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What Shall I Render ?

(Convention Address)

“What shall I render unto the Lord for all His benefits towards me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of His people.”—Psa. 116:12-14.

THESE words have a much fuller meaning to spiritual Israel than they would have to the Psalmist. Nevertheless, we think that the prophet David had to a large extent grasped the proper thought as to the sentiment of the words. The Psalms of David show us that he had a very appreciative heart, grateful for the blessings that came to him from the Lord. Properly enough his heart cried out: “What shall I render unto the Lord? What return can I make for all His loving kindness ?”

David was aware of God’s promise to Abraham; he knew that God had made definite promises to bless all the families of the earth and that this blessing would come through the seed of Abraham. As a descendant of Abraham, David no doubt felt that he would be identified with the promise.

In proposing to “take the cup of salvation,” the Psalmist probably had in mind that whatever experiences the Lord might consider necessary for him he would accept, for he hoped for a share in the salvation provided by God. He would continue to call upon the Lord that he might have such a share; he would pay his vows unto the Lord “in the presence of all his people.” He had made solemn vows, and he would fulfil them—he would do this willingly, delighting to do the will of God.

To the Christian, however, all this has a much deeper significance. The Church of this Gospel Age has much more reason to be grateful to God than had the Psalmist. We have experienced so much more of the Lord’s favour than those of the Law dispensation. We have been given much clearer views of God’s wonderful plan of salvation than was possible to those in previous ages.

The most that could be claimed under the Law dispensation was the relationship of servants, but those with whom God is dealing during this present Gospel Age are called sons of God. Those favoured under the Law had only a typical cleansing from sin, but the Church of this age has its sins really cleansed, forgiven, washed away through the merit of the, cleansing blood of Christ—1 John 1:17; Heb. 9. 14. Yes, surely, we have received so much from the Lord that should, and we are sure it does, call out our gratitude to the Giver of every good and perfect gift.

In reference to this quality of gratitude, another has said: “In every truly noble heart gratitude is the

responsive chord to kindness and love; and no harmony is sweeter or more inspiring to noble deeds and lofty purposes. God would have His children cultivate for their own sakes, as well as for the sake of others, all the graces of true nobility and moral excellence.” It is, therefore, most fitting that we should note every deed of love and kindness toward us, and be careful to return the gratitude and appreciation due. How often does love go unrequited, because selfishness or thoughtlessness crowds out the nobler instincts of the soul.

While human love and acts of kindness often draw largely upon us for the exercise of this grace of gratitude and appreciation, how much more does the constant loving-kindness and tender mercy of our heavenly Father thus fittingly draw upon our inmost being to respond in grateful acknowledgment and praise! To Him we are indebted for every good that we possess. What this implies only those can know who have been brought by His love into the secret place of the Most High, and made to feast upon the wealth of our Father’s storehouse. We are special objects of His grace, for who of us cannot trace a long line of special providences on our behalf? Who of us as we take a mental retrospect of our lives cannot exclaim with the poet “Looking back I praise the way God has led me day by day.”

How wonderfully the Lord has guided His people! His children have ever been His constant care. No good thing hath He withheld from them, and all things have, been made to work together for their good if they obeyed Him. Who that has trusted the Lord through many years, through sunshine and shadow, through smiles and tears, by still waters and through storm and tempest, has not proved the verity of His precious promises and His abiding faithfulness! Surely, “not one thing hath failed of all the good things which the Lord your God spake concerning you!” Joshua 23:14. In the smallest and in the greatest affairs of our lives He has ever watched for our interests. Every cloud has had a golden lining.

