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## In Remembrance of Christ.

THE time is at hand again to observe the Memorial of Christ's death, and which is gladly undertaken by all devoted followers of the Master. This does not mean, of course, that the Lord's people are less mindful and appreciative of the gracious sacrifice of their Saviour throughout each year, but rather that they delight to celebrate the Remembrance of His death in accord with the Master's request at the time of its institution, when He said: "This do in remembrance of Me." (Luke 22:19.)

It certainly does us good to meditate upon the conditions existing at the time of our Lord's first advent, and try to picture the feelings in His mind as He approached the time of that particular Jewish Passover when He became "the Lamb of God that taketh away the sin of the world." Our Lord would have observed three of the annual Jewish Passovers from the time of His full consecration to God at thirty years of age. He had trod up and down the countryside of Palestine many times in His loving ministry of teaching those who really delighted to sit at His feet and learn of Him. He had performed miracles of various kinds, not to make Himself popular in the eyes of the religious leaders or worldly wise, but rather to impress upon the true hearted of Israel that this humble Nazarine was truly the .sent one of God. He wished to appeal to the finer qualities of heart found in the Israelites indeed, in whom was no guile, and in this respect His ministry was fully successful. He found those of the humbler walks of life more generally able to appreciate the gracious words which proceeded, out of His mouth, and those who were assured that they had found Him of whom Moses and the prophets did write, gladly gave up their earthly pursuits and followed Him as He went about doing good —teaching and drawing unto Himself those who would separate themselves from the world.

He taught from the natural surroundings—the fields, the lilies, the sparrows —or sailed with Him on the Lake of Galilee and observed with our own eyes "What manner of man this was, that even the winds and the sea obey him." (Matt. 8:27.)

Perhaps, however, our greatest desire would be to have been with our Lord and Master during the last few days of His earthly life; with Him as He visited the home at Bethany and listened intently to the "good part," and sorrowed and rejoiced with the dear sisters at the death and resurrection of Lazarus; with Him as He rode into Jerusalem on the ass to the strains of the multitude, "Hosanna to the son of David! Blessed is he that cometh in the name of the

Lord: Hosanna in the highest."; with Him as He wept over Jerusalem because of their rejection of Him,

and hear His declaration, “Your house is left unto you desolate”; with Him as He observed the last annual Jewish Passover which could be acceptable to God and instituted in its stead the Memorial of His own death; with Him as He gave the last solemn instructions, warnings and encouragements to His own little band, as found in the 14th, 15th, 16th and 17th chapters of John’s Gospel; with Him as He went through the Gethsemane experiences when the three chosen disciples could not watch with Him one hour; with Him as He was betrayed, taken prisoner and brought before the Jewish high priest, before Pilate, Herod and Pilate again, and through it all “endured the contradiction of sinners against Himself”; with Him in the critical moment when Pilate, wishing to have Him released, was forced to give assent to His crucifixion by the clamouring Jewish mob led by the chief priests; with Him on the way to Calvary bearing His cross, the actual crucifixion, the revilings, to feel cut off from His Father’s presence in the last, awful moment, that He may be made sin for us; with Him as He commended His mother to John and John to his mother, and the final words from His lips—“It is finished” and “Father into thy hands I commend my spirit.”

Ah yes, it does us good to reflect upon the whole scene of our Lord’s sacrificial life at all seasons of the year, but especially upon the closing hours of His visit to earth at this time of another anniversary of the Memorial Supper which our loving Saviour instituted, just a few hours prior to His death, for all His dear members who would gladly walk in His steps and “keep the feast with the unleavened bread of sincerity and truth.”

In viewing the accounts of the Memorial Supper given in the Gospels, we see how beautiful in its simplicity is this little observance which our dear Redeemer left for His disciples at that time, and for all who should believe on Him through their word. Following that particular yearly observance of the Jewish Passover ceremony, our Lord took the emblems of unleavened bread and wine and instituted a service which is the most precious to the hearts of all His true followers.

