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## The Garden of the Lord.

(Convention Address.)

THIS topic naturally directs our minds first of all to that garden or Paradise which the Lord planted "eastward in Eden." The word "Eden" means delight or pleasantness, and denotes any place remarkable for beauty or fertility. It suggests that this garden was situated in a most delightful and pleasant part of the earth, and indicates, too, that the rest of the earth was yet in a very imperfect state.

This Garden or Paradise or perfect place, "eastward in Eden," was a suitable place for the trial of the perfect human pair that the Lord was about to create: There, man was surrounded with loveliness and beauty of nature and with the animal kingdom all subject to his control, having the Lord's approval and command to rule the earth, 'multiply, and fill it. It was a beautiful and perfect illustration of what the whole earth will be at the close of the Millennial Age, when all the proved and worthy of mankind shall have been brought back to obedience and perfection. (Matt. 25:34.)

This Garden was originally intended for man's everlasting home. He was commanded to dress and keep it, but through disobedience to a special command Adam lost his beautiful, natural home, and was driven out among the thorns and briars, the unfinished earth, away from, the Lord's love and care—condemned—"dying thou shalt die."

This does not mean, of course, that the Lord's original purpose and plan for mankind was for ever destroyed. No; He could see that it was wise to give mankind a bitter experience by following his own selfish inclinations and wisdom. For 6000 years now the human creation has groaned under this influence and rule of sin and death.

We understand the seventh one thousand years, the great seventh day of rest and restoration of mankind, will be that great day referred to in the Scriptures as the day of Christ—His one thousand years of rule, to restore that which was lost. So, then, the preparation for the restoration of this garden, which shall yet spread over the whole earth, has taken quite a considerable time already, and it will not be until the end of the Millennial Age, that all things will be made new. At that time, the world, i.e., human society, will come to its final state, just as tulips or the daffodil will come to blossom next spring. They are in the bulb now and must pass through the winter time, but they will surely come to blossom. So the world, too, will yet come to the blossom time. (Isa. 35; Jer. 31:11, '12; Ezek. 36:33-36; Acts 3:19-23; Rev. 22:1-4.)

As it takes a good many years to bring an orchard to full fruit-bearing, so with mankind; but in due time, in the very near future, men will begin to be fruitful unto God, and the whole globe will be a great garden of the Lord, filled with fruits of righteousness and love on every side.

Turning to Daniel 4:10-17, it will be seen that although this had a fulfilment upon the King of Babylon, it has, nevertheless, a much greater and far-reaching fulfilment written for our learning. This dream describes man's original dominion in Eden and its removal because of disobedience ("cut down the tree"), but also the certainty of its restoration to begin after the seven times of Gentile rule, shown by the root and stump (God's purposes), which should not sprout again until the appointed time.

Again, in Isa. 5:1-12, we read of another Garden vineyard laid waste and the Gentile nations; it represents the nation of Israel. Here again great preparations were made; much time and care was spent. It was planted with choice plants; nourished with rich, glowing promises of the Messiah and His Kingdom—the blessing of Israel and all the families of the earth. He provided a watch tower for it in the prophecies, and hedged it about with the Law and the prophets. Seeing then that much care and attention was bestowed on this vineyard—the House of Israel—it was right that the Lord should look for and expect choice fruit from it. However, it produced wild, bitter grapes, and it was in the same

condition when the Husbandman sent Jesus, His Son, into this vineyard (Matt. 21:33-41). They said, "This is the heir, let us kill him; let us seize on his inheritance."

Finally, the hedge was broken down and the vineyard laid waste and the Gentile nation (represented in another prophecy as wild beasts) trampled it underfoot, and the vineyard was temporarily abandoned. From that time until just recently the Jewish people were scattered. Now we see that nation beginning to bud again. Isa. 5:7, tells us the kind of fruit that the Lord expected to find—"justice and righteousness"—but found it not.

Many of the experiences of natural Israel were typical of spiritual Israel. In John 15, Jesus is Jehovah's pleasant Plant—His choice Vine—and the members of the Church are the branches. Great care and attention was, and still is, lavished on this choice Vine. In the beginning, it was especially nourished and watered with the exceeding great and precious promises and with power, and soon became firmly and deeply rooted.

