



Volume LV No. 3 MELBOURNE, JUNE—JULY, 1972
Selecting a Bride

(Convention Address)

THE work of the Gospel Age is beautifully symbolised in the 24th chapter of Genesis. Many have thought that there is no spiritual food for the Christian in the Old Testament Scriptures, but this is a great mistake. The more fully we understand the spiritual teachings of the Lord and the apostles, the more we are able to discern those things written of old for our admonition. (1 Cor. 10: 11; 1 Pet. 1:12.) In this instance Isaac represents Christ, as also in chapter 22, where he had been offered on the altar as a figure of God’s only begotten Son being sacrificed as the world’s ransom price. Abraham’s servant (Eliezer) represents the holy spirit which has been sent forth since Pentecost selecting the Bride of Christ, and Rebekah symbolises the Church “espoused as a chaste virgin to Christ.” (2 Cor. 11:2.) As Isaac stayed with his father while the selection of his bride was made, so Christ is with the Father while the church is being chosen. (Heb. 1:3, 13; Acts 3:21.) The instruction was quite emphatic, thou shalt not take a wife unto my **son** of the Canaanites, so sinners have not been invited to be members in the Bride of Christ. All are called to repentance and to “as many as received him he gave the power (privilege) to become sons of God.” “No man can come unto me except the Father, which sent me draw him.” (John 6:44.) “No man taketh this honour unto himself but he that is called of God as was Aaron.” As Eliezer went to the house of Bethuel, which word means “the house of God”, so it is only to the “household of faith”—believers “justified by faith and at peace with God”—that this wonderful privilege of consecrating themselves to God and becoming “joint-heirs with Christ” comes (Rom. 8:17).

It was at the “well of water” that the servant met Rebekah, so it is through the “word of truth” that we receive our hope towards God. “Of his own will begat he us with the word of truth.” - - James 1:18.

Then there was the betrothal, the gift of golden earring, or, as the marginal reading states, “adornment for the forehead.” Either emblem would be beautiful. Gold always speaks of Divine things, a golden earring would indicate an “ear to hear” the Divine promises. The golden ornament on the forehead would signify “sealed with the holy spirit of promise.” (Eph. 1:13.) The golden bracelets (10 shekels weight) being placed upon her hands would mean that all her works would henceforth be for Isaac, (Col. 3:17), ten shekels intimating how completely this would be, as the number ten appears in the Scripture to denote completeness.

So it is with the consecrated. What wonderful hopes are ours! Surely “eye hath not seen nor ear heard, the things which God hath reserved for them that love him”,

“We stand all astonished with wonder -
 And gaze on the ocean of love.”

We realise that the invitation is so wonderful and that all we have or can hope for in this life is so small in comparison that the apostle’s exhortation of Rom. 12:1 to “present our bodies living sacrifices”, holy and acceptable to God (on account of the imputed righteousness of Christ), is indeed the only reasonable service we can offer. We come into His courts with praise and enter His gates with thanksgiving, and say

“All for Jesus, all for Jesus,
 All my being’s ransomed powers,
 All my thoughts and words and doings,
 All my days and all my hours.

Let my hands perform His bidding,
Let my feet run in His ways,
Let my eyes see Jesus only,
Let my lips speak forth His praise.

Since my eyes were fixed on Jesus
I've lost sight of all beside—
So enchained my spirit's vision
Looking at the Crucified.”

The story continues. The contract is arranged, and further gifts are made—”jewels of silver, jewels of gold.” Not until consecration is made to the Lord can we begin to understand the deep spiritual truths of God's Word. When, however, we have been begotten of the spirit we can discern spiritual things, so “still new beauties do we see and still increasing light. “Silver represents truth and the gold symbolises the “exceeding great and precious promises that by these we might be partakers of the divine nature.” (2 Pet. 1:4.) The raiment provided (verse 53) would indicate change of nature,—”If any man be in Christ he is a new creature, old things have passed away and behold all things have become new.”-2 Cor. 5:17.

The king's daughter is all glorious within. Her clothing is of wrought gold. She shall be brought unto the king in raiment of needle work. (Psa.45:13, 14.) This would show that while the wedding garment is provided by the great Bridegroom, the Bride class “must work out their own salvation” by weaving into the robe the character, the various graces of the holy spirit until the heart and mind have been transformed into the likeness of God's dear Son—the great Bridegroom.

