



Volume LIV No. 3 MELBOURNE, JUNE—JULY, 1971 Abide in Christ

(Convention Address)

“Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me.” (John 15:4.)

DURING the life of Jesus on earth, He frequently said to His disciples, “follow me”. It was when about to leave them that He used these words which indicate the more spiritual and intimate union with Himself in glory, **“abide in me.”**

There are many earnest followers of Jesus from whom the meaning of these words, with the blessed experience they promise, is somewhat hidden. They seem not to have realised to what closeness of union, to what intimacy of fellowship, to what wondrous oneness of life and interest, He invited them when He said, “abide in me”.

“I am the vine, ye are the branches” (John 15: 5). It was in the parable of the Vine that our Lord first used the expression, “abide in me.” That parable so simple, yet rich in its teachings, gives us the best and most complete illustrations of the meaning of our Lord’s command, and the union to which He invited us. The connection between the vine and the branch is a living one. No external temporary union will suffice; no work of man can effect it. The branch, whether an original or an ingrafted one, is such only by the Creator’s own work, in virtue of which the life, the sap, the fatness and the fruitfulness of the vine communicate themselves to the branch. Just so is it with the believer. His union with his Lord is no work of human wisdom or human will, but an act of God, by which the closest and most complete life union is effected between the Son of God and the redeemed one. God hath sent forth the spirit of His Son into your hearts. The same spirit which dwelt, and still dwells, in the Son becomes the life of the believer into Him.

So close is the union between the vine and the branch, that each is nothing without the other. To the vine the branch owes its place in the vineyard, its life and its fruitfulness, and so the Lord says, “without me ye can do nothing.” The believer can each day be pleasing to God only in that which he does through the power of Christ. Christ dwells in him. The daily inflowing of the life-sap of the holy spirit is the only power to bring forth fruit. The Christian lives alone in Him, and is each moment dependent on Him alone.

No less indispensable than the vine to the branches are the branches to the vine. Such is the wonderful condescension of the grace of Jesus, that just as His people are dependent upon Him, He has made Himself dependent upon them. Without His disciples, His bride, He will not dispense His blessings to the world; He will not offer them the grapes, the fruit. Marvel not! It is His own appointment, and this is the honour to which He has called the redeemed ones, that as indispensable as He is to them, that from Him their fruit may be found, so indispensable are they to Him that through them His fruit may abound. (See Eph. 1: 22, 23, Diaglott.) Beloved, let us meditate upon this mystery of the perfect union between Christ and His members. All that the vine possesses belongs to the branches. The vine does not gather the soil’s fatness and sweetness for itself. All that it gathers is at the disposal of the branches. And Jesus, to whom we owe our life, completely gives Himself for us and to us. “The glory which thou gavest me, I have given them.” “He that believeth into me, the works that I do shall he do also, and greater shall he do.” All His fulness and all His riches are for the true child of God. O beloved! the vine does not live for itself, keeps nothing for itself, but exists only for the branches. All that Jesus is and has, He is for His body members. He has no interest separate from His church, His bride, and as our representative He stands before the Father.

The branch, likewise, does not exist for itself, but to bear fruit which will proclaim the excellence of the vine. It

has no reason for its existence excepting to be of service to the vine. As Jesus has given Himself so wholly over to him, the believer feels himself urged to be wholly his Lord's. Every power of his being, every moment of his life, every thought and feeling belong to Jesus, that from Him, and for Him, he may bring forth fruit. As he realises what the vine is to the branch, and what the branch is intended to be to the vine, he feels that he has but one thing to think of and live for, and that is the will, the glory, the work, and the kingdom of his blessed Lord, the bringing forth of fruit to the glory of His Name. (1 Cor. 6: 19, 20.)

The branches are for fruit, and for fruit alone. "Every branch that beareth not fruit, he taketh away." The branch needs leaves for the maintenance of its own life and the perfection of its fruit. The fruit itself it bears to give away to those around. As the believer enters into his calling as a branch, he perceives that he must forget self, and live entirely for others, love to sacrifice and to do good unto all men, especially to the household of faith. It is for fruit, "much fruit" that the Father, the Husbandman, has made us one with Jesus.

