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## Paul's Command Concerning Ministers Should Women Teach in the Church?

"I suffer not a woman to teach, nor to usurp authority over a man, hut to he in silence."—1 Tim. 2:11, 12,

WHETHER or not we fully understand the divine purpose behind this inspired apostolic command limiting women's sphere of activity in the church, all Christians to whom the Word of God is law will abide by it. Furthermore, it serves well to put a consecrated follower of the Master on guard with respect to the teachings of any group which honours a Woman, or women, among their principal teachers or leaders.

That this command applies only to teaching in the church is certain, because concerning the general fellowship of Christians, Paul writes, "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."—Gal. 3:27, 28.

All who have been baptized into Christ by the "one spirit" of God, both male and female, are "anointed," or authorized by the spirit to be "ambassadors for Christ," and as such, to be ministers of reconciliation. (2 Cor. 5:18, 20.) There is no division of clergy and laity in the true church of Christ—not in the sense that such a division is recognised in the nominal church of to-day. Every Christian is a servant of God. All who are members of the body of The, Christ come under the divine authorization of Isaiah 61:1-3.

However, in 1 Corinthians chapter 12, and Ephesians chapter 4, the apostle makes it plain that there is a divine order in the church by which some are set apart for one kind of service and some for another. The Scriptures state that there are but twelve "apostles of the Lamb." (Rev. 21:14.) This fact makes false the claims of apostolic succession by the Roman Catholic and Episcopal churches, It means that the edicts oft heir humanly constituted apostles are not binding upon Christians, and in many cases are not in harmony with the divine will.

There are also "pastors" and "elders" and "deacons" in the church. Not all can be pastors, not all can be elders, nor can all be deacons. The apostle reveals the special qualifications for these various servants in the church. But this does not mean that those who do not meet these qualifications are not a part of the church, or are being discriminated against in any way. It does mean that those who fail to recognise this divine order in the church, and who run counter to it, are not wholly obedient to the divine commands.

Paul's command forbidding the use of women teachers in the church is evidently intended to apply to those who preach or teach publicly at regular church gatherings. The same principle would apply to those who attempt to teach the Lord's people in a more general way by means of the printed page, as it is possible in these last days. All the "sisters" as well as the "brothers" should let their light shine for the blessing of others, but when coming together as a gathering of the church, let the "sisters" keep silent. Women should not be teachers of the church in any capacity. This is Paul's command! However, there were women servants as well as men. For instance, note in Romans 16:1 that Phebe is called a servant of the church and was undoubtedly the one entrusted to deliver the message to the Romans written for Paul by Tertius.— Rom. 16:22

And this arrangement follows the precedent established by God in all of His dealings with His typical people, Israel. For example, while the whole tribe of Levi was chosen as general servants of Israel in things pertaining to God, only males were selected for the priesthood.

During the period of the Judges God did raise up a woman “judge,” Deborah, whom He used in association with Barak, to bring deliverance to Israel from the oppressive hand of their enemies. She was well qualified for the purpose for which God used her, and was blessed by Him in the service she rendered, but she was not used to reveal, nor to prophesy concerning any part of God’s plan of salvation.

Jesus, as we know, counted among His dearest friends certain women who were devoted to Him and whom He loved, among them Martha and Mary, but He did not choose these to be His apostles. They were studious and devoted, especially Mary, who sat at the Master’s feet and learned of Him; but He chose male apostles, even though some of them were ignorant and unlearned.

#### Satan’s Use of Women.

Satan’s procedure has been quite different. Many of his most outstanding tools of deception have been women. The long list of these begins in the Garden of Eden, when he used Eve in connection with that greatest of all lies, “Ye shall not surely die.” (Gen. 3:4.) Many of the outstanding heathen deities are females, such as the Egyptian goddess, Isis; the Phenecian goddess, Ashtoreth; and the Ephesian and Roman goddess, Diana. The worship of the “Virgin Mary” by such a large percentage of those claiming the name of Christ is another example of Satan’s use of women to deceive the people.