Peter speaks of this process of adding to faith by which we are justified. (2 Pet. 1:5-11.) Virtue, fortitude, Christian character, consecration, then knowledge, which apart from consecration might puff up the mind, but received into a humble heart will nourish and sustain. Then moderation, control, the spirit of a sound mind is necessary to make proper use of the knowledge attained, and patience or the cheerful endurance of hardship, that we may be properly exercised by our experiences, and further developed in piety, godliness, sterling character, justness, a clear perception and determination to carry out that which is right—pleasing to God. Brotherly love must also grow, a love that loves God, must love also him that is begotten of God. “He that saith he loves God and hateth his brother is a liar.” (1 John 4:20.) But while it is easy to love the brethren in Christ, to love them that love us, there is a further step into the likeness of Christ, for “while we were yet sinners Christ died for us.”

We must love all men, yes, even our enemies. “Love your enemies, bless them that curse you; do good to them that hate you, and pray (that is, not formally, but with desire for their good) for them which despitefully use you and persecute you that ye may be the children of your Father in heaven.”--Matt. 5:44, 45.

In the story we are considering, there is still another point to notice. The mother and brother desire to delay the departure of Rebekah, and she was allowed to decide the matter. How definite is the decision, “I will go with this man.” So should it be with us, if we come to realise the “hope of our calling”, “the high calling of God in Christ Jesus.” Does the narrow way seem long, does the long journey over the desert of the Gospel Age seem hard and dreary, then surely we have not realised all the joy that awaits the called in Christ Jesus at the other side.

No doubt Rebekah had heard of her uncle Abraham and that God had made selection of him for ultimately blessing all the families of the earth through his seed. She had faith in God's promise, and saw the opportunity of coming into line with it by becoming joint-heir with Isaac. Just so with the Christian of the Gospel Age, it is only by becoming “joint-heir” with Christ that he can rejoice in the hope of the glory of God. Rebekah had never seen Isaac, and yet here she was ready to go and be his wife, because of what she had heard of him, and all that the union meant of God's blessing. Just so with the Church, the prospective Bride of Christ; she can say of her Lord in the words of 1 Pet. 1:8,—”Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.”

So Rebekah was willing to “forget her father's house” (Psa. 45:10), as the Church is willing to leave the human nature, the Adamic family, and journey over the desert, the Gospel Age, on the ten camels, the complete promises of God. Then the end of the journey is reached. There is a “man in the field.” Rebekah enquires of “the servant”, so the Church enquires of the holy spirit concerning the signs in the world, and learns of the presence of the Son of Man. While the world is not aware, for He comes “as a thief in the night”, “ye brethren are not in darkness that

that day should overtake you as a thief.” And while there is the sound of a trumpet, a proclamation of His presence, it is only those who have “ears to hear” that can catch the sound. Rebekah’s nurse is not shown in the picture as noticing the man in the field; no, she evidently represents those who have not the full, deep interest of the Bride class, but are shown elsewhere as “the virgins, her companions” (Psa. 45:14), or the five foolish virgins in the parable of Matt. 25, or “the great company that serves before the throne” (Rev. 7:9, 14, 15), instead of being in the throne as “the queen in gold of Ophir,”—Psa. 45:9.

Then shall it be true that “the marriage of the Lamb is come” (Rev. 19:7), and not only the “Bride class” will be gathered around the wells of water of truth, for “then the spirit and the bride shall say, Come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him come and take of the water of life freely.”—Rev. 22:17.

That will be the day when Christ will be “the everlasting Father”, when He will give life to all the willing and obedient, for He has “the keys of death and of hell.” First He will take hold of those still alive, but in whom death still reigns, and teach them how to live.

The obedient will soon find that as a result they are growing stronger mentally and physically, and gradually death will be vanquished; not, however, until sin is overcome. “Death is the last enemy to be destroyed.” Then, too, there are those in the tomb, and Messiah has also the “keys of hell” (grave) and will unlock the great prison-house of death and all that are in their graves shall come forth. (John 5:25; Acts 24:15.) The great work will not be accomplished in confusion or hurry. God’s great plan proceeds with majestic surety, and the Scriptures show clearly that the ancient people of Israel are to have the first privileges of that time, and that then the blessings will gradually flow through them to all the world.