What, then shall we render unto thee Lord for all His benefits? Is it possible that we can render something to God? Yes, indeed, there is something each one of us can do to show our appreciation for all the Lord has done for, us. In Luke 17:11-19, we have recorded the incident of the cleansing of the ten lepers. There is something beautiful about the simplicity of these little stories of Jesus and the love He manifested. The Master is passing through Samaria and Galilee. At a certain village along the way there met Him ten men that were lepers. Perhaps there is no more loathsome and dreadful disease than leprosy—fitting type of sin and its corrupting, contagious and consuming character. The poor lepers had evidently heard of Jesus and His wonderful works of healing, and they had sufficient faith to cry to Him for mercy. When He saw them, Jesus was moved with compassion and said to them: “Go show yourselves unto the priests.” As the ten hastened to comply with the Lord’s injunction they found that they were restored to normal conditions again. They were healed of their leprosy. One of them finding he was healed, immediately turned back and gave thanks to God, prostrating himself before the Master, offering his heartfelt thanks to his deliverer. The other nine passed on to comply with the Lord’s words, and to show themselves to the priests, not having a sufficiency of love, appreciation and thankfulness to return in their cleansed condition to, first of all, acknowledge the giver of the blessing they had received. Our Lord, remarked on this, and called attention also to the fact that the one who did return was a Samaritan, and not one of the Jewish household of faith; saying, “There are not found that returned to give glory to God save this stranger.” “And He said unto him, arise. go thy way: thy faith hath made thee whole,”

This little incident serves to illustrate conditions around us. We may find those who have suffered from the leprosy of sin, and who have appealed to Jesus for mercy and help, and who have been justified by faith—cleansed from their iniquities, covered with the righteousness of Christ—and yet amongst all these who have experienced such blessings and favours at the Lord’s hands, how few there are, comparatively, who return to Him and prostrate themselves before Him, to offer thanks for release from the bondage of sin and condemnation, and la) themselves at His feet, living sacrifices--making a full consecration of themselves to the Lord, their reasonable service. (Rom. 12:1.)

This matter of rendering what we have to God is also illustrated in the parables of the Pounds and Talents. The parable of the Talents seems to represent the natural abilities of the Lord's people --"To every man according to his several ability" --some (me, some two, some five talents. The parable of the Pounds ignores the individual abilities of the servants and shows them each as receiving the same thing and for the same purpose. (See Matt. 25:14-30, and Luke 19:11-27.)

The Pound given to each servant seems very fittingly to represent the gift of justification by faith, available to each true believer. Then the Lord expects that we will put our pound to the banker, or in other words, to present our bodies a living sacrifice. Failure to use our pound in this way would result in our loss of it, because the justification by faith provided by our Lord is only a means to enable us to go on to consecration, following in the Master's steps.

When we make consecration, we are stewards of all we possess—time, health, means, the knowledge of the truth, and more or less of ability to present it to others. These things would be represented by the talents of the parable. We must use our talents if we would increase them. The Lord expected even the one talented man to make use of his talent.

It will not do to allow it to be hidden or lost sight of by the things of earth. The Lord's words are: "To him that hath (used) shall be given and he shall have abundance, but from him that hath not (used) shall be taken away even that which he hath."

What the Lord wants now is our full heart devotion to Him and to His Word. He is not asking for our service, however, unless we are willing first to give Him our hearts. To the justified believer He says "My son, give Me thine heart, and let thine eyes observe My ways." (Prov. 23:26). Like Cain, some of us may have been inclined to offer to God the fruits of our own doings. There are some Christians who seem to glory in their wonderful works. They say: "Have we not prophesied in Thy name . . . and in Thy name done many wonderful works? But the Lord says to them,

I never knew you (I did not recognise you as my servants); .depart from Me, ye that work iniquity." (Matt. 7:21-23.) We must stop and consider our course, and we will find that it is not so much what we can do for the Lord, but rather what are we willing that the Lord should do for us. We must come to the point of full surrender—"Not my will but thine, O Lord, be done"—before we can work, before we can render acceptable service to God. Love for God must be the motive power. "The love of Christ constraineth us," says the Apostle, "because we thus judge that if one died for all, then were all dead, and He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." (2 Cor. 5:14,15.) Truly, the Apostle says: "Ye are not your own, for ye are bought with a price." (1 Cor. 6:19, 20.) So, we come to that place where we are glad to "take the cup of salvation," rejoicing in Christ as our deliverer from sin and death, and also rejoicing to have a share in His sufferings now, that we may also share in the honour of His Kingdom in the future.

We will need also to "call upon the name of the Lord," for grace to help us to tread the narrow way. There are many lessons to be learned in the school of Christ, and we will each need the graces of the spirit in our hearts—meekness, gentleness, patience, faith, etc.—as well as the Lord's promised grace to help in every time of need, to enable us to overcome.

