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The Passover Memorial.

(The following Memorial Address is printed by request).

NOW the feast of unleavened bread drew nigh which is called the Passover." Such is the sacred narrative announcing the last Passover Supper of which our Lord partook. Once more we have the Passover with us. It is in some respects the most hallowed occasion of the year, observed by disciples of Christ as a Memorial and celebration of their Master's sacrificial death, and of their participation with Him in that death in hope of the glory to follow.

Amongst the Jews the term "passover" was frequently applied as the name of a festival week, otherwise called the Feast of Passover, beginning on the 15th day of Nisan. But we should not confound this with the frequent references to the Passover found in the Scriptures when the word "feast" is not used, which generally refers to the lamb that was killed, the Passover. For example we read, "Then came the day of unleavened bread when the Passover must be killed." Again Jesus sent disciples to inquire of a friend, "Where is the guest chamber where I may eat the Passover with My disciples?" We read again, "And they made ready the Passover." When the Master sat down with the disciples to eat of the lamb, He said, "With desire I have desired to eat this Passover with you before I suffer: For I say unto you, I will no more eat thereof until it be fulfilled in the Kingdom of God."

While the Jews still apparently think more of the Passover week than of the Passover lamb, the spiritual Israelites on the contrary and in harmony with the example of our Lord and the Apostles have special respect for the lamb, which typified the "Lamb of God which taketh away the sin of the world," and under whose blood of sprinkling we, who now believe, namely the "Church of the Firstborn," are passed over or spared in advance of the world.

It is again the great question of atonement, redemption, and deliverance, that comes before us as we gather at the table of the Lord. The Passover lamb reveals primarily the Divine method of dealing with sin, of satisfying the claims of Justice against our race. Typically this was the great question on the evening of the fourteenth day of the first month, namely, how can God exempt from judgment, and receive into His favor, those whom His holiness condemns? To this most solemn question, there was but one answer that would satisfy the demands of the God of holiness, and that was the blood of the lamb of His own providing. "When I see the blood, I will pass over you." This settled the all-important question. It was one of life or death, of deliverance or judgment. The blood-sprinkled door-post was a perfect answer to all the claims of holiness, and to all the need of the congregation.

Israel was now at peace with God, a sheltered, saved, and happy people, though still in Egypt, the land of death and judgment. God was now pledged to deliver Israel—precious type of the perfect security of all who are trusting in the blood of Christ. They were securely and peacefully feeding on the roasted lamb, when "at midnight, the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne, unto the firstborn of the captive that was in the dungeon and all the firstborn of cattle. And Pharaoh rose up in the night, he and all his servants and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead." (Exod. 12:29, 30.) "But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord hath put a difference between the Egyptians and Israel." (Exod. 11:7.)

Redemption being now accomplished, and Israel divinely prepared, they commence their journey. But, observe, in passing, how they start. Before taking one step, every question between the conscience and God is divinely settled. They are forgiven, justified, and accepted, in His sight. Hence, it is written, "When Israel was a child, then I loved him, and called My son out of Egypt." (Hosea 11:1.) Blessed type of the real condition in which every true believer begins his Christian course. He may not see this blessed truth, or he may have a very feeble apprehension of it, as Israel had, but that does not alter the fact. God acts according to His own knowledge of the relationship, and the affections which belong to it. We see this, in the glorious deliverance of His beloved people at the

Red Sea, in the manna from heaven, the water from the rock, and in the pillar of His presence, which accompanied them in all their wanderings. He ever acts according to the purposes of His love, and the value of the blood of Jesus.

Observing in the type the slain lamb, its blood, sprinkled upon the doorposts and lintels of the home, and the flesh eaten with bitter herbs, we apply this in the antitype and see Christ as the real lamb, see that His blood sprinkled upon our hearts cleanses them from a consciousness of evil and gives us an assurance of our being passed over, of our being spared, of our being granted life through His blood. This sprinkling represents our justification by faith; and the subsequent eating of the lamb with bitter herbs finds its place in the antitype in our consecration, in the bitter experiences and trials which the Lord provides for us and which help to wean our affections from earthly things and increases the appetite and encourages us to partake more and more abundantly of the Lamb. All who believe the testimony, all who trust in the precious blood, are passed over; and more than this, are expecting a great deliverance of all who love God, who desire to do Him reverence and service. As many as thus believe, realise themselves pilgrims and strangers under present conditions, looking for a better country, even the heavenly Canaan. All this was represented in typical Israel, for while eating the lamb on that night .of the Passover they stood staff in hand, girded for a journey. Likewise the Lord's faithful today have no continuing city, but set their affections on things above—the heavenly city, the new Jerusalem, the Kingdom of God.