In that day when sin, sorrow, trouble and death have been stamped out, and when victory over the grave is complete, when the earth is made a glorious happy home for the human family, and filled with a perfect race, when there is not a stain of sin, not an unkind word or look to mar the peace and goodwill among men, Christ shall see (the result) of the travail of His soul and be satisfied. He shall see His seed, for He as the second Adam with the Church, His Bride, will be the everlasting Father of the race redeemed by His death. From our first parents we receive a dying existence, but all the willing and obedient in that time will receive everlasting life from the great Life-giver, of whom it is written, “Who shall declare his generation?” The matter is shown also in the blessing pronounced upon Rebekah as the type of the “Lamb’s wife.” “Be thou the mother of thousands of millions”, which is in harmony with the Abrahamic blessing. “I will multiply thy seed as the stars of heaven (the spiritual seed, the heavenly calling, the Church, Gal. 3:29), and as the sand which is upon the seashore” (Gen. 22:17, the earthly seed).

As in the distance the various peaks of the mountain are blended so as to be indiscernible, so in the distance the various features of the Second Advent of our Lord were indistinct. But now is our salvation near—“nearer than when we first believed”; and we should expect that the holy spirit, which we were assured would bring truth to the attention of the Lord’s people as “meat in due season”, would continue to “show them things to come” as they would be due to be understood. And thus we have found it, praise the Lord! God’s Word is as a shining light, shining more and more unto the perfect day. In its light we can now see that our Master is present for a time, in the harvest time of this age—invisibly present doing a work in His Church, before any outward sign or revealing to the world takes place. His work in His Church is the separating of the true from the merely nominal—the “wheat” from the “tares.” His revealing will be in the “flaming fire” the great time of trouble with which this age will close, and in which the “tares” shall cease to be “tares”; but before that fire comes, as the parable was given to show, He would be present in His wheat field gathering the wheat into the garner and bundling the tares for the burning.

Another parable also shows that before revealing Himself in any manner to the world, He calls first His own servants and reckons with them. (Luke 19:15-27.) Ah! dear brethren, what a holy awe it brings to our hearts to know that we are now living in the presence of the Son of Man; that now, the “wheat” is being gathered and the “tares” being bundled;—that now the servants are reporting their use of the pounds and talents entrusted to them, while the world sees nothing and enquires, “Where is the promise of his presence, while all things continue as they were from the beginning?” Nor can any but the few hear and appreciate the evidences, or understand the Master’s words that as the world knew not in the days of Noah, even thus shall it be in the presence of the Son of Man (Matt. 24:37)—they shall know not, and the ordinary avocations of daily life shall continue,—until disturbed by the commotion and trouble of the Epiphaneia, the Apokalupsis of the King in the pouring out of the seven last plagues—when the judgments of the Lord shall be abroad in the earth and the inhabitants of the world shall learn righteousness, and say, “Come, let us go up to the mountain (kingdom) of the Lord’s house. He shall teach us of

his ways and we shall walk in his paths.”—Isa. 2:3.

CORRECTION IN CONVENTION NOTES.

Friends who have the Easter Convention Notes are advised that a mistake was made on page 19. In the 22nd line from the top, the sentence beginning —While in the flesh ..., should read—While in the flesh we will never know perfection in the full sense of the word, but we must progress towards perfection in the sense of maturity and this should evidence itself to ourselves as well as to others. Copies of these Notes are also available to others on application.

“We sometimes tend to think and speak of our ‘fellowship’ as a mere social contact and the enjoyment of a pleasant time together. The New Testament writers knew of no such thing. To them the ‘fellowship’ of the brethren was a deep-rooted matter—vital association together in Christ, young and old sharing in all the obligations, all the endurance and all the joys of the high calling of God in Christ Jesus.” Acts 2:42; 4:32; Gal. 6:6.

Rebecca F. Doney.

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PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM *Australia, 3101.*

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 used, either in the correspondence or in the sermons reported.

The Institute’s Work

WITH thankfulness to the Lord this brief report on the work of the Berean Bible Institute is presented again at this time. Over the year past, ending with April, the privilege of serving the cause of truth has been fully realised again in co-operation with the dear friends throughout this continent and overseas. The efforts in the work have been along similar lines as for many years past, and the blessings from the Lord have been equally encouraging, for which gratitude is expressed.

