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Christian Baptism.

IS it not significant that our Lord commenced the comparatively short period of His ministry on earth with the important ceremony of baptism, and right at the close of His sacrificial life He instituted an equally sacred and beautiful ceremony, the Memorial of His death. These two ceremonies pictured, in our Lord's case, the beginning and the ending of His covenant of death which He so willingly made with His Heavenly Father.

Referring to Luke 3:21-23 we read—"Now when all the people were baptized, it came to pass, that Jesus also being baptized, and 'praying, the heaven was opened, and the holy spirit descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. And Jesus himself

began to be about thirty years of age." This was the first opportunity to present Himself to His Heavenly Father, as a man was mature, under the Law, at thirty years of age. So our Lord immediately presented Himself to His Heavenly Father—"Lo, I come, in the volume of the Book it is written of me, to do Thy will, O my God."

Let us note verse 21 again, where it says, "when all the people were baptized". Does this mean that there were many people who preceded our Lord in this sacred symbol of water immersion? Perhaps Matt. 3:11 will help in this respect. This is a quotation from John the Baptist, where he says, "I indeed baptize you with water unto repentance." This thought is emphasized in verses 1 and 2 of the same chapter—"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand." He was speaking to God's chosen people, Israel.

How do we understand, then, our Lord coming to John for baptism of repentance? Reading from Matt. 3:13, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him."

John's words, "Comest thou to me?" are surely most significant. John was fully acquainted with his mission, that of calling Israel to repentance. Now he knew that Jesus, the sinless One, surely did not require any baptism that he could give. We realize his astonishment that the Lamb of God should come to him for immersion in the waters of baptism. But Jesus said, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." It is rather significant that he uses the word "us" there. What did our Lord mean? He had consecrated His perfect human life to God. He came to this earth to redeem the human race, to taste death for every man. He chose to symbolize His baptism into death by immersion in water, which even John did not understand. "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

How did the symbolizing of Jesus' death baptism in the waters of Jordan fulfil all righteousness? We know, first of all, the "Israelites indeed" at our Lord's first advent were not baptized at all, because they had been baptized into' Moses in the sea and in the cloud. They were therefore in heart harmony with God who gave them that wonderful arrangement through Moses, and when Christ came they could be transferred from Moses into Christ, and no further symbols were needed. These included the Apostles, except St. Paul, whose case is stated in Acts 22:16. It is interesting to note this point in regard to Paul, and these are the words Paul gives us as he reviews the occasion, prior to this time, when he was called to repentance by God. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Paul, then, is the one exception amongst the Apostles who took the baptism for remission of sins. He had gotten out from covenant relationship with God, and now John's baptism symbolizes his heart's condition in coming back. Not that John's baptism washed away sins, any more than Christian baptism can be of value apart from the reality. But John's baptism symbolized that heart condition of Israel when they had come back to God. Paul, therefore, took that baptism for remission of sins. Back in covenant relationship with God, he could be one of God's elect as he completely consecrated his life to the service of the Redeemer.

With the Gentile Christians, however, it was different. They had not been baptized into Moses, and our Lord Jesus, knowing that God's plan provided for a considerable number of Gentiles becoming members of His Body, set this example for these Gentile followers in particular. Yes, our Lord Jesus knew there would be ones and twos here and there in all nations who would gladly enter into the covenant of death, to walk in His steps, to be dead with Him if so be that they might live with Him. So He left them this symbol of water immersion as an example to be followed even to our own day.

Our minds also go to the words of Paul in Rom. 6:3-5—"As many as have been baptized into Christ's death." We notice the Apostle is saying nothing about water baptism at all. No, he is speaking here of the real heart consecration to God. "My son, give me thine heart." The Apostle is referring, then, to baptism into Christ's death. "If we have been planted in the likeness of his death, we shall be also in the likeness of his

resurrection."

Viewing again our Lord's position at Jordan, we can realize it would have been much easier for Him to have entered into actual death then, instead of pouring out His soul for 31 years. It would also be easier for us if we, in making our consecration, could complete the sacrifice immediately. There would be no great trials to go through; but that is not God's way. How helpful it is for us, to look back upon our Lord's 3' years of "dying daily", His learning obedience by the things which He suffered, inasmuch as we must also learn full and complete obedience to the will of God during our consecrated sojourn on earth. How beautifully does Paul express this matter in 2 Cor. 4:10-11—''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."