O wondrous parable of the vine, unveiling the mysteries of Divine love, of the heavenly life; how little have we understood thee! Jesus the living vine in heaven, and we, the living branches on earth. How little have we understood how great our need, and also how imperfect our claim to all His fulness! How little understood His perfect claim to all our emptiness. Let us in its beautiful light study the wondrous union between Jesus and His church, His body, until it becomes to us the guide into full communion with our blessed Lord. Let us listen and believe until our whole being cries out, "Jesus is indeed to me the true vine, bearing me, nourishing me, supplying me, using me, and filling me to the full, to make me bring forth fruit abundantly." Then shall I not fear to say, "I am indeed a branch to Jesus, the true vine, abiding in Him, resting in Him, waiting for Him, serving Him, and living only that through me, too, He may show forth the riches of His grace, and in due time give His fruit to a perishing world." "I am my beloved's, and my beloved is mine." (Song of Sol. 6: 3.)

So, beloved, it is when we try thus to understand the meaning of this parable that the blessed command spoken in connection with it will come home to us in its true power. The thought of what the vine is to the branch, and Jesus to the child of God, will give new force to the words, "abide in me." It will be as though He says, "Think, child, how completely I belong to thee; I have joined myself inseparably to thee; all the fulness and fatness of the vine are thine in very deed. Now thou art one in me, be assured that all I have is wholly thine. It is my interest and my honour to have thee a fruitful branch. Only abide in me, yield thyself wholly to my teaching and rule, simply trust my love and grace, my promises. Only believe I am wholly thine. I am the true vine, thou art the branch. Abide in me." What sayest thou, O child of God? Shall I longer hesitate, or think how hard it is to live like a branch because I thought of it as something I had to accomplish? Shall I not believe that I am in Him, He Himself will keep me, and enable me to abide? Beloved, is not our answer "Yes, I will abide in Thee, blessed Lord Jesus"? O Saviour, how unspeakable is Thy love. *We* can only yield ourselves to Thy love with the prayer day by day that Thou wouldst unfold somewhat of its precious truth, and so encourage and strengthen Thy loving children to do what our hearts long to do, ever, only, wholly to abide in Thee.

The Great Husbandman

It is God Himself who has united you to Christ. "Of God are ye in Christ Jesus, who was made unto us wisdom from God, both righteousness and sanctification and redemption" (deliverance) (1 Cor. 1: 30). "My Father is the husbandman" (John 15: 1). The whole Christian life depends upon the clear consciousness of our position in Christ—"Of God are ye in Christ Jesus." We must remember our union to Christ, especially that it is not our own doing, but the work of God Himself. As the holy spirit teaches us to realise this, we shall see what a source of assurance and strength it must become to us. It is of God alone that I am in Christ, then God Himself, the Infinite One, becomes my security for all that I can need or wish in seeking to abide in Christ. Let us ask the Father to assist us to understand what it means, this wonderful "Of God in Christ." (See Eph. 2: 4-10.) in becoming partakers of this union with Christ, there is a work God does, and also a work for us to do. God does His work by moving us to do our work. The work of God is hidden and silent; what we do is something distinct and tangible. For instance, conversion and faith, prayer and obedience are conscious acts of which we can give a clear account while the spiritual quickening and strengthening which come from above are secret and beyond the reach of human sight. So it may be that when the believer says, "I am in Christ Jesus", he may be looking more on the work which he did than to that wondrous secret working of God by which he was united to God in Christ. It is of great consequence that the mind should be led to see that behind our turning, believing, and accepting of our Lord Jesus, there was. God's almighty spirit doing its work, inspiring our will and carrying out His own purpose of love, in planting us in Christ Jesus. So, dear brethren, as we meditate upon this, the Divine side of the work of salvation, we learn to praise and to worship with new exultation and rejoice more than ever in the Divine favour which has made us partakers of Christ. At each step, as we review it, the song will come—"Of God are we in Christ Jesus",

and “To Him be all the praise.”

O, what hope and strength, what a sure standing ground it gives us as we rest our right to Christ and all His fullness on nothing less than the Father’s own purpose and work. We have thought of Christ the vine, and the called one as the branch; let us not forget that other precious work, “**My Father is the husbandman.**” The Saviour said, “Every plant which my Father hath not planted shall be rooted up”, but every branch grafted by Him into the true vine can never be plucked out of His hand. As it was the Father to whom Christ owed His life as the vine, so to the Father the called one owes his place and his security in Christ. The same love and delight with which the Father watched over the Beloved Son watches over every member of His Body, all who are in Christ Jesus. (See Phil. 2: 13.)