It has been a pleasure to maintain regular contact with many brethren and friends throughout Australasia and overseas through the distribution of our bi-monthly “Peoples Paper.” Some additional subscribers have been added to the mailing list in U.S.A., as well as in Australia, and it is encouraging to hear that the contents of the “Paper” have been appreciated over the twelve months again. Sincere thanks is extended to all who have contributed to the columns of the “Peoples Paper”; the assistance in this way being much appreciated.

While the publishing costs have remained steady throughout the year, an increase in postage has had to be met, and while the subscriptions to “Peoples Paper” do not cover the cost of production, the increase to 75c for the annual subscription has been of help toward that end. Having all subscriptions expiring in December of each year

is also helpful. As mentioned in these reports from year to year, considerable numbers of the "Paper" are supplied free to all enquirers for some months, to encourage their interest. The witness for the truth in this way is considered fully compensating for the assistance received from the Tract Fund in the production of the "Peoples Paper." A number of each issue of the "Paper" is also gladly supplied to India for distribution among the brethren there who read English. Assistance by some of our Melbourne friends in the proof reading and other work connected with the "Paper" has been greatly appreciated again over the year past.

Distribution of free tracts has continued to various parts of this land, as well as to our brethren in India for general use amongst English speaking people there. The article appearing in the last issue of "Peoples Paper"—"Knowing the Unknown God"—will also be available in tract form shortly. Our brethren are invited to have a supply of tracts on hand for use, as opportunities for witnessing to the kingdom message while the present days of world-wide unrest are continually with us. The small "Do You Know?" slips are also useful to have on hand as a means of witnessing for the Lord's cause. The cost of all tracts and the deficiency in publishing the "Peoples Paper" are covered by the General Tract Fund.

The message of the kingdom has been proclaimed throughout the year again over the radio through 3GL Geelong, and the response to the broadcasts generally has been encouraging. The year ahead will be the 30th since this opportunity has been available through 3GL. We are thankful for this privilege of proclaiming the glad tidings of Christ's Kingdom which multitudes of people have heard with varying degrees of appreciation. The same broadcasts were also heard for some years in all other Australian states and it is encouraging to know that the Lord has said His Word shall not return to Him void, but will accomplish the mission on which it is sent. We are happy that some friends have accepted the Lord's truth after hearing His plan of salvation through Christ over the air, and have given their hearts to the Lord. We are also thankful that so many more will also appreciate the glad tidings in the "day of visitation" when what has been heard in the present life will, contribute towards their gaining lasting life in the Lord's Millennial Kingdom.

Recently, the opportunity to extend the Frank and Ernest Broadcasts to 2QN Deniliquin on Sunday evenings at 7.15 became available. As this radio station covers quite an area of southern N.S. Wales and northern Victoria, it has been thought well to give the witness in that area. *We* ask the Lord's blessing and overruling in this matter as He sees good. These broadcasts commenced on Sunday 7th May, and any of our friends living within hearing of 2QN are invited to co-operate in making the broadcasts known, as in the case of 3GL as well. Slips are available advertising 2QN as well as 3GL. 2QN broadcasts on 1520 Kc., and 3GL on 1350 Kc., as will be seen on page 8 of this issue of "Peoples Paper."

The General Tract Fund and Radio Fund balance sheets reveal the financial position of these funds for the work over the year past. In the Lord's providence we are grateful that the voluntary contributions of the friends who rejoice in the service of the Lord and His truth have provided the means for the work to continue. Included in the above mentioned funds and also an amount in a Reserve Fund are some legacies to assist in the work, as unto the Lord. On behalf of the Lord's work, sincere thanks are expressed to all brethren and friends who have sacrificed the good things of the present life to assist so well, as unto the Lord Himself. Request is also made to all our dear friends that they remember the efforts to serve the cause of truth before the Lord in prayer, that all may be done in faith and humility.

Reviewing world events over the year past, there has certainly been further deterioration in the law and order observed in most countries of the world, to say nothing about the wars and threatened wars looming, which of course means that fulfilment of Bible prophecy continues in accord with the expectations of the Lord's people for many years past. That being so, the privileges of service are still very great in these days, to encourage and stimulate the faith and hope of those already walking in the steps of the Master, and assist all others who are seeking after the Lord and His truth, while the opportunity to do so is still available.