Christendom claims to be the Israel of God, but like natural Israel it also has failed to appreciate the Messiah and the Kingdom blessings for all mankind. Now again in the end of the age there is a harvest time; a remnant are faithful and respond, but the great mass of professors are found unworthy; again there are found wild grapes. See Rev. 14:14-19. The fruit has matured on this false vine. It is crushed in the winepress of God's wrath, because of the spirit of worldliness, selfishness and pleasure seeking. Only a mere form of godliness is in evidence with all who thus seek after mammon and its friends.

But, let us bring these truths nearer to ourselves, as individuals. The Scriptures refer to Christians as plants, trees and branches, and the Lord looks for fruit on each individual plant. "Herein is my Father glorified, if ye bear much fruit." John 15:8; see also Psa, 1:3; 92:12; 104:16; Isa. 61:3; Jer. 17:8.

Before there can be fruit the seed must be planted. As in nature, so with the Christian. The seed planted in the garden of our hearts is the Word of God. (1. Peter 1:23.) First comes the blade, then the stalk, and later with it develops the ear, in which the ripe fruit grain is formed and matured. (Mark 4:26-29.) Then there is use for the sickle, for the harvest is come.

Even with the common blade of grass, God has a set time and definite laws for its development to perfection. How much more necessary, then, it is that Christians must have time to develop the fruits of the spirit, seeing that God has invited them to be joint heirs with Christ in the future Kingdom, as Kings and Priests. (Rev. 20:4-6.)

Yet, some sincere but misguided people will declare that God can save a sinner and fit him for such a responsible position as a joint-ruler with Christ in less than three minutes. Surely they do err, not knowing the Scriptures, nor the Lord's requirements. The present Garden of the Lord is one of spiritual fruits and flowers. There must be a high degree of development in justice, truth, love and mercy, and this cannot be developed on a death bed.

Upon the garden of our hearts shines the sunshine of God's love. The most conspicuous plant is the "Rose of Sharon." He is the fairest among ten thousand blossoms, and soon attracts attention by His sweet perfume of love and self sacrifice—grace and truth flows from Him. Without this "Rose" there would be a sad want; in fact no garden could be perfect or exist without Him. (Song of Solomon 2:1-3.)

He is also called "The Lily of the Valley." This dainty, pure-white, fragrant flower speaks of Jesus' lowliness, humbleness and purity. In the garden of our hearts let us plant and cultivate these choice flowers we see in Christ Jesus—lowliness, humbleness and purity. Let the fragrance of the "Rose" float from our hearts, so that others may be attracted to the Gospel and that it may be known we have been dwelling with "The Rose."

In nature's gardens there is also the pansy; like delightful little faces with blending of colour. Pansies for kind thoughts; so, let us grow this' beautiful flower in our hearts. "Be kindly affectioned one to another with brotherly love." Rom.,- 12:10.

Then there are those dainty little blue forget-me-nots—a cluster of little blue flowers. Blue for faithfulness; to be faithful in little things is important. Faith is also the fertile soil out of which the other graces of character grow. Let us try and live all our lives so that others may think of us and remember our Christian walk and conduct in that Age to come, "in the day of visitation," mentioned in 1 Peter 2:12. When all nations shall be blessed they will remember and not forget your good works of the present time. Neither will God; see Heb. 6:10. "God is not unrighteous to forget your labour of love." May it be said of us, "gone, but not forgotten."

Further, there is the tall, bright, broad, and conspicuous sunflower. Among the flowers they are the first to see the sun

rise. Let us cultivate this flower in the garden of our hearts. The higher we are the more we can see. Let our thoughts be golden and soar up high above the thorns and thistles of our old human nature, intent upon spiritual things. "Lift up your heads . . . for your deliverance draws nigh,"

Did you ever notice some sunflowers? In the morning they are facing the east, the sun-rising, while in the evening the bloom will be facing the west. They follow or turn with the sun. So, just like that, let us keep our faces to the Sun "The Sun of Righteousness"—or, as the Prophet says, "keep our faces toward Zion."

Another flower is that known as the Golden Trumpet Daffodil. Of course, they do not blow their trumpets, neither should we blow our own trumpets. We want to blow the Gospel "Trumpet, and send out the Golden Message, or to use another figure "A word fitly spoken how good it is; it is like apples of gold in pictures of silver." Let the sound be the same as the angels heralded—"Glad tidings of great joy which shall be yet to all people." This is a very clear note sounded out many centuries ago. If the world ever needed a message, surely it needs one to-day, one that is clear and true.