Dear friends, this surely means following in the footsteps of Christ, working out our salvation with reverence and much carefulness. It means taking upon us, by the Lord's grace and by His spirit, those characteristics that are exhibited in Christ Himself; "that the life also of Jesus might be made manifest in our mortal flesh." Sometimes we are inclined to say it is impossible, we cannot do it. No, we cannot do it perfectly, but our calling is such that the Lord accepts the heart intention of each consecrated being. He accepts their heart's desires, in spite of their shortcomings, which will continue to be in evidence to the end of their course. It is the heart's devotion to the Lord which counts, and because of the merit of Christ's sacrifice covering their imperfections, God is looking at each member of His consecrated people through Christ Jesus Himself. As they seek to put on desirable adornments of character, surely His life is becoming more and more manifest in them. We are so glad to see something of the likeness of the Master in each one of His dear people. In some it is more pronounced in one way; in others, in another way; but it must be the desire of each one to allow the Lord to work in them that more and more of the life of Christ will be manifest in their mortal flesh. Surely that means, just as it was with Jesus, learning obedience as they go through their sacrificial life. As they come in contact with various experiences, He works in them more and more of God's good pleasure, and so they become copies of God's dear Son. They are prepared for the glorious life beyond.

As we think over this matter, do we not see how reasonable it is? Could we expect God to take the members beyond the veil ill-equipped for the glorious work ahead? No, their hearts must be in such a condition of full submission, with a desire to bring their bodies into such alignment with the life of Christ that they will be ready to pass over and receive the new spirit body to work perfectly in that glorious kingdom. That is the reason why the. Lord gives us the privilege of years in His service, to work out our own salvation by His grace, by allowing His spirit to dwell in us more and more and to accomplish His good will, that He may see in us the likeness of the Master at the end of the journey, and we may hear His "Well done, good and faithful servant."

There is a message of great encouragement to us given by the Apostle John in his first epistle, chapter 5:3-4—"This is the love of God, that we keep his commandments; and his commandments are not grievous. For whatsoever is begotten of God overcometh the world: and this is the victory that overcometh the world, even our faith." It is surely consoling to us to have that declaration that God's commandments are not grievous or burdensome. God's commandments are just what we would expect of a loving Heavenly Father, and those who really love Him and are looking up to Him and catching, as it were, the sight of His eye, are greatly blessed. "I will guide thee by mine eye." That, surely, is the delight of all God's children as they realize that His commandments are not grievous. "This is the victory that overcometh the world, even your faith." Faith is very highly commended in the Scriptures, and if we have enough faith that He will work in us, transform us, that the life of Jesus will ultimately be manifest in us, His commandments are not grievous in the least. It is only when we feel, in our strugglings and strainings, that we have to accomplish the outworking ourselves, that we are apt to feel His commandments are grievous.

At such times we should remember our Lord's words in Matt. 11:28, to those who were burdened, pressed down with the weight of the Law. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." His commandments are not grievous. It depends upon how fully submissive we are, as to how we view the experiences through which we pass in our Christian life. Those words of our Master surely strike a very encouraging note within us. "Come unto me, all ye that labour and are heavy laden." There is no one in this world who is not burdened to some extent. Under the Law, the Jews were burdened almost to utter despair. To-day the world is in great turmoil and distress. It is those only who are led of God to Jesus who can hear His words, and find rest in the midst of trouble.

That leads us to the point of justification by faith. We have our Lord's further exhortation to us—"Take my yoke upon you, and learn of me." We are associated with Him in this wonderful privilege of becoming sons of God, yoked together with our Lord; planted in the likeness 'of His death, if so be we may share His likeness in the resurrection.

Dear friends, this surely is a solemn undertaking for us. The Christian way never becomes easy in the sense of relaxation, but it does become easy when one is completely yoked to the Lord; and it surely depends upon how fully yoked we are with Him in the narrow way of sacrifice as to how much rest and peace and contentment we really have as we are seeking to walk towards the heavenly city.

"My yoke is easy and my burden is light." We need, surely, to keep this in mind continually. If we are feeling it is not so easy, maybe we are not doing our share in the yoke with our Lord. Christ gives us a beautiful picture here. In a natural way, animals are yoked together in pairs, and each must pull its share of the burden. So we, as individual Christians, are yoked together with our Lord, and He, being our great Advocate on high, is taking much the larger share of the yoke. But we must walk with Him in full submission to His will. When 'we are doing that, we will surely find His yoke is easy and His burden is light. God's people right down through the centuries have declared the joy and gladness they have had in the hardest experiences because they were yoked together with Christ our Lord.