The passing of the present "heavens and earth", requiring terrible experiences for all who dwell on the face of the earth while the pulling down process is in operation, will give way to the greatest blessings ever imagined for the benefit of all mankind. How favored are the Lord's people to be able to communicate this wonderful information to those who are fearful of events coming to pass in the earth, while at the same time dwelling in the secret place of the Most High as respects their own spiritual life, and proving faithful unto death in their high calling of God in Christ Jesus. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3), is a wonderful comfort and assurance to all the Lord's dear people in these days.

General Tract Fund

To Credit Balance 1/5/71

\$250.50

„Donations 2,416.15
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By Free Tracts and Deficiency “Peoples Paper” „ Advertisements, Convention Notes etc. . . „ General Expenses (Office, Telephone, etc.)

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Convention News

THE Easter Convention at Adelaide was a refreshing season of spiritual fellowship, by the Lord’s grace. On every hand one heard expressions of grateful thanks to our Heavenly Father for the blessings bestowed during the four days of happy fellowship. We were favoured in having a number of brethren from the Melbourne Class, and a brother from the Geelong Class. Also a sister attended from Nhill, Victoria, and a brother from a country district in South Australia.

We were privileged to have a Bible Study on each of the four Convention days. The portions of Scripture chosen for study were— Luke 21:25-33; Eph. 2:1-10; 1 Pet. 1:3-12, and John 15:1-10. Each of these Bible Studies proved to be helpful to us all, and we continue to pray that the Lord will assist us to put into our lives the directions of His Word that we may be “doers of the Word and not hearers only” (James 1:22).

The addresses by the brethren were much appreciated, the topics being—”Comfort ye My People”; “Truth”; “Selecting a Bride”; “Reward”; “Wait on the Lord”; “The Laodicean Church”; “Jesus the Life”; “The Narrow Way; Signs and Counter-Signs”; “Of Whom the World was not Worthy”; “Any Old Tune”; and “Even Your Perfection.”

It was a pleasure to receive many messages of Christian love and greetings from several Bible Classes and individual brethren throughout Australia, and also from brethren in U.S.A. These messages and prayers of the brethren are much appreciated. Christian love and greetings with the Scripture message 1 Pet. 1:3-5 are sent from the Convention to all brethren who remembered the gatherings, and to all brethren everywhere.

The Fellowship Meetings gave opportunity for praise and testimony to the Lord’s goodness and blessing. The “Hymns we Love and Why” session was also much appreciated. We thank the Lord for the provision of the lovely hymns available for our use, enabling us to praise Him with heart and voice.

As our Class in Adelaide is now small we were thankful to have the help of some of our interstate brethren who acted as chairmen for the Bible Studies. We appreciated also the loving service of the sisters who attended so helpfully to our needs by supplying refreshments. We are assured that all these services are done as unto the Lord, and we give all thanks and praise to Him from whom all blessings flow.

The Convention concluded with the Love Feast and singing of the hymns “Blest be the tie that binds our hearts

in Christian love”, and “God be with you till we meet again.” Then followed the closing prayer of praise and thanks to God for a very helpful Convention, and asking His grace to enable us to serve Him faithfully in the coming days, and requesting His blessing upon the Israel of God in every place.

Conventton Address of Welcome

IN extending a very warm welcome to all our guests, we are very pleased that you have been able to make the effort—indeed much effort is necessary for most people just in the preparation for the journeys and the journeys themselves, not to mention preparation for the activities of the Convention. We do rejoice in the opportunity of fellowship, yet recognise that there is nothing in us to attract others to travel hundreds of miles to share a few days with kindred thoughts. All the drawing, all the attraction must have come from above. We know the real rendezvous here is really an appointment with the Most High. We can be sure that God’s holy spirit is with us and to bless. Additionally our Lord Himself told the disciples that where two or three are gathered together in His name, there is He in the midst of them. Therefore we should not see here merely a convenient room, but rather the precincts of the Throne of Grace itself. We sincerely believe that God recognises the effort and intent of every heart seeking to serve Him and does in fact bless proportionately to what is given.