How devoid of all great ceremony, special church buildings, appointments, furnishings and robed priests was that first Lord’s Supper. How glad we are that our dear Redeemer did not specify that those who could conduct such a service be ordained and titled by fellow men. Rather, the eleven disciples who attended that first Memorial Supper represented the whole Body of Christ, made up of Jew and Gentile, male and female, bond and free, all one in Christ Jesus who have forsaken the world, accepted Christ Jesus as their personal Saviour and presented their lives to God, in response to His drawing power and invitation to sacrifice in the steps of His dear Son.

The simple emblems are most significant. The unleavened bread represents our Lord’s pure body. After blessing and breaking the bread our Master’s words at that first Memorial Supper were—“Take, eat, this is my body.” (Matt. 26:26.) Yes, this bread was to picture the Lord’s earthly body at all subsequent Remembrances, and by eating it the disciples thus show how they appropriate the merit of Christ’s sacrifice for their rustication. Likewise, the emblem of the wine, the cup, after giving thanks, was passed to the disciples with the words—“Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.” (Matt. 26:27, 28.) Yes, truly, this wine pictures our Lord’s pure blood poured out, sacrificed, and by partaking of it, the Lord’s followers thus again show how they appropriate the merit of His sacrifice by faith, for remission of sins—as a means of justification.

The partaking of the emblems also reveals the deeper significance of the Memorial, the broken bread impressing upon us the necessity for our being broken with our Lord, by presenting our justified bodies a living sacrifice to God through faith in our Saviour. Likewise, we see in the emblem of the wine the privilege of the Lord’s consecrated people to participate in the sacrificial life of Christ our Head, by our lives being used up, poured out, in the service of our Heavenly Father. How well did Paul express his own feelings in this sacrificial life—“Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church.” (Col. 1:24.)

It is from this standpoint only that the words of our Lord—"Drink ye all of it; for this is my blood of the new testament"—can be correctly understood. Our Lord was saying in effect that His true disciples must participate in His blood, His sufferings, during this Gospel Age, and then this valuable merit of His, His blood, would be available and would be the means of sealing the New Covenant when all His body members had completed their sacrifice. This means, of course, that the New Covenant is sealed, and becomes operative for Israel and ultimately for the world of mankind, following the exaltation of the Church, with the opening of the Millennial Age.

While, then, we do well to review the events leading up to our Lord's great sacrifice, we do not do so with any feelings of disappointment that we were not living at that time. Rather, the present time, "the days of the Son of Man" during which the harvest work of the Gospel Age is being accomplished, is one of the most wonderful periods in which to be living. Who knows how many more Memorial observances there may be; really there cannot be very many more before the complete Homegathering of the last members of Christ takes place, in fulfilment of our Lord's words—"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (Matt. 26:29.) Blessed promise indeed to the faithful sacrificers in Christ!

With what delight, then, should all dear followers of the Master observe the approaching Memorial Supper, the date for which falls this year on Tuesday evening the 8th of April, whether they gather with assemblies of the Lord's people in large or small companies, whether they reside within reach of the one or two of like precious faith, or in complete isolation. Let no one who is sincerely seeking to walk in the steps of their Redeemer neglect this privilege of partaking of the Memorial of Christ this year, and thus join the members throughout the world in the true spirit in which this sacred observance may be a rich blessing to themselves, and an honour to our Heavenly Father and Lord Jesus Christ.

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

## Passover Memorial 1952

The anniversary of the institution of the Memorial of Christ's death falls this year on the evening of Tuesday, 8th April. After sundown on this date will be the appropriate time to observe this Memorial in remembrance of Christ our Passover Lamb.

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

## Memorial Services

Melbourne.—Tuesday 8th April at 8 p.m., at 277 Glenferrie Road, Hawthorn. (Near Glenferrie Station; few doors south of Burwood Road.)

Adelaide.— Tuesday, 8th April, at 7.45 p.m., at Stow Hall, Flinders Street, Adelaide.

Sydney.—Tuesday, 8th April, at 7 p.m., at 233 Liverpool Road, South Strathfield. Take, No. 27 red bus from Strathfield Station (left side of station coming from Sydney) to Schaffer's Upholstery.