The witches of the past--such as the one who deceived King Saul—and the spirit mediums of to-day, are other examples of Satan’s misuse of women to further his programme of deception and to turn the people’s minds away from the true God rather than toward Him. This does not mean that those who have been used by Satan have willingly played into his hands. In most cases they themselves have been deceived.

This is probably true of that noted woman teacher of the middle ages, Madam Guyon. She was honest and sincere perhaps, but a spirit medium and a practitioner of occultism, who never learned that the wages of sin is death, and who, on her deathbed, advised her pupils to continue praying to the Virgin Mary. Yet in spite of this, the writings of Madam Guyon still captivate the minds of many.

True, Satan has also used many male teachers to mislead the people, but the preference he so often displays for women agents of falsehood, and God’s consistent use of men as His special instructors of Israel and of the church, are good reasons why we should consider very seriously Paul’s command, “I suffer not a woman to teach” in the church.

Many of God’s arrangements for His people are for the purpose of impressing certain lessons which otherwise might to some extent be overlooked. Throughout the Scriptures God uses a woman to symbolize His church—the true church, which becomes the “bride” of Christ. Christ is the Head of His church, even as man was constituted head of woman. God’s arrangement, therefore, in which the teaching is done by men, serves to remind us all of the true Headship in the church. Thus, in every church service properly conducted by a male teacher, the Headship of Christ is honoured, and the hearts and minds of all the consecrated present are, by example, turned toward Christ in a much more definite way than would be the case if a woman was leading and teaching.

Let all, then, who would obey God’s commandments, as they reach us through the inspired writers of His Word, obey this one also. If, inadvertently, we find that we have been following the wrong method, let us make the correction. Or if we have been placing confidence in teachings which have reached us through the oral or written public ministry of a woman, let us realise that our confidence has been misplaced, and that there is grave danger that such teachings are in many of their main aspects contrary to the Word of God.

Paul writes that “All Scripture given by inspiration is profitable,” and that through the Scriptures the man of God is “thoroughly furnished” unto every good word and work. (2 Tim, 3:16. 17.) This rules out another form of unauthorized teaching in the church, namely, that based upon special visions which have been claimed by others besides the “apostles of the Lamb.” In some instances, outstanding women teachers have claimed to have had visions, and they probably have; but according to the Scriptures such could not have been given by God, nor authorized by Him. Such being the case, we may well doubt the value of “new light” or “great truths” which reach us in this manner.

Let us be true to God, by being true to His Word. May we endeavour more earnestly than ever to show ourselves approved unto God by “rightly dividing the word of truth.”-2 Tim. 2:15. (Reprinted from “The Everlasting Gospel.”)

Another matter closely associated with the above article, which is also worthy of attention by all who are seeking to please the Lord above all else, is the manner in which we co-operate with the chairmen and other members at our Bible studies. It would seem that it is possible to adopt the attitude of a teacher in the Church without any intention of so doing. Sometimes a sister of a study group may become so impressed with the importance of her thoughts on a particular subject, that she may seek to force them upon the gathering; such an attitude would be wrong also for a brother to adopt, but the point we make: is the fact that a sister may adopt a teaching attitude in the Church without realising it, and thus violate Paul's admonition on this subject. As a result, such a one could lose a place in the heavenly kingdom because of lack of humility and respect for the Lord's order in His Church on earth.

This does not mean, of course, that the sisters should refrain from taking part in the Bible studies. Quoting the Scriptures and seeking to harmonize various texts, and asking questions, etc., is not teaching in the Church. How helpful the gatherings of the Lord's people can be when each one co-operates in all humility, and observes that order which Paul commended in the Church at Colosse. (Col, 2:5.)