Let us think for a moment about the reasons for such a Convention—the purposes for which we are met. Foremost in our desires would be to honor God. Our private praises and expressions of love cannot be replaced, yet there is a sense in which union in prayer brings extra blessings. Perhaps this is related to our Lord’s prayer that they who believe on Him may all be one, as the Father was in Him and He was in the Father. The other reasons could be grouped under the expression for our edification. But we would see such a building up in our most holy faith to come from several directions.

In this would be fellowship with the brethren. In this way we learn something in true religious knowledge but more in love. We learn from the examples of love we see in lives spent in serving God and ministering in various ways to His people. We learn from the exercise of love to the brethren. Truly did a brother write—Friendship is a discipline in love, we should avoid any hurt; by love serve one another. Let every one of us please his neighbor for his good to edification. We anticipate much benefit to our development from the addresses of our brethren in topics that cover a wide field of Christian thought.

Then again we have building up of a different kind from participation in the Bible Studies. Many here today will no doubt be recalling similar occasions in years past and note by contrast the smaller attendance. There are just a few aspects of this which might bear mention. The largeness of a gathering does tend to make it somewhat of an event. Further, a larger number of brethren does increase the number of right hands to be shaken in fellowship. It could increase the breadth, of our fellowship but not the total volume for wont of time. A programme has been prepared whereby we can partake of about five hours of nutrition each day. No matter how large a gathering of this kind might be, it would hardly be thought wise to add to such a cup of blessing. Time for our Bible Studies did seem to fall into place when our speakers’ topics were received. But this is not new. The programme in 1961 included four Bible Studies and indeed in a Convention or coming together such as this there is probably no better way of drawing us together than studying the Word as it were around a round table. Yet our moderate number increases the drawing effect, as indeed it increases the need for all to contribute to a maximum. At the same time it should encourage any who might feel timid to speak up.

One of the chief contributing factors to our being able to hold a four day Convention is the secular holidays adopted by society and releasing some of our number from duties of employment. These Easter holidays have long since lost any association with the Goddess of the East. Throughout Christendom this day (Good Friday) is used to commemorate the culmination of our Lord’s sacrifice. Although all or most of us have partaken of the Memorial in our Lord’s appointed way a few days ago we must be ever mindful of all that He did for us, and the very fact that many thousands recognise this day as the anniversary of the cross must make this a day when we particularly remember that event. It saddens us to think of the suffering of the sinless Man. Part of the burden He carried all the way to the cross was as it were our own individual sins (mine were a load in themselves). The realisation of this fact only grieves us the more. Yet we must remind ourselves that it was for the joy that was set before Him that He endured the cross, despising the shame. This would be the joy in which He delights, that of doing His Father’s will and of redeeming mankind—making possible their rescue from sin and death in accordance with the Divine Plan by which all the families of the earth will be blessed.

We would all agree that God’s plan could not be improved upon. This being so we should try to think more of the glory which Jesus brought to the Father and to Himself in being faithful and obedient even unto death, than the natural sadness for the pain and humiliation He bore. When we think of the events commemorated by

Christendom at this time of the year we must see the shadows of Good Friday replaced by rejoicing at our Lord's resurrection. This was an event so important that it is commemorated weekly on the first day of every week, yet the anniversary makes fitting even extra rejoicing in His glory and in our blessings flowing from His being raised. How we should rejoice in the resurrection of our Lord as proof of all our hopes in Him. Indeed our Lord mildly rebuked those on the road to Emmaus for their sadness,—”Ought not Christ to have suffered these things and to enter into his, glory?”

Mentioning two or three points of difference with: beliefs generically accepted- by those calling themselves Christians, has some implication that we gathered here have some creed of our own. So far as creeds are concerned we have the inspired example of Paul when he came to the Corinthians. —”For I determined not to know any thing among you, save Jesus Christ and him crucified.” (Cor. 2:2.) We ought not put our faith in doctrines. We should have the faith of God—faith in Christ. This is our Most Holy Faith. This is our Like Precious Faith.

However, going beyond any question of creeds, that is beyond any thought of binding any other to beliefs held by some or all of us, it must be acknowledged that in this gathering are many whose beliefs—the doctrines they see taught in the Scriptures —have a great deal in common. This is of course the reason we are able to be helped by each other. When the general pictures are harmonious we can learn much from another's difference in emphasis —as it were a slightly different hue on a portion of the landscape. Seeking then to approach our deliberations as Bible Students our best attitude is that of the Bereans,—”These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.” (Acts 17:11.) If then we so open our minds as well as our hearts what a wealth becomes available to us.