Oh, what confident trust this faith implies, not only as to the being kept in safety to the end, but especially in the being able to fulfil in every point the object for which we have been invited into Christ. The branch is as much in His charge and keeping as the vine. His honour is as concerned in the well-being and growth of the branch as of the vine. God, who chose Christ for the Vine, fitted Him thoroughly for the work He had to perform. God, who has chosen us and planted us in Christ, has thereby engaged to secure, if we will but let Him, by yielding ourselves to Him, that we too shall be to His praise in Christ Jesus. Oh! that we did but fully realise this, what confidence and urgency it would give to our prayer to the God and Father of our dear Saviour! How it would quicken the sense of dependence, and make us see that praying without ceasing is indeed the one need of our lives. An unceasing waiting upon God, who has united us to Christ to perfect His own Divine work! To work in us both to will and to do of His good pleasure! What a motive this would be for the highest activity in the maintenance of a fruitful branch life. Beloved, motives are mighty powers; it is of infinite importance to have them high and clear. Here, surely, is the highest we can have. “You are God’s workmanship, created in Christ Jesus unto good works” (Eph. 2: 10); grafted by Him into Christ; what for? Unto the bringing forth of much fruit! Whatever God creates is exquisitely suited to its end. He created the sun to give light; how perfectly it does its work! He created the eye to see; how beautifully it fulfils its object! He created the “new man” unto good works; how admirably it is fitted for its purpose!

So, then, dear brethren, each branch can say, “Of God I am in Christ, created anew, made a branch of the vine, fitted for fruit bearing.” Oh, that believers would cease looking mostly at their old natures, and complaining of their weaknesses, as if God called them to what they were unfitted for. Would that they would believingly and joyfully accept the wondrous revelation of how God is uniting them to Christ, has constituted Himself the Husbandman taking charge of their spiritual growth and fruitfulness. How sickly hesitance would disappear, and under the influence of this mighty motive—faith in the faithfulness of Him of whom they are in Christ—their whole nature would rise to accept and fulfil their glorious destiny. So, then, beloved, as we press onwards and upwards to our glorious inheritance, let us yield ourselves to the mighty influence of these wondrous words, “Of God are ye in Christ Jesus.”

Let us take more time to meditate upon this deep truth; our union with Christ is indeed the work of the Heavenly Father. Listen to Jesus as He speaks to us. “Abide in me.” “My Father is the Husbandman; of Him thou art in me, and to Him and to His glory shall be the fruit thou bearest.”

The Fruitage

“He that abideth in me and I in him, the same bringeth forth much fruit.” When we live by faith in the Son of God, the fruit of the spirit will be seen in our lives. There are times when the great Husbandman trims and prunes the vine. “Every branch that beareth fruit He purgeth it, that it may bring forth more fruit.” Thus Jesus with solemn tenderness explained the purpose of the Husbandman. The pruning may cause pain, but it is the Father who applies the knife. He works with no wanton hand, or indifferent heart. Some branches may be found trailing on the ground; these must be cut from earthly supports to which their tendrils are fastening. They must reach heavenward and find their support in God. Excessive foliage which draws life-sap from the fruit must be pruned off. The overgrowth must be cut out to give room for the healing beams of the Sun of Righteousness, so the Husbandman prunes away harmful growth that the fruit may be richer. “Herein is my Father glorified that ye bear much fruit.” The Lord indicated the kind of fruit when He said, “This is my commandment that ye love one another, even as I have loved you.” The fulfilling of this commandment is to be the convincing and indisputable token of discipleship. Let us try to understand how this is so. We know that God is love, and that Christ came to reveal this, not as a doctrine, merely, but as a life. His life in its wonderful self-abasement, self-sacrifice, was above everything the embodiment of Divine love, the showing forth to men, in such human manifestations as they could understand, how God loves.

In Christ’s love to the unworthy and ungrateful, in His humbling Himself to death, He simply lived and acted