Perth.—Tuesday, 8th April at 7.45 p.m. For location of Service, apply to Secretary, Mr. W. L. Price, "Illawarra," Karragullen, W.A.

## Adelaide Easter Convention.

The brethren in Adelaide wish to announce that their usual Easter Convention will be held again this year (D.V.) in the four days, Good Friday to Easter Monday, April 11th to 14th, in the Builders' and Contractors' Rooms, Waymouth Street, Adelaide. A cordial invitation is extended to all friends able to join the members in Adelaide for these gatherings in the Lord's name. Further information is obtainable from the Secretary, Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide.

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"The Lord is My Shepherd."—The beautiful 23rd is explained in a very helpful manner in this booklet of 24 pages. Price 5d. per copy ; 6 copies for 2/ -, posted.

## Partakers of the Lord's Supper.

ONE of our brethren has recently sent along some thoughts in answer to a question as to whether the Sisters need be worried over - much about taking the Memorial, seeing the Lord invited only His twelve Apostles, and there is no mention of any women being present. While this matter does not seem to have been raised in past years, and should be easily answered in the minds of all who read their Bibles at all, there may be many readers who would appreciate the thoughts and they are gladly presented as follows.

In the partaking of the Lord's Supper, or Memorial, Sisters are as vitally concerned as any other member in Christ. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Notice that these texts use only the masculine gender, but it is similar in- most legal documents; where the masculine is cited the feminine is implied.

The Church is composed of both male and female, Jew and Greek and are all "One" in Christ Jesus. (Gal. 3:27, 28.) It is unscriptural, therefore, to suggest that it is composed of only one class—excluding womenfolk. Why, then, were there no women present at the Last Supper? For the same reason that there were no women included in the 70 sent-out ones, no women as pastors, no women even as deacons—no women elevated in any capacity to that of teaching .

Were women indifferent in the early Church in partaking of the Lord's Supper? Read 1 Cor. 11, which refers to the subject of the Memorial, and early in the chapter it will be seen that the letter is as much for the Sisters of the Church as for the Brothers.

Let no one rob you of the inheritance in Christ by making light of, or treating as "common" the most sublimest emblems that were ever given to any body of people. It is reserved for the Church to "show forth the Lord's death till he come," and how can she do it better in a symbolical way than by preserving in its simplicity and beauty the Memorial? All in Christ, whether they be "male or female" should be careful to observe the Feast of Remembrance, and observing, too, the Church's privilege of being broken with Him—one loaf.

# Living by Every Word

(Convention Address.)

“Man shall not live by bread alone; but by every word that proceedeth out of the mouth of God.”—Matt. 4:4; John 6:35, 47-58.

BREAD is the general word for food; for that which satisfies the cravings of hunger; for that which builds up and strengthens; for that which enables the continuation of life. It was appropriate, therefore, that the Lord should use bread as a symbol, or figure of that heavenly substance, which God has arranged should now build up and strengthen His people, and eventually, by the first resurrection, impart to them life everlasting. Divine truth is represented as being such spiritual food, and our Lord Himself, because in the divine plan He is the channel of the truth—“the way, the truth, the life”—is spoken of as being also the “bread of life” for His people. We are to eat, or partake of the lifegiving qualities which He freely gives us in Himself, if we would reach the goal of our hope—eternal life.

Our text is our Lord’s reply to the tempter when He was in the wilderness fasting and hungry. The tempter had suggested the use of the powers which Jesus had received a few days previously when, at His baptism in Jordan, He received the holy spirit, and with it the gifts and powers which subsequently enabled Him not only to heal the sick, but to turn water into wine and to feed a multitude by increasing the five barley loaves and the two small fishes. The Adversary’s proposition was that the Lord should use this power for the gratification of His own appetite; he said, “Command that these stones be made bread.”