From experience we gather that it is much more impressive and inspiring to celebrate an important matter on its anniversary—to recall the deeds and words and looks, and place ourselves with the chief actors of that greatest of all dramas which nineteen centuries ago ended at Calvary. It is always an inspiration to the devout follower of the Lord to bring before his vision the general picture of that first solemn Supper instituted by the Saviour. As one has written concerning that sacred evening:—"It was towards the evening, probably when the gathering dusk would prevent all needless observation, that Jesus and His disciples walked from Bethany, by that old familiar road over the Mount of Olives, which His sacred feet were never again destined to traverse until after death. How far they attracted attention, or how it was that He, whose person was known to so many—and who, as the great central figure of such great counter-agitations, had, four days before, been accompanied with shouts of triumph, as He would be, on the following day, with yells of insult—could now enter Jerusalem unnoticed with His followers, we cannot tell. We catch no glimpse of the little company till we find them assembled in that "large upper room"—perhaps the very room where three days afterwards the sorrow-stricken Apostles first saw their risen Saviour—perhaps the very room where, amid the sound of a rushing mighty wind, each received power from on high with Pentecostal blessing."

Apparently it was just when the regular Jewish Passover Supper was ended that our Lord instituted the Memorial, as it is recorded—"When the hour was come they sat down to eat the Passover." And Jesus said unto the disciples, "With desire I have desired to eat this Passover with you before I suffer; For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God." Doubtless He longed to have them understand how it would begin to be fulfilled a little later on in that very day by the slaying of the real Lamb.

Probably one reason why He specially desired to eat this Passover with them was that He there designed breaking the truth of its significance to them, to the extent that they could receive it; for, "As they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is My body." "This is My body which is given for you: this do in remembrance of Me." "And He took the cup, and gave thanks, and said, Drink ye all of it; This cup is the new testament in My blood, which is shed for you." We cannot doubt that the design of the Master was to call their minds from the typical lamb to Himself, the Antitype, and to show them that it would be no longer proper to observe a feature of the Law which He was about to fulfil. And the bread and wine were to be to them, thereafter, elements which, as a remembrancer of Him, would take the place of the typical lamb. Thus considered there is force in the words, "This do in remembrance of Me" — no longer kill a literal lamb in remembrance of a typical deliverance, but instead, use the bread and wine, representative of My flesh and life, the basis of the real deliverance, the real passing over. Hence, let as many as receive Me and My words henceforth—"Do this in remembrance of Me."

Taking our Lord's words in their simple obvious sense, how beautiful is their lesson. Unleavened (pure) bread henceforth would at this Memorial represent our Lord, the Bread from heaven, of which we may eat and have everlasting life. But this "bread" must be "broken" in order to be appropriated. And so we see that it was necessary not only for our Lord to come from heaven as the "Bread," but necessary also that He be broken in death—sacrificed for our sins—ere we could appropriate His merit and enjoy everlasting life.

The "fruit of the vine" was also introduced as an important part of this Memorial of our Lord's loving sacrifice. He explained that it represented His blood—"The blood of the New Covenant, shed for many for the remission of sins." What a reminder this is of the ransom-price necessary and secured on behalf of the sins of the world. The broken bread taught a part of the lesson, the "cup" taught the remainder of it.

The Lord's disciples must, by faith, partake of, "appropriate," both the "bread" and the "cup," or they cannot be one with Him. More than this: the Apostle shows that there is another subsequent view of this Memorial. We who thus eat and drink—who thus partake of our Saviour's merits—are reckoned in with Him as His "members," as His "Body," being broken and our lives sacrificed in His service, under His direction are counted as a part of His sacrifice. The Apostle's words are: "The cup of blessing which we bless, is it not the communion (common union) of the blood of Christ? The loaf which we break, is it not the common union of the Body of Christ? For we, being many are one loaf, and one Body, because we are all partakers of that one loaf (Christ)."

The drinking of the Lord's Cup by the Church represents our participation in the sufferings of Christ in the present time. None shall be a member of the Body of the great Mediator of the New Covenant unless he comes in now under the proper terms. The drinking of the blood, then, is the sharing of the Cup. For if we drink not of His Cup, neither shall we share with Him in His glory. He said, "Drink ye all of it." All must drink, and the entire Cup must be drained during this Age.