out the life of Divine love. Just as our Lord Jesus showed forth to the world the love of the Father (we remember how our Saviour said to Philip, "he that hath seen me hath seen the Father"), so we the disciples and followers of Christ, by living and loving just as He did, are to be perpetual witnesses to the love that gave itself to die. Amidst all the diversity of character, of language, or of station, they are to prove that love has made them members of one body, and of each other, and has led them to forget and sacrifice self for the sake of the other. Their life of love is the chief evidence of being children of God. Of all the evidence of a true saint of God, this is the mightiest and most convincing. It is the love to each other as true followers of Christ that is ever put in the foreground as the link between love to God alone and to men in general. In Christ's intercourse with His disciples, this brotherly love finds the law of its conduct. It studies His forgiving and forbearing spirit, with the seventy times seven as its measure. As it looks to His unwearied patience and humility, His meekness and lowliness and entire devotion to their interests, it accepts the instruction, "I have left you an example that ye should do as I have done to you" (John 13: 15). Following His example, each will not live for himself, but for others. The law of kindness is on the tongue, for love has vowed that no unkind word shall pass its lips. It refuses even to listen to, or to think, evil of others. In gentleness and loving-kindness, in courtesy and generosity, in its life of blessing, the Divine love which has been shed abroad in every heart of the children of God, shines out as it did in the life of Jesus. Beloved, do not our hearts bound at the thought of the unspeakable privilege of thus showing forth the likeness of Him who has loved us? Does it seem too high for us to attain? Let us remember that we have but to "abide in Him" to be able to love like Him. Let us regard this abiding in Him more than ever as an abiding in His love. Rooted and grounded in a love that passeth knowledge, we receive of its fulness and we learn to love. We learn to love the brethren, even those who may be the most trying and unlovable to us. With the love of Christ in our hearts, this command will cease to be a burden, and become a joy. "This is my command, that ye love one another even as I have loved you." (See 2 Cor. 4: 10, 11.) This is surely some of the "much fruit" which the great Husbandman is looking for. Beloved, let us try in all simplicity and honesty to translate this language into the daily doings in our homes and daily conduct, that all men may see that we are living with Jesus, and learning, little by little, His sweet and gentle ways. Let our tempers be under the rule of our Lord Jesus. Let the gentleness that refuses to take offence, that is always ready to excuse, to think and hope the best, mark our intercourse with all. Let the love that seeketh not its own, but is ever ready to wash each other's feet, or even to give its life for them, be our aim. Let our life be one of self-sacrifice, ever seeking that the welfare of others may be our joy. Let us yield ourselves as obedient learners to the guidance of the holy spirit. By the grace of God, the most commonplace life can be transfigured with the brightness of heavenly beauty, as the infinite love of the Divine nature shines through our frail humanity. Beloved, let us praise God; we are called to love as Jesus loves, as our Heavenly Father loves.

Then let us with fresh faith accept the blessed injunction, "abide in me, and I in you . . . abide in my love." (See 2 Cor. 3: 18.)

Jesus, Thy life is mine!
Dwell evermore in me;
And let me see
That nothing can untwine
My life from Thine.

Thy life in me be shown!
Lord, I would henceforth seek
To think and speak
Thy thoughts, Thy words alone,
No more my own.

Thy love, Thy joy, Thy peace,
Continuously impart
Unto my heart;
Fresh springs, that never cease,
But still increase.

The blest reality
Of resurrection power,
Thy Church's dower,
Life more abundantly,
Lord, give to me!

Thy fullest gift, O Lord,
Now *at* Thy feet I claim,
Through Thy dear name!
And touch the rapturous chord
Of praise forth poured.

Jesus, my life is Thine,
And evermore shall be Hidden in Thee!
For nothing can untwine
Thy life from mine.
F.R.H.

The Institute's Work

ANOTHER year's work for the Berean Bible Institute "has been completed with the close of April, and once again in making a brief report, it is with much thanksgiving to the Lord for His blessings received in connection with the privilege of serving 'His cause of truth in co-operation with the brethren throughout this great country, and in other lands. The association with the dear friends has been most encouraging, as they also rejoice in the message of the truth, and seek to let their light shine for the benefit of others who have ears to hear.

Regular contact has been maintained with many of the brethren and friends throughout this land and overseas by means of our bi-monthly "Peoples Paper" and it has been encouraging to know that the contents of our little journal have been appreciated again over the twelve months past. To all contributors to the columns of our "Peoples Paper" sincere thanks is expressed again at this time.

In view of the high publishing costs, and particularly the increased postage rates now operating, it has been decided to increase the annual subscription of our "Peoples Paper" to 75c, and also gradually adjust all subscriptions to expire at the end of each year. As it now takes 36c out of each subscription to post the "Paper" to individual subscribers, all readers, we feel sure, will understand the reason for the slight increase.

It could be mentioned that the "Peoples Paper" has not been registered as a periodical over the years past, to gain a cheaper postage rate, because a goodly number are used as free samples to the many enquirers through the radio and other witness work. Thus it does not qualify for registered periodical postage, but we feel the supplying of the "Peoples Paper" free to all enquirers for some months, to encourage their interest, more than compensates for cheaper postage, being a valuable witness in the service of the Lord in these days. A number of the "Paper" is also now gladly supplied to India for distribution there among the brethren who read English.