However pleased our Lord was to have these divine powers communicated through the holy spirit He had received, however glad He was, at appropriate times, to perform the miracles incidental to His ministry, He knew that the powers were not given to Him for any selfish use, for any self-gratification; and, therefore, He declined the suggestion and His reply is our text. In passing, we note that there is a lesson here worthy of the attention of all God’s people; that spiritual and divine things are not to be used in a mercenary manner. So far as they can discern matters, the Lord’s people are to keep separate and distinct all of their own preferences, desires and appetites, from the heavenly and spiritual things, and not use the latter for the services of the flesh, however pure and good the fleshly desires may be.

Our Lord’s words accept the suggestion that bread, food, is necessary for human sustenance under present conditions, but they carry the thought further—they draw our attention to higher life. His follower — “Let the dead bury their dead, follow thou Me.”

From this standpoint we see that man cannot live by bread alone. He has the divine sentence “dying thou shalt die” against him, and he can find no kind of bread, no kind of food, that will produce life in the full and complete sense of that word—that will swallow up death in life. He must look for another kind of “bread of life” than any earthly food; he must have another kind of “water of life” than any earthly drink. It is this heavenly food or supply to which our Lord refers, saying, “Man shall not live by bread alone. but by every word that proceedeth out of the mouth of God.”

But how is it possible for us to live by the words that proceed out of the mouth of God? What did Jesus mean? How can God’s words give us life? He meant that all hopes of eternal life depend upon God—upon the divine plan and its promises. Looking into these promises we can see distinctly that the divine plan, dating from before the foundation of the world, is that all of God’s creatures, created in His likeness and abiding in faith, love and obedience, in harmony with Him, shall have life everlasting. This is, undoubtedly, what our Lord had in mind in using the words of our text; He may also have had the thought that He had come into the world upon a special mission, to do the Father’s will, and that His understanding from the beginning was that His perfect obedience to the divine will would insure His

glory, honour and immortality with the Father, eventually; but that any disobedience would mean the forfeiture of divine favour, and would involve the sentence of disobedience, namely, death.

Our Lord's prompt decision, therefore, was that to disobey the Father's will, and thus to secure bread for the sustenance of His body would be a great mistake; that food thus secured could sustain life for but a little time; that His better plan would be to trust in the Word of God, the divine promise that those who love and serve and obey Him shall ultimately come off conquerors, and have eternal life with God. And this, our Master's conclusion, is full of instruction for us who are His disciples, seeking to walk in His footsteps. We are to learn the lesson that a man's life consists not in the abundance of the things which he possesseth—food and raiment—but that his life in the fullest, grandest, highest sense, is dependent upon his complete submission to the divine will—his careful attention to every word that proceedeth out of the mouth of God.

The words of God's mouth to us are not exactly the same as to our Lord Jesus and to the holy angels, because we are by nature children of wrath even as others, sinners. We must, therefore, be addressed from a true standpoint to begin with. Thus it is that we hear the words of God's mouth in different languages at different times in our experiences.

(1) The first word of God's mouth to us is the message of justice, informing us that we are sinners, imperfect, helpless, as respects our own restoration to the divine image. This first word which proceedeth out of God's mouth to us is alarming; He declares us to be under a sentence or curse of death because of sin, saying "the soul that sinneth it shall die," and "the wages of sin is death". It tells us that by nature we are "children of wrath even as others,"—strangers and foreigners, aliens from God and all His blessings, which are held in reservation for those who love and obey Him and maintain the perfection in which they were created. It is necessary that we should hear this voice; necessary that we should be alarmed and feel fearful of the penalty of death; and necessary that we feel lonely and discouraged in our separation from God and our alienation from His gracious provisions for those who love Him and whom He loves. This fear and dejection are necessary in a general way to prepare us for the next word which proceedeth out of the mouth of God; namely,

(2)

The Word Of God's Pity And Aid.