It is a very great privilege that we are permitted to have a share in the sufferings of Christ. We see that our beloved Lord drank of the bitter Cup to its dregs, and did so thankfully. And we are to remember that He gave the Cup to us, that we shall all drink of it. "If we suffer (with Him), we shall also reign with Him" We shall participate in the inauguration of the New Dispensation, and in dispensing its blessings.

On the occasion of the institution of the Memorial of His death, the Master said, "But I say unto you, I will not drink henceforth of the fruit of the vine until that Day when I drink it new with you in My Father's Kingdom." Our Lord was here contrasting the two great Days already referred to—the Day of suffering and the Day of glory. This Gospel Age has been the Day of suffering; the Millennial Age will be the Day of glory, and is especially, spoken of as "the Day of Christ."

The fruit of the vine, the literal cup, represents two thoughts. The cup of wine is produced at the cost of the life of the grape. The grape loses its own individuality. The juice is pressed out, and thus the fruit of the vine is made ready for use. "Whosoever will save his life shall lose it." We are to lay down our lives in the Divine service. We are to submit ourselves to the crushing experiences, to be obliterated as humans and to become new creatures. So we joyfully accept the invitation to drink of His Cup. The cup of wine—the juice of the grape—represents, however, not only the crushing of the grape, but also the exhilaration that comes as the result. So in our drinking of this literal cup. To us it symbolises our Saviour's sufferings and death, and our own participation with Him in these sufferings. But wine also represents joy, gladness, and is thus used in the Scriptures. So, in the sense in which the Lord used the words, "fruit of the vine," in the text just quoted, it represents the joys of the Kingdom.

After the institution of the Memorial Jesus went out into the Mount of Olives in company with the eleven. It is believed that the passage was made at midnight across the Kedron and up the slopes of Olivet into the garden of Gethsemane. It seems that the Saviour realised that He was entering this place for the purpose of fighting a great battle that was to win for Him the victory of Calvary; for out of this agony Jesus stepped calm and strong for the final hour, and herein is a great lesson for His followers: We must win our battles before we come to them, in secret prayer and gathered strength.

We observe that the Master realised that His hour of betrayal and fierce temptation was close at hand; He first comforted, counselled, and prayed for and with His disciples, and then His next strong impulse was to seek a solitary

place for prayer and communion with God that He might find grace to help in this time of sore need. He wanted to see full and clear the light of His Father's face before He stepped into the final darkness. He sought to fall into perfect submission to the will of God and feel the assuring, sustaining power of His omnipotence; He knew full well that He could then bear the cross. And dear friends, have not all true followers of Christ realised that prayer is the highest preparation for every duty and burden? It quiets the soul and clears the vision so that the path of truth and duty can be seen. In entering any Gethsemane let us enter through the gate of prayer, and then we can endure the agony and may be able to come out calm and strong.

Leaving all but Peter, James and John at the entrance of the Garden, as a sort of outer guard against the sudden intrusion of His betrayer upon His last hour of prayer, He advanced with the three—the three in whose ardent natures

He seemed to find the most active and consoling sympathy—and with an earnest appeal to them to watch and pray, He left them and went about a stone's throw beyond.

All realise that sympathy has a wonderful power to lighten burdens. Solitary suffering is doubly hard to bear. It gives us a sense of unsupported and forsaken loneliness that kills all courage and fills us with despair. The presence of a friend rallies our energies and inspires us with new life. We may reasonably suppose that it was the simple presence of these chosen disciples that Jesus wanted, not their talk. There was nothing they could say to Him that would help Him; but their watchful waiting near by would help Him. The best sympathy is not that which is most talkative and fussy. The silent presence, the sympathetic tear, the thoughtful, helpful act,- these go deeper. There are chambers of sorrow in which voluble speech is an impertinence and silence is soothing to the soul.

Under the trees of Olivet, the Master has a good chance to think over the sequence of events that were to culminate on Calvary. The grass was cool and sweet to Him; the air was balmy and mild. The heavens of that night with all their gleaming brilliance betokened the love-light of His Heavenly Father which seemed as though it were bestowing a silent blessing upon His head. It was a time when lovers walk about in the joy of youth; but He, the greatest lover of all time—the lover of God and righteousness and truth walked alone, for the disciples had been left behind. And there, in that mighty temple of nature, Jesus had the final conflict of His earthly career. Knowing what was coming, He prayed, "O My Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt." (Matt. 26:39, 42.)

