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Christian Baptism.

OUR first thoughts are lifted up in worship and thanksgiving to our Heavenly Father for His great love in providing such a wonderful salvation through the sacrifice of our dear Lord Jesus, whereby a company of “many sons” could be taken to the glory of the heavenly kingdom, by following in the steps of the “Captain of their salvation.”

Let us read about this “so great salvation” in the words of the Apostle Paul in Heb. 2:9-110—“We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour ; that he by the grace of God should taste death for every man.” This provision, of course, we realise, embraces the general salvation for all mankind—in due time. We are glad about that, that our Lord Jesus tasted death for every man. But within this general salvation, through our Lord being the “ransom” or “corresponding price” to give every man, woman and child an opportunity of gaining everlasting life, is also a special salvation—“the high calling of God in Christ Jesus” — presented to us in this passage in Hebrews 2.

Verse 10 states — “For it became him” — it became God—“for whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.” In full agreement with this thought we read, “Though he were a son, yet learned he obedience by the things which he suffered.” (Heb. 5:8.) We like to think, not that our Lord needed to learn obedience, for He was never disobedient, but He *proved* His obedience by His experiences, and became worthy of the great exaltation, even to the Father’s right ‘hand.

Heb. 2:11 reads, “For both he that sanctifieth,” that is Jesus, “and’ they who are sanctified,” His footstep followers, “are all of one; for which cause he is not ashamed to call them brethren.” This is surely a most wonderful and amazing thought, that our dear Lord Jesus, who had been with the Father before the world was and came down to give His life a ransom for all, is not ashamed to call those of fallen humanity who delight to walk in His steps, His brethren. How can this be? The explanation is given in this verse 11. “Because he that sanctifieth,” Jesus, “ and they who are sanctified,” His devoted followers “are all of one.” What does this mean? It means they are all of one spirit, one mind and heart, one ambition, one purpose in life—to lay down their lives in the service of God. As with the Master, so with those who are “all of one” with Him.

Romans 8 tells us about this oneness that exists between our dear Lord and those who are His footstep followers, by the grace of God. In verse 11 we read, “If the spirit of him that raised up Jesus from the dead dwell in you” —that is, the great spirit of Almighty God who raised Jesus from the dead—“he that

raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you.” Passing on to verse 14 we read, “For as many as are led by the spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear ; but ye have received the spirit of sonship, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God.” God’s holy spirit bears witness with our spirit which is being transformed by the indwelling of God’s spirit. When our spirit has been yielded to Him, then there is the witness that we are indeed the children of God. “And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may also be glorified together.” This is a wonderful passage we have from the Apostle Paul; these verses surely help us to see the same deep truth of the followers of Jesus being “all of one” with Him now, in their pilgrimage on earth, so that they may be “all of one” with Him in the glorious inheritance of the heavenly kingdom.

How do we begin to be “all of one” with our dear Lord? With many of us, we were informed about the Lord Jesus being our Saviour when we were quite young, and we were certainly favored in having parents who realised their privilege and responsibility along this line. As we grew up we possibly realised many difficulties which confronted us in the world at large, and, we sought for some assurance that would give us more stability than most people possessed. The reading of the Bible and learning many of its stories was a further step along the way towards appreciating Jesus as the Saviour of the world. In other words, we felt drawn to know more about Jesus. Afterwards we realised that we had been drawn of God to accept the Lord Jesus as our own personal Saviour, and by that means became justified by faith in His great sacrifice.

There is a lovely thought in John 6:44, showing that it is the Heavenly Father who draws us to Jesus, to delight to know Him, our Redeemer from on high. When we respond, we are altogether favored. Even as children growing up, the little ones in this way can become justified by faith by receiving the Lord as their personal Saviour.