(3) The message that God, while manifesting His absolute justice and the immutable integrity of His first word and sentence, is, nevertheless, kindly disposed toward us—that He pities us in our fallen condition. (John 3:16.) This word is not to the effect that divine pity will admit us as sinners into divine favour, present and future; but that divine pity contemplated in advance a ransom-price which, meeting the claims of divine justice, would permit of man's recovery from his condition of sin and death—back to a condition of holiness and life everlasting—as though he had never sinned, had never been sentenced. This word which proceedeth out of the mouth of God, prophesying a blessing and opportunity for recovery to as many as will accept, was first a voice to Abraham, saying—"In thee and in thy seed shall all the families of the earth be blessed." As this hope begins to dawn in the heart of the penitent one seeking life eternal at the fountain of grace and truth, the ears of his understanding listen intently for other words of life from his Creator and he hears (Acts 10:36),

The Voice Of God "Speaking Peace By Jesus Christ."

(4) The message of peace is that God has already provided the ransom price for sinners; that Jesus Christ by the grace of God tasted 'death for every man; that "Christ died for our sin., according to the Scriptures and rose again for our justification." This word from God's mouth informs us that through this transaction, which is entirely His own without our instigation or aid, "He may be just and yet the justifier of those who'; believe in Jesus." (Rom. 3:26.) Oh, what joy, What hope of life comes into our hearts as we

hear his word which proceedeth out of the mouth of God! We exclaim with the Apostle, "If God be for us who can be against us?" If God so loved us while we were yet sinners, much more does He love us since we are seeking Him, and since we accept the provision of His grace in Christ Jesus our Lord. Thus to all who accept the atonement which is in Christ Jesus, through His blood. God indeed speaks words of grace and peace--7-forgiveness, reconciliation, mercy, love and kindness.

God's Word To Reclaimed Sons.

(5) Another word or message proceeds from the mouth of God to such as have heard of His grace in Christ and have accepted it. He calls them children, not now "children of wrath," not now "the children of the evil one," but He addresses them as reclaimed children. as His own. as those to whom He is pleased to give His blessings upon certain conditions which He specifies. saying, "My son, give Me thine heart." This call for the heart is a call for full consecration, for complete setting apart to the Lord and to His service. Our will is the centre of our intelligence, our being; if the heart, the will, be given to God, it carries with it the title to every action. word and thought. It is such only as delight to respond to this Word or message from the, mouth of God that He is pleased to own in a special way; these are owned of God in the special sense of sonship which pertains to this Gospel Age—sonship in the house of sons, of which Christ Jesus, our Lord, is the Head.

"The Word Of Promise."

(6) In our ignorance of the greatness of our Heavenly Father and the richness of His grace ward us in Christ Jesus our Lord, we might ail to appreciate the necessity or desirability of a full consecration of our hearts to Him. In our ignorance we might prefer to say, "Some of self and some of Thee." Knowing this, God, in His compassion. has been pleased to set before us team features of His plan, and hence we hear His voice again in the "exceeding great and precious promises" of His Word. In these He points out to us the wisdom of a full consecration and complete obedience to Him, assuring us in these promises that by obedience to them we may become partakers of the greatest of all blessings, the Divine nature. (2 Pet. 1:4.) Oh, how wonderful that the great Creator should condescend not only to redeem sinners but to urge, to entice them to receive His bounties and blessings! From the time the consecration begins a measure of the holy spirit is granted, that the consecrated one nay, by application—by hungering and thirsting for 'the words which proceed out of the mouth of :God; and- by feeding upon them—be enabled to "Comprehend with all the saints what is the 'breadth and length and depth and height, and to know,' the love of Christ which passeth knowledge." (Eph. 3:18, 19.) Ah, yes, those who 'have heard and have fed upon "the words which proceed out of the mouth of God" thus far, find \*indeed a new life begun, a new vitality, a new 'energy—new hopes, new aims, new ambitions. —Old things are passed away," everything 'is tinged with the glories of the heavenly things which "eye bath not seen nor ear heard, neither bath entered into the heart of man to conceive" —the things which God hath in reservation for them that love Him;—an- understanding and appreciation, of which God, in some measure, gives to •such by His spirit, which "searcheth all things, yea the deep things of God."

Feeding. On The Word of Admonition.