Even amongst the brethren in the Church the Apostle exhorts—"My brethren, be not many masters (teachers) , knowing that we shall receive the greater judgment." (James 3:1.) How important it is, then, that all should "study to show themselves approved unto God," and especially the brethren who may be "apt to teach" and have been selected as elders in the Church, so that error may not be communicated to others who are hungering and thirsting for truth. Even if some sister or sisters feel that they alone hold the truth on any subject, they are still to realise that they are not called on to teach in the Church, but should exercise faith in the Lord who is capable of supervising all sections of His Church, in accord with the instructions He has given us in His Word. The Apostle Peter added his advice to the sisters in the Church, in 1 Pet. 3, where he discourages the outward adorning, and states—"But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price . . . Even as Sarah obeyed Abraham, calling him lord (controller), whose daughters ye are, as long as ye do well.

## Notes on Convention.

Some Notes on the Adelaide Easter Convention have been prepared by a visiting friend, and copies are now ready. These are supplied free from this office to all applying for them. Also some copies of Notes on the Melbourne Christmas Convention are on hand for disposal to friends desiring these.

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## Convention News.

THE Convention held at Adelaide during Easter was a precious season of spiritual refreshment and blessing from the Lord. True to His promise to bless even the “two or three gathered in His name,” we realised His overruling care and blessing, and our hearts go out in thankfulness and praise to the Giver of all good blessings.

It was a pleasure to have in our midst some brethren and sisters from Melbourne and Geelong Classes, also some from country parts of South Australia. It was good to see the earnest faith and zeal of the dear ones whose love for the Lord and His truth is manifested by the endeavours to serve His people.

Many good and helpful thoughts were derived from the Bible Studies which were from the following passages of Scriptures:—Psalm 37:1-11; Rev. 11:15-19 ; Heb. 9:11-15 and Acts 1:4-11. Also the addresses by various brethren contained messages that were helpful and encouraging for our new minds. The topics of the addresses were as follows:—“Angelic Beings in the Divine Plan”; “This is the Victory”; “The Christ Perfected by Suffering”; “Times of Revelation”; “Working Out Salvation”; “Why We Observe the Lord’s Supper Annually”; “Brief Thoughts on Phil. 2:12” and “Learning Obedience.” The various brethren, each in his own way, exhorted and encouraged us to continue the good fight of faith, not in our own strength, but in the strength and spirit of the Lord.

The Question Meeting and Discussion on 1 Cor. 10:13 were also interesting and helpful. The Fellowship Meetings, particularly the one dealing with our favourite hymns, were much appreciated; also the time devoted to the Praise and Testimony Meetings was well taken up and profitably spent.

It is surely good to meet in Convention with other brethren, and we trust the many good lessons and exhortations may remain with us, and that the Word of Christ may dwell in us each one more fully as the days go by. The Convention closed with the usual Love Feast, and singing “Blest be the tie that binds our hearts in Christian love” and “God be with you till we meet again.” The message sent by the Convention to the brethren and Classes is found in Psalm 37:4-7.

# Working Out Salvation.

(Phil, 2:12. Convention Address.)

IN this verse we have a very definite statement that we have something to do in making our salvation secure. This exhortation is not addressed to all and sundry, but to a special class, to saints, holy ones, consecrated Christians, who have given their lives in service to God. (Phil. 1 :1 .) It is not addressed to those dead in trespasses and sins. Those in this condition are commanded to repent, and then exercise faith in Jesus as a Saviour; and those who are sincere can believe that through the ransom sacrifice of Jesus they may receive justification, and have peace with God, through the knowledge of sins forgiven. (Rom. 5:1. ) Such cannot work out their justification by works. No works or good deeds could free us from the condemnation which rested upon us, and still rests upon all mankind because of original transgression in the Garden of Eden.

This agrees with the Apostle Paul's statement to the Philippian jailer, "What must I do to be saved?" was the question; and the answer was, and still is the same—"Believe- on the Lord Jesus and thou shalt be saved." (Acts,16:30.) Nothing was said to him at that stage about working out his salvation. Why? As already said, he realised that he was a sinner and needed forgiveness, hence, believing in the redemption in Christ brings a salvation—a rescue from Adamic condemnation which is received through faith without works. It is God's gift to repentant sinners, as the Scriptures declare—"By grace (favour) are ye saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." (Eph. 2:8, 9.)