This was, then, a big step forward, but only the first step. In reading the words of our Lord we soon found that to be a real and true disciple meant we must devote all our lives fully to His service. Yes, it meant that when we started to work for our living, even our daily work must be done as unto the Lord. Also, all our spare time had to be devoted to Him, either directly or indirectly. How could we do this? Were we equal to such a requirement as implied by the words of Jesus in Luke 9:23?—“If any man will come after me, let him deny himself, and take up his cross daily (continually) and follow me.” We notice that this is clearly an invitation to follow Jesus. It is not a command in any sense. “If any man will come after me.” If anyone longs to follow Jesus, well knowing of the sacrifice the Master made on behalf of humanity; if anyone feels the urge to walk in the Lord’s steps of sacrifice, then let him deny himself, that is, let him deny his human aspirations, his human ambitions and desires. In other words, be “beheaded for the witness of Jesus”—taking Jesus as his head, his guide, taking the Lord’s will as his will in every affair of life, consulting the Lord and seeking to discern His guidance and judgment in all things, great and small. So doing, our Lord says, “let Him take up his cross daily,” (that is continually), “and follow me.” There is no thought of pressure here. The Lord is not saying, If you don’t do this there is no more hope for you. This is an invitation to those who already have been drawn of God to Jesus, and have received Jesus as their Saviour. They already love Him; now they have the opportunity of laying down their lives in His steps. He wants them to lay down their lives as He laid down His, and they are the only ones He is inviting at the present time.

Inasmuch as our Lord gave these necessary requirements as a basis for discipleship, it meant that He Himself had entered upon this same course of self-denial and sacrifice, accepting only the Father’s will in all things. This is well described by the Apostle Paul in Phil. 2:7, 8. Writing about our dear Lord, he states. He “made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.” Coming down from the glory that He had before the world was, He took the form of

man. He made Himself of no reputation. That is also the distinguishing mark, so often, of the followers of the Master. They have little reputation as far as the world is concerned. Then the Apostle continues, "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Notice the voluntary offering up of Jesus' life. "He made himself." God did not force this upon our Lord; He made Himself of no reputation ; He humbled Himself, became obedient unto death. This example is the pattern for the Lord's disciples. Theirs is also a voluntary self-denial, and taking up of the cross daily and following Jesus.

This voluntary humbling of our Lord commenced at least a short time prior to His baptism in the River Jordan at the hands of John the Baptist. How do we know that Jesus' consecration was made prior to His baptism in water? Because His immersion in the River Jordan was a symbol of this death baptism, entered into on behalf of the human family and consummated on the cross 31 years later from that point of consecration. Matt. 3:13 states, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." Galilee of course, was our Lord's home district. We would think that He had made the full yielding up of His life in Galilee. God accepted His sacrifice, and then He wished to symbolize it, not for His own benefit, but for the benefit of all the disciples down the age. Nearing 30 years of age, our Lord knew this was the time His Father desired Him to present His body a living sacrifice. John could not understand this perfect One, whom he knew to be the Son of God, coming to his baptism, which, of course, was for remission of sins. John knew that if anyone should be baptized, it would be himself. He said, "I have need to be baptized of thee, and comest thou to me?" Jesus desired to symbolize something deeper altogether, His death baptism, the full yielding up of His life to the Heavenly Father on behalf of fallen humanity. "For as in Adam all die, even so in Christ shall all be made alive." What a wonderful thing for God to provide Jesus to be the Redeemer of the fallen human race!

"And Jesus, when he was baptized, went up straightway out of the water ; and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him." That was a symbol of peace and blessing. It was a witness to John the Baptist and to us that here was the true Saviour. "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Our Lord always did those things which pleased the Father. He delighted to do the will of God. That is the same spirit that enters the hearts of all those seeking to walk in the steps of the Master. There is no thought of "Must I?" but rather, "May I?" It was a privilege into which our Lord entered, and the followers of the Master should realise it is a privilege to walk in His steps.

So with all the Lord's dear followers; their consecration to be dead with Christ is made prior to their baptism in water ; they then symbolize that which has already taken place in their hearts, their complete consecration to be dead with Christ, that they may also live with Him, by the grace of God.

Let us keep in mind that our rejoicing is not in the symbol of water immersion, not in any service of water baptism, but in the reality of complete heart devotion to God, to walk in the steps of Christ, by God's favor. Form and ceremony does tend to take the place of the reality of a Christian life in some quarters today, not only in the matter of baptism, but in other vital Bible subjects. In our Lord's case, there was no great audience there to see His baptism. Perhaps there were a few Jews on the river bank who were interested in the preaching of John the Baptist. Even in this matter our Lord was "numbered with the transgressors" as He was about to be immersed, for John's baptism was for the remission of sin. To those looking on He was just another Jew, another sinner, going down to symbolize the remission of sins.. Those looking on would not know any better. We also could go to the river or the seaside, but we like to have quietness to talk about the wonderful privilege of being associated with our Lord in His experiences, and to witness the outward confession of those symbolizing that which has already taken place in their hearts. We join with them in prayer and thanksgiving, desiring that we may continue to grow in the spirit of the Master, and prove faithful unto death.