So, dear friends, we do rejoice with all brethren who have made a full consecration to God, those who delight to become yoked together with their Master. What a privilege it is that we should have the opportunity—even we who were sinners—to become yoked with our dear Lord! We are insignificant beings, yet God looks down on us and draws us to Jesus, if haply we may respond, and give our whole beings to Him without fear of any kind. Henceforth, under the power of His spirit, we have the new life developed within us, until we are fitted and prepared for His heavenly kingdom.

We realize the solemnity of the engagement into which each one enters, and it is only right that it should be so realized. Our Lord would have each one to sit down and count the cost. It is quite a right thing to do. Having counted the cost, He would have each one enter joyfully, gladly. "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.) When we analyse the matter, there is nothing more reasonable, is there? To think that we have been offered the prize of joint-heirship with our Lord, just for a few years of full devotion to the One who bought us with His own precious blood! "Since my eyes were fixed on Jesus, I've lost sight of all beside." We all have to admit that that has not always been the case with us. Our heart's desire, though,

is that it should be more and more so as the days go by. That would mean, surely, a prompting to holiness and godliness to the fullest extent. We can all bear testimony that the more fully we have our eyes fixed on Jesus, the happier is our state of mind.

We have the example of men of old, who though not begotten of the holy spirit were kept to the extent that they were not in the least perturbed, even by death itself. We have made a covenant of death, to die with Christ, in any way that God may see to be best for us. We will gladly follow the Lamb whithersoever He goeth. We will be ready to defend His cause. We will be ready to go with Him all the way, and will not shrink from the battle at any time. God grant that this may be the desire of our hearts continually!

We rejoice that our brethren have taken this step in all sincerity, that they have indeed counted the cost. They say, therefore, Most gladly will we take up our cross and follow Christ, resting in the assurance that God's grace is sufficient for us. That is the most comforting thought we can have. God's grace is quite sufficient to enable each one of us to overcome our particular trials; in each case the necessary grace and strength will be supplied. We are over and over again assured on that point. "Therefore shall not we fear, though the earth be removed and the mountains carried into the midst of the sea. God is in the midst of her; she shall not be moved; God shall help her, and that right early. There is a river, the stream whereof shall make glad the city of God, the holy place of the tabernacles of the most High." That stream is flowing out from His Word. Gladness is the lot of the children of God even here in the land of their pilgrimage. They are content to go on in this way for as long as the Lord sees fit, always desiring that His will may be done, and lifting up their hearts as they see the fulfilment of prophecy in the world to-day, knowing that their redemption draws nigh.

We who have symbolized our consecration to God know that it really has a depth of meaning. It is a symbol of a complete burial into Christ's death, and the raising up to newness of life to walk in the steps of the Master by His grace and strength.

Let us then, dear brethren, take courage as we look unto Jesus and that glorious home, Zion, towards which our faces are set. Very soon, the law shall go out from Zion, and the word of the Lord from Jerusalem. So it is not a selfish thought that God is gathering this "little flock." It is such an all-embracing part of God's plan; He is preparing His elect, that they may be able to dispense the mercies of God to the whole of mankind in the age to come.

To think that God has given us this privilege—we need to continually keep it before our minds. By the mercies of God we can serve Him day by day, with an eye single to His glory, that the life of Jesus may ultimately be manifest in our mortal bodies. May this be to each one of us a comfort and consolation, and a resting in the ,Lord, having taken His yoke upon us, and learning of Him who is meek and lowly of heart. May each one have that rest which the world can neither give nor take away. "Ye now have sorrow," said the Lord to His disciples, "but I shall see you again, and your joy no man taketh from you." That is surely the case with all of God's dear, people.

Truly the wideness and grandeur of God's mercy give us such cause for rejoicing in being yoked together with Christ, suffering with Him now that we may be one with Him to all eternity.