This is the first thing we must experience before we become Christians — we must be saved from the condemnation we inherited through Adam's disobedience, and this is received without works. It is a gift, as the Scriptures again declare,—"For if through the offence of one (Adam) many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, bath abounded unto many . . . Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life." (Rom. 5:15, 1 8. )

We, as sinners, had nothing, no righteousness of our own with which we could commend ourselves to God. (Rom. 3:10.) We, as Gentiles, must receive through faith in Christ His imputed righteousness, and the Jewish believers must give up their efforts to be justified by the law of Moses. (Rom. 4:3-9.) "For by the deeds of the law shall no man be justified." (Gal. 2:16.)

Now, in our text, this same Apostle tells the members of the church at Philippi, and us also, "to work out your salvation." Is this a contradiction? Can we, after all, do something to secure our salvation? Well, the Apostle Paul says so! As already stated, we need to remember that these words in Phil. 2:12 are addressed to consecrated Christians—all such who have already repented and believed, and are justified by faith. These have used their justification, and in this standing, or favourable position before God, they have gone further and voluntarily entered into an agreement or covenant with God, a covenant of sacrifice. Paul also urged the believers at Rome to do this,—"I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice." (Rom. 12:1.)

These are not content just to live good, moral lives and believe in Jesus Christ, but are eager to know the whole will of God concerning themselves, and how to work in harmony with the Lord's will and work which He is doing through this Gospel Age. A gradual transformation of the mind begins, and through various spiritual agencies, we learn by experience what the good and perfect will of God is. (Rom. 12:2.)

Such very soon discover that merely to believe on Christ is not sufficient to place them among God's elect, for the call is to follow in Jesus' steps. He said Himself, "If any man will come after me, let him deny himself, and take up his cross and follow me." (Matt. 16:24, 25.) And again from Paul we read—"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection," (Rom. 6:5.) Yes, those are the terms we need to fulfil, if we would experience that full and intimate fellowship with the Father and His Son, Jesus Christ.

Among many of the grand and delightful things we learn early through the Word of Truth is that a high or heavenly calling is extended to us. The Apostle Paul says, "I press down toward the mark of the prize of the high calling of God in Christ Jesus." (Phil:3:14.) The Apostle Peter refers to it as a call to be "partakers of the divine nature." (2 Pet. 1:4.) Called "to an inheritance incorruptible, undefiled, that fadeth not away, reserved in heaven for you." (1 Pet. 1:3, 4.)

This is obtained by coming into Christ through full consecration, which is followed by a begetting of the spirit. The result is, an embryo new creature is produced, and as a member of the Body of Christ will be brought to birth. in the resurrection. It is God's workmanship; He owns each of His sons and daughters. The Apostle James says, "God of his own will begat us with the Word of Truth, that we should be a kind of firstfruits of his creatures." (James 1:18. See also

2 Cor. 5:17.)

There seems to be no doubt that this is the salvation to which the Apostle Paul refers in our text, and he urges these consecrated ones to work out their salvation, not, justification. No, but strenuously work out, or labour earnestly to make sure of this great salvation, which is something further and beyond justification by faith; and indeed, justification is to be used for that purpose. Many are called to this, not all mankind, but few will be finally chosen to be joint-heirs with Christ. "Strait is the gate; narrow is the way."

Justification by faith saves from inherited condemnation without works--"believe and thou shalt be saved." But this does not make us new creatures, does not change our nature, but makes us ready for a change, and gives us an opportunity for this great salvation "which first began to be spoken by our Lord." (Heb. 2:3.)