(7) Harkening further for the words which 'Proceed from the mouth of God—' Beautiful words, wonderful words, wonderful words of -life,'"—we hear a word of admonition. The 'Father instructs us, that the glorious things to which He now calls us cannot possibly be ours unless our consecration to Him and submission to 'the influence of 'His providences and promises shall change, transform, renew our minds, so that the things once loved we will hate, and the things Once hated we will love. As a father spareth not the rod. of chastisement from the son whom he -loves, so the Lord will not spare the rod of affliction and chastisement from those who are truly His, because He loves them, and because He desires- to develop in them such a character as will be pleasing to Him, and which will permit Him eventually to



make them His sons on the plane of glory, heirs of Himself, joint-heirs with, Jesus Christ their Lord.

This word respecting the necessity of chastisement and our correction in righteousness, that we -may become conformed to the image of God's dear -Son (Rom. 8:29), is accompanied with assurances of love from the Father— assurances that "Like as a father, pitieth his children, so the Lord pitieth them that reverence Him." He says to us through another apostle, "Faint not when thou 'Art rebuked of-him; for whom the Lord loveth He chasteneth and scoureth every son whom he receiveth." He explains that such discipline is not prompted by anger towards us, but by His love, and if we are rightly exercised by the disciplines, trials, experiences of life, they will "work out for us a far more exceeding and eternal weight of glory"; they will work out in us such characters as the Lord Will be able to use in the service to which He has called us—the service of the Millennial Age, the service of the royal priesthood, to be associated with Christ in the work of judging and blessing the world of mankind. The proper response of all who have the true spirit of sonship is expressed in the language of our Lord and Master—"Not my will but thine be done, O Lord; I delight to do thy will, O my God; yea, thy law is within my heart." Such as thus respond to the chastisement of the Lord, step more and more into divine favour, and hear other words of comfort, of grace, of help. (Psa. 91.)

"Ye Have Need Of Patience."

(8) God's Word or message of patience is, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (James 1:4). How necessary to our perfection is this divine counsel—this Word which proceeds from the mouth of God. We might imagine that we had received sufficient testing and proving to indicate our loyalty to the Lord, to the principles of righteousness, long before we had been sufficiently proved according to the Lord's standards in the testing of character. He therefore graciously explains to us how necessary patience will be, that we should not think it strange concerning the fiery trial which must test us, as though some strange things had happened to us. (1 Pet. 4:12.) On the contrary He points out to us, as we grow in grace and in knowledge and in ability to comprehend, that the glory, honour and immortality to which He has invited the church of this Gospel Age is so high, so grand a position, that those who would, share those honours must expect, necessarily, to be severely tested and tried that their absolute loyalty to the Lord and to the principles of His righteousness — justice, truth, love—shall be beyond question. Our characters must become crystallised along these lines, firm and adamant, before we shall be ready to be received as the "overcomers" who shall inherit all things, and share the kingdom and glory with the Captain of our salvation. He points out to us, further, that if it was necessary for the Captain of our salvation to be tempted and tried, tested and proved, much more reasonable is it that we who were children of wrath, and justified only through His grace, should be thoroughly proven as respects our loyalty.

Words Of Consolation From The Mouth Of God.

(9) We might well be exercised with the strictness of the divine requirements as respects this overcoming class, and might say to ourselves, "Others may attain to such glories and blessings, but we are too weak in the flesh through the fall and cannot hope to come off conquerors, cannot hope to stand the trials and tests which the Lord would impose." And here the Lord speaks again, a gracious word of comfort, consolation and encouragement, informing us that the perfection He is expecting is not a perfection in the flesh and of the flesh which is weak and imperfect, but

a perfection of the heart, of the mind, of the will, of the intention. He informs us that He is not judging us as human beings according to the flesh, but as new creatures according to the mind, the new will. He informs us that although He will expect the new mind to do its very best in the matter of controlling the flesh and bringing it into subjection. yet, nevertheless, He knows that the flesh being imperfect, perfection according to the flesh is an impossibility to any of the fallen race; therefore, His arrangement through

Christ is that the imperfections of the flesh which are not assented to by our wills are not counted as ours. They are covered by the merit of Christ's sacrifice, and are ignored in the Heavenly Father's reckoning with us. He assures us that we are to be judged according to the spirit (will, intent) and not according to the flesh.