"Thou bast said, O blessed Jesus,
'Take thy cross and follow me!'
'Tis because Thou wouldst have us
Reign for evermore with Thee.
Lord, I'll take it;

Help me so to follow Thee.
While this water now surveying,
Fitting emblem of the grave,
Thee I'd follow, humbly praying;
Life itself I would not save.
So I'll enter

As Thou enteredst Jordan's wave.
Solemn sign, which thus reminds me,
Saviour, of Thy love for me,
And the covenant which binds me
In its lasting bonds to Thee.
O! what pleasure

In this fellowship with Thee!
Though it rend some fond affection,
Though I suffer shame or loss,
Yet the fragrant, blest reflection—
I am now where Jesus was
Will revive me,
When I faint beneath the cross.

Fear Not.

Isaiah 43:1-7.

“Listen, for the Lord hath spoken!
‘Fear thou not,’ saith He!

When thou passest through the waters,
I will be with thee.

“Fear not, for I have redeemed thee;
All my sheep I know;

When thou passeth through the rivers,
They shall not overflow.

“Fear not; by thy name I called thee
Mine thy heart hath learned;

When thou walkest through the fire,
Thou shalt not be burned.

“Thou art mine! oh, therefore, fear not;
Mine forever now;

And the flame shall never kindle
On thy sealed brow.

“Thou art precious, therefore fear not;
Precious unto Me!

I have made thee for My glory,
I have loved thee.

—F. R. Havergal.

Convention News from

Adelaide.

OUR praise and thankfulness go up to the Lord again for the good, spiritual feast which He set before us in the study of His Word and the helpful addresses ,and fellowship of the brethren assembled in Convention during the Easter season.

During the four days, April 15th to 18th, our minds and hearts were refreshed as we were reminded through the prayers and praises, testimonies, studies and addresses of the loving kindness of our Lord. From the various expressions of the brethren it was evident that blessings and spiritual, help and encouragement had been received.

We were glad of the fellowship of friends from other States, also our country brethren who also contributed to the helpfulness of the meetings.

The highest attendance was about 42 on the Sunday evening which was devoted to a public address—"Is Death So Permanent? What does Easter Sunday Mean to You?" This was listened to with marked interest as the speaker outlined from Genesis to Revelation the state of the dead, and the glorious hope of the resurrection and restoration. The old, old story was also much appreciated by those who already had learned it.

The portions of Scripture selected for the studies were—John 17:1-11; Gal. 3:1-9; Col. 3:12-17 and Isa. 2:1-7.

We were also reminded from one aspect or another of the truth Of God's Word through the various addresses of the brethren which were as follows:—"God's Chastenings"; "An Unwritten Book and its Author"; "Wisdom", "The Fulness of Joy"; "Jesus Christ and Him Resurrected"; "Is Death So Permanent?"; "Fight the Good Fight of Faith"; and "Change".

The time allotted to fellowship, testimony and hymns of praise was also profitably spent, and throughout the Convention the spirit of order, reverence and love was very evident.

Messages of greeting from many friends were appreciated, revealing a spirit of love and the oneness of mind which the Lord desires among His people.

The greeting from the Convention was taken from Col. 3:15-17 and is sent with love to the brethren in other parts of this great land and overseas. This happy occasion then came to a close in singing the hymns "Blessed be the tie that binds" and "God be with you till we meet again".

Baptism Service.

I T is a great pleasure to receive a report of a Baptism Service conducted by our brethren in Sydney on the morning of Easter Sunday when three brethren symbolized their consecration to God. We rejoice with these dear members who had been waiting this opportunity to thus witness before the Lord and His people of their desire to walk in the steps of Christ—to share in His death, and also in His resurrection, by His grace. The report is as follows:

The Baptism ceremony was a greater success and blessing than ever we could have expected. The day was one of those fine, pleasant, sunny days such as seldom occurs at Easter time; and it was as if the Lord had reserved it specially for us.

The immersion was done at once in the sea, a Brother guided the brethren into the water one by one, and each was baptized backwards. During this performance we all stood on the beach near the water's edge as witnesses. Then, after the brethren had changed into their clothes we all stood around a table in the reserve and sang the hymn, —Take my life and may it be, Lord acceptable to Thee". Another Brother then gave a short address, we having decided that the lecture should be held when we were back at our meeting place. Then with a prayer this portion of the service was concluded.

In the afternoon the full discourse on Baptism was presented, showing how the immersion is a symbol, but an important one as it purports to show forth the transformation that has already taken place in our hearts, and which is that we are baptized with Christ into His death. When this discourse was finished the three brethren who had been immersed gave their testimonies along the line of the spiritual uplift and strengthening they had received in taking this step, which was followed by a testimony of a Brother as to the joy and blessing received in thus serving the brethren.

After tea we had another discourse also along the lines of baptism, the case of Philip and the eunuch being quoted, also our Lord's baptism into death which rounded off our day of worship and -rejoicing beautifully. We all felt refreshed and built up and thankful to God for so many mercies.

Memorial Observances

Melbourne.

THE brethren in Melbourne gladly gathered on the evening of April 12th to keep the Memorial of Christ's death on the anniversary of its institution by our Lord "the same night in which He was betrayed" and, according to the Jewish reckoning, the same day in which He finished His sacrifice on the

Cross.

These yearly observances in solemn remembrance of Christ our Passover Lamb, held in conformity with our Lord's special request, have a most stimulating effect upon all true followers of our Master. The subject of the Memorial had been examined by the members on the two previous Sundays with much benefit, the explanation given in "The New Creation" being the very helpful guide for thoughts on the Scriptural understanding of this important matter.

During the service, prayers were offered up to God on behalf of all the members in Christ in every, place: the hymns 437, 345, 280, 2 and 414 were used from "B.S. Hymnal"; Scripture readings were from Matt. 26:17-53, John 18:1240 and John 19 1-30; also a helpful address refreshed our minds on both the primary and deeper significance of .the Memorial.

In partaking of the emblems each one realised fully the great favour in first of all being justified by faith in the sacrifice of Christ, and on that basis being privileged to participate in His sufferings by full consecration to God, "filling up that which is behind of the sufferings of Christ," in hope of participation in His resurrection, the first resurrection, to be associated with our Lord in the blessing of all mankind in the Kingdom now near at hand. At the conclusion of the hymn " 'Tis finished', so the Saviour cried," the brethren quietly left for their homes, in harmony with the procedure when this Memorial was instituted by our Lord—"And when they had sung an hymn, they went out into' the mount of Olives." (Matt. 26:30.)

Geelong, Vic.

On April 12th at 8 p.m., in .a quiet room provided by the Lord through the instrumentality of one of the brethren, a little band again met to accede to the request of our Lord to "do this in remembrance of Me".

A simple service during which the emblems were partaken of, consisted of hymns 437, 345 and 6 (B.S. Hymnal) , two readings from Scripture (Isa. 53, and Rom. 8:32-39) , and an address on "Remembrance".

Two Bible studies on previous Sundays from 1 Cor. 11:23-34 also helped to prepare our hearts and minds to grasp afresh the awful cost to our dear Lord in providing the ransom sacrifice for us and for all; and the privilege He extended to His disciples to fellowship in His sufferings for righteousness sake, in hope of participating later in the glory of the Kingdom as His joint-heirs.

Surely this rite again increased our desire to serve one another in mutual love as members of His body, thus fulfilling the commandment of Him whom we gathered to remember—"that ye love one another as I have loved you".

Birchip, Vic.

Once again the solemn Memorial season has passed and here in Birchip three of us, two Sisters and a Brother, were privileged to partake of the sacred feast. Our thoughts went back to the beginning of the Paschal ceremony as instituted and described in Exodus 12. By God's grace we can see that "Christ our Passover" is sacrificed for us—that Jesus, "the Lamb of God" was the antitype of the Passover lamb. (1 Cor. 5:7.)

We read Exodus 12 and Luke 22:7-20, and sang hymns 2, 259 and 166 in "B.S. Hymnal". We humbly thanked God for that soul-reviving feast and the privilege of sharing with others in solemn awe; we meditate on that scene in the upper room, and our hearts are filled with love and gratitude to God, our Father, and Jesus our Lord.

Adelaide.

About 25 brethren assembled here to keep the feast of the Passover. Having previously refreshed our minds concerning the significance of the loaf and the cup, which emblems represent our Lord's sacrifice for us, we realised what a great privilege and blessing have come to us because of His faithfulness unto death. It is the desire of each consecrated one to continue more earnestly to follow in His steps, willingly to suffer in doing the Father's will in the same spirit of submission and faith, so that in fellowship with Jesus there will be, unto the end, that communion— common participation in the breaking of the loaf and drinking the cup, as the Lord desired of His people.

Gawler, S.A.