A quantity of tracts has also been distributed throughout the year to various parts of this land, and also to our brethren in India for general use amongst the English speaking people. The article which appeared in the last issue of "Peoples Paper"—"Armageddon—Then World Peace in God's Plan"—will also be available in tract form very soon. Friends who can place these tracts wisely, where good may be done, are invited to procure supplies right away. Also all who can use the small "Do You Know?" slips are also urged to have supplies on hand for opportunities of service in a more general way, as these slips are cheap in comparison with the larger tracts which are mainly for people who give indications that they will read them carefully. The General Tract Fund covers the cost of all tracts and the deficiency in publishing the "Peoples Paper".

During the year past scores of requests for Bibles have been received from young people of Ghana and Nigeria, West Africa. Many free Bibles have been supplied together with literature, but at present the requests are so numerous that New Testaments are now to be used, with literature, which we trust and pray may be a blessing to the poor young people of that region. It will take some time to assess what benefits are being gained from supplying these requests for Bibles; *we* have faith that some good will be done, by the Lord's overruling.

Witnessing the message of the kingdom has been continued throughout the year over the radio on 3GL Gee-long with quite good response generally. Interested listeners are very often telephoning for the free copies of the broadcasts and booklets offered immediately the session ends, and give evidence of appreciating the messages on the Lord's gracious plan of salvation. Other listeners at a distance also communicate through the mail from various parts of Victoria and Tasmania. A number now receive the "Peoples Paper" regularly through contact over the

radio. Lectures are also advertised over the radio when held from time to time in Melbourne. During the year the cost of broadcasting increased considerably, but as the brethren within hearing range also look forward to the sessions and find the messages refreshing, we are glad that this opportunity of service is still possible, in the Lord's providence.

The balance sheets of the General Tract Fund and Radio Fund reveal the financial side of the work over the year past. We are grateful that, in the Lord's providence, the voluntary contributions of the friends who are sincerely committed to the Lord and His cause, provide the means to continue this work. This includes some legacies sent along to assist, as unto the Lord. To all our brethren and friends who have gladly made sacrifices of time and the good things of the present life to assist so well, sincere thanks are expressed on behalf of the Lord's work, knowing that all is rendered as unto Him. Would all our dear friends remember the efforts before the Lord in prayer, that all may be done faithfully, in humble service in accord with His good will.

The year past has seen further development of events expected to transpire prior to the setting up of Christ's Kingdom. The signs are even more pronounced that the passing of the present order is well under way in this "day of his preparation, when the fir trees (nations) shall be terribly shaken" (Nahum 2: 3, 4), to make way for Christ's Kingdom. We are glad and thankful that this is all preparing a clean and worthy foundation upon which our Lord's Kingdom will be established to bring in real peace, happiness and lasting life to the poor groaning creation. It is important to remember again that the Lord's people are to have no part in the pulling down or propping up of the present order. Their privilege is to "hold forth the word of life", the glad message of the kingdom, which calms and comforts all who have ears to hear. All who are the Lord's people truly delight to trust Him in all faith and confidence that all things work together for their good, because they love the Lord, and which will also yet bring about the salvation of humanity, to God's praise.

General Tract Fund

To Credit Balance 1/5/70	„ Donations .	
„ Sale of Used Stamps		
By Free Tracts and Deficiency "Peoples Paper"	„ Hall Rents, Newspaper Advertisements	
„ General Expenses (Office, etc.)	
Towards Personal and Household Expenses	.. „ Bibles and Testaments for West Africa	„ Postage
„ Travel and Sundries		
„ Credit Balance 1/5/71		
		\$2,260.13

Radio Fund

To Credit Balance 1/5/70	\$105.50
„ Donations	739.60
	\$845.10
By Radio Station 3GL	\$634.70
„ Recording Tapes	36.30
„ Printing Dialogues	20.00
„ Bank Charges	8.60
„ Credit Balance 1/5/71	145.50
	\$845.10

Oxford Teachers' Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocco binding, with Oxford Helps, Subject Index and Concordance, \$12.50.

A very good Oxford Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocco binding, is now available at \$10.50.

"The Creator's Grand Design" is the title of a 240 page cloth bound book, from the "Dawn" brethren. It is a helpful study covering the plan of God as a whole. Supplied at \$1.25, post paid.