How much depended upon the Lord's fortitude in that awful hour, awaiting the certain arrival of His betrayer and His persecutors maddened with hate and full of the energy of Satan. Oh, how the destinies of the world and of Himself seemed to tremble in the balances! Even the perfect human nature was not equal to such an emergency without Divine aid, therefore it was that He offered up prayers and supplications with strong crying and tears unto Him who was able to save Him from death,—by a resurrection. The necessary comfort was provided, as foretold by the prophet Isaiah, "Behold My servant whom I uphold, Mine elect, in whom My soul, delighteth . . . I, the Lord, have called Thee in righteousness, and will hold Thine hand, and will keep Thee (from falling or failure) and give Thee for a covenant of the people, for a light of the Gentiles . . . He shall not fail nor be discouraged."

Then, though the cup might not pass from Him, His prayer was heard and a special ministry from God strengthened Him. Just how, we know not, but probably by refreshing His mind with the precious promises and prophetic pictures of the coming glory, which none of His disciples had sufficiently comprehended to thus comfort Him in this hour when the gloom of thick darkness settled down upon His soul. It was Jehovah's hand upholding Him, according to His promise, that He might not fail nor be discouraged.

The result of that blessed ministry was a reinforced courage which commands the deepest admiration. With His eye of faith upon the glorious victory of truth and righteousness, when He should see of the travail of His soul and be satisfied—satisfied with the eternal joy and blessedness of a redeemed world, with the welcome and wealth of the Father's blessing, and the love and gratitude of every loyal creature in heaven and in earth—yes, comforted and encouraged thus with a realising sense of the rewards of faith and faithful endurance to the end, He could now calmly and even courageously, go forth to meet the foe. Yes, this was the victory by which He overcame, even His faith, and so we also are to overcome.

He had passed beyond the need of His disciples help. His victory was won. The cross was already as good as behind Him. With calm courage that feared no evil, with masterful faith that scattered the darkness of Calvary, He said, "Rise

up, let us go; lo, he that betrayeth Me is at hand.” Mark His calm, dignified fortitude, as He addresses Judas and the Roman soldiers, and its effect upon them. They were so overpowered with the grandeur and nobility of this wonderful man that they could not have taken Him had He not voluntarily placed Himself in their hand. Notice, too, His kind consideration for the bewildered and weary disciples, and His loving excuse for them, “The spirit truly is willing, but the flesh is weak,” and His request to the Roman soldiers at the time of His arrest that they might be permitted to go their way, that so they might escape sharing in His persecutions. So through all the trial and mocking, and finally the crucifixion, His courage and solicitude for the welfare of others never failed.

Let the curtain go down on Calvary, on the darkness of the reeling crosses, on the death of God’s beloved Son, the great antitypical passover Lamb. Let it go down on the weeping women, on the disciples, on the Roman soldiers and on the cruel Pharisees and scribes. Then let it rise on the glorious morning of His resurrection, when a mighty angel had rolled away the stone from the tomb, and said to those who came to embalm the body, “Why seek ye the living among the dead? He is not here, but is risen.”

How the Christian feeds on these events—the death and resurrection of Jesus! They are the very essence of life and power at the present time, just as they have been for nearly two thousand years. The feast that God has provided through His Son is to be eaten with unleavened bread—the bread of pure truth—and with bitter herbs of persecution. This feast has continued throughout the Gospel Age.

-A broken loaf—a cup of crimson wine,
On snowy table laid,
Ah! emblems these of wondrous sacrifice—
The costly price He paid!

That precious body, broken once for me,
That precious blood once spilt
For me, that I through Him might be made free,
Aye, free—from death and guilt!

And has this broken loaf, this crimson wine,
A further meaning still?
Ah yes, through grace I am a part of Him,
His sufferings to fulfil.

My body to be broken with my Lord,
My blood with Him be shed,
And as I die with Him, with Him I live,
My ever glorious Head.