Once again four consecrated brethren at Gawler met together in obedience to our Lord's dying wish that we remember Him. As we read a portion of the account of our Lord's suffering and trials we were impressed with the spirit of submission and faithfulness He manifested even while on the cross. By His willingness to be humbled we receive through faith the benefits of His ransom sacrifice, and invitation to share in His sufferings and death. Each one was again encouraged to press on in His steps.

Sydney,

We gathered together on the evening of April 12th, with 17 members in attendance, and we were a happy company as evidence of the drawing

power of our Lord.

The ceremony began with the hymn “When I survey the wondrous Cross”. After this the chairman opened with a few words of welcome to the brethren, recalling previous blessed Memorials and the loss of our dear brethren since passed beyond the vail. Then the address followed which first dealt with the typical Passover, showing how by it was foreshadowed the great Antitype in every particular. Before passing over to the part which the Church has in this great Antitype, attention was drawn to three significant cups-1. The cup of trembling for the world; 2. The cup of suffering and sacrifice for the Church; 3. The cup ofjoy which the Church will drink with the Lord in the Kingdom. It was shown that the cup of suffering and sacrifice was the most important at present, as it was a guarantee of life through the ransom, and that in participating in this cup our bodies must be broken, individually, and as the Church, the Body of Christ. It was also pointed out that the loaf represented Christ whose body was broken for our sake and for the whole world of mankind. It was further shown that our union with Him and with one another in the loaf obligated us to walk in His footsteps and fill up that which is behind of His sufferings, if we would reign with Him. After a few more words of exhortation to self-examination and cleansing of the spirit the Memorial Supper was solemnly partaken of. That concluded, we sang the hymn “And can I yet delay my little all to give”, and the little gathering dispersed much edified and uplifted.

Canberra.

Once again it has been our privilege to meet together on this solemn occasion remembering our Lord’s death. As the years go by the Memorial seems to be a milestone that is ever dear to us. Recounting the great love shown by our Lord to us, how having loved His own, He loved them to the end. Notwithstanding the pain and ignominy of that last day, He did not falter in pursuing the Father’s plan to the uttermost, when He was able to say “It is finished.”

Any who seriously “Consider Him who endured such contradiction of sinners against Himself’ must respond with a desire and determination to follow in His steps and thus fill up that which remains of the sufferings of Christ, for the great Messiah is not yet complete. We are glad of the opportunity of thus being “co-labourers together with God”. So it is with double appreciation that we remember the Lord’s death till He come. Our numbers are small but the blessings received in thus “remembering” are great.

Glenbrook, N.S.W.

Once again the sacred season of the Memorial has passed. Four at Glenbrook partook of the sacred feast, some not being able to be present through sickness. Although we were only a small number we were reminded of the dear Lord’s words that where two or three are gathered together in My name, there am I in the midst of them.

We had a most solemn, impressive and blessed season with the Lord, remembering in our prayers all the dear brethren known and unknown. The finishing hymn 277 (366 “B.S. Hymnal”) was sung with a deep reverential spirt— ”Take my life and may it be, Lord acceptable to Thee.”

Perth.

Once again the Lord’s Memorial has come and gone, reminding us of the supreme sacrifice. Our minds had been well prepared, for one of our brethren had given us an address the second Sunday beforehand on “Israel’s Passover Prefiguring Future Events,” which was followed by a class study from 1 Cor. 11:23-32 on the Sunday preceding Passover.

We observed our Lord’s death on April 12th. The chairman reminded us what it meant for Christ to die the sacrificial death as man’s Ransom, and how by grace the Church is invited to follow in Christ’s steps, and lay down their lives— "filling up that which is behind of the afflictions of Christ,” and have part in the sin offering.

After a graphic explanation of the symbols the 16 brethren present partook of the unleavened bread representing primarily Christ’s body, but also including the Church “for we being many are one bread.” Then followed the drinking of the cup representing our Lord’s blood, His life poured out, and also our willingness to give our lives in sacrifice. After the friends had sung a hymn they quietly dispersed thanking God in their hearts for such a Saviour and realising too their own “covenant by sacrifice”.

Penguin, Tas.

On the evening of April 12th four Sisters assembled at an appropriate home to partake of the emblems of the Memorial of Christ’s death and to dedicate ourselves anew to “go forth to Him without the camp, bearing His reproach”. We noted the difference in those sacrifices as they were viewed from within the walls of the Sanctuary and from “without the camp”.