There are, indeed, many trumpets blowing; some are blowing their own trumpets which are so indistinct and uncertain, while others harshly grate on our ears. "If the trumpet give an uncertain sound who shall prepare himself for the battle?" We have got the message that is clear and beautiful to those who have ears to hear. Some say it sounds too good to be true; others, the great majority, are deaf and cannot hear. Nevertheless, we are glad that the Divine Plan has provided that all deaf ears shall be unstopped and blind eyes opened when the seventh trumpet sounds throughout the Millennial Age. And the sound shall go out through all the earth and all mankind will take up that great trumpet blast, which will reverberate from heaven to earth and from earth to heaven, proclaiming- liberty and victory. Rev. 5:13.

Another thing that We Must not forget, in fact, it will force itself upon any who would keep and dress a garden, and that is to keep down and pull up weeds. They simply will grow. With the best of attention you will find odd ones lurking under shrubs or delicate plants. In order to do this, bending or stooping down is required—it will require humility to see and root out our faults.

Satan has a counterfeit for most things. He has planted a garden, too, and many of his flowers look like genuine plants. You will also find a likeness in some weeds to your garden plants. So, if we would cultivate the various flowers and fruits of the spirit, we must be diligent in getting the weeds out. Get them out early, before they have taken any deep rooting. It is much easier and less work then. But if we neglect them they will soon spread out their roots; then what will the harvest be? The Apostle James 1:14, 15, tells us something about that. In Col. 3:5-9, the weeds of the old nature are mentioned, but we are to "set our affections on things above," "to walk after the spirit." Gal. 6:7, 8, refers to sowing and reaping and the harvest will be accordingly.

As you know, if you plant a peach tree you will get a harvest of peaches. The tree bears fruit not only for its own beauty but also that others may take and eat. In Prov. 11:30, it is said that "the fruit of the righteous is a tree of life by whose virtues and fruits others may be blessed. Let the sunshine of the Gospel tint our lives with the beauty of holiness like the sun tints the peach with a lovely, rosy beauty.

Spurgeon says, "What are the distinguishing marks of a ripe character? One mark is beauty ;. ripe fruit has its own perfect beauty. As the fruit ripens, the sun tints it with surpassing loveliness and the colour deepens until the beauty of the fruit is equal to the beauty of the blossom and in some respects superior. There is in ripe Christians the beauty of realised sanctification which the Word of God knows by the name of 'beauty of holiness.'

"Another mark of ripe fruit is tenderness. The young, green fruit is hard and stone-like; the mature Christian is noted for tenderness of spirit.

"Another mark of ripeness is sweetness; the unripe fruit is sour. As we grow in grace we are sure to grow in charity, sympathy, and love. We shall, as we ripen in grace, have greater sweetness toward our fellow Christians. Bitter spirited Christians may know a great deal, but they are immature.

"Another, and a very sure mark of ripeness is a loose hold upon the earth. Ripe fruit easily parts from the stem."

A further thought in regard to plants. Perhaps you have experienced that some plants will not thrive in certain positions, but on removing them to another place they go ahead and develop remarkably well. The Great Gardener has the oversight of all the plants in His Garden, and He knows better than anyone else just the situation and environment each plant needs. Perhaps the situation is such that the growth is all in one direction. if so, He knows how to prune or remove, while others will develop in that position.

Deep rooting is another essential to good healthy growth; we need to be rooted and grounded in love and in the truth because the winds of strife and false doctrines will blow across our garden. We do not want to be like the reeds growing in the water. When a breeze blows on a bed of reeds, all heads bend gracefully, not one resists. But it costs the reeds nothing to yield and when the wind changes you will see them all pointing the other way. This is a picture of a weak, compromising spirit, but it goes under the name of a charitable spirit amongst some people and their religions. "Be not blown about by every wind of doctrine," says the Apostle Paul. No, rather let us be diligent in growing the fruits of the spirit mentioned in Gal. 5:22, 23, "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

#### PEOPLES PAPER.

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

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## Convention News from South Australia

THE Easter Convention arranged by the Adelaide and Gawler Classes, was evidently much blessed of the Lord. The almost forty brethren present, including six visitors from Melbourne and one from Digby (Vic.), and two from Murray Bridge (S.A.), seemed to fully appreciate the rich spiritual food set before us. It was just a little season of feasting together on the Word of God.