“Let a man examine himself” says the Apostle; let him see to it that in partaking of the emblems he realises them as the ransom-price of his life and privileges; and furthermore that he by partaking of them is pledging himself to share in the sufferings of Christ and to be broken for others. Through lack of proper appreciation of this Memorial, which symbolises not only our justification, but also our consecration to share in the sufferings and death of Christ, the Apostle says, “Many are weak and sickly among you and many sleep.” The truth of this remark is evident; a failure to appreciate and a losing sight of the truths represented in this Supper, are the cause of the weak, sickly, and sleepy condition of many in the Church.

Nothing so fully awakens and strengthens the saints as a clear appreciation of the atoning work of our Lord and their share with Him in His sufferings and sacrifice in behalf of humanity. “Let a man examine himself, and so let him eat of that bread and drink of that cup.” These words are not to be taken in the sense of a discouragement by any sincere follower of the Master, but rather in the sense of impressing the solemnity and depth of meaning that should always be associated with the partaking of the emblems. Far from discouraging any who desire to walk in the Master’s footsteps His own words are sufficient—“Come unto Me. . . . Take my yoke upon you, for My yoke is easy and my burden is light.-

Let us never forget that unless we partake of His Cup, unless we are immersed into death with Him, we can have no share in His kingdom of glory; we can never sit with Him in His throne. Let us then, count all the things of this earth as loss and dross that we may attain this Pearl of Great Price. As the experiences of our consecrated way come to us, let us not be afraid, nor “think it strange concerning the fiery trials that shall try us” for even “hereunto were we called,” to suffer for our beloved Master now, and by and by be glorified together with Him in the Kingdom eternal!

Let us also at this time take warning as well as encouragement, not only from our dear Lord’s life of sacrifice, but also from the lives of the Apostles who were with Him for the greater part of His earthly sojourn. We might particularly think of three; in the first place how sad is the case of Judas; we all know the terrible result of the secret, selfish desire of the natural heart which allowed Satan to fully enter, as exhibited finally in the betrayal of his Master for thirty pieces of silver, and that with a kiss. We may be sure that the details of Judas’ act in this way, being recorded by the four Evangelists, is so arranged as a lasting lesson for all the Lord’s People. Oh, how we each need to keep our hearts with great diligence, to preserve our first love for the Lord, for if our hearts are right and we make mistakes, which we are all prone to do, we shall soon be restored to the Lord’s favor and find grace and strength to be on guard against any weaknesses in the future. Such was the case with Peter; his heart was right, and after the acknowledgment of his denial of His Master and receiving the necessary admonitions, we find that he was recovered and re-established in the Lord’s favor and confidence. The recording of Peter’s denials and subsequent forgiveness of the Lord has undoubtedly been a very great help to many Christians who have been overtaken in a fault, and then sought the Lord’s forgiveness with the result that, as with Peter, they have realised much strengthening of character, with greater determination to serve the Lord faithfully in all the days ahead.

Then we think of loving John, the one with whom the Lord seemed to have most fellowship of the twelve; he was ever alongside his Master, even to following him to the judgment hall, and also to Calvary's hill, and where from the cross his Lord commended the caring of His earthly mother to his charge. Oh, that we might be more like loving John, tender-hearted, affectionate, and fully devoted to our Lord, willing, yes cheerfully rendering our all so fully, so completely to Him, to whom we belong, since we have covenanted to follow in His steps, and then willing to be used in the interests of His people and cause as He may direct.

Saviour, Thy dying love,
Thou gavest me,

Nor would I aught withhold
Dear Lord from Thee.

In love my soul would bow
My heart fulfil its vow,

Myself an off'ring now
I bring to Thee.

Lord, I would follow Thee
In all the way

Thy weary feet have trod ;
Yes, if I may."

Ah, yes! How deep are the Lord's lessons! And the deeper we look, the more beauty we see, the eyes of our understanding opening more and more as we appreciate and heartily obey.

"Let us keep the feast," then, in both senses, (1) Appropriating and feasting on the great work done for us by our Redeemer and the riches of grace granted us through Him and (2) Appreciating our privilege of joint-sacrifice with our Redeemer—laying down our lives in His service, for the brethren, and thus "filling up that which is behind of the afflictions of Christ." Left behind, not because our Lord could not suffer enough for all, nor because His sufferings were not sufficient for all, but because He wished to have us with Him to share His nature and His glory, and only by suffering with Him and as His members could we be allowed to share His glory, honor and immortality.

The hour is late—the end is drawing nigh—
As we gather here,

Brethren beloved, to share this holy feast,
We know the time is near

When all His loved ones shall be gathered home,
Our tears all wiped away,

And all the shadows that oppress us here
Shall yield to perfect day.