Memorial Observances

Melbourne

THE Memorial of our Lord's death was observed by the brethren in Melbourne once again with great thankfulness to our Heavenly Father and Lord Jesus Christ. Previous studies on the institution of the Memorial in Luke's Gospel and the very expressive words of the Apostle in Heb. 12:2-4 impressed again the great love of our Heavenly Father in providing our dear Saviour who also so willingly and lovingly sacrificed His life to provide the ransom for our sins, and for the sins of the whole world.

The singing of the appropriate hymns 42, 180, 437, 2, 414, from “Bible Students Hymnal”, with prayers of gratitude for the gift of our dear Redeemer and on behalf of our brethren everywhere likewise keeping the Memorial were offered throughout the service. The Scripture readings were from the Gospel of Mark 14:12-72; 15:1-39, and brought home to us again the great “contradiction of sinners” endured by our dear Lord, particularly in the closing hours of His earthly life. An address brought to mind the importance of the blood of the Passover lamb bringing deliverance to Israel from Egyptian bondage as being typical of Christ our Passover Lamb. The passing over of the firstborns of Israel in Egypt also pictured Christ's followers of this Gospel Age who are privileged to walk in His steps, that they may also partake of the joys of the Kingdom to assist in the deliverance of all mankind from sin and death, in due time. Praying the Lord's blessing upon the emblems these were partaken of with grateful hearts, expressive of our desire to follow faithfully in the steps of Christ, by His grace.

Geelong

Once again a small group of Bible Students in Geelong met together to remember our Lord's death as He requested us to do at the Memorial season. A previous Sunday study in Luke 22:14-20 proved very helpful as we noted again how our Lord, by His sacrificial death, fulfilled the Jewish Passover type. After partaking of it for the last time He instituted instead the Memorial of His own death, requesting that His followers observe this until the work of the Gospel Age be completed and His Kingdom has come.

Our simple service consisted of four hymns (219, 186, 437, 42 from “B. S. Hymnal”), prayer, Scripture readings—Exod. 12:1-17; 13:8-10; Matt. 26:17-30; 27:1, 2, 11-31; 1 Cor. 11:18-32, an address by one of the brethren, and concluded with the partaking of the emblems.

Adelaide

In preparation for the Memorial Service our small Adelaide Class spent three Sunday afternoons on the study of Isaiah 53rd chapter, and we found this helpful together with Class readings of the four Gospel records of our Lord's last hours. We are thankful to our Heavenly Father, and to our blessed Lord Jesus for the help that comes to us by means of the annual Memorial Service. It serves to refresh our minds again regarding the costly sacrifice—”the unspeakable Gift”—of God's only begotten Son, to be our Saviour from the curse of sin and death.

Also it gives us the opportunity to revive and renew our consecration vows to follow our Lord in the narrow way by the sacrifice of our humanity. The Apostle says in Phil. 1:29—"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

We do thank our Heavenly Father for bringing us "into Christ", in this "acceptable day", covering us with His robe of righteousness, and imparting His spirit to our hearts, inclining us to follow in the steps of the Great Master. We do pray for grace to help us each one to be faithful, as day by day we seek to do His will, laying down our lives in humble, loving service, "doing good to all men as we have opportunity, especially unto them who are of the household of faith." (Gal. 6:9, 10.) How thankful we are that soon the number of God's elect will be completed, the Church will be glorified with her Lord, and the time for the blessing of all mankind will have arrived. Praise God from whom all blessings flow.

Perth

Our Lord's sacrificial death was remembered by our brethren at Passover time. Reverently we listened to the Scriptures relating to His life given as a sin-offering for the sins of the whole world.

The emblems so well represent His body and blood given for us. With heartfelt thanks we partook of the bread representing His flesh or humanity that He gave for the life of the world, and His blood shed for many so well depicted in the cup. By partaking of the sacred emblems we again pledged our continued sacrifice with Christ, to follow Him into the same death that we should be raised to be with Him in the resurrection. Praise the Lord for this yearly Memorial of our Lord, till He come in His glory, and we with Him. (Matt. 25:31.)

Sydney

Christ's death was once again remembered in the manner in which He requested by the Sydney Ecclesia, together with other brethren from other parts of N.S.W. Knowing that Christ is our Passover Lamb, we all prepared ourselves for His Memorial in which we have the honor to partake up to the present and until the Kingdom comes.

An address was given which reminded us of the sufferings of Jesus, and that His death nullified Adam's sin. Unlike the blood of bullocks which cleansed sin typically, His blood was shed once, and the benefit lasts forever. We were all cautioned to strive and be a copy of our dear Saviour, and always look up to Him; by so doing our Heavenly Father will be sanctified. At this time of history it was a real blessing to meet with those who share the same faith, and the same hope of glory, and together eat of the bread of life and drink of the cup, with the surety that we will drink it anew in the kingdom, if faithful unto death.

From the country of N.S. Wales, where two Sisters kept the Memorial the following is to hand—Great was my joy on the Memorial evening when Sister drove up bringing the emblems with her. We retired to my lounge room, and with suitable recorded music we commenced the solemn service, offering simple prayers for our Lord's blessing on us and all fellow pilgrims in the narrow way, near and far. Sister read an account of the original from Matthew 26 and on. We then read the very appropriate article from the February-March "Peoples Paper", "The Memorial Supper", and asking God's blessing on the wafer and the cup respectively, we thoughtfully partook of these emblems.

Queensland

With humbleness of heart three of us listened to a very fine talk on a tape on the Memorial, and the Passover in Egypt was shown as a type of the Church gaining life now through faith in the merit of Christ and also how the world will benefit in due time. With thankfulness we partook of the emblems as the Master asked. Three hymns were part of a very fine service. May our hearts and minds keep trusting in our Passover Lamb as time goes on.

Little Foxes and Little Lambs, a humorous, yet thought-provoking, illustrated book of clever poetry. The first poems call attention to the "little foxes" in people's lives—common faults and failures such as lying, evil-speaking, pride, laziness, anger. Next, attention is given to the "little lambs", such as truth, humility, patience, courtesy. Children will enjoy coloring the pictures that go with the poems. Paperback, 63 pages, price 70c post paid.

Is Satan Bound?

Question: "No man can enter into a strong man's house, and spoil his goods, except he first bind the strong man; and then he will spoil his house."— Mark 3:27. From this statement of Scripture, do you believe that Satan has, as yet, been bound?

Answer: NO, we do not believe that Satan is bound. The truth of the kingdom and its proclamation is gradually

destroying Satan's systems of error, and will continue to do so, but this does not result in the personal binding of Satan. If it did, how then could he be loosed from the binding influence of the truth at the end of the one thousand years; for then the truth will be completely dominant, covering the earth as the "waters cover the sea."—Isa. 11:9.

Another reason for not believing that Satan is bound, is that the church has not yet finished her earthly course. The Apostle Peter admonishes the church, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith." (1 Pet. 5:8, 9.) This is one of the many Scriptures reminding us to "resist the devil" that he might flee from us. (James 4:7.) We believe that these texts apply to all the church class, and that each member must be subjected to the test of resisting Satan, which could not be done if Satan were now bound.

There is nothing in the text of our question to imply that Satan is bound; although all about us, in the experiences of the church and the world alike, there is plenty of evidence that he is active as a "roaring lion" seeking whom he may devour. Satan is spoken of as the "god of this world." (2 Cor. 4:4; John 14:30.) But we know that he will not exercise this power always. The time is near when his house will be spoiled, and the sin, sickness, and death will give way to the righteousness and blessings of eternal life which will mark the reign of earth's new King, "The Prince of Peace." —Isa. 9:6.

It would appear from a study of the Book of Revelation, that the binding of Satan will not be accomplished piece-meal, but that he will be bound by a definite exercise of divine power—represented by a chain which binds him—and then cast into the bottomless pit, in the dawn of the Millennial Age, at a time immediately following the completion of the spiritual "seed", Jesus and His faithful followers.—Rev. 20:1-3; Gal. 3:16, 29. (From "The Dawn")

FRANK & ERNEST TALKS

3GL Geelong, 1350 Kc. Sundays 10 a.m. 2QN Deniliquin 1520 Kc. Sundays 7.15 p.m.