The Bible studies seemed to be particularly helpful, and were as follow:—Rom. 12:1-8; Col., 2:1-7; 1 Peter 1:3-9; 1 Cor. 13:1-8. These passages of Scripture formed the basis of our studies, one portion being taken on each afternoon of the four Convention days. Whilst the time allotted for these studies was found in almost every case to be insufficient to deal with all the details of the verses, yet we believe the main thoughts were well presented by various brethren, and nicely summed up by the brothers acting as chairmen. We seem to get more real help in our classes when each member comes to the meeting with the lesson well prepared beforehand, with thoughts and Scriptures bearing on the study, and when the chairman encourages the brethren to free expression. "Counsel in the heart of man is like deep water; but a man of understanding will draw it out." (Prov. 20:5.)

The exhortations by various brethren were also helpful and encouraging. In this brief report we cannot do more than mention the topics, viz., "The balances of life"; "Contentment"; "What doth the Lord require of thee?"; "Our Saviour"; "The Garden of the Lord"; "The Lord your God proveth you"; "Put on the armour of light"; "The Books of life."

At the Praise and Testimony meetings and Fellowship meetings, a number of the brethren spoke of how the Lord was caring for them and blessing them in their affairs.

We feel grateful indeed to the Lord for His goodness and for the blessings received at this special season of fellowship and spiritual refreshment. We are grateful, too, to the dear brethren who came to visit us from other parts, and whose presence and loving efforts to serve in various ways all helped to make this Convention a success. It was pleasing also to note the spirit of loving co-operation among the friends in Adelaide and Gawler Classes. The efforts of the sisters of the local Classes in providing tea for all present were also much appreciated.

At the Baptism service held on Easter Saturday morning, two sisters symbolised their consecration to be dead with Christ. We trust and pray that our sisters may be richly blessed as they seek to follow the Master's steps along the narrow way that leads to Life.

To those friends and Classes who forwarded messages of Christian love and good wishes to us, the following verses of Scripture were sent:—Psa. 133; Eph. 3:11-19. What beautiful sentiments are expressed in the prayer of the Apostle here; and surely it is our desire that all who read these lines may realise by the Lord's goodness the fulfilment in themselves of the great Apostle's prayer.

We trust and pray that the good lessons received during this Convention may have their designed effect upon us, making us more humble and obedient and Christ-like, and thus cause us to be fitted more and more for "the inheritance of the saints in light."

"When all Thy mercies. O my God,  
My rising soul surveys,  
Transported with the view,  
I'm lost In wonder, love and praise."

## Observances of our Lord's Memorial.

### Melbourne and Digby, Vic.

THE Melbourne friends gathered together again with solemn, and yet joyful: hearts to keep the Memorial in remembrance of Christ, and in confirmation of their own pledge of full consecration to God: Solemn, because as we view the cruel cross we realise how much it cost our dear Master to redeem us—"the just for the unjust that he may bring us to God"—and joyful, in that our risen Lord overcame death and the grave by His faithfulness, and would have us always rejoicing in' Him on that account.

The Service was opened with the beautiful, old hymn, "Rock of Ages" (245), the sentiments of which were so expressive of the meeting as a whole. Other hymns sung during the evening were—"In Memory of the Saviour's Love" (118), "Christ Gave His Life for Me" (31), "According to Thy Gracious Word" (2), and "Lord, I am Thine, Entirely Thine" (155). ( Numbers quoted are from "Christian Hymns.")

The prayers of the brethren were full of deep appreciation and thankfulness to our loving heavenly. Father for His greatest Gift—His dear Son—to be our Redeemer, Master and Head, as we have been privileged to accept Him as such, coming unto

God by Him and laying down our lives in His service in response to the great invitation. Fellow members in Christ, in every place, were especially remembered and commended to the Lord for His blessing and guidance throughout the remainder of the pilgrim way.

The readings by various brethren of Isa. 53; Matt. 26:17-46; and John 18:28, to 19:19, while well known to all, impressed as fully as ever the tragic yet redemptive features of the holy, harmless, undefiled One pouring out His soul unto death from Jordan to Calvary.

Viewing the Lord's instructions to natural Israel on the eve of the first Passover, every feature was seen to have a very important lesson for spiritual Israelites (the antitypical first-borns) as they are delivered from this present evil world by the shed blood of the Lamb of God and by carrying out all the other requirements in connection with this "so ;rent salvation." The Christian "eats" (i.e., appropriates to himself) the Lamb, during the present "night time" of this Gospel Age. This brings him to the condition of justification, and as he delights to join his Master and enter upon the full deliverance across the "Red Sea" to the heavenly Canaan, he presents his justified life a living sacrifice to God, and thus by the begetting of the holy spirit becomes one of the first-borns, henceforth to have his loins "girded," "his shoes on his feet," and "his staff in his hand," alert and in readiness to follow the Lamb whithersoever He may lead. The attitude of heart and mind will then be "I'll go where you want me to go, dear Lord,

O'er mountain or plain or sea;  
I'll do what you want me to do, dear Lord,  
I'll be what you want me to be."