How beautifully the Apostle presents the reality of Christian baptism in his words in Rom. 6:3—"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" There is no reference to water baptism here, but rather the submersion of the will, the whole life, to the will of God,—to be dead to this world and its ways, as truly as Jesus yielded up His life in sacrifice for the world of mankind. As many as are immersed into Jesus Christ are immersed into His death. Verse 4 continues, "Therefore we are buried with Him by baptism into death ; that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life." So, the water baptism has a double symbol; going down into the water pictures the death with Christ, and the raising up out of water pictures the raising to newness of life in Christ Jesus. It is a new life, a really new outlook to that which we had before we became devoted to our Lord.

Col 3:1 reads, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." We are risen with Christ if we have devoted our lives to Him. But this can only be with those who have yielded their lives fully and completely. "Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." (Verses 2, 3.) These words fill us with joy and thanksgiving at the thought of the privilege our Lord extended to members of the human family, to aspire to such heights. "Set your affections"—your mind and heart — "on things above." There are many things on earth that would attract our attention if we let them; they may be good things, pleasant things, but if they claim our affections, we are not fulfilling our vows of consecration. "Where your treasure is, there will your heart be also." "For ye are dead, and your life is hid with Christ in God." What a thought, dear friends — being dead with Christ!

Let us, then, never be ashamed of being thought narrow-minded by our relatives or friends. Our dearest relatives may not understand. Let us not feel ashamed to be thought peculiar because we cannot associate in the things in which it may be right for them to engage. We should show we have given our lives to the Lord. Many things which are in order for those who have not consecrated their lives to the full service of the Lord do not belong to the Lord's people.

It was said of the Apostle Paul that he was "beside himself." "Much learning made him mad," they said. The true disciples of the Lord often seem very peculiar ; some things are often thrown up at them because their hearts are fully devoted 'to the doing of the will of God. They cannot join in the pleasures of this world.

Again, we have the lovely words of the Apostle in Rom. 12, that exhortation to those who have already accepted the Lord as their Saviour, and who are justified by faith. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." We see how our lives can be reckoned holy and acceptable to God because of the merit of Christ making up our deficiency. God looks at us now through the merit of Christ, our Advocate; that is why God can accept us as holy. We can be associated in His death because of His merits on our behalf. Surely it is our reasonable service! Is there anything more reasonable?

It is amazing, really, to think that this priceless opportunity should be offered to those who are drawn to Jesus by the Father.

The Apostle goes on, "And be not conformed to this world"—do not go along with the tide of this world and its affairs—"but be ye transformed by the renewing of your minds, that ye may prove what is that good, and perfect, and acceptable will of God." It means we, having the new mind, must devote ourselves fully to the service of God ; we must always have that thought in mind. The Apostle says, elsewhere, "Let this mind be in you, which was also in Christ Jesus,"—as though we could set up barriers to this new mind coming in. But the mind of the Lord will transform our lives into the likeness of our dear Master as we progress along the way ; the light of the Lord will be seen in some good measure in each of His dear

ones, even though they have the treasure, the new mind, in earthen vessels.

In Eph. 2:10 we see the thought of workmanship going on in the lives of those devoted to the service of the Master. "We are his (God's) workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them." It depends upon how yielded we are to the Lord as to how much He can work in us. It depends on our attitude in desiring spiritual food, and partaking of it. To be nourished in the spiritual life, allowing the world to go its own way, devoting all our time and talents in the building up of ourselves in the most holy faith, and encouraging others to do the same, must be our life's work.

Col. 1:12, 13 also gives us a lovely thought respecting this transformation in the Christian life. "Giving thanks unto the Father, who hath made us meet to be partakers of ..,he inheritance of the saints in light ; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Even in this present time the followers of the Master can be translated into the kingdom of God's dear Son; they are members of this kingdom in prospect.