In considering what we are to render to the Lord we need to keep before us that our consecration to God includes all that we have and are. God, will not accept our offering unless it is a complete giving up of our all. We are to serve the Lord with all our heart, mind, soul and strength, and how we must watch against the encroachments of the world and the desires of the flesh. "The heart is deceitful above all things," says the prophet. (Jer. 17:9) The tendencies of the natural heart, the old man, are toward the human, earthly things, so we need the help of God's holy spirit to assist us to carry out our vow of consecration. (See

Rom. 8:11.)

Along the Christian way we find that some experiences are joyful and happy, and again we have other experiences of pain and sorrow, so there is need to have a good strong faith in God and to remember that He has promised to make all things work together for good to us, to fit us for His future service. So the main work is the preparation of ourselves in order to be fitted for a place in the heavenly kingdom. "This is the will of God, even your sanctification." (1 Thes. 4:3.)

The Apostle says that we should "do good unto all men as we have opportunity, but especially unto the household of faith." (Gal. 6:10.) One way to do good to all men would be to try and get them to understand God's Word—the grand plan of salvation revealed therein. We are to let our light shine out, striving to be good examples of the believers in word, in conversation (manner of life), in faith and in purity. We are to let our light shine. One good method of witnessing to the truth is by means of the printed page; the tracts can be handed out here and there to those we meet daily, and often good is done in that way. Though results may appear small, we should not feel that there is nothing more to do in that direction. While pressing on in the narrow way and seeking to build each other up in our most holy faith, we want to do what we can to assist others around us to an understanding of the truths that have so refreshed our own hearts. Someone may say, "but I seem to have so little ability to serve the truth." Well, that may be so, but if we use our little talent, the Lord assures us that more will be given to us; whereas if we hide the talent and fail to make use of it, the opportunity of service which might have been ours will pass to someone else more zealous and appreciative. (See Matt. 25:24-29.)

The question, then, What shall I render? is one that each Christian must ask and decide for himself and herself. It is not a question of what have I rendered? but what shall I render? No matter whether we are young or old in years, or whether we have been serving the Lord a little time or a long time, there is always something that the child of God can do for others around him. He can help to bear others burdens. When the spirit of Christ is truly dwelling in the heart, it will prompt to words and deeds of kindness and helpfulness. But to have the fullness of God's spirit we must earnestly co-operate with Him, watching unto prayer and seeking to check, subdue and quench the spirit of self-will. Self must be yielded up, we must lose of selfish interest to be of that class who are "beheaded for the witness of Jesus." The battle with self-will seems to be the most difficult fight. Only by the assistance of the Lord's promised grace can we hope to overcome. Let us look earnestly to Him for the needed help.

To help us to render our all to God in loving, humble service we need to cultivate the spirit of thankfulness. The unthankful, grumbling spirit is the very opposite to the spirit of Christ. Thankfulness will make every trial and sacrifice on our part seem small, and proportionately easy to be offered, and it will make all of God's mercies and favors toward us proportionately grand and great and inspiring.

Let us render our little all to God thankfully, gladly. After all, the most that the very best Christians may render is a very small return for all we have received from the Lord, and, anyway, in every sacrifice and service for the Lord and His cause we are richly blessed even now. We find the Lord's words are true—it is more blessed to give than to receive.

“ My Morning Resolve.”

My earliest thought I desire shall be: “What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation and call upon the name of the Lord (for grace to help). I will pay my Vows unto the Most High.”—Psa. 116:12-14.

Remembering the Divine call: “Gather My saints together unto Me;, those that have made a covenant with Me by sacrifice” (Psa. 50:5), I resolve that by the Lord’s assisting grace I will today as a saint of God fulfil my Vows, continuing the work of sacrificing the flesh and its interests, that I may attain unto the Heavenly inheritance in the joint-heirship with my Redeemer.

I will strive to be simple and sincere toward all.

I will seek not to please and’ honor self, but the Lord.

I Will be careful to honor the Lord with my lips, that my words may be unctuous and blessed to all.

I will seek to be faithful to the Lord, the Truth, the brethren, and all with whom I have to do, not only in great matters, but also in the little things of life.

Trusting myself to Divine care, and the Providential overruling of all my interests for my highest welfare, I will seek not only to be pure in heart, but to repel all anxiety, all discontent, all discouragement.

I will neither murmur nor repine at what the Lord’s providence may permit, because “Faith can firmly trust Him, come what may.”

Bible Class Assemblies.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7 —Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

Adelaide.—Liverpool Buildings, Flinders Street—Sundays, 3 p.m. and 6.30 p.m.; Wednesdays, 7.30 p.m.

Perth.—The Basement, Druids’ Chambers 459 Hay Street East—Sundays, 3.45 p.m and 6.45 p.m.

Sydney.—Child Study Rooms, 75 Liverpool Street—Sundays, 3.30 p.m. and 6 p.m.

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Convention News from South Australia

THE Convention held at Easter by the Adelaide and Gawler Classes was once again a very profitable and spiritually helpful season of fellowship and refreshment from the Lord.

Our hearts go out in thankfulness to the Lord for the very many rich blessings granted to us as we met in His name, seeking to do His will and to be guided into clearer understanding of His Word.

The study on the parable of the Virgins (Matt. 25:1-13), claimed our attention on the Good Friday afternoon. It seems clear that this parable applies to the Lord's consecrated people living at the end of the age, during the time of His presence. In answer to the question of the disciples—"What shall be the sign of Thy presence and of the end of the age?" Our Lord gave them to understand that there would be certain signs', whereby those in the proper condition of heart would be enabled to discern His presence at the appropriate time. (See Matt. 24th chapter).

Our parable follows, saying, "Then" i.e., at that time—the time of His presence as Chief Reaper, at the harvest or end of the Gospel Age—"shall the kingdom of heaven be likened unto ten virgins." The number ten carries the thought of the whole or complete Church in the flesh at that time. It was about the year 1829—the end of the 1290 days of Daniel—that a movement took place among the Virgins, drawing attention to the second advent of Christ, and a general searching and trimming of the lamps—God's Word—and a preparation to meet the Bridegroom took place.

Those dear people of God expected to see the Lord come in a body of flesh, hence their disappointment. It seemed as if the Bridegroom had tarried, and so they all slumbered and slept. However, a loyal band of disciples still held to their faith and hope in Christ's second coming. It was not until the year 1874 that the truth concerning the Lord's presence was made known to the watching virgins. Then it was that the midnight cry—"Behold the Bridegroom" — went forth unmistakably. The Scriptures clearly show that there is to be a period during which Christ will be present though unknown and unseen by the world. (See Matt. 24, 37-39 etc.)

At the announcement of the presence of the Bridegroom the virgins arise and there is more trimming of the lamps.

It is here that the difference between the wise and foolish virgins is drawn to our attention. The foolish virgins find that they are lacking oil—their lamps are going out—the present harvest truths are somewhat hazy to them. "Give us of your oil," they say to the wise ones; but no, this cannot be; the holy spirit of

truth, the spirit of consecration, can only be gained by individual application to the Lord. The knowledge of the truth will not profit us unless we have our vessels—our hearts—filled with the spirit of the truth. It costs something in the way of self-denial and earnest effort to do the will of the Lord daily. It takes time to develop the graces of a Christlike character, and while the foolish virgins are getting the needed oil, the wise and ready virgins enter in with the Bridegroom to the marriage feast. Too late to gain the chief prize the foolish virgins will get experiences that will eventually bring them to a lower position “before the throne.” (Rev. 7:1,4, 15; Psa. 45:14, latter part). Let us seek by diligent, earnest watchfulness to be like the wise virgins — alert, zealous, fully set apart to God. 2 Peter 1:5-11.

Eph. 1:17-23, engaged our attention for Easter Saturday afternoon- Bible Study. Paul’s recorded prayers are full of lovely thoughts. How we all need the spirit of wisdom (i.e., the spirit of a sound mind) and revelation (apokalupsis) that we may have a full knowledge of God. We do not get this all at once; gradually our eyes of understanding become opened that we may know, “what is the hope of His calling—the high calling—(Phil. 3:14; Heb. 3:1)—and what the riches of the glory of His (i.e., God’s) inheritance in the saints.” The saints of the New Creation are a special possession of Jehovah. He has chosen them from among mankind and designs to lift them to the Divine plane of life in association with their risen and highly exalted Lord and Head.

Many good thoughts were expressed in our study -in 1 Peter 1:1.7-25. The Apostle reminds those who address “Our Father” in prayer, that He is an impartial judge and we should in all sincerity seek to pass the time of our sojourning here in fear, i.e., in great carefulness, remembering that we have been redeemed—bought back from our vain and profitless manner of life—not by silver and gold, but with a price so much more valuable, even the precious blood of Christ. How great was the cost of our redemption. (Rom. 5:8; John 3:16.) The spotless Lamb of God ‘was provided in God’s plan before the foundation of the world, (Rev. 13:8) but now manifested in these last times for His chosen people. Faith in the truth of God’s Word has effected a purification of our lives, leading us to love the brethren with an ‘unfeigned love; even so, the Apostle urges us to love one another with a pure heart fervently.

The Easter Monday was spent at Gawler and again some good thoughts- were expressed in connection with the study in Heb. 10:19-25. Here the Apostle shows that since the way into the holiest has been opened up for us through the death of our Lord Jesus Christ, and now that we have an High Priest who has authority over God’s House, we should therefore draw near with a true heart (an undivided heart) in full assurance of faithful confidence in God—having our hearts sprinkled from an evil conscience (i.e., a consciousness of evil) and our bodies washed with pure water, the washing of water by the Word (Eph. 5:26), “we should firmly hold the confession of the hope,” (Diaglott) so that it may not waver, remembering that He is faithful that has promised. We should endeavour to be helpful one to another, encouraging each other to love and to good works, not forsaking the assembling of ourselves together and more so as we see the clay drawing near.

Some helpful and encouraging talks were given by various brethren, the topics being as follows:— “The Smitten Rock,” “Growing,” “What Shall I Render,” “Anxiety,” “A new Dictator—The Only Hope for Humanity,” “Fishers of Men,” “Blessed is the man that, trusteth in the Lord.”

The Praise and Testimony Meetings, a Question Meeting, and a discussion, “Taking heed to ourselves and doctrine,” added to the helpfulness of the gatherings.

It was a pleasure to have with us a number of brethren and sisters from Victoria; Melbourne and Digby Classes being represented. Messages of Christian love and greetings were received from several Classes and individual brethren. These were much appreciated and in return the words of the Apostle found in 1 Peter 5:7-10, were sent as a greeting together with the assurance of our Christians, love. The loving efforts of the friends of the Adelaide and Gawler Classes in attending to the comforts of the visiting

friend's were much appreciated. The Lord alone knows how to recompense the services of His people rendered to each other in His name; and we are sure He does so. Heb. 6:10; Matt. 10:40-42.

We trust that all the dear friends who gathered in this Convention have realised a strengthening of faith and hope and of endeavour to press with vigor along the narrow way that leads to life. Our earnest prayer is for God's blessing and keeping power to be with each and all as day by day we seek to walk in His ways.

“O for a closer walk with God,
To glorify His name; .
To let my light shine on the road
That leads men to the lamb!

“Lord give me grace to walk with Thee,
Through pain, or loss or shame;
That every act may henceforth be
An honour to Thy name.”

Memorial Observances.

Melbourne. and Merino, Victoria.

THE Memorial of our Lord's death was celebrated by the Melbourne Class on Sunday evening: the 10th of April. There was a good attendance of the brethren with some extra members for the special occasion and the Lord's blessing was realised by all throughout the simple yet solemn service

In the afternoon the study on Matt. 26:211-30, brought out many beautiful thoughts as the words of our Lord at the institution of this Supper so long ago were dwelt upon, and as the Master passed the emblems to His disciples it was realised He was inviting them to walk in His steps through justification and consecration, the deeper significance being brought more fully to their attention when the holy spirit was given, following His death.

After the singing of appropriate hymns and the readings from the Scriptures bearing on the sacrifice of Christ, as also the prayers in which all the Lord's people were remembered, the emblems were passed round as on the evening so long ago, and partaken of with grateful hearts by the brethren as they realised the wonderful privilege of being permitted to walk in the footsteps of Christ, if so be that they should reign with Him.

TO commemorate the Memorial of our Lord's death the Digby Ecclesia travelled to Merino and met at the home of our Brother and Sister in that town. There were eight present and the privilege of thus assembling was appreciated by all. The Scripture readings, Matt. 26 and 1 Cor. 11:23-32; the hymns from "Christian Hymns," 14, 2, 118, 135, and the address were equally helpful in reminding us of our Lord's great suffering and love on behalf of a poor sin-sick race and of His willing co-operation at such great cost in the Father's plan for their deliverance and of our own great privilege and responsibility in the covenant we have entered. This last privilege being in order that after first receiving the benefits secured by His sufferings and death, we might enter into fellowship in His sufferings, that later on we might share in his glory. Rom. 8:17, 18.

The address was specially helpful in that it brought right home to ourselves the many present joys and blessings that are associated with our obedience to the Master's invitation to "This do in remembrance of me." together with the sufferings and trials that continue with those who faithfully endeavour to follow in His steps as they eat of His flesh—appropriating to themselves the merit of His sacrificed life—and drink of His cup; for the sufferings.. of Christ continue until the last members of His body finish their course in death, and then the blessings . and benefits of His death will be made available for the world.

Burnie, Tasmania.

WE feel it will give you joy to know that our little Class at Burnie, celebrated the Memorial of our dear Redeemer's last supper, which was to supplant, henceforth, the typical Passover.

Seven assembled in memory of Him, at 7 p.m., 14th Nisan. The simple remark of a Brother after as we said goodnight was, "A very blessed service," and it aptly described it. Those partaking elsewhere were remembered.

Well must our dear Lord and Brother have known when He instituted it, that it would be a wonderful and encouraging help all down the age to His followers and especially to the "feet" members, helping them to go forward with greater zeal, casting aside every weight and besetting sin and running the final steps of

the race, looking unto Jesus, our all in all.

The empty spaces reminded us of John's remark, "He must increase, but I decrease." When we parted, Christ was indeed to us that living, bright reality, to be copied with greater and more persistent zeal, and that we could ask no greater 'honour and privilege than (by God's grace) to follow in His dear footsteps along the path we have learnt to love.

Sydney, New South Wales.

HE Sydney Class held the Memorial on Sunday the 10th of April; the number present being twenty-four. The service was conducted in the usual manner, with hearts full of love and gratitude to our dear Lord who instituted it for us.

No command was made, -but with a heart full of compassion and love He said, "As often as ye keep it, ye do it in remembrance of me."

One feels it an occasion for heart searching to see if there remain any leaven therein, and one thinks of the sayings of our dear Lord, that we love each other as He has loved us.

We thank our Heavenly Father for the gift of His only begotten Son, who became our ransom sacrifice, and called us into sonship with Him and the privilege of becoming part of that broken loaf (1 Cor. 10:17), and the promise is if we suffer with Him we shall reign with Him. We recognise that all our hopes are centered in that ransom sacrifice. May our Lord keep our vision centred on the cross; may we by God's grace keep our consecration vow.

Adelaide and Gawler, South Australia.

ON Thursday evening, the 14th of April, the Class at Adelaide met to keep the Memorial of our Lord's death in obedience. to His request-- "This do in remembrance of Me." After reading the 53rd chapter of Isaiah, and certain chapters of the Gospels relating to the last hours of our Saviour's earthly life, a Brother reminded us again of the meaning of the service. With glad yet solemn hearts we partook of the emblems representing our Lord's broken body and shed blood, realising that it is only through Him, and our acceptance of His sacrifice that we can have any hope of life: realising also the great privilege given to us to share in Christ's sufferings now, and to be broken together with Him and with the fellow members of the Body.

Our prayer is that it may be given to us to appreciate. more fully the great privilege of sharing in His cup and being broken together with Him. Then we want to be found "keeping the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Cor. 5:7, 8. This feast is to be kept throughout our entire lifetime as represented by the feast of unleavened bread, which in the type followed the eating of the Passover lamb and lasted seven days.

ON the 10th of April, a small company of brethren assembled at Gawler (S. Aust.) to celebrate our Lord's last wish— the Memorial of His Death.

On the Sunday afternoon we especially directed our thoughts to the significance of His death for us, and also our privilege to suffer with Him as found in the Apostle Paul's first Epistle to the Corinthians 11:23-34.

In the evening the thoughts were directed toward the purpose of our Lord taking the human nature, viz., to

give His human life a ransom for all, and as a result all mankind, in due time, shall receive the benefits which our Lord purchased for them. The prayers were that the Lord would grant each consecrated one that strength, faith, humility and submission which is so essential to the carrying out of our vow—to be dead with Him now, so that we may continue to walk in newness of life even unto the end.

Perth, Western Australia.

We had a nice gathering with seventeen at the Memorial. On the Sunday afternoon we read Exod. 12, for the type, then studied Matt. 26:26-30. In the evening we read Isa. 53; Mark 14:12-50; John 18:29-40; 19:1-36.

The two thoughts before our minds are in 1 Cor. 11:24-29—the Lord's part and our part in the sacrifice. Each year this is more beautiful, more dear to us as we understand what our dear Lord did for us, and our privilege of being invited to partake of His sufferings, so that all the families of the earth may be blessed when these are finished and The

Christ, Head and Body complete, comes out to bless. in the type God's people were in bondage but God gave Moses to deliver them, after their first-borns had been spared, because they were under the blood of the lamb—a shadow of the true “Lamb of God that taketh away the sins of the world.”

“Christ our Passover is sacrificed for us,” — the Church. “If we suffer with Him we shall also reign with Him.”

These sufferings are not worthy to compare with the glory to follow. We can all feel glad of our Saviour's great love for us, for while we were sinners He died for us

“He bore, He bore it all for me, What have I borne for Thee?”

Let us therefore keep the feast; the seven days are our whole life in antitype. This may be our last feast this side the veil; then we will feast with our Lord in the victory of faith.

Extracts from Memorial Address at Merino, Vic,

O the sacred memories that gather round our Saviour's death at this anniversary, help us to appreciate more than ever before, His great, loving sacrifice and our own privilege to share therein? As it affords another opportunity for us to reaffirm our love, devotion and faith, we are reminded of the angelic song and with hearts full of thankfulness, we take up the strain—“Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing.” “In the cross of Christ 1-glory, towering o'er the wrecks of time.” “This do in remembrance of me.” Christ knew the influence for good the keeping of this simple Memorial would have upon us, sitting with Him around the table, sharing in spirit His sufferings of that night, how it would lead to a deeper appreciation of Himself and His people.

How simple is the arrangement given us by the Lord, no great ceremony, nothing great or ostentatious - from the worldly viewpoint, but how meaningful to His people; to others nothing-, to us the power and grace of God. The Father seeks only those who worship Him in spirit and truth. How great a position in God's plan the Saviour's death occupies; He was “the Lamb slain from the foundation of the world.”

All of God's dealings with man point forward to this great event; step by step to the Passover, on and on through centuries until the shadow merges into the reality and we have the true Lamb, “the Lamb of God

that taketh away the sin of the world.” How our Lord’s love and devotion stands out through the whole of His ministry and faithful obedience to the Father’s will in all things, even to suffering death on the cross. No other has suffered to the same extent, nor could know how great His sufferings were; only the Father knows.

“Man of sorrows!” what a name
For the Son of God, who came,
Ruin’d sinners to reclaim!
Hallelujah! what a Saviour!”

And so, while nothing additional is necessary to our Lord’s suffering and death, yet the Father arranged for Him to have a Bride—those willing to lose their own identity and become part of the one loaf, sharers in the one cup. Our Lord did not refer to this directly but He said, “I have many things to say unto you but ye cannot bear them now,” and so the deeper significance He gave us through the Apostle Paul.

It is important that we see both views, the all sufficient sacrifice of Christ, and that Christ is a composite Body. What a beautiful reminder we have of this in accepting the cup. We have the same thought in the “Vine and branches” (John 15:1-5), our baptism into His death (Rom. 6:3), and “going forth unto Him without the camp.” (Heb. 13:13.)