The Apostle Paul urges us to do our share obtaining the prize of the high calling by obedience to the instructions of the Word, for it is by this that "God works in us to will and to do." The Apostle himself, after discussing his own righteousness and its worthlessness to obtain justification (which he at last found in Christ), and after taking the next step in consecration, says in Phil. 3:14—"I press toward the mark for the prize of the high calling of God in Christ Jesus." He compares himself to a runner in a race. You have to train to be a good runner; you must apply effort and endurance. Another forceful illustration given is that of a soldier and his armour. (Eph. 6:11-18.) "Fight the good fight of faith." You have to be tough to be a soldier; you will have enemies. And still another figure from Paul—"I am a boxer who does not inflict blows on the air, but I hit hard and straight at my own body, and lead it off into slavery."

(1 Cor. 9:26, 27, Weymouth.) A boxer has to be prepared to take chastisements and blows. All this, of course, could not be applied to a believer who had received justification by faith only, which is a gift and pardon through grace, and which we experience before we enter into the narrow way, before we run for the high calling.

You know, John Bunyan illustrates this very well in his "Pilgrim's Progress." In his flight from the city of destruction to the Celestial City, Christian is greatly hampered by an oppressive burden upon his back. No one could take it off; various people gave advice how to become free from this guilt, but of no avail. He journeys on until he comes in sight of an open sepulchre and the burden rolled off and was never seen again, he was free from condemnation.

"Now we are free, there's no condemnation,  
Jesus will soon perfect our salvation.  
Once for all, O yes, we believe it,  
Once for all, by faith we receive it ;  
Lo, at His cross all burdens will fall,  
Christ bath redeemed us once for all."

The words "work out" in Phil 2:12 mean "to work fully—to accomplish," giving the thought of working strenuously. No half-heartedness will do, but a "fervency of spirit, serving the Lord," is required.

The 45th Psalm, verses 13-15, is another good illustration how we work out our salvation. "The king's daughter within the palace is all glorious." (R. Version.) This, of course, represents the Church of God. "Her clothing is in wrought with gold; she shall be led unto the King in brodered work" (i.e., needlework.) (R.V.) Here we have represented a bride prepared and adorned for a bridegroom in a spotless robe of righteousness, upon which she has patiently and with painstaking care worked fine needlework of embroidery. This corresponds to the graces of the spirit which she has copied from her pattern, the Lord Jesus. Patience and care are needed to produce fine needlework. This robe is also in wrought with gold, i.e., divine nature. Divine things are interwoven in this bridal dress.

The word "needlework" is the translation of two Hebrew words. The word "work" here means "activity," also "product." The word translated "needle" means "variegated," and does not refer so much to the instrument used as to the nature of the work. The Revised Version translates it "embroidery." You remember how the two curtains or veils in the Tabernacle, and the gate in the Court, were of fine, twined linen, interwoven by a clever needleworker in three colors, blue, purple and scarlet, in the form of cherubims. (Exod. 26:36.) The thought conveyed would seem to be that of the variegated appearance and color of the rich, gorgeous bridal dress of the King's daughter.

Yes, the glorious Church, without spot or wrinkle, must work out her salvation. Not only must she keep her robe free from any spot, or stain of sin, or unfaithfulness, but she must with great patience and care embellish it with fine and exquisite embroidery. The work is long and arduous, and through much patience and suffering and weariness to the flesh, but at last with joy it will be completed, fully worked out; and we have the Apostle Paul's word for it, that, in his estimation, the sufferings and labours in connection with this work of salvation are quite insignificant in comparison with the eternal glory that shall be revealed in us. "For I reckon that the sufferings of this present time are not worthy to

be compared with the glory which shall be revealed in us.” (Rom. 8:18.)

There is variety, yet harmony, in the embroidery of this rich robe. The various threads interwoven are these:—”Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control.” (Gal. 5:22, 23.)