Yes, indeed; how precious is the privilege to be thus united to Christ, both in respect of "filling up that which is behind of the afflictions of Christ," and then, as each one proves faithful "of entering into His glory." With this, the great lesson of the Memorial so fully in heart and mind, and with the Lord's blessing upon both the bread and the cup, the brethren partook of the emblems with grateful hearts and in silent prayer to Him "who is able to keep that which we have committed to Him, against that day."

"What shall I render, Lord, to Thee,  
For all Thy benefits toward me?  
The Cup Thy hand of Love hath poured,  
I'll humbly take, most gracious Lord.

•••••

“Salvation’s Cup—of suffering, too  
Of suffering with God’s chosen few,  
Dear Lord, I’ll drink of this, Thy Cup,  
And smiling through my tears, look up—

A mingled Cup of grief and joy,  
Of blessedness without alloy,  
Of love and fellowship divine,  
A foretaste of the Kingdom-wine.”

—(G. W. S.)

IN the Lord’s providence the entire Digby Ecclesia of six were enabled to meet together once more to commemorate the Memorial of our Lord’s death, and incidentally to remind ourselves of our privilege to be associated with Him in suffering now, that in due time we might also share with Him the joys of His Kingdom.

We read Matthew’s account of our Lord’s institution of the Passover Supper on the eve of His death as “the Lamb of God which taketh away the sin of the world,” together with the Apostle’s account in Corinthians which associates the Church’s offering with our Lord’s.

Before partaking of the emblems the elder read a brief account of both type and antitype bearing on the subject, which clearly brought to our attention the solemnity and importance of the occasion for which we had met together, as did also the prayers offered and hymns sung.

What a privilege for the remaining members (4 our Lord’s Body to thus meet, obediently complying with His instructions—”This do in remembrance of Me.” We more and more appreciate this as one of His means of grace used to keep us in the narrow way, and so our hearts go out in thankfulness, and with the poet we can say “Lord I would loyal prove to Thee!

Let Thy reproaches fall on me,

To spend my days in Thine employ Shall he my chiefest earthly joy.”

## Burnie, Tasmania.

ON the 25th of March, six assembled to keep the antitypical Passover. We commenced at 7 p.m., our very dear old Brother Badrock partaking at (as near as possible) the same time in the Launceston Hospital.

This is about the 22nd year that we have done this “in remembrance of Me,” and always on the correct date, believing much of its forceful meaning becomes measurably clouded at any other time. Two at least came much out of season to themselves.

What a wonderful blessing is received, the more so as we see the day fast approaching. How the simple aspect and the deeper meaning becomes not altered but magnified; the oneness of the Christ, felt in the depths of the heart, a living, bright reality, indeed, so that we can lift up our heads and rejoice that very soon we shall “drink it anew with Him in the Kingdom”; the dear, departed brethren with us in one large family of God.

Truly, “Blessed are the dead which die in the Lord from henceforth,” has an added meaning, for our Father is able to do exceedingly abundantly above all we can ask or think, so, shall close, dear Brother, with Paul’s admonition: “Rejoice, and again I say, rejoice.”

## Adelaide and Gawler, South Australia.

ONCE again the friends in Adelaide realised the wisdom and love which led Jesus to leave us the little service, to be kept annually, by which we could keep in memory how faithfully He gave Himself for us as the antitypical Passover Lamb.

By prayers and reading of the appropriate Scriptures, the singing of suitable hymns, and an address, our thoughts were directed to the circumstances and dreadful experiences of our Saviour. We could again realise to some extent what it cost Him to thus pay the price of sin, “not for us only, hut also for the sins of the whole world.” (1 John 2:2.) That is, that the price was first applied, like the blood of the passover lamb in Egypt, for the deliverance of the “church of the first-born.” Then, as all Israel was saved as a consequence and delivered from bondage to Pharaoh and Egypt, so, the whole race of mankind, who will be obedient to the great Prophet like unto Moses, will be delivered from Satan’s power and from sin and death.

