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## The Witness and Seal of the Holy Spirit.

(Convention Address)

“The spirit itself beareth witness with our spirit that we are the children of God.”—Rom 8:16.

AMONG Christian people there is a good deal of misunderstanding in regard to the meaning of the expression “witness of the spirit.” How does the holy spirit witness to us respecting our acceptance with the Father—that we have become sons of God, and that under divine providence we are being prepared to be associated with our Lord Jesus Christ in the Millennial Kingdom? Not knowing what the witness of the spirit is, many of the Lord’s people are uncertain whether they have it or not. Others claim that they have the witness of the holy spirit, and refer to their happy feelings as the evidence. But the “witness” of feelings is a most unsatisfactory one; it fails those who rely upon it in the times of greatest need. When all men speak well of them, when health is favorable, when they are financially prosperous, when friends are numerous, they feel happy; but in proportion as some or all of these conditions are reversed, they feel unhappy, and lose what they had supposed was the “witness of the spirit.”

Such are deceived and misled by their feelings; they feel themselves happier and think themselves drawing nearer to God at times when really they are, under the Adversary’s leading, going straight into temptations. Again the blessings associated with the trials and disappointments of life which are designed of the Lord to draw us nearer to Himself, and to make us most appreciative of the Saviour’s loving sympathy and care, are partially lost upon this class; because, losing the witness of their feelings, which they falsely consider the witness of the spirit, they feel so bereft, and so hungry and thirsty for a return of the good feelings, that they lose many precious lessons which can only be obtained when leaning confidently on the Lord’s arm and communing with Him amidst the trials and perplexities and disappointments of life.

Another class of Christians learning the unreliability of the “witness” of feelings seem to conclude that God has denied (to them at least) any reliable evidence of His favor—any sure “witness” on the subject of their acceptance as “sons” into His family. Their doubts and uncertainty arise in part from a misapprehension of the doctrine of election; and yet these friends are quite correct in concluding that their changeable feelings could not be a proper criterion by which to judge of their sonship. Others, because the Scriptures declare, “Thou wilt keep him in perfect peace whose mind is stayed on thee,” judge of their sonship by peace of mind; but when they look at the people of the world around them, and see that many of them have peace of mind too, their view of the spirit’s witness proves insufficient to sustain their hopes, or to give them assurance. Then the dark hour of tribulation and distress comes, and they say, How easy a matter to be deceived, and are in torment lest they have grieved the spirit—for “fear hath torment.”

Persons of large credulity (misnamed faith) will imagine they hear the spirit’s “whisper” to an inner ear and they congratulate themselves accordingly,—even though they should subsequently ascertain that the information “whispered” was absolutely untrue. Other Christians of more logical mind, who cannot thus delude themselves, are perplexed that their friends should so confidently assert the witness of the spirit, while they themselves have no such assurance.

The difficulty lies largely in the erroneous view that the spirit is a person, and which seeks to apply personality to its witnessings. When the fact is realized that the spirit of God is the power or influence which God may be pleased to exercise, the subject is clarified and the “witness of the spirit” becomes a matter easy of distinguishment. It will be a blessing to those who have this witness to know it of a surety; and it will be a blessing to those who have not this witness to ascertain their lack, so that they may fulfil the conditions and obtain the witness, without which none are

authorised to consider themselves sons of God, in acceptable standing with the Father.

But what a joy and peace comes to those who have the true witness—to those who have the correct experiences and who have learned how to read them. It is to them indeed joy in sorrow, light in darkness, comfort in affliction, strength in weakness. And the full and explicit directions on this subject, as on all subjects, are found in that wonderful book, our Father's Word, the Bible. In it and through its testimonies God's spirit witnesseth with our spirits.

#### How To Know The Spirit's Witness

A man's mind or spirit may be known by his words and conduct; and so we may know God's mind or spirit by His words and dealings. The testimony of His Word is that whosoever cometh unto Him (by faith, and reformation from bad works and dead works, through Jesus) is accepted. (Heb. 7:25.). Hence, the questions to be asked of themselves by those who are seeking a witness of the spirit respecting their sonship are:

Was I ever drawn to Christ?—to recognise Him as my Redeemer, through whose righteousness alone I could have access to the heavenly Father, and be acceptable with Him?