The Apostle Peter also urges us to work out the same pattern. He says,—”Giving all diligence (earnestness), add to your faith virtue, and to virtue knowledge, and to knowledge temperance (self-control) , and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love.” (2 Pet. 1:5-7.) Verses 10 and 11 state—”If ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

This, you recognise to be character building. We are, as it were, in the school of Christ. There is something to do, lessons to learn and experiences to be gained by the endeavours to put into practice the knowledge granted to us.

The Apostle Peter says in 2 Pet. 1:3, the Lord, by His divine power, has given us all things that pertain unto life and godliness through the knowledge of Him who has called us to glory and virtue. So you see, after all, it is really God that, worketh in you, for He supplies the means.

This brings home to us our individual responsibility to the truth we have received. This means working together with God. Others cannot work out our salvation for us, however helpful they may be to us. God has graciously made necessary provisions so that we might qualify for this great salvation, and run for the prize of the high calling. The Word of Truth is the power of God unto salvation. Error does not sanctify; the Truth is the means by which God works in us for our sanctification, which encourages us to walk in the steps of the Lord Jesus.

In Eph. 4:11, 12 it is written that God has given certain gifts to the Church, for its perfecting; namely, “Apostles, prophets, evangelists, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” So you see, we did not begin this work in us, but God “worketh in you” by these means and many others. Jesus also said, “Ye have not chosen me, but I have chosen you.” (John 15:16.)

It would never have occurred to us, uninvited, to endeavour to obtain the glory, honour, and immortality of the Lord Jesus Christ. God planned it all; He has begun a good work in us, and will complete it. (Phil. 1:6.) What we need is the faith that worketh by love. He furnishes the power by which we may accomplish this work of character building, not the perfecting of the flesh, the human nature. No, the flesh is dead—”For ye died, and yours life (the new life) is hid with Christ in God.” (Col. 3:3.) The spirit is alive because of righteousness. “If any man be in Christ, he is a new creature.” (2 Cor. 5:17.)

New creatures need new things—new thoughts, special spiritual food, new environment, new fellowship, new hopes, new ambitions, new experiences, new spirit, new joys. Old things are put away—the old way of life, old ambitions, old disposition. We want to be spiritually minded; we don’t want to be conformed to this world, but transformed by the renewing of our minds. We want to fellowship with Him who said, “Behold, I make all things new.” Being now begotten of the spirit, we can be assured, by God’s grace and power, that we shall be born of the spirit and given an inheritance among all those who believe and work out their own salvation.

# Memorial Observances.

## MELBOURNE.

THE brethren in Melbourne gladly gathered on the night of 19th April, to keep the Memorial Supper in remembrance of Christ our Passover Lamb. It was with solemn and full hearts that we approached this season of the year, as we have brought more particularly to our minds the gracious condescension of our Lord Jesus in suffering and dying as He did on our behalf, as expressed so well by the Apostle—"For, ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 8:9.)

Some studies on our Lord's last hours on earth, taken on the records of the four Gospels on previous Sundays, refreshed our minds on the important events that led to our Lord's crucifixion, and with our Memorial service of appropriate hymns, prayers, Scripture readings and an address on the Memorial in general, we were well provided with helpful thoughts. It was then with deepest gratitude to God and our dear Redeemer that we partook of the emblems which our Lord requested should be used to represent His body and His blood, first of all "in remembrance of Him," and also showing our own willingness to sacrifice with Him, to suffer with Him that we may also live with Him.

The Lord's dear people as a whole were remembered especially in prayer, and it was good to feel that all consecrated followers of the Master the world over would be observing our Lord's Memorial within a matter of hours of each other, and then would seek "to keep the feast" in spirit and truth in all the days ahead, by the Lord's grace and strength.

## GEELONG, VIC.

Once again it was the privilege of the brethren at Geelong to assemble together on the anniversary of our Lord's death, and remember Him in the way He enjoined upon His followers that night just prior to His crucifixion.

