Containing 719. pages, including Index, and well bound, with silver lettering, it is priced at 19/- post paid.

“Hymns of Dawn Music Book.”—Containing the original 333 hymns, 27 additional in an Appendix, well bound in strong cloth, with silver lettering, this new edition is priced at 10/- post paid.

Sydney Meetings.

The friends in Sydney give notification of a new address for Sunday meetings (3 p.m., and 5.15 p.m.) at Schaffer's Upholstery, 229 Liverpool Road, Strathfield. Intending visitors should join No. 27 red bus from Strathfield Station (on left side of station coming from Sydney), and ask to be set down at Schaffer's Upholstery.

Correspondence.

Berean Bible Institute, Dear Sir—From time to time I wish to contribute towards the expenses of broadcasting. Listeners are indeed indebted to the Institute for the learned and Christian like presentation of God's Word each week.

Time and labour have been spent in this wonderful work, and as a result we are enlightened and cheered as we press on toward the Kingdom age. Thanking you for copies of "Peoples Paper" and broadcasts. Yours sincerely.

P.S.—Enclosed kindly accept

Dear Sirs—We have just listened to your instruction of "Though a Man Die," from the Bible, and wish to apply for a copy. The Bible teachings are so different to the religions, and we think you are doing a very good job, in fact the only job worth doing.

Would it be possible to have a copy of the "Sheep and the Goats" Talk also, as we want to get a friend to become interested and listen-in. Yours faithfully.

Dear Frank and Ernest—Almost invariably do I listen to your Sunday morning broadcasts. The discussion entitled "The Witch of Endor" has just gone off the air.

I find these discussions very interesting and enlightening, and more often than not they agree with opinions I hold myself. The reception here is, excellent.

I should like to avail myself of the opportunity you offer to obtain the three booklets - mentioned, including today's discussion, "Hope Beyond the Grave," and "Hell,

Death, Spiritism." There is someone I know interested in spiritism, attends seances, etc., and I'm sure those books would give her the right food for thought. Your work is a grand one, sowing and watering the seed for God to give the increase, will most certainly bear much fruit. God bless you both; very sincerely yours.

Dear Christian Friend—Will you please send me a copy of last Sunday's Dialogue together with the booklet you mentioned. It is a long time since I first listened to your broadcasts, and we have a lovely clear reception here. Praying God's continual blessing on all your labours for His Kingdom. Yours in Christian fellowship.

Frank and Ernest, E.4, Victoria, Dear Sirs—The subject of the "Witch of Endor" given last Sunday morning was soul stirring. Please send a copy to the following friends, and one to the above address. 1/- in stamps enclosed to help with the postage. God bless and prosper your good work.

Dear Frank and Ernest—Would you please post me a copy of "Evolution and the Bible," and "Science and the Bible." Enclosed find 10/- towards your broadcasts, which I enjoy every Sunday morning from 2KY, and which are very distinct. I also enjoy reading your printed broadcasts which I receive regularly. Thanking you; Yours sincerely.

Another friend writes.—I don't know if you realise this, but you, Frank and Ernest, are real personal friends to us, and have our combined prayers and good wishes. Wishing you all God's richest blessing in your own lives, and also in your work in His service. We remain, your sincere friends.

Dear Sirs—Could you please forward me a copy of your two previous broadcasts—"Two Salvations" and "Devils and Demons." I would also like to know the tune to which "My Jesus I Love Thee" is sung at the commencement and conclusion of your programme. I have not been able to find the tune in any of the hymn books I have.

It is indeed a pleasure to be able to hear the Word of God discussed over the radio and I have found, your broadcasts very clear and helpful, and trust that the Lord will bless your efforts put forth in His name. Yours in Christ.

Frank and Ernest, Dear Sirs—Would you please forward to above address a copy of this morning's Talk 'and also the booklet mentioned. Thanking you and looking forward to more interesting discussions by you. Yours faithfully.

Dear Frank and Ernest—Greetings in the precious-name of Jesus. I received a copy of "The Voice" and the title of the subject was "Refrain Thy Voice from Weeping and Thine Eyes from Tears," and was greatly blessed, by the message that was contained therein, as this agrees with, my own reasoning of God's wonderful Word. So I would be greatly obliged if you could send me about- six copies, so that I can pass them on to others who are not in agreement with this. Praying God's richest blessing upon your work. I remain, Yours faithfully.