Then with rejoicing let us now partake ;
Our journey's almost o'er;

The light is breaking o'er the heav'nly hills!
Our King is at the door.

Bible Study Meetings.

Melbourne.—Excelsior House (3rd Floor), 17 Elizabeth Street, Sundays, 3.30 p.m. and 6.15 p.m. Wednesdays, 7.45 p.m., at 19 Ermington Place, Kew, at the present time.

Adelaide.—R.A.O.B. Hall, 48 Flinders Street, (near Lawler place), Sundays, 3 p.m. and 6.30 p.m.; Wednesdays, 7.30 p.m.

Perth — Druid's Chambers, (The Basement), 459 Hay Street, East,—Sundays, 3.45 p.m. and 6.45 p.m.

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

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

Convention News.

Adelaide, South Australia.

THE Convention held at Adelaide by the South Australian friends has once more proved to be a season of real spiritual refreshment and blessing. The attendance was not quite as large as past years, but what was lacking in numbers seemed to be compensated by the warmth and heartiness of the fellowship. Surely the Lord's presence "in the midst" of our gatherings was plainly manifest; for His spirit of love and service was noticeable in no small measure, as also in the earnest desire of the members to hold firmly to the "present truth." The days from Good Friday to Easter Monday were indeed happy days of real Christian fellowship.' Two or three of our members were unable to attend because of sickness, and these were specially remembered in our prayers. Also our prayers were offered in behalf of all the dear Israel of God in every place, and particularly on behalf of those more directly affected by present conditions in the war-stricken lands.

Much food for thought was provided by the Bible Studies; the portions chosen being as follows:-1 John 4:15-21; 2 Peter 1:1-11; Eph. 6:10-18, and Matt. 24:29-35. The study of these Scriptures proved most helpful and encouraging. The Praise and Testimony, and Fellowship Meetings added to the helpfulness of the occasion, as also did the Question Meeting and the addresses by various of the brethren.

Much thankfulness to God was expressed by the members for the privilege once more of meeting in this Convention. The messages received from various Classes and individual brethren were much appreciated, and the Convention decided to send to all those who had thus remembered us, as well as to all our brethren generally the following greeting contained in 2 Peter 1:2-4 and 1 John 4:16, together with our sincere Christian love and good wishes.

The Convention closed with the usual Love Feast and singing "Blest be the tie that binds our hearts in Christian love" and "God be with you till we meet again." In the closing prayer the thought was expressed that the many helpful lessons and exhortations may continue with us in the days ahead and assist in our running patiently and faithfully the race set before us.

Sydney, N.S.W.

THE Convention arranged by the Sydney brethren and held from Good Friday to Easter Sunday was a very enjoyable and profitable occasion in the highest sense. While it is some years since similar gatherings have been held in Sydney there was much in evidence the happy convention spirit which is one of thanksgiving and praise to the Lord and a

delight to fellowship with His people who love and appreciate the precious truths of His Word revealed in this harvest time.

The attendance was very encouraging, both as respects the local brethren and the visitors. All the friends at Canberra were present as well as representatives from Melbourne and a number of centres in New South Wales, and the Sydney friends kindly provided accommodation for those so desiring, with mutual benefits as a result of the additional fellowship.

Opening the Convention with praise and prayer the chairman then followed with an address of welcome (appearing in this issue of "People's Paper"), after which a very helpful study was held on the passage of Scripture in 1 Peter 1:3-9. A short study of the significance of the Memorial of our Lord's death was also held, and in the evening of this first day of Convention the Memorial Service in remembrance of Christ was observed, a goodly number partaking of the emblems with solemn yet grateful hearts, further reference to which is made in another column of this issue of the "Paper."

Additional Bible Studies on 1 Cor. 13 and Eph. 3:13-19 provided many encouraging and profitable thoughts from the Apostle Paul, the former study impressing the necessary progressive development of the fruits of the spirit from the time of the early Church onward, and the latter passage revealing in most expressive words the sincerity of the Apostle's prayer, in the midst of his own tribulations in prison, for the highest welfare of the saints, both then and for all the Gospel Age.