Our order of service was—Hymn 148 (B.S. Hymnal); Prayer; Scripture Readings, Exod. 12:1-14, 25-28, 40-42, Matt. 26:17-19, 26-29. 1 Cor. 5:7, 8; Address, and Hymn 2. Then followed the simplest form of service during which the emblems were partaken of, and a closing Hymn 438.

A detailed review of the two articles "Why We Observe the Lord's Supper Annually" and "The Last Passover of Christ," taken at our Class study on the two Sundays prior to the observance, proved helpful, and with the address, calling to mind the innumerable blessings which have become ours as a result of the Lord's sacrifice, were instrumental, by the Lord's grace, in bringing us to the table to keep the feast in all sincerity—our heart's love and appreciation poured out before Him.

## BIRCHIP, VIC.

It was the great privilege for four of us to meet in the Lord's name to partake of our Lord's Memorial Supper, and with thankful hearts we praise Him for having a share in His sufferings and as done in His name.

The lesson was taken from Exod. 12:1-30; Luke 22:7-20 and Matt. 26:26-30; and we sang the hymns 166, 259 and 437 (B.S. Hymnal).

We could picture that scene in the upper room where our Lord met with His disciples on the night prior to His death, and so we keep this solemn feast in remembrance of Him.

## ADELAIDE.

The Adelaide Class met to observe the Memorial of our Saviour's death in accordance with His request that we should "do this in remembrance" of Him. We met with feelings of mingled joy and sorrow; sorrow as we thought upon His great sufferings for us, and joy as we recalled His great triumph over sin and death. How full of faith and courage our Lord was, even to the end—the cruel cross and all the intense anguish of mind and body which came upon Him during the last hours of His earthly pilgrimage. Surely He was "bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed."

After the reading of Exod. 12; Isa. 53; Matt. 26th and 27th chapters, and the singing of appropriate hymns, a brother outlined the significance of the Memorial in type and antitype, and after earnest prayers for God's blessing upon our little company and also for all the Israel of God in every place known and unknown to us, we partook of the emblems, thanking God for the privilege accorded to us not only of believing on Jesus as our Saviour, but also that we are

permitted to share in His sufferings at the present time, that we may also share His glorious work of restoring the world in the age to come.

We do pray that we may all have a deeper appreciation of the great love of God and of Christ, also a deeper love for the fellow-members of His body, and a more earnest purpose to follow more closely in the Master's steps, feeding by faith upon His merit, strengthening ourselves in His strength and allowing His Word to dwell in us richly, so that we may be faithful daily to our covenant of sacrifice. We feel that God has blessed us again at this Memorial season, and we thank Him and strive to walk more fully in harmony with His holy will.

SYDNEY.

The Memorial celebration here justified our prayerful anticipation in every respect; a great blessing was conferred by our Heavenly Father upon our little assembly. Every dear face greeted us as of old, excepting one distant brother; altogether 19 of the Lord's people were present.

We began by singing hymn .122 (166 B.S.H.) , "In memory of the Saviour's love, we keep this simple feast." Following the address of welcome and prayer to our gracious Lord, in which we silently joined, another brother delivered a discourse on the Memorial. Reading from Exod. 12:1-14, in order to bring under our notice the typical Passover, he then showed in antitype that the "Little Flock" only are in danger of Second Death to-day, as to them only, as yet, is the blood of Christ applied. He reminded the assembly of the great significance of the emblems, and exhorted them to draw closer together in spirit, forgetting the ideals and ambitions of the world, being ever united under Christ, keeping in mind that we had left Babylon for good and all. Lastly, he exhorted them, ere they partook of the emblems, to search their inmost heart and cast out any leaven of envy, malice and prejudice so that they might worthily partake of the Memorial.

After a prayer over the bread, and breaking it, in line with the words of Matt. 26:26, there was a silent, solemn partaking of this emblem. Then, with prayer over the wine it was presented in the words of Matt. 26:27, and a space of solemn silence followed while the assembly absorbed the spirit of this emblem. The friends then sang the closing hymn 168 (231 B.S.H.), "Man of sorrows, what a Name," and departed, in accord with the record.—Matt. 26::30.