We were reminded once more of our privilege “to follow His steps,” as “He was led as a lamb to the slaughter.” So Paul expresses the ‘matter in Rom. 8:36, “We are killed all the day (Gospel Day) long, we are counted as sheep for the slaughter,” that we may thus be counted in with His death. “Know ye not that as many as were baptised into Christ was baptised into His death”; to suffer with Him that we may also be glorified together with Him. So we solemnly remember the Apostles’s words in 1 Cor, 10:16, 17; and so many other Scriptures showing how graciously the Lord is willing that we be accounted worthy through the merit of our Redeemer to “fill up that which is left over of the sufferings of Christ,” so that the Body (the Church) may be complete.

As He had so freely laid down His life for us, we ought to lay down our lives for one another, and how we should with all joy endure all trials permitted to come upon us, knowing that His Father and our Father loves and cares for us, as He did for His Beloved Son. “That the love wherewith Thou hast loved Me may be in them and I in them”; “That Thou hast loved them even as Thou hast loved Me” (John 17:26, 23).

How great was the joy when the sufferings were over and Christ again entered the heavenly courts and shared the glory with the Father. So, we too shall count the hard things of the present, all the sorrows and trials but nothing, when we enter the heavenly home.

What a help and blessing comes from complying with our Lord’s request that we should keep this Memorial of His sufferings and reminder of our consecration to “follow the Lamb whithersoever He may lead.”

”Behold your King! Though the moonlight steals  
Through the silvery sprays of the olive tree,  
No star-gemmed sceptre or crown it reveals,  
In the solemn shade of Gethsemane.  
Only a form of prostrate grief,  
Fallen, crushed like a broken leaf!  
Oh, think of His sorrow! That we may know  
The depth of love in the depth of woe.” —(F. R. H.)

IN Gawler, the little band met in the usual hall and assisted by brethren from Adelaide once again kept the little Memorial of our Saviour’s death. It was a homely little gathering, and as we met around the table it was observed that there was just the same number present as when the Lord instituted this little observance. Then, He was present in the flesh, but though now invisible to human eyes, He was still present with. us, according to His promise.

We read Isa. 53, and sang such hymns as also led our hearts and minds along the lines of Christ’s sufferings and our own consecration “to be dead with Him.” We also read a portion of John’s Gospel (parts of the 18th and 19th chapters) then the address was to assist us again to realise all that it cost our Lord to thus pay the penalty of sin and to bring life and hope, first to the Church (the first-born) and later to the world as a whole.

We again endeavoured to realise what a privilege it is to be among those “who first trusted in Christ.” (Eph. 1:12-14) the saints of this Gospel Age, that we might present our justified human lives “a living sacrifice,” and be accounted as suffering with Him and then if faithful to reign with Him—joint-heirs in the kingdom that is to bless all the families of the earth.

It was a simple little service as we sat around the table, gave thanks for the bread of life and for the shed blood, passed round the emblems and after silent prayer rose and sang, “ ‘Tis finished, so the Saviour cried, and calmly bowed His

head and died”; and so, as they did on the night on which He was betrayed, we “went out,” without any concluding prayer or parting greetings.

“He suffered!” Saviour, was Thy love so vast  
That mysteries of unknown agony,  
Even unto death, its only gauge could be,  
Unmeasured as the fiery depths it passed?  
Lord, by the sorrows of Gethsemane Seal  
Thou my quivering love for ever unto Thee (FHR)

## Sydney, N.S.W.

AT the Rawson Chambers Class twenty-one members gathered for the Memorial, and the Service was conducted in the usual way with humility and reverence. The chairman made a few suitable remarks respecting the privilege it is for God’s children to be able to meet together to partake of the emblems of the Memorial the dear Lord had instituted of His death. He pointed out who were eligible to partake of the emblems, and after the usual Scriptures had been read, and hymns had been sung, a Brother was asked to address the meeting.

In the opening remarks we were reminded of the words of 2 Peter 3:1, and then our attention was drawn to the typical picture of the lamb being killed and the blood being applied to the posts and lintels of the doors as a token for the angel as it passed over. As it was only the first-borns who were in danger of death that night, so the same applies only to the spiritual first-borns of this Gospel Age. These, being the first fruits unto God of all His creatures—the Church of the First-borns—are passed over, having responded to the grace of God and made a full consecration of themselves to Him and His service, and in turn have been begotten of the holy spirit. With these their faithfulness and remaining in the household of faith is a matter of life and death, for they enjoy greater knowledge and privileges in every way than the world. Thus, “Christ our Passover is sacrificed for us.”