If this can be answered in the affirmative, the next question would.

Did I ever fully consecrate myself—my life, my time, my talents, my influence, my all—to God?

If this question also can be answered in the affirmative, the inquirer may rest fully assured that he has been accepted with the Father, in the Beloved One, and recognised of Him as a son. And if scrutinising his own heart's desires and sentiments he finds it still trusting in the merit of Jesus, and still consecrated to do the Lord's will, he may allow the sweet confidence and peace which this thought of harmony and relationship to divinity brings, to fully possess his heart. This conviction of the Lord's grace toward us in Christ constructed from facts of our own experience, built upon the unalterable character and Word of God, is not mutative, not changeable, as it would be if built on the shifting sands of feelings. If doubts or fears intrude in some dark hour, we have only to take ourselves to the Word of the Lord and examine afresh the facts and the foundation, and if our hearts are still loyal to the Lord, faith, joy and peace will instantly return to us; if we find our faith in "the precious blood" crumbling, or our consecration slipping away, we know the true condition of affairs, and can at once make the proper repairs and thus re-establish our "full assurance of faith." (Heb.10:22. ). But be it noticed that each one who would have this assurance must "set to his seal that God is true," that our Lord changeth not, but is "the same yesterday, today and forever." The Lord's consecrated people may therefore rest assured that having once come into the conditions of divine favor, they may continue under those conditions so long as their hearts are loyal to God and their desires in harmony with His will; so long as they are at heart obedient to the divine commands —briefly comprehended in the word love—to God and men.—Heb. 11:6:13:8.

Whoever has taken the specified steps has the assurance, the "witness" of the Word of God, that he is a child of God; and this, during the Gospel Age, signifies that he is a branch of the true vine, a probationary member of the true Church. (John 15:1.) To such the word of God witnesses that they have joined the true Church, which is Christ's body. The witness is given to their spirit, their mind, by God's spirit, which testifies through His Word. And the same spirit of truth assures such that if their hearts continue faithful to the Lord to the close of their probation,—if they willingly and gladly take up the cross daily, seeking as best they are able to follow in the Master's footsteps. their probationary membership in the Church of Christ will shortly be changed to actual membership—after they have finished their course, and been made sharers in His resurrection, the first resurrection.—Phil. 3:10.

However, the spirit of God, through His Word, witnesses with equal clearness that it is possible for those who have already become branches of the true Vine to be cut off, if unfaithful —if they fail to bring forth the proper fruits of the spirit of love. "Every branch in Me that beareth not fruit he (the Father) taketh away, and every branch that bringeth forth fruit he purgeth (pruneth) it, that it may bring forth more fruit." The spirit of God, through His Word, thus testifies or witnesses to us the rule of our heavenly Father's dealing with His sons, —chastisements, pruning, taking away of the dross, and a development of the fruit-bearing qualities. Hence, to have these experiences, after having become identified with the "Vine," is to have the witness of the spirit that we are still in the "Vine," and still recognised as branches of it,—still under our Lord's care and discipline. On the contrary, if anyone lack these disciplines, prunings, etc., after having become identified with the Vine, he lacks this "witness of the spirit," and correspondingly has reason to doubt his acceptance with the Lord.—Heb. 12:7.

If we were all perfect, absolutely perfect, and had been proven so by tests, the case would be different; God would then love us for our perfection and harmony with Himself; then chastisement and bitter experiences would be signs of His disfavor. But as it is, we all know that all are imperfect, that we all come far short of the divine standard; and that our new hearts, our new wills, our transformed minds or spirits, alone are acceptable with God,—and that through the

merit of Christ, and in probationary sense, with a view to our testing, development and final perfecting. Only in proportion as we learn to appreciate the divine perfections and our own deficiencies, can we appreciate the many and important lessons to be learned, and the necessity for the trying experiences we are required to undergo in order to develop in us the divine likeness.