Are we able? We are nothing of ourselves, but we have God’s love and grace, and Christ’s keeping power. “My strength is made perfect in weakness.” “Who shall separate us from the love of God.” (Rom. 8:31-39.) Such privileges being ours let us keep the feast with joy and thanksgiving, not the symbol only but the reality also, daily appropriating His merit and drinking of His cup, “filling up that which is behind of the afflictions of Christ,” (Col. 1:24) gladly sharing in His sufferings that we might be partakers with Him of His, glory. “What shall I render unto the Lord for all His benefits towards me? I will take the cup of salvation and call upon the name of the Lord.” (Psa. 116:12.)

Bible Study Aids.

“God and Reason.”

These little books in pocket size are now available, and will be found very useful for general work in passing on the message. The price with postage is 5d. per copy; 9d. for two, and 4d. each per dozen.

“Zionism in Prophecy,” instructive for both Jews and Gentiles, and especially appropriate for the present days. Priced at 1/- per copy.

“Evolutionists at the Crossroads.”—A very useful book on this subject; 126 pages. Price 1/- per copy, posted.

“Plan of God in Brief.”—Containing selections from the “Divine Plan” in handy form; very useful for passing on the message. Price, 6d. each.

“Some of the Parables.” An instructive work on some of our Lord’s Parables priced at 8d. per copy; reduction on three or more.

“God’s Covenants.”—An instructive booklet on these subjects. Priced at 6d. each.

“Christ’s Return,” also “Hell, Death, Spiritism,” at 4d. each.

“Where are the Dead?”, “I will Come Again,” and “Times of Refreshing and Christ’s Return” at 3d. per copy, 2/- per dozen.

Tabernacle Shadows.

In recent issues mention has been made of a proposed new edition of the above booklet. Word is now to

hand from the "Dawn" brethren of Brooklyn, U.S.A., stating that they are undertaking to reprint, so supplies will be procured from them, when they are ready. It is nice to realise that this helpful little book will be available again shortly. Copies will be forwarded to those friends who have ordered as soon as possible.

A Song of the Burden-Bearer.

Over the narrow footpath
That led from my lowly door,
I went with a thought of the, Master,
As oft I had walked before.

My heart was heavily laden,
And with tears my eyes were dim;
But I knew I, should lose the burden
Could I get a glimpse of Him.

Over the trodden pathway
To the fields all shorn and bare,
I went with a step that faltered,
And a face that told of care.

I had lost the light of the morning
With its shimmer of sun and dew;
But a gracious look of the Master
Would the strength of the morn renew.

While yet my courage wavered,
And the sky before me blurred,
I heard a voice behind me
Saying a tender word.

And I turned to see the brightness
Of heaven upon the road,
And suddenly lost the pressure
Of the weary crushing load.

Nothing that hour has altered;
I had still the weight of care;
But I bore it now with the freshness
Which comes of answered prayer.

Not a grief the soul can fetter,
Nor cloud its vision, when
The clear Lord gives the spirit
To breathe to His will, Amen.

O friends! if the greater burdens,
His love can make so light,
Why should His wonderful goodness
Our halting credence slight?

The little sharp vexations,
And the briars that catch and fret,
Shall we not take them to the Helper
Who has never failed us yet?

Tell Him about the heartache,
And tell Him the longings too;
Tell Him the baffled purpose
When we scarce know what to do.

Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the, burden,
And carry away the song.

—Selected.

The Swallow.

This pretty bird, oh, how she flies and sings!

But could she do so if she had not wings?

Her wings bespeak my faith, her songs my peace;

When I believe and sing, my doubtings cease.

—J. B.

“Strengthened with might by His Spirit in the inner man.”—Eph. 3:16. If we are just as overdone as the children of the world, just as full of labour in hard rowing, just as easily exhausted we offer no recommendation for our faith. Our witness is to be found in the reality of a mystic current, in the breath of God; in the power of the holy spirit. We must make it plain to the world that there is more wind in our sails, more engine-power in our machinery. Our witness must be in “the demonstration of the power of the spirit.”—Dr. J. H. Jowett.