It is lovely, also, to experience the Lord's care over His brethren. He is not ashamed to call them brethren who are in the sacrificial life with Him. In Heb. 2:16, according to Weymouth's translation, a most helpful thought is revealed. "It is not to angels that he stretches forth a helping hand, but it is to the seed of Abraham." Yes, our great High Priest stretches forth a helping hand to every sincere and earnest disciple who delights to follow the Master withersoever He may lead. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," and "We, brethren, as Isaac was, are the children of promise," reveal the development of this spiritual seed under the Abrahamic Covenant during the whole of the Gospel Age. How comforting, then, to know that our Lord is stretching forth His hand all the time to His disciples on earth, for God passed over the angels when He determined to select from poor, fallen humanity, a bride for His Son.

The words of Phil. 3:7-11 also present a wonderful example for us. Paul had much of this world's goods and position; he was an educated man, and he says, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." What devotion and yielding up of the entire being is indicated by these words of the faithful apostle, whose one desire was to serve faithfully unto death, and to inherit a part in the first resurrection with those who are "all of one," those whom our Lord is not ashamed to call His brethren. "I can do all things through Christ which strengtheneth me," was Paul's motto and assurance at all times.

By inspiration the Psalmist also **presents a** beautiful message for us in Psa. 116:12-15. "What shall I render unto the Lord for all his benefits toward me?" What can we render? We can yield our hearts, our lives, our beings to the service of God. Yes, indeed, "I will take the cup of salvation (accept the privilege of full devotion to God), and call upon the name of the Lord (in praise and worship). I will pay my vows unto the Lord now in the presence of all his people. Precious in the sight of the Lord is the death (daily dying in joyful, sacrificial service) of his saints."

Come, gracious Father, Sun divine!
On these baptismal waters shine.
Thy light, Thy love, Thy life impart,
And fill each consecrated heart.

We love Thy name, we love Thy laws,
And joyfully embrace Thy cause;
We'll bear the cross, the shame, the pain,
With Thy dear Son, for us once slain!

We sink beneath the mystic wave,
Nor would we seek our life to save;
We yield our will to Thine own mould,
Nor would we seek our own to hold.

And as we rise for Thee to live,
O let Thy holy spirit give
The sealing unction from above,
The breath of life, the fire of love.

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The Lord's Supper.

VARIOUS Scriptures clearly show that Jesus, "the Lamb of God," was the antitype of the Passover lamb, and that His death was as essential to the deliverance of "the Church of the first-born" from death, as was the death of the typical lamb to the first-born of Israel. Thus, led of the spirit, we come to the words and acts of Jesus at the last Passover, which He ate with His disciples.

When the hour had come, they sat down to eat the Passover, and Jesus said unto the disciples:—"With desire I have desired to eat this Passover with you before I suffer. I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." (Luke 22:15, 16.) Doubtless He longed to have -diem understand how it would begin to be fulfilled a little later on in that very day, by the slaying of the real lamb.

"As they did eat, Jesus took bread, and blessed and brake it, and gave to them and said, Take, eat, this is My body." (Mark 14:22.) "This is My body, which is given for you. This do in remembrance of Me." "And He took the cup and gave thanks and said, Take this and divide it among yourselves . . . This cup is the new covenant in my blood, which is shed for you." Luke 22:17-20.

We cannot doubt that the design of the Master was to call their minds from the typical lamb to Himself, the antitype, and to show them that it would be no longer proper to observe a feature of the Law which He was about to fulfil. And the bread and wine were to be to them thereafter the elements which, as remembrancers of Him, would take the place of the typical lamb. Thus considered, there is force in His words, "This do in remembrance of Me"—no longer kill a literal lamb in remembrance of a typical deliverance, but instead, use the bread and wine, representatives of My flesh and life, the basis of the real deliverance, the real passing over. Hence, let as many as receive Me and My words henceforth, "Do this in remembrance of Me."

Of the bread, Jesus said :—"It is My flesh," that is, it represents His flesh, His humanity, which was broken or sacrificed for us. Unless He had sacrificed Himself for us, we could never have had a resurrection from death, to future life; as He said, "Except ye eat the flesh of the Son of man . . . ye have no life in you." John 6:53.

Not only was the breaking of Jesus' body thus to provide bread of life, of which if a man eat he shall never die, but it also opened the "narrow way" to life, and broke or unsealed and gave us access to the truth, as an aid to walk the narrow way, which leads to life. And thus we see that it was the breaking of Him who said, "I am the way, the truth, and the life, no man cometh unto the Father but by Me."