The following from one of our dear brethren in England, written in expectation of the Memorial, is especially appreciated at this time.

On April 12th we hope to celebrate the greatest event in this world’s history, the anniversary of the death of our Lord Jesus, the Redeemer of Adam and his race from the death sentence.

”Christ, our passover, is sacrificed for us; therefore let us keep the feast.” We are not only privileged to enjoy the favours of our Lord’s sacrifice, but more than this we are invited to share with our Master in the sacrifice and in its glorious reward. “If we suffer with him, we shall also reign with him.”

“Christ died for our sins.” The sacrificial death of the Saviour of the world which we commemorate was not appreciated in its day, and has not been appreciated since, except by a very few, in all “a little flock.” The masses of mankind regarded Him not; His own nation rejected Him; they hated Him without a cause; they knew not the value of the work He performed on their behalf; they could see no purpose in His death. The world behaves to-day in much the same way as it did on the day of His crucifixion, but—”To us who believe he is precious.”

“Christ loved the church and gave himself for it.” “Love one another,” said Jesus, “as I have loved you.” How did Christ love His disciples? In His own words, He gave us the measure of His love for you and me—”As the Father loved me; so have I loved you.” In Him is the fulness of the divine love revealed to us. His prayer for His disciples is a revelation of His inmost soul. It stamps His utter devotion to the will of His Father, and

affords us a glimpse of His passionate love for ,the whole church. “Christ suffered for us leaving us an example that we should follow his steps.” “Who loved me and gave himself for me.” My joy abounds as I pen these precious words. After all, our salvation is a personal matter. We are begotten individually and as units are on probation for life or death eternal. Oh, what a favour is ours, to be identified with the Father and the Son in this grand project, the emancipation of the human race, so near at hand. Think then, much and often of the Great Author of the Atonement and His dear Son, our Redeemer. Say, as you meditate on His life—I too will be meek and patient and self-denying. I too, by the grace of God, will strive more and more to do the Father’s will.

“Thy way, not mine, O Lord,
However dark it be!
Lead me by ‘Thine own hand,
Choose out the path for me.
Smooth let it be or rough,
It will be still the best,
Winding or straight it leads
Right onward to Thy rest.”

Pilgrims Finish the Earthly Way.

THERE is a measure of sadness in reporting the passing of two more of our brethren in recent weeks—elderly Bro. Thompson of Sydney, and Brother Burgess of Digby, Victoria—and yet there is rejoicing also that these dear members have finished the earthly pilgrimage, and entered into the joys of the Lord by His grace. Sincere sympathy is expressed to the relatives of our departed friends.

A report from Sydney by one who knew our Brother Thompson for many years is as follows:—”If there is a Brother who deserves the prize of immortality it is our dear Brother Thompson. Our Brother entered this race in the year 1912—just 37 years ago. The Brother who first got our Brother Thompson interested in this race was our dear Brother Walters. They used to meet two or three times a week at Brother Walters’ home and stay until the early hours of the morning talking on nothing else but the truth; these meetings took place at Weston, N.S.W, Later, in the year 1913, Brother Thompson made his home in Sydney and attended the meetings right up to the time of his sickness.

“Our dear Brother Thompson was loved by all who came in contact with him. He had a beautiful character, displaying those beautiful attributes of a true Christian. His favourite text which he was always Quoting was in 1 Pet. 1:3. 4. We at the Sydney Class have greatly missed our dear Brother’s fellowship. I can with confidence, knowing and meeting all these years with our dear. Brother, say he has received that great prize, the crown of life. (Rev. 2:10.) “

Brother Burgess of Digby was not known by many of the brethren but his interest in the truths of God’s Word extends back well over 30 years, and it is a pleasure to report that having made the truth his own, by the spirit of the Lord, he has remained firm in appreciation of all which he had learned, knowing of whom he had learned it. Over the years our dear Brother Burgess was associated in close fellowship with our dear Brother Voeg’e who predeceased Brother Burgess by only a fortnight.

One by one the Lord’s dear people are passing beyond the vail—”Sown in corruption, raised in in corruption; sown in dishonour, raised in glory; sown in weakness, raised in power.” “We shall not all sleep (in the death condition, awaiting the resurrection) but we shall all be changed, in a moment (the moment of death, now that the harvest of the age has come), in the twinkling of an eye, at the last trump.