The Scriptures inform us that the heavenly Father is preparing a glorious spiritual Temple, in and through which the world of mankind is to have the privilege of coming to at-one-ment, reconciliation with Himself. We see in the Scriptures the great Architect's ideal in respect of this Temple,—that the ideal of the whole was represented in the person of our Lord Jesus Christ, its chief corner stone, and “top-stone,” “laid in heaven.” We can see the better what is required of all those who will be acceptable to God as the “living stones” of that Temple;—to be builded together with Christ the Head, “for an habitation of God through the spirit.” And we discern our own roughness by nature, our inharmony with the graceful lines of the Temple, delineated in its “top-stone.” We can readily discern that much chiseling and much polishing are absolutely necessary for us, if we would be fitted and prepared for the place in this Temple to which, by the grace of God, we aspire. And hence those who find that they are not receiving the blows from the Lord's hammer and chisel, lack this “witness” which the spirit of God through His Word testifies must come to all the living stones of His Temple, and which even the grand Topstone did not escape. If divine providence does not mark out for us a “narrow way” with a certain amount of difficulty and adversity,—if we are simply permitted to rest without difficulties, afflictions, trials, etc., then we may know of a surety that God is not dealing with us as with the living stones which shall form part of the Temple,—the sons—because we lack this “witness” of our acceptance and preparation. A realisation that such is our condition ought to send us promptly to the Lord to inquire why we have no tribulations and adversities, and to “examine ourselves” whether or not we be still in the faith (2 Cor. 13:5.); and whether or not we are still endeavouring to walk faithfully in the footsteps of our Master, in fulness of consecration to the Father's will. But if we have this “witness” of chiselings, polishings, prunings, disciplines, chastisements, let us take them patiently, joyfully, appreciatively, as evidence of our Father's love essential to our attainment to our high-calling;—in full accord with the spirit's testimony or witness,—that we are sons of God, “heirs of God, joint-heirs with Christ our Lord, (only) if so be that we suffer with Him, that we may be also glorified together.”—Rom. 8:17.

The humble and obedient children of God will co-operate with the Lord in the development of their own characters, they will note their own defects and seek earnestly to correct them,—hearkening for the Father's voice of direction, instruction or loving reproof, and ever seeking His approving smile. This is the class of whom the Apostle writes, who judge themselves, and who, therefore, need less chastening of the Lord. (1 Cor. 11:31.) To be of this class requires fulness of consecration; and these are and will be the overcomers, who shall be deemed worthy of joint-heirship with Jesus Christ their Lord in His kingdom. To this class, obedient and watchful, the Lord says, “I will guide thee with mine eye,”—“Thou shalt guide me with thy counsel and afterward receive me to glory.” Those who can be guided only by continual scourging are not of the overcoming class, and will not be accounted worthy to be of the Lord's Bride.

### What The Holy Spirit Witnesses

It would seem to be important that each one of the Lord's professing children shall examine himself whether or not he have “the witness of the spirit,” that he is one of the children of God: and we need to repeat the examination frequently, and thus “watch” and keep ourselves in the love of God, rejoicing in the witness of His spirit.

Are we being pruned continually? Are we passing through such experiences, great or small, as are removing from us more or less rapidly the fleshly tendencies, which war against the soul—anger, malice, hatred, envy, strife, selfishness, rudeness, and all things contrary to the law of the spirit of life in Christ Jesus—the spirit of love? If so, to the extent that we can realise this pruning work in progress, we will no doubt be able to recognise growth in the proper direction—in meekness, patience, gentleness, brotherly-kindness, love. Whoever, after a careful, examination along these lines, marked out in the Lord's Word, can realise such experiences in progress may know of his continued acceptance with God, because he has this witness of the spirit.