CANBERRA.

We gathered together around the Lord's table at Canberra on Thursday, 19th April. These occasions are very impressive to us, and, coming as they do every year, are milestones on our journey to the Heavenly Home. We recalled the suffering endured by our Lord as He fulfilled the Father's will, and note the singleness of purpose He displayed, being obedient even unto death. As we see these things in our Lord, we reflect on our own attitude — how heart-searching is this occasion! Our need of the cleansing power of the blood of the Lamb of God is evident, and we are humbled because of our weaknesses, and are made to realise that "My grace is sufficient for thee."

With these thoughts before us we partook of the emblems this year, rejoicing in the privileges of being partners together in Christ, not only because of future honour with Him, but also because we want to see an end to the reign of sin and death, and we want also to do something to that end, in harmony with God's declared purpose, just as Jesus did—being faithful and obedient even unto death. We are very glad the prophetic evidence is that our journey is now almost at an end.

GLENBROOK, N:S.W.

Once again the sacred season of the Memorial has passed; we were privileged to partake of the solemn feast in Glenbrook with seven present. We were reminded of our dear Lord's words in Matt. 18:20, that "where two or three are gathered together in my name, there am I in the midst of them."

In prayer we asked God's blessing to rest upon all the dear Israel of God, and we realised that we also were remembered in prayer by others of like precious faith. What a hope and joy it brings to our hearts to know that we are all thus drawn together by the invisible bands of God's great and mighty love, through the love of our dear Lord and Saviour, Jesus Christ . Truly we can re-echo from our hearts -- Praise God from whom all blessings flow.

## NEWCASTLE, N S W .

We were very pleased to have another sister with us this year. It was, of course, a simple service. We had each read fully, and meditated on the circumstances leading up to the Memorial and our Lord's death. This made it very helpful, and seemed to bring home to us, more than ever, the depth of the love of our Lord Himself in willingly, and for love's sake, going through all the terrible suffering He endured, and makes us anxious to prove ourselves worthy of His love, and show our appreciation of it by our continual effort to carry out fully our covenant of sacrifice.

## PERTH.

The friends here in Perth remembered our Lord's death and His Memorial at the appropriate date. In an upper room the speaker reminded us of Christ's great sacrifice on Calvary as man's Redeemer, who was "the Lamb of God which taketh away the sin of the world." His broken body and His shed blood, we saw, were symbolized by the unleavened bread and wine which were partaken of by the disciples on the fateful night of His betrayal.

By partaking of these emblems the brethren again realised the communion there was with Christ—to be broken with Him, and have their life (blood) poured out in sacrifice. We counted it a great privilege to commemorate this in symbol, realising what it represents in actual life, to be dead with Christ and suffer with Him outside the Camp.

Another little group met at Fremantle where the needs of two elderly sisters were met who could not attend the larger meeting.

## TASMANIA.

On the evening of 19th April four sisters assembled at the home of one sister and partook of the unleavened bread and the fruit of the vine, in remembrance of Christ our Passover (Lamb) who was slain for us. All expressed gratitude for so great a privilege.

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## Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street)—Sundays, 3 p.m. and 6 p.m.

Geelong, Vic.—Sons of Temperance Hall, Ryrie Street-- Sundays, 3 p.m.

Adelaide.—Builders and Contractors Rooms, 17 Way-mouth Street.—Sundays, 3 p.m. and 6.15 p.m.

Sydney—Schaffer's Upholstery, 229 Liverpool Road, Strathfield—Sundays, 3 p.m. and 5.15 p.m. Take No. 27 red bus from Strathfield Station (left side of station coming from Sydney) to Schaffer's Upholstery.

Perth.--The Women's Service Guild, Lesser Hall, Cecil Buildings, Sherwood Court—Sundays, 3.30 p.m. and 6.15 p.m.

"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.