What comfort and consolation are in these assurances. These are wonderful words of life indeed. They inspire us with hope. If God will accept perfect heart-intentions, as instead of absolute perfection of the flesh, then indeed we have hope of attaining to the standard which He has marked for us, the standard of perfection. We can be perfect in intention, in will, or as the Master expresses it, "pure in heart," even though we cannot be perfect in the flesh. We hear through the Apostle the word proceeding out of the mouth of God to this effect,—"The righteousness of the law is fulfilled in us who walk not after the flesh but after the spirit." (Rom. 8:4.) We can walk after the spirit, though, so far as our mortal bodies are concerned, we cannot walk up to the spirit's requirements. Our minds can walk up to the spirit, our intentions can be perfect; and this is what our Heavenly Father seeks in us, perfection of intention.

#### The Word Of Resurrection.

(10) A further word from the mouth of God assures us that He knoweth our frame. He remembereth that we are dust, under the sentence of death, "Dust thou art and unto dust shalt thou return"—weak, imperfect and dying—and that it is not His purpose that we shall always be in conflict with ourselves — perfect will against imperfect body,—that He has provided that in the resurrection we shall have new, perfect bodies in full accord with our new minds. He assures us that He is able and willing, to do all this, and that He proposes to give His "elect" bodies of a still higher order than the human—that He will give us spiritual bodies. They shall have a part in the first resurrection, and thenceforth be able to do the Father's will perfectly in every respect, as they now show themselves desirous of doing His will so far as they are able. O gracious provisions! - O wonderful words of compassion, inspiring us to wonderful hopes of eternal life and glory! It will be to such as thus overcome in spirit, in faith (1 John 5:4), that the Lord will give the final word of His mouth—"Well done good and faithful servant, enter into the joys of thy Lord."

We see that every word that proceedeth out of the mouth of God, every admonition, every encouragement, every promise, is necessary to the development of those whom God is now calling to eternal life as joint-heirs with His Son in the Kingdom. The eating of natural food could not bring this life-eternal, nor its attendant glories; but the eating and appropriating of these words from the mouth of God can bring to us all these blessings which we crave. Let us then, more and more, as the disciples, pupils of the Lord Jesus, keep in memory and act upon the suggestion of the words of this text, "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God."

The just shall live by faith. Let us take time to meditate on the Lord's Word—to allow His truth to sink into our hearts and shape our thoughts and actuate our words and actions. Let us seek for renewed supplies of grace and strength, so that we may press with vigour and courage along the narrow way that leads to life. We must keep in close communion with the Lord through prayer and watchfulness, and take some time each day to read God's Word and meditate on its messages. How helpful it is to meet with others of like faith and hope, and seek to exhort and encourage one another in the heavenly way.

## A Living Sacrifice.

No doubt every person who comes to appreciate the plan of God and can grasp the wonderful high calling now being offered to those who consecrate their lives to the service of God have been much enlightened by the loving exhortation of Paul—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.)

One of the most impressive thoughts in these words of the Apostle is the reference—"by the mercies of God." This at once reveals that it is a great condescension on God's part to even invite anyone to, present their body, their all, a living sacrifice—to be dead with Christ, that we may live with Him. The same Apostle, in another of his 'epistles, shows how God honours those who really and fully present their all to

Him. He states—"Know ye not that your body is the temple of the holy spirit which is in you, and ye are not your own For ye are bought with a price; therefore glorify God in your body." (1 Cor. 6:17, 18.)

"Your body is the temple of the holy spirit . . . ye are not your own . . . ye are bought with a price." Yes, 'and what a price! Even the sacrifice of God's dear Son! How it assists the Lord's people, to continually keep this precious thought in mind—I am not my own; I belong to another; I must, I really delight to glorify God in my body.