Hence when we eat of the broken loaf, we should realise that had He not died — been broken for us — we should never have been able to come to the Father, but would have remained for ever under the curse of Adamic sin and in the bondage of death.

Further, the bread was unleavened. Leaven is corruption, an element of decay, hence a type of sin, and the decay and death which sin works in mankind. So, then, this symbol declares that Jesus was free from sin, a Lamb without spot or blemish, "holy, harmless, undefiled." Had Jesus, been of Adamic stock, had He received the life principle in the usual way from an earthly father, He, too, would have been leavened, as are all other men, by Adamic sin; but His life came unblemished from a higher, heavenly nature, changed to earthly conditions, hence He is called the bread from heaven. John 6:41. Let us 'then appreciate the bread as pure, unleavened, and so let us eat of Him; eating and digesting truth, and especially this truth; appropriating by faith His righteousness to ourselves we realise Him as both the way and the life.

The Apostle, by divine revelation, communicates to us a further meaning in this remembrancer. He showed that not only did the loaf represent Jesus individually, but that after *we* have partaken thus of Him (after *we* have been justified by appropriating His righteousness), *we* may, by consecration, be associated with Him, as parts of one loaf (one body) to be broken for, and in a like manner, to become food for the world (1 Cor. 10:16). This same thought, of our privilege as justified believers to share now in the sufferings and death of Christ, and thus become joint-heirs with Him of future glories, and associates in the work of blessing and giving life to all the families of the earth is expressed by the Apostle repeatedly and under various figures; but when he compares the church as a whole to the “one loaf” now being broken, it furnishes a striking and forcible illustration of our union and fellowship with our Head.

He says, “Because there is one loaf *we*, the many (persons) are one body; for *we* all partake of the one loaf.” “The loaf which *we* break, is it not a participation of the body of the Anointed One?” 1 Cor. 10:16, 17—Diaglott.

The wine represents the life given by Jesus, the sacrifice — the death. “This is My blood (symbol of life given up in death) of the new covenant, shed for many for the remission of sins.” ; “Drink ye all of it.”—Matt. 26:27, 28.

It is by the giving up of His life as a ransom for the life of the Adamic race, which sin had forfeited, that a right to life comes to men. (Rom. 5:18, 19.) Jesus’ shed blood was the -”ransom for all,” but His act of handing the cup to the disciples, and asking them to drink of it, was an invitation to them to become partakers of His sufferings, or, as Paul expresses it, to “fill up that which is behind of the afflictions of Christ.” (Col. 1:24.) “The cup of blessing for which *we* bless God, is it not a participation of the blood (shed blood—death) of the Anointed One?” (1 Cor. 10:16.—Diaglott). Would that all could realise the value of the cup, and could bless God for an opportunity of sharing it with Christ that *we* may be also glorified together.—Rom. 8:17.

Jesus attaches this significance to the cup else here, indicating that it is the cup of sacrifice, the death of our humanity. For instance, when asked by two disciples a promise of future glory in His Throne, He answered them:— “Ye know not what ye ask ; are ye able to drink of the cup that I shall drink of ?” On their hearty avowal, He answered, “Ye shall indeed drink of my cup.” Wine is also a symbol of joy and invigoration: so *we* share Jesus’ joys in doing the Father’s will now, and shall share also His glories, honor and immortality —when *we* drink it new with Him in the Kingdom.

Let us then, dear brethren as *we* surround the table to commemorate our Lord’s death, call to mind the deep significance of the Memorial; and being invigorated with His life, and strengthened by the living bread, let us drink with Him into His death and be broken in feeding others. “For if *we* be dead with him *we* shall live with Him; if *we* suffer *we* shall also reign with Him.”-2 Tim. 2:11, 12.

“According to Thy gracious word,
In meek humility,
This will I do, my dying Lord,
I will remember Thee.
Thy body, given for my sake,
My bread from heaven shall be;
Thy testamental cup I take,
And thus remember Thee.
When to the cross I turn mine eyes,
And rest on Calvary,
O, Lamb of God, my Sacrifice,
I will remember Thee.”

Passover Memorial, 1962

The anniversary of the Memorial of Christ's death falls this year on the evening of Tuesday, 17th April. It is for the brethren to arrange their observance in accord with the spirit of the occasion, and in response to our Lord's request— "This do in remembrance of me."

Memorial Services.

Melbourne—Tuesday, 17th April, at 7.30 p.m., at Church of Christ, 610 Glenferrie Road, Hawthorn. (Not far from Glenferrie Station; a few doors south of Burwood Road.)

Adelaide.—Sunday, 15th. April, 6.15 p.m., at Eagle Chambers (First floor, Room 8), 7 Pirie Street.

Sydney.—Tuesday, 17th April, 7 p.m., at 87 The Boulevard, South Strathfield. (Visitors should leave Strathfield Station on the left side coming from the city, and 87 is on the right of Boulevard, only 10 minutes walk, or the 4th bus stop from the station).

Perth.—Tuesday, 17th April, at 7 p.m., at 100 Harborne Street, Wembley.

Baptism Service.

IT was a pleasure to attend a Baptism Service in Melbourne on the afternoon of February 24th last, when two of our young brethren gladly symbolized their consecration to God, to walk in the steps of our Lord Jesus throughout their earthly life, esteeming it a great privilege so to do, in hope of the glorious inheritance with Christ in the heavenly kingdom.

We rejoice with these two dear friends that they have responded to the Heavenly Father's drawing to Jesus (John 6:44), over recent years, after having been influenced by the religious atmosphere in their homes since childhood. Recognising the Lord Jesus to be the Saviour of the world, and accepting Him as their personal Saviour, they have been quietly studying the Scriptures along with the members of the Melbourne and Geelong classes for some time. Realising that only by the full surrender of their lives to God could they become real Christians and enter upon His service, they have gladly accepted our Lord's invitation to deny themselves and take up their cross daily (continually) and follow Jesus (Luke 9:23.)

All Christians realise, sooner or later, that the "working out of their salvation" (Phil. 2:12,) is not an easy matter. It is not intended to be easy, for it is the trials and tests along the pilgrim way which prove the love and devotion to the Lord, even unto death, of each member called of God to serve in His family of sons, in prospect of joint-heirship with Christ, and heirship with the Father Himself in the heavenly kingdom. (Rom. 8:16, 17.)

There is cause for praise and thanksgiving, and also hope, however, in entering upon the "high calling of God in Christ Jesus" when each member realises that his success along the trial way does not depend upon his own ability and strength, but rather upon his heart and mind being set upon the Lord continually, and asking for His grace and strength for guidance and keeping in every time of need. Thus it is, that the Lord's spirit, having easy access to the hearts in tune and lifted up to Him, will work in them to will and to do God's good pleasure, — conforming such yielded members into the likeness of His dear

Son, to His everlasting praise.

It is most encouraging to us to find the ones here and there still being called of God and responding with such earnestness and zeal, as they seek to estimate the height of favor and privilege in being invited into the fellowship with Christ and His dear people here on earth, in prospect of the eternal association and service as members of the Bride of Christ. We pray for the Lord's blessing to be upon our two dear young brethren that they may be kept in meek and humble service, along with all the consecrated followers of the Master in their pilgrimage towards the heavenly kingdom.

Sydney Meetings.

The Sydney friends wish to advise that fortnightly Sunday afternoon meetings are held in the home of Brother Davis at West Ryde. All interested in the study of the Divine Plan of the Ages in the Sydney area are invited to contact Mr. A. Davis, 53 Bennett Street, West Ryde, for further information.

A very good Oxford Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocca binding, is now available at 60/-. Same Bible with Concordance and Subject Index at 70/.

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“Israel in History and Prophecy” is the title of a very interesting and informative 64-page booklet now in stock, priced at 1/- per copy, 1/3 post paid

Pilgrimage Ended.

ON March 2nd Brother Forrest, of Adelaide, S.A., finished his earthly course and was called “Home” to be “forever with the Lord.” Our dear brother had been a member of the Adelaide Class for many years, and we will miss him from our fellowship. Brother Forrest showed much of the Lord's grace in the patient manner in which he endured the distresses of a painful malady.

We rejoice in our brother's faithfulness and thank God for His mercy and grace so fully bestowed, enabling our dear brother to be faithful even unto death. Our sympathies are extended to our dear Sister Forrest, and our prayers are offered on her behalf, that our Sister may realise the Lord's grace to help in every time of need in the days that are ahead.

Adelaide Easter Convention.

The Adelaide brethren wish to advise that their Easter Convention is to be held this year (D.V.) from Good Friday to Easter Monday, April 20th to 23rd, in Alfred Masonic Hall, 68 Waymouth Street, Adelaide, and they extend an invitation to all friends able to attend the gatherings. Further particulars from the secretary, Mrs. H. Bartel, 10 Winston Ave., Clarence Gardens, Edwardstown, S.A.

CHILDREN'S HYMNS

A selection of hymns suitable for children, 52 in number, has been compiled by one of our friends, and copies of these in booklet form have been duplicated in our office. These are available at 1/- each, to cover cost of materials, etc., postage extra.

Correspondence.

Frank and Ernest, Dear Sirs,—Please find enclosed a stamped envelope for a copy of your excellent dialogue which I heard over 3GL on Sunday. There is also another statement that Christ made to Peter that, I would like your interpretation on, when He said, “Thou art Peter (the rock), and upon this rock I will build my church.” What exactly did He mean? We have heard it claimed that the R.C. church is the only church today which had the legitimate

successor of, Peter, the rock foundation, and the possessor of the keys of the kingdom When discussing this

matter with a Catholic friend I was informed that the first Pope was a direct descendant of St. Peter. I was wondering if you could enlighten me a little, because I am at a loss to find out anything whatever to substantiate these claims. Trusting to hear from you in the near future. Yours faithfully.

(Literature on “Christ the Foundation” and “The Keys of Heaven” is gladly supplied to all desiring same.—B. B. Institute.)

Dear Sirs,—Enclosed please find £1 for further literature. We enjoy it so very much. If the ministers would only preach as you write, the people would go to church to hear the Scriptures and thereby would be enlightened. We would be pleased to receive the paper or booklet you mentioned this morning on the air, “God and Reason.” Many thanks for past favors. I remain, yours very sincerely.

Dear Frank and Ernest,—I quite often listen to your radio broadcast from 3GL on Sunday mornings. Your discussions on various “accepted church beliefs” with relation to true Bible teaching make a lot of sense to me. Might I enquire as to which church, denomination, or group you belong with such teachings? Also I would like to ask you, Should Christians today keep the Sabbath (7th day, sunset Friday to sunset Saturday) ? I would be very interested to hear your views on this one. Yours faithfully.

(The booklet, “The Christian Sabbath,” is supplied with full information about the Sabbath question.—B. B. Institute.)

Dear Frank and Ernest,—For several years now my wife and I have enjoyed your Sunday morning Bible sessions. A few years ago we met a Greek gentleman; he lent us the book, “God and Reason,” which we very much enjoyed and have hope to enjoy the reading of same again.

Yesterday we heard your offer to send the book, so we are now asking you to mail it to our enclosed address, also any further literature you can send us. We will be pleased to forward you the cost of the book, “God and Reason,” when we receive it. Faithfully yours.

Frank and Ernest, Dear Sirs, — Would you kindly send me a copy of yesterday's broadcast, please? I am eager to get on in the Christian life, and would appreciate it very much if you would do this. Yours sincerely.

Dear Frank and Ernest,—Would you please forward me the booklet you offered today? I think it was called “God and Reason.” Also today’s talk I would be very pleased to have. I am very interested in listening to your broadcast every Sunday and find it very helpful. Wishing you God’s blessing on your work for Him. Yours sincerely.

Books Available.

“Most Holy Faith”—£1.

“Tabernacle Shadows”—6/-.

“Daily Heavenly Manna,” birthday pages-10/6.

“God’s Promises Come True”—£1.

“Emphatic Diaglott” — New Testament —18/-.

“The Book of Books”—Reviewing the Bible as a whole-10/-.

“The Divine Plan of the Ages”—Cloth bound 4/6; paper covers 2/9.

“Our Lord’s Great Prophecy”—1/-.

“Manner of Christ’s Return”—1/-,

“Christ’s Return”—1/-, “Some of the Parables”—1/-, “Hope Beyond the Grave”—1/-.

“God and Reason”—1/.

Any friends having a copy of the Question Book, “What P.R. Said” for disposal are asked to contact this office.

FRANK & ERNEST TALKS Geelong, 3GL, 222 M. Sundays 10 a.m.

Sydney, 2KY, 294 M. ,, 8.15 a.m.

Brisbane, 4KQ, 435 M. ,, 9 a.m.

Maryborough, 4MB ,, 8.15 a.m.