Again, the spirit witnesses that “Whosoever is born (begotten) of God, sinneth not.” (1 John 5:18.) The child of God may be overpowered by his old nature (reckoned dead, but not fully, actually so); he may be overtaken in a fault, may err in judgment or in word, but he will never willingly transgress the divine law. So then, if our hearts can respond that we delight to do God's will, and would not willingly violate or in any manner oppose it,—that we would rather have God's will done, and His plan fulfilled, even though it should dash our fondest hopes and break every tender tie,—then we have this witness that our spirit or mind agrees with the witness of the spirit of the Truth here recorded; and this is a witness, not only that we were once accepted into God's family, but that we are there still.

The spirit witnesses, through the Word of God, that those who are the Lord's people are separate from the world—that their hopes and aims and general spirit, disposition, are different. “If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you.” “Yea, mad all that will live godly in Christ

Jesus shall suffer persecution.”—John 15:19; 2 Tim. 3:12.

Can our hearts testify that these words properly represent our experience in life? If so, the spirit (mind) of God is thus again witnessing with our spirit (mind) that we are His. The holy spirit witnesses that, “Whosoever is born (begotten) of God overcometh the world; and this is the victory that overcometh the world, even your faith.” (1 John 5:4.) Let us examine our hearts, our spirits, our minds, in the light of this testimony of the holy spirit. Are we overcomers, according to this standard?. The standard is that to be the Lord’s we must be out of harmony with the world, in conflict with it—its aims, its hopes, its ambitions. The thought of conflict is contained in the expression “overcometh the world.” And we can readily see that no one can be an overcomer of the world who is in sympathy and affiliation with it, and its general spirit of selfishness, pride, ambition, etc.

Again, the holy spirit witnesses, through our Lord’s testimony, that whosoever is ashamed of the Redeemer and of His Truth which He taught, of him will the Lord be ashamed when He comes to make up His jewels. (Mark 8:38.) Whoever, therefore, finds his heart so in love with the Lord and His Word that he takes pleasure, on every suitable occasion, in acknowledging Jesus as His Redeemer and Master, and to faithfully present the Word of His testimony, so long does such an one have this as another witness of the holy spirit that he is a child of God, and an heir of the kingdom. Such have reason to rejoice in the Master’s promise that they are just the kind whom He will be glad to confess before his Father and before the holy angels. But if any have not this witness—if, on the contrary, their hearts witness that they are ashamed of the Lord, ashamed to confess themselves His followers, ashamed to own His “brethren,” the members of His body, and ashamed to confess the doctrines which He taught—any who have these experiences have the witness of the spirit that if this condition of things be not altered the Lord will be ashamed of them at His second coming, and will not confess them before the Father and His holy messengers.

Furthermore, the holy spirit witnesses to us, through the Word, that if we are the children of God we will not be ignorant of things present nor of “things to come,” because we will be enlightened and taught of God, through the Word of His grace—the Word of His spirit. As we mature, “grow in grace,” we will desire and seek and obtain, in addition to the milk of the Word, the “strong meat” which the Apostle declares is for those of fuller development. (Heb. 5:13,14. ) The development of the graces of the spirit, faith, fortitude, knowledge, self-control, patience, piety, brotherly-kindness, love, will bring us into closer fellowship with the Father and with the Lord Jesus, so that the Lord will be able and willing to communicate to us more and more clearly a knowledge of His gracious plans, as well as of His gracious character.

Referring to this growth, the Apostle Peter says,—”If these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of the Lord Jesus Christ; but he that lacketh these things is blind, and cannot see afar off . . . For if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”-2 Pet. 1:5-11.

(To be continued.)

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## Convention at Adelaide.

THE Adelaide Class had been planning and praying for the Lord's blessing upon their arrangements for the Convention at the Easter season, and now that this happy occasion is once more in the past it is felt that our prayers were most abundantly answered, and a blessing beyond our capacity fully to retain was poured out upon our hearts and minds, making us rejoice, and giving us renewed courage to press with vigor along in the narrow way which leads to life.

There remains in our hearts a spirit of thankfulness to our loving Heavenly Father for giving us the very special blessing at this Convention season. It was a very great pleasure to meet and greet brethren from Melbourne and Geelong, also some brethren from Queensland, and a Sister from Perth, W.A. We trust that the dear friends who have sacrificed time and means to attend this Convention will be richly blessed and recompensed in mind and heart, by being granted still clearer insight into the glorious attributes of our Heavenly Father, as well as a deeper understanding of His wonderful Plan of the Ages, and that we may all be led to a more fervent zeal to cooperate with the Lord in the great work of our character development, and thus, by His grace, "make our calling and election sure."

From the opening session and words of welcome on Good Friday to the closing feature on the Monday evening, the various meetings provided a succession of rich and very profitable spiritual refreshment and blessing. Words of praise to God and thankfulness for the privilege of being present to enjoy the uplifting and inspiring provision were echoed freely by those present.

Following the address of welcome on Good Friday, a Bible Study was taken in Eph. 3:14-21. These verses contain one of the Apostle Paul's inspired prayers. The main petition in the prayer is that God, in the great riches of His glory, may cause the believers to be mightily strengthened in the inner man (See Col. 1:11.); that Christ, (the spirit of Christ), may dwell in their hearts in such large and copious measure, that they may be so transformed in mind that they will come to appreciate the various dimensions of the love of Christ which passeth knowledge, and be filled with God's holy spirit of truth and grace to the fulness of their capacity. The mighty power of God which works in us by faith is able abundantly to accomplish things far above our highest thought or expectation. To Him be all the glory in the Church by Jesus Christ throughout the ages to come.

The Bible Study in Ezek. 37:1-14 was also found interesting and timely. The vision of the "valley of dry bones" was given to Israel to encourage the people during their period of captivity in Babylon. Their hopes of ever becoming an organised nation had reached a very low ebb. The Lord's Message to the Prophet was that the dry bones represented the whole house of Israel. As a people they had lost heart and said, "Our strength is dried, our hope is lost, we are cut off from our parts"--from all tribal and national union. After asking the question "Can these bones live," the Lord explained that His purpose was to revive and restore the nation and bring them again to their own land. Instead of allowing them to remain a scattered people in Babylonia—in national oblivion—God would, in the out-working of His gracious designs, bring them again to their own land; and this was accomplished by the Lord who "stirred up the spirit of King Cyrus and caused him to make a proclamation Who is there among you of all his people? The Lord his God be with him, and let him go up." (2 Chron. 36:22, 23.) This is the primary fulfilment.

There is also a secondary fulfilment on a much larger scale, and it takes place at the end of the Gospel Age. It had its beginning in the aims and aspirations of the Zionist movement. But the "bones" were very dry and withered, and there seemed little hope that the ideals of a few Jewish zealots would ever be realised. "Can these bones live?" would seem to express how humanly impossible it was, and the sentiments of many were echoed in the words of verse 11—"Dried are our bones, and lost is our hope; we are quite cut off." (Leeser) .

In the year 1914 there was a "shaking," or as one rendering of verse 7 states--"There was a noise, and behold a commotion, and the bones came together, bone to its bone." Yes, in 1917, during this "commotion" when Palestine was freed from the Turkish oppression, there began a great regathering of Jews which has never ceased to this day. Bone joins to bone, as Jews from 74 nations of the earth have gathered together until the Jewish population of Israel has swelled from 56,000 in 1914 to about 2,000,000 today.

In his vision the Prophet saw a further development—the skeleton took shape . . . "the sinews and the flesh came up upon them, and the skin covered them above," (verse 8.) This is the point of time to which we have reached today. Looking away from the prophecy to the land of Israel, we see not a skeleton, but a nation, for in May, 1948, the "bones" took shape and form and for the first time for 2,500 years Israel is a sovereign and independent nation.

Another has said, commenting on the "great noise" and the "earthquake" (Rev. Ver.) and its application to our day—"The great noise is the 'seventh trumpet' which has begun to sound; the earthquake is the coming great revolution in

which mystic Babylon will fall before the great 'Prince of Peace' whom Cyrus in a measure prefigured." Verse 8 continues—"But there was no breath in them." What, then, is the next step in Israel's revival? The prophecy indicates that it is the "loosing of the four winds," which is to bring life to the nation. Then it is that God's spirit will be poured out upon the nation, and He will make with them a New Covenant, putting His law "in their inward parts, and writing it in their hearts." (See Rom. 11:15, 25-27.)

Another very helpful Bible Study was taken up with consideration of 1 John 3:13-21. In these verses it was noted that the Apostle is holding up before us the necessity of maintaining in our hearts the spirit of the Lord—the spirit of love for the brethren. Our Lord Jesus Christ has given us the supreme example; He laid down His life for us, and we ought to lay down our lives for the brethren. The Apostle urges that our love shall be sincere, and practical—not just in word or in tongue, but in deed and in truth. It is by yielding our hearts in sincere obedience to the Father's law of love for God and for the brethren that we will know "that we are of the truth," and shall "assure (margin, persuade) our hearts before him."

It seems important that we shall have hearts which bear witness to us that we are sincerely striving to serve the Lord wholeheartedly. If our hearts condemn us that we are not living fully up to the requirements of the "law of love," then we may be sure that our condemning conscience is but an echo of the Lord's disapproval; and, this should cause us to examine ourselves prayerfully with the object of removing the hindrance to our fuller fellowship with the Lord. On the other hand, an enlightened, approving conscience gives us confidence before God, especially as to the fulfilment of our prayers. (Verse 22.)

The portion for study on Easter Monday was taken in Rev. 22:10-21. In verse 10, John is told not to seal the sayings of the prophecy which had been given to him. The reason for this would be that the visions and sayings of the book were intended for the benefit of the Church during the time of her persecution. From verse 11 the thought may be taken that marvellous and meaningful as are the visions that John beheld, they were not intended to especially affect degenerate humanity; the visions would have little or no effect upon the world in all its sin and depravity. These words may be an expansion of Dan. 12:10 and contain a statement in respect of the condition of the ungodly; also an encouragement to the godly to persevere, in the hope of speedy salvation. for "Behold I come quickly, and My reward is with Me," etc. The Church will receive her reward early in the morning of the New Day. "I will give him (the overcomer) the morning star—Rev. 2:28. Mankind in general will have their trial, retribution and reward during the Millennial Day. (See 1 Cor. 15:23; John 5:28, 29.)

In verse 14 the best manuscripts read—"Blessed are those who wash their robes, that they may have right to the tree (grove) of life." The application of the words "wash their robes," to the world during the Millennial Age would mean their making use of the cleansing process of the Millennial River, the Word of God, then provided; thus being brought gradually to human perfection—restitution. The "dogs, sorcerers and whoremongers," etc., —could correspond with those "who will not hear that Prophet" and who are "destroyed from among the people."—Acts 3:23; Rev. 21:7, 8.

Christ is the "root and offspring of David"; the offspring is that He "was made of the seed of David according to the flesh." (Rom. 1:3). The "root of David" applies to our Lord after His glorification to the Divine nature. It applies to Him as the Life-giver, the One who is to give eternal life, not only to David, but to all who will receive it under the conditions of the New Covenant. Christ is the "bright and morning star," the One who brings cheer and comfort to His persecuted Church, helping her in the "dawning of her morning."

The invitation of verse 17 will not be in order until the Bride hath made herself ready and the "marriage of the Lamb" takes place. The called out ones of this Age have been prospectively only of the Bride; this class when complete in the end of this Age will share in the first resurrection. Then the Bride will be complete, and then the message—"And the Spirit and the Bride say, Come," will be due to be proclaimed. Then "whosoever will may come and take the water of life freely.'

In the further verses follows the solemn warning designed to deter anyone from either adding to or taking away from, the "words of this prophecy." "Surely I come quickly" is the assurance of our blessed Saviour. "Even so, come, Lord Jesus," is the fervent response of the beloved John, and this is surely the desire of all those who also love the Lord's appearing.

In addition to the Bible Studies, two of the brethren addressed the Convention each day, and their words and exhortation were helpful and encouraging. The topics of the various addresses were as follows:— "The Restitution of All Things"; "The Witness and Seal of the Holy Spirit"; "What can Separate Us From the Love of Christ"; "Spiritual Stocktaking"; "Why are the Dead not Raised to Life in Healing Campaigns Today?"; "Love Triumphs Over Justice"; "The Good Paymaster" and "From Candlelight to Sunlight."

The Praise and Testimony meetings, and the “Hymns We Like and Why” session were helpful and uplifting to our “new minds.” Many messages of Christian love and greeting were received from various Classes and brethren, and these were much appreciated, and the message sent by the Convention to the Classes and brethren is found in 1 John 3:1-3.

As usual the Convention came to a close with the Love Feast, at which the brethren bade each other farewell and sang “Blest be the tie that binds our hearts in Christian Love,” and “God be with you till we meet again.” Then the final prayer of thanks to God for blessings received, requesting His blessing upon each one present, and upon the Israel of God in every place, with the desire that the many lessons provided by His goodness during the Convention may be more impressed upon our hearts and minds and go with us in the days ahead. So ended another very helpful and happy season of spiritual fellowship. Praise God from whom all blessings flow.

## Memorial Observances

Melbourne.

THE brethren in Melbourne gladly gathered on the evening of 14th of April to celebrate the Memorial of Christ’s death, this being the anniversary of the Lord’s Supper which Jesus instituted on “the same night in which he was betrayed,” and left for His followers to observe each year at the appropriate time, in harmony with His request—”This do in remembrance of me.”

In previous studies the passage in Luke 22:1-20 had been examined with much benefit to the brethren, as we meditated upon the preparation for, and the institution of this Memorial Supper which our Lord was so desirous of performing before He suffered, even unto death, as “the Lamb of God which taketh away the sin of the world.”

The attendance at our service was very good, though some brethren were also prevented, through various causes, from joining the assembly. The appropriate hymns sang from Bible Students Hymnal were, numbers 437, 345, 280, 2 and 414. Bible readings by four brethren were Isa. 53; Matt. 26:17-53; John 18:28-40 and John 19:1-30, and the prayers of the brethren were lifted up in thanksgiving to God for the gift of His dear Son to be our Redeemer, and also on behalf of all fellow members who were observing the Lord’s Memorial and walking in the steps of the Master in spirit and in truth. An address which covered both the type and antitype of the Memorial was also very helpful in preparing our hearts to partake of the emblems, which all did with gratitude to God and our Lord Jesus Christ after a blessing had been asked upon the bread and the wine, as representing our Lord’s body broken for our sake, and His blood poured out in sacrifice for us all. So doing, we also signified our willingness to share in our Lord’s sacrifice (Phil. 1:29), if so be that we may share in His glorious resurrection.

Geelong, Vic.

In the evening of April 14th the brethren in this area gathered together to appreciatively obey our Lord’s request,

“Do this in remembrance of Me.” The simple service consisted of the singing of suitable hymns, the reading by four brethren in turn of passages of Scripture found in Exod. 12; Matt. 26, 27 and Isaiah 53; also an address at the close of which we reverently partook of the emblems.

In our prior Memorial studies together our hearts were filled with delight at the realisation that our “little all” we can lay down beside our Saviour’s sacrifice is made “holy and acceptable to God” (Rom. 12:1) through the merit of Jesus imputed to us. As we remembered the cost and extent of our Saviour’s giving for us, we sought to remember also the privilege it affords us of giving something in which our Heavenly Father delights. Our meditations on Matt. 26:30 suggested that the words of the hymn or psalm sung to conclude that first Memorial must have been such to increase confidence in the heavenly Father’s care, particularly to our Saviour who knew what immediately lay before Him. We are glad to know our Saviour will help us all the way as we seek to follow Him here below, and our closing hymn was as a prayer in each consecrated heart —132 B. S. Hymnal.

Adelaide.

The Memorial of our Saviour's death was kept by the Adelaide Class on Sunday evening, April 14th. We are grateful to our Lord for having provided this simple remembrance of His death. because it reminds us that all our hopes of future life and blessing depend completely upon His gracious provision. "He is the satisfaction for our sins, and not for ours only, but also for the sins of the whole world." What a privilege is ours, "not only to believe on Christ but also to suffer for his sake."

After appropriate Scripture readings and hymns, the meaning of the Memorial was explained and prayers were offered for God's blessing upon the friends present and upon the Israel of God everywhere. Then *we* partook of the emblems with thankful hearts and with the prayer that the year before us may, by the Lord's grace, be one of steady and continuous progress as we each one seek to follow in the Master's steps, in the narrow way that leads to life. "Thanks be unto God for His unspeakable gift."

Perth.

On the evening of the 14th of April the W.A., brethren commemorated the death of our dear Lord and Saviour. Having studied Isaiah 53 the week preceding *we* had in mind much of what the man Christ Jesus endured for our sakes. "He that was rich, for our sakes became poor, that we through his poverty might be rich."-2 Cor. 8:9.

There were fourteen adults assembled for the Lord's Supper. We recalled His 31- years of sacrificial laying down of His humanity, culminating at Calvary, after being unjustly condemned to death. Gladly would His followers remember His death as proof of His perfect love and perfect human sacrifice (ransom) , and so *we* partook of the emblems representing His body and blood. Also *we* renewed again our pledge to be co-sacrificers with our Lord, appreciating that great offer of "so great salvation" to be able to be accepted in the Beloved. With sincere hearts *we* showed by symbol that *we* had that communion with our Lord, being ready at all times to be dead with Christ, and alive in the spirit.

Tasmania.

Four of us assembled to partake of the emblems and renew again our consecration, and *we* had a lovely time in fulfilment of our Lord's promise that where two or three are gathered together in His name, there He would be in the midst.

Sydney.

*We* held our Memorial Service on April 14th at Strathfield where thirteen partook of the emblems. The service was opened by the singing of hymn 122—"In memory of the Saviour's love, *we* keep this simple feast." After the reading of the 12th chapter of Exodus, which reveals the type of the Passover, the speaker then explained in detail the deep significance of the antitype.

Glenbrook, N.S.W.

Once again *we* have had the Lord's rich blessing as *we* were able to keep the Memorial. *We* had ten members present and *we* remembered in prayer all the dear Israel of God that His richest blessings would be their happy portion at the present time and through all eternity.

From individual brethren *we* are pleased to report as follows:

Although alone it was surely a privilege to keep the Memorial which our Lord instituted. Israel's deliverance from Egyptian bondage was preceded by the slaying of the Paschal lamb, and as the custom was to commemorate such a momentous event our Lord also did so with His disciples: subsequently, the Memorial was instituted—"This do in remembrance of me" was His request.

Per medium of the holy spirit *we* appreciate the fact that our Lord was the antitype—"The Lamb of God which taketh away the sin of the world." With anticipation *we* joyfully look forward to the deliverance of the "groaning creation." Surely it will be indeed a wonderful privilege to participate in this stupendous and grand work. May this thought spur us ever onward to make our calling and election sure.

Our Lord's Memorial of 14th April is now in the past, and as there are no Bible students here I celebrated His Memorial alone. It was with reverence before God and with deep gratitude and love in my heart that I joined in spirit

with those of like precious faith to keep the Memorial in remembrance of our dear Redeemer.

I prayed God to bless all His consecrated people everywhere; I sang hymn 122 from the “Dawn Hymn Book” and my closing hymn was 128 from the same book. I love to think of our dear Redeemer who gave His life a ransom for all to be testified in due time. Ah, but the love of Jesus, what it is, none but His loved ones know. I love reading His immortal prayer for us in John 17, which shows the great love He and His Father have for their true and faithful disciples. I pray that we all may be faithful unto death, and see Him as He is. I know that’ without holiness none shall see the Lord.

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

Sydney, 2KY, 294 M.

**8.15 a.m.**

Brisbane, 4KQ, 435 M. 11

**9 a.m.**

Perth, 6KY, 227 M.

**4.45 p.m.**

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