Poems of Dawn, 320 pages of original poems with additional choice Christian poems are now in stock. Excellent as gifts. Black simulated leather, handy size, price \$2.20, plus postage **25c**.

Convention News

THOSE who were privileged to meet together at the Easter Convention in Adelaide received a rich blessing from the Giver of all good gifts. Our hearts are filled with thankfulness to our gracious Heavenly Father for the many blessings bestowed during the four days of happy fellowship around His precious Word.

It was a pleasure to welcome to the Convention a number of brethren from the Melbourne Class, also a brother and sister from the Perth Class, a sister from a country centre in Victoria, and a brother from a country district in South Australia.

The portions of Scripture chosen for consideration as Bible Studies were Romans 8: 31-39; John 14: 6-16; and 2 Peter 1: 3-11. The exhortations and encouragement of these Scriptures were most helpful and profitable to us all.

The topics of the addresses given by various brethren were, "Peter Wept"; "The Evil One"; "The Royal Law of Love"; "Consecration and Sanctification"; "Hasting Unto the Coming of the Day of God"; "True Worship"; "Faith, Hope and Love"; "Worshipping God in Vain"; "We Have an Advocate With the Father"; "The Lord's Prayer"; "Character Witnesses"; "Abide in Christ" and "The Divine Nature."

The "Hymns we Love and Why" session was, as usual, much appreciated, as also were the Praise and Testimony sessions. The Lord's spirit of loving, humble service was much in evidence, being reflected in the efforts of the brethren who spoke to us words of encouragement and loving exhortation, and *we* are thankful for the helpful assistance of the brethren who served as chairmen for the Bible Studies. Much appreciation was also expressed for the loving services of the sisters who attended so efficiently to our needs by supplying tea and refreshments, etc.

It was also a pleasure to receive many messages of Christian love and Scriptural greetings from various Bible Classes and individual brethren. Also sympathy was expressed for some of our members unable to be present because of ill-health. The Scriptural message sent by the Convention to the brethren everywhere is found in the Apostle Paul's prayer in Eph. 3: 16-21, and also Hymn 35 (Dawn 23), "Blest be the tie that binds our hearts in Christian love."

The Convention closed with the usual closing feature, the Love Feast, during which members file around shaking hands with each other while singing "Blest be the tie that binds our hearts in Christian love." Then the hymn, "God be with you till we meet again", was sung, followed by the closing prayer of thanks and praise to God for His goodness and mercies, asking also His grace to help us to serve Him faithfully and joyfully *in* the days ahead. "Praise God from whom all blessings flow."

Memorial Observances

Melbourne

ONCE again in response to our Lord's request that we observe the Memorial of His death "in remembrance of Him", the brethren in Melbourne gladly assembled on the anniversary of our Saviour's loving sacrifice for us and for all mankind. Previous studies in Mark's Gospel on the institution of Christ's Memorial refreshed our minds and hearts respecting our Lord's delight to do the Father's will and become "the Lamb of God that taketh away the sin of the world."

Our Service comprised a number of lovely hymns appropriate for the occasion and sung with thanksgiving to God. Prayers of gratitude for the gift of our Saviour, and on behalf of all the Lord's dear people everywhere were offered before the throne of grace. Scripture readings from the Gospel of Matthew 26: 17-75; 27: 1-50 brought home to us again what it cost our dear Redeemer in giving His life a ransom for humanity. An address on the privileges we enjoy and the responsibilities of the Lord's people as they seek to follow in the steps of the Lord added to the helpfulness of the occasion. Asking the Lord's blessing upon the emblems they were partaken of with thankful hearts, demonstrating the desire of each one to walk in the steps of our Master, by His grace.

Geelong

Two separate studies completing Psalm 22 proved a very helpful preparation for the Memorial. Meeting together for the observance the Service consisted of the singing of three hymns, Nos. 2, 259 and 128, from the “Bible Students’ Hymnal”, the reading of the Scripture passages Numbers 21: 4-9; John 3: 14-21; 6: 47-59; 17: 1-11; 18: 1-13; 19: 1-18; 1 Cor. 11: 23-26, prayer, and a short address. We then gladly partook of the emblems.

Adelaide

The brethren of the Adelaide Class met together as in previous years to keep the Memorial of our Saviour’s sacrificial death. This Service is always a blessed one, and we gladly observe it in obedience to our Lord’s request—”This do in remembrance of me.” We are thankful to our Heavenly Father, and also to our blessed Lord and Saviour Jesus Christ, for the grace so freely bestowed upon us. We realise that all our hopes of future life and blessing are dependent upon the ransom-sacrifice of our Lord Jesus.

The Memorial Service also becomes an occasion for the fully consecrated followers of Christ to revive and renew our vows of consecration to be dead with Christ, and to seek for renewed grace to enable us to “die daily” to self-will, and to the world, and to “lay up treasure in heaven.” We do well to consider the exhortation of the Apostle in Heb. 12: 3—”Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.” We do well to keep the example of Christ continually before us —His patience, His zeal, His humility and His supreme love for God; also His great love for His brethren and for mankind.

Gladly do we yield our hearts and our mortal bodies to Him in thankful appreciation, realising that we are not our own, but we belong to Christ, having been bought with His precious blood. We seek His grace to enable us to “walk in newness of life”, “looking unto Jesus”, and seeking by “abiding in Him”, to bring forth, by His grace, more and more of the fruitage of His spirit. The Apostle assures us in Rom. 6: 5—”If we have been planted together in the likeness of his death (His sin-atonement death) we shall be also in the likeness of his resurrection.”

Perth

Our little group in Perth again remembered our Lord’s great sacrifice for sins. Our minds were directed to our Lord’s 31 years of sacrifice and especially His last days when He endured the greatest tests of faith, culminating in crucifixion on Calvary’s Hill. Yes, Christ our Passover was sacrificed for us, so we kept the Memorial feast, in memory of our Saviour’s dying love.

We were glad to renew our trust and allegiance to Christ, partaking of His merits and being washed with His blood. We are also happy to continue to serve our Lord and suffer any reproach for His name. As the emblems so fittingly symbolise our Lord’s broken body and shed blood, so we partook of these, and further attested our desire to follow in our Master’s steps and give our sacrificed lives to Him. May we be “faithful unto death”, so we may receive a crown as overcomers. Praise the Lord!

Sydney

The brethren who are in Sydney and Canberra met together at Leichhardt this year also to celebrate the Memorial of Christ’s death. It was a solemn commemoration with a very appropriate discourse, prayers and hymns, which brought our minds to that night when our Lord Jesus took the place of the typical lamb.

Even though it was not a night when we could “speak to each other joyfully with psalms and hymns and spiritual songs”, we all felt richly blessed. After the final hymn was sung we all left quietly for our homes realising that the Lord was in our midst, and that He accepted that simple feast which we kept in His memory.

Queensland

Two small groups of brethren gathered for the Memorial in Brisbane and Toowoomba. From Brisbane—On the 8th April, after 6 p.m., we celebrated the Passover. Our Beloved Redeemer told us to do this “in remembrance of Him”, Matthew 26: 19-28. Our little company took part in breaking the bread and drinking the wine. As Jesus said, Where two or three meet in my name, I am among them. That is why we were very -happy spiritually and fleshly, that our beloved Heavenly Father gave us strength, health and opportunity to celebrate the Memorial Supper. We asked God in prayer to bless us and guide us, and also all the brothers and sisters all over the world, that they may be in peace and love, and be full of gladness while celebrating the Last Supper.

From Toowoomba—We were pleased and grateful to be able to gather at Toowoomba and be with the few brethren there for the Memorial. Our hearts were lifted up in appreciation of our dear Saviour as details of His great sacrifice, and of this Memorial that He asked His followers to keep, were brought to our attention. We heard a tape by Brother Fay on the type and antitype. *We* partook of the emblems in humble, silent gratitude, and may our lives be worthy of these privileges and blessings.

On Jehovah's Right Hand

THE following from the Bible study—"The Divine Plan of the Ages"—written in the last century, will no doubt be of good interest to our readers at the present time, as in the past.

There are two texts chiefly relied upon by those who claim that the Lord will not come until after the Millennium, to which we would here call attention. One is "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24: 14). They claim this as having reference to the conversion of the world before the end of the Gospel Age. But **witnessing** to the world does not imply the conversion of the world. The text says nothing about how the testimony will be received. This witness has already been given. Reports of the Bible Societies show that the Gospel has been published in every language of earth, though not all of earth's millions have received it. No, not one half of the hundreds of millions living have ever heard the name of Jesus. Yet the condition of the text is fulfilled: the gospel has been preached in all the world for a **witness—to every nation**.

The Apostle (Acts 15: 14) tells that the **main object** of the gospel in the present age is "to take out a people" for Christ's name—the overcoming Church, which, at His second advent, will be united to Him and receive His name. The witnessing to the world during this age is a secondary object.

The other text is, "Sit thou on my right hand, until I make thine enemies thy footstool" (Psa. 110: 1). The vague, indefinite idea regarding this text seems to be that Christ sits on a material throne somewhere in the heavens until the work of subduing all things is accomplished for Him through the Church, and that then He comes to reign. This is a misconception. The throne of God referred to is not a material one, but refers to His supreme authority and rulership; and the Lord Jesus has been exalted to a share in that rulership. Paul declares, "God hath highly exalted him and given him a name above every name."

He hath given Him **authority** above every other, next to the Father. If Christ sits upon a material throne until His enemies are made His footstool (all subdued), then, of course, He cannot come until all things are subdued. But if "right hand" in this text refers, not to a fixed locality and bench, but, as we claim, to power, authority, rulership, it follows that the text under consideration would in no wise conflict with the other Scripture which teaches that He comes to "subdue all things unto himself" (Phil. 3: 21), by virtue of the power vested in Him. To illustrate: Emperor William is on the throne of Germany, we say, yet we do not refer to the royal bench, and as a matter of fact he seldom occupies it. When we say that he is on the throne, we mean that he rules Germany. Right hand signifies the chief place, position or excellence or favor, next to the chief ruler. Thus Prince Bismarck was exalted or seated at the right hand of power, by the German Emperor; and Joseph was at the right hand of Pharaoh in the kingdom of Egypt—not literally, but after the customary figure of speech. Jesus' words to Caiaphas agree with this thought: "Hereafter shall ye see the Son of Man sitting on **the right hand of power**, and coming in the clouds of heaven" (Matt. 26: 64). He will be on the right hand when coming, and will remain on the right hand during the Millennial Age, and forever.

A further examination of God's revealed plans will give a broader view of the object of both the first and second advents; and we should remember that both events stand related as parts of one plan. The specific work of the first advent was to **redeem** men; and that of the second is to **restore**, and bless, and liberate the redeemed. Having given His life a ransom for all, our Saviour ascended to present that sacrifice to the Father, thus making reconciliation for man's iniquity. He tarries and permits "the prince of this world" to continue the rule of evil, until after the selection of "the Bride, the Lamb's wife", who, to be accounted **worthy** of such honor, must overcome the influences of the present evil world. Then the work of giving to the world of mankind the great blessings secured to them by His sacrifice will be due to commence, and He will come forth to bless all the families of the earth.

(Those of our readers who have not yet read and studied "The Divine Plan of the Ages" are highly recommended to do so. It is a "key" to the opening up of the Scriptures. Copies are supplied in strong paper covers for 75c post paid, 24c being for postage.)

Tracts Available

The article which appeared in the last issue of "Peoples Paper"—"Armageddon—Then World Peace in God's Plan"—will be available in tract form immediately. Friends who can use these to advantage are invited to obtain supplies which are provided through the General Tract Fund. Other tracts, also the "Do You Know?" slips are also available for witness work.

FRANK & ERNEST TALKS

Geelong, 3GL, 222 M. Sundays 10 a.m.

“Peoples Paper” Subscriptions

As announced elsewhere in this issue, subscriptions to the “Peoples Paper” are now increased to 75c per annum. On account of increased costs, particularly in postage, this has been found necessary, which we feel sure all our readers will understand. Also subscriptions are to be adjusted to expire at the end of each year, which will mean easier reckoning for all concerned.

Books Available

“God’s Promises Come True”—\$2.00, plus postage.

“The Divine Plan of the Ages,” Cloth bound—\$1.00, including 24c postage. Paper covers-75c, including 24c postage. “Emphatic Diaglott,” New Testament—\$2.00, plus postage. “Daily Heavenly Manna”, birthday pages—\$1.25, post paid. “Tabernacle Shadows”—75c, post paid.

“The Book of Books,” Reviewing the Bible as a whole—\$1.25, post paid.

“Our Lord’s Great Prophecy”—16c post paid. “Manner of Christ’s Return”—16c, post paid. “Christ’s Return—16c, post paid.

“Some of the Parables”—16c, post paid. “Hope Beyond the Grave”—16c, post paid. “God and Reason”—16c, post paid. “Where are the Dead?”—12c, post paid.

OUR BIBLE TRANSLATED

A new print has been made recently of the very interesting and informative booklet, “Our Bible Translated”, compiled some time ago by the brethren of “The Dawn”. To cover cost of materials this booklet is supplied at 10c per copy, post paid.