The importance of the broken bread and the cup and that these represented the broken body and shed blood of Christ was impressed to us. We must accept of His sacrifice and appropriate it by faith, thus receiving life from that source. There is no other way by which we can obtain the new nature than by accepting the Lord’s invitation to drink of His cup and be broken with Him as members of the one loaf; to be buried with Him by baptism into His death and thus be with Him in His resurrection glory, honour and immortality. Rom. 6:3, 5.

We closed the meeting by singing the hymn, “God Be With You Till We Meet Again,” as several of the brethren through sickness and old age had been able only by much effort to attend the Memorial Service.

ANOTHER service is reported as follows:— “You will be pleased to learn that we had a blessed time at ‘showing forth His death’ in His directed way, by taking the cup and the broken loaf as symbols of Him who is our life.

“We renewed our consecration and felt encouraged to go forward throughout another year ‘outside the camp.’ Ten assembled here and amongst us were two Sisters ripe in age but deeply appreciative of the service. A Brother gave a suitable address and our minds went out to others gathered as we, also to a dear Sister in hospital and three other aged ones who were glad to receive the symbols and so join in the great communion.

“A question that was brought to our minds related to the true significance of the Master’s words, ‘With desire have I desired to keep this passover with you.’ It had been so much in mind during the week by most of us, because of it being so impressive. It seemed to add to the refreshment to talk of it.

## Perth, West Australia.

WE had a very nice time on the day of the Memorial. In the afternoon we read Exod, 12 for the type and then we studied the antitype from Vol. 6. It was very refreshing to go through these things; one never tires of the deep things of God; truly our hearts burn within us as we review them.

There were ten present in the afternoon and in the evening we had fifteen present for the Memorial. Service. The Scriptures read were Mark 14:12-50; John 18:19-40; 19:1-19; and 1 Cor 11:23-26; and the remarks of the Brother giving the address were very appropriate and helpful. We were reminded of the typical people of Israel and their deliverance from Egypt, and how that prefigured the deliverance first of all of the first-born ones, and in due time of all the families of the earth. Many good thoughts were also presented from the words of Jesus at the closing scenes of His life, and we were exhorted to drink of His cup and be broken with Him, if so be that we may also reign with Him in the Kingdom. "Fear not little flock it is your Father's good pleasure to give you the Kingdom."

What love and joy should be in our hearts when we think of His love and suffering for us. Let us keep the feast; seven days' feast is our entire life. Only a few more years and we will rejoice in the Lord for our victory of faith.

Then two Brothers blessed the emblem's and we all partook of them, renewing our consecration to death, and after singing a hymn we went home. We all enjoyed the time spent on the day very much, and hope all the friends everywhere had a deep spiritual time, like we did.

## Used Bible Helps.

Lesser's Old Testament Translation.—According to the Massoretic Text: in handy size; well bound in leather; good order: a very useful translation price 4/6, posted.

Jewish Publication Society O.T. Translation.—Very similar to Lesser's; also from the Massoretic Text: in first-class order., Two copies available at 4/6 each, posted.

Cruden's Concordances.—Various sizes at 3/-, 4/- and 5/-; postage extra according to size. These helps are in good condition.

New Testament with Tischendorf Notes.—Rather poor condition, but serviceable for Bible Study. Price 9d. posted:  
**Regarding "What P.R. Taught."**

This book on the Covenants, Mediator, Ransom, Sin-offering and Atonement is now definitely out of print, and as we are receiving requests for it from time to time, the suggestion has been made that some duplicated copies of typewriter print could be prepared. As a reprint in book form would seem to be out of the question at this time, the work on duplicating sheets, page for page with the book and then assembled in magazine form, could possibly be done in our own office. However, it would depend upon what demand there may be for it.

If all interested friends would kindly advise us, as soon as possible, how many copies they could use if the work was undertaken, the matter could then be decided. All the brethren realise the value of the matter in this book, and the cost of duplicated copies would be sufficient only to cover materials, etc.

# The Lord's Desire.

“With desire I have desired to eat this passover with you before I suffer.” (Luke 22:15.)

Our Lord spoke these words to His twelve Disciples on the occasion of the last Jewish Passover, as they gathered together for the usual annual observance. Probably the Disciples were no more interested in this Passover than the previous ones they had kept with their Lord; but with Him it was different. •

The disciples at that time seemed unable to understand that their Master was about to leave them through death, though He had explained this to them more than once (Matt. 16:21). But “Jesus knew that His hour was come that He should depart out of this world unto the Father.” (John 13:1.)

Our Lord's realisation that He was “the Lamb of God,” and that, according to Daniel's prophecy, He would be “cut off” . . . “in the midst of the week” (34 years after His consecration at Jordan—see Dan. 7.:25-27)—revealed to Him that this Passover sacrifice was the one of which all the previous Jewish Passover sacrifices had been typical. Year after year Israel had slain the typical lamb, but now the time had arrived when the Lamb of God was to be slain—the perfect full sacrifice which alone could take away the sins of the world—“for it is not possible that the blood of bulls and goats should take away sins.”

Can we wonder, then, that this momentous occasion was weighing heavily upon our Lord? He had come to be man's Redeemer, quite voluntarily—“Lo, I come, in the volume of the book it is written of Me, to do Thy will, O God”; but this did not mean that it was not a severe experience; surely it was. He had been laying down His life over the 34' years, but now it was to be consummated fully in death, and at this particular Passover. So we read: “And when the hour was come He sat down and the twelve Apostles with Him, and He said unto them, with desire, I have desired to eat this passover with you before I suffer.”

It would seem that this “desire” or “longing” was mentioned by our Lord, because at that time He had purposed the institution of the Memorial of His death, which should henceforth take the place of the annual Jewish Passover Supper, and which would include His revealing the blessed oneness that was to exist between Himself and all His faithful followers who would from that time be broken with Him and drink of His cup, so that they may ultimately live and reign with Him in His throne. It was, then, that He sought to draw His beloved band into closer relationship before He would leave them, that when the holy spirit should come this great union might be the more appreciated and rejoiced in, though it would mean laying down the earthly life in the cause of Him who had gone before. With this last, important, earthly mission fulfilled towards His disciples, He was then ready to suffer and die, as would be the Father's will for Him.

From this standpoint we can realise the sincere desire or longing on the part of the Master, to impart the deep truths connected with the institution of the Memorial, that His apostles and all who would believe on Him through their word may discern the terms of true discipleship and thus fulfil their vows of consecration loyally to the close of the way, as He was setting an example.

# Correspondence.

Tasmania,

Dear Brother, April, 1937. Greetings in our clear Redeemer's Name.

I received your welcome letter containing so many kind expressions of love and sympathy from yourself and the friends concerning me, which I greatly appreciate. I desire to thank you dear Bro., and them too, and also for your prayers. I wish to say that I receive and think of them as from the Lord through you; they are strengthening and comforting; how true the living Word is,—”as every joint supplies.”

I am at present at Sister -- and will be, D. V., until about the beginning of May, when, should it please the Lord, I shall go to Burnie. I am very weak at present; strength seems to come very slowly, but I cannot expect anything else under the circumstances. It was by and through the Lord's blessing that I am here. The Drs. have only patched or made it possible for me to live perhaps a. few months. But oh, how nice and pleasant and joyful to know that soon my course will be ended here. Dear Bro., tell the friends my desire is towards them, that they would strive by prayer, study of the Word and obedience thereto to get to know our heavenly Father and the Lord Jesus Christ more perfectly—to know His character of justice, wisdom, love and power. By so doing He makes us strong in tribulation; He is strength in our weakness. The better we know Him, the more we trust and love in Him. We love Him because He is lovely, the fairest of ten thousand to my soul.

From your Bro.. by His Grace, T. B..

Scotland,

Dear Sir, 24th February, 1937.

In answer to the advert. which appeared in “The Queenslander, “I would be grateful if you would send the free pamphlets; should anything have to be paid, please let me know and I'll pay it.

Trusting this order will be executed, as I am really interested. Yours in anticipation, M. B.

South Australia,

Berean Bible Institute,                      12th April, 1937.

Dear Brother or Sister in Christ,

In acknowledging and thanking you for the booklet, “God and Reason,” I would like to tell you of my appreciation and endorsement of the views it sets forth. Reasonable conclusions, entirely new to me; I might say quite in contradiction to those held with the little meeting with which I break bread. There have been so many things I could not understand because they seemed so opposed to the love of God to His fallen creatures.

In reply to your question: “Hell, Death, Spiritism,” or failing that “Where are the Dead?” either of these I would much like to see.

Thanking you again,

Yours faithfully, C.E.