In the beautiful Consecration Hymn, written by Frances Havergal, the various members of our body are shown as being presented to God—Take my life—my hands—my feet—my voice—my lips—my silver and my gold—my moments and my days—my intellect—my will —my heart—my love—myself. It does us good to meditate upon the privilege of offering our members to God each days so that we may make the better use of His power in keeping these members of our body under the control of the new mind, and continually presented—a living sacrifice, our reasonable service. But try as we will, we find that our life is not always fully acceptable to Thee; our hands are not always moved at the impulse of Thy love; our feet may not always be swift on errands, Lord for Thee; our voice may not always bring honour to my King; and our lips may sometimes be far from moved with messages from Thee. It makes tis sad, and rightly so, when we find we have permitted our members to be misused, but our God is forgiving when we go to the throne of grace acknowledging shortcomings, and we can obtain mercy and find grace to help in time of need, for better progress in the future.

Further, it seems possible that one or more members of our body may be misused without being fully realised, and a detailed examination is really essential on the part of those dear followers of Christ who are willing, really willing to do everything to His praise. Take our lips, for instance. Apart altogether from possible misuse in speaking things which we should not at times, shall we ask God to take our lips for His service and then take /hem back for the purpose of smoking—for worldly use? Do we feel that our nerves are shaky and smoking helps to sooth them. Well, there are many good things for nerves, good food etc., which will more than replace this worldly habit, and best of all be honourable to our Lord and His cause. Again, shall we ask God to take our lips for His service and then take them back to colour or paint them—to appear at least a little like the world? Were we not called out of the world? Our Lord declared of His true followers—"They are not of the world, even as I am not of the world. Sanctify them (set them apart for holy use) through thy truth; thy word is truth." (John 17:16, 17). "Know ye not that your body is the temple of the holy spirit . . . and ye are not your own?"

Take my will and make it 'Thine;  
It shall be no longer mine;  
Take my heart, it is Thine own;  
Thus in me Thyself enthrone.

Take my love, my God:  
I pour At Thy feet its treasure store:  
Take myself—I wish to be  
Ever, only, all for Thee

## Pilgrimage Ended.

On the evening of 18th February last our dear Brother Charlton of Canberra finished the pilgrim way as the result of an injury received that same morning, and this was a great shock to the members of our Brother's family, and also to the brethren throughout Australia.

Our dear Brother Charlton had come into the truth in Western Australia, soon after his arrive' from England about 1914, and coming to Eastern Australia soon after settled in the Canberra area and associated ever since with those who loved the Lord and His truth above all else. Our Brother was well known to the brethren in Melbourne and Sydney, and many other friends had associated with him at Conventions held in those two cities over the years past, and all these will no doubt bear record of the true Christian character manifest in the life of Brother Charlton.

Of a quiet, humble disposition, our dear Brother was ever zealous for the truth, and continually sought to represent the Lord in action as well as in word. We feel sure that the Lord had seen that dear Brother Charlton had developed those traits of character, by His grace, worthy of an inheritance in His heavenly kingdom, and would receive the Master's approval—"Well done, good and faithful servant."

In visiting Canberra at the time of Brother Charlton's passing it was lovely to see how well the spirit of the Lord was supporting and comforting Sister Charlton and two daughters who are also in the truth, in their sad and sudden loss of a loved husband and father. Truly, the Lord does give grace and peace to those who commit their lives fully unto Him, and they are able to say from the heart—"It is the Lord, let Him do what seemeth Him good?" Our sincere sympathy is extended to the dear members who have suffered such a great loss, but we also give thanks to God for the life of one of His dear children here on earth now completed, and who we feel has been rewarded in the heavenly kingdom, as we are now living in the time of the gathering Home of the Lord's jewels. "Blessed are the dead which die in the Lord from henceforth; Yea, saith the spirit, that they may rest from their labours, and their works do follow them."

Return Thanks.

Sister Charlton and daughters Sisters Audrey and Thelma desire to express sincere thanks to the many Bible Classes, also individual members, who wrote such comforting letters to us during our recent loss of a dear husband and father. We say thanks also for lovely floral tributes; we felt the Lord's spirit was very manifest in these actions a the dear ones.