The addresses, including a symposium by three brethren on the Christian Armour—"Breastplate of Righteousness," "Shield of Faith," and "Sword of the Spirit"—also on the topic "God Working His Will in Us," were very helpful, as also were the Praise and Testimony and Question Meetings. Messages were received from brethren in other parts and were appreciated, and the prayers of the brethren in this Convention were offered on behalf of God's children the world over, and especially for those in the war areas. The words of Paul in Heb. 10:35, 36 were selected at the Convention as a message to be sent to the brethren generally, with the Christian love of all in attendance.

The Love Feast and singing of the two beautiful hymns, "Blest be the tie that binds" and "God be with you till we meet again," as also the concluding prayer brought to a close this season of refreshing from the presence of the Lord.

New Booklet.

"The Golden Future — Our Hope for years to come."

This is a useful booklet to convey in a general way the wonderful plan of salvation, and is timely for the days in which we live. Containing 36 pages, price 4d. each, or 3 for 10d. post paid.

Address of Welcome.

(Sydney Convention.)

IT is my privilege and pleasure to give you all the most hearty welcome to our Sydney Convention, and this I do now in the name of the Sydney Ecclesia and in the name of our Heavenly Father and our Lord Jesus Christ.

We know that we are doing that which is well-pleasing in God's sight when we assemble ourselves together to talk about and study God's glorious plan for the blessing of all the families of the earth. Our hope is that each one will get a blessing from the fellowship, studies, addresses and especially when we join together to memorialize our dear Redeemer's death, and so help each other along the Narrow Way that leadeth unto life.

We remember what the Prophet Malachi says: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Our presence here to-day shows that we are among those who call upon His name, and our hope is that all our names are in the Book of Remembrance; and if faithful unto death then an abundant entrance will be given us into that glorious Convention which will be held when the Church, the Little , Flock, is complete. We can have no conception of what that Convention will be like, for we know of nothing with which we could compare it, but we know we shall see our Lord and Saviour there as He is in His glorious spiritual body, as well as the twelve Apostles of the Lamb and all our dear brothers and sisters who have made their calling and election sure to a place in the Kingdom. And it is promised that we will be presented before our loving Heavenly Father. That, I should think, would be a broad picture of the honour that will be brought to us. Then will come the blessing of all the families of the earth.

No doubt you have all heard of the promises which the great men of the earth are holding out of a new order when this war is over; that they will do away with poverty and suffering and there will be no such thing as starvation in the midst of plenty. Some of them may be sincere, but we know they have neither the ability nor power to carry out their intentions; and even if they could, it would be a very poor affair compared with what our Lord has promised and has the power to bring about in the far greater matter of life and health and peace.

Just think for a moment what a wonderful world this will be when no man shall say, "I am sick"; there will be no need for hospitals or doctors, or institutions for the old and helpless or the unwanted. Funerals and graveyards will be a thing of the past, and death will be no more. The countenance of every man and woman will shine with love for God and their fellow men, and as the poet has expressed it,

"When man to man the world o'er Shall brothers be and all that.-

Such then, dear brothers and sisters, is the hope we have of being associated with our Lord and Master in lifting up the poor, groaning creation to a height they do not dream of now. Then will be the time pictured, when "every creature in heaven and earth, and such as are in the sea, and all that are in the graves, shall hear the voice of the Son of Man, and shall come forth." "And glory, and honour, and blessing, and power, be unto the Lamb for ever and ever."

Our hope is that this little Convention will be a steppingstone for each of us towards that place in the Kingdom to which we are looking forward. So we pray that God's blessing may be on our efforts to help each other, and assure you all of our hearty welcome, and the joy you have given us by your presence.

Memorial Observances.

THE celebration of the Memorial of our dear Redeemer's death has once again proved a rich blessing to the brethren generally. Word has been received from a number of Classes and smaller groups and individual brethren, the general expression respecting the occasion being one of deep thankfulness to our Heavenly Father for all His kindness toward us through Christ Jesus, and prayers were offered on behalf of the Lord's people everywhere.

As year by year this annual observance is held it loses none of its sacredness; indeed, it takes on more and more importance to the Lord's people as each anniversary impresses that we are another milestone nearer Home. It is towards the heavenly Home that Christ's followers are exhorted to look with earnest desire and expectancy—to meet their Lord and see Him as He is—and thus fully prepared, be able to associate in the glorious Kingdom work of bringing peace, happiness and everlasting life to the world of sinners, lost and ruined by the fall.

In the meantime, all the solemn lessons taught by the Lord's Memorial provoke the consecrated members in Christ to greater diligence in His service—on behalf of their brethren and all who have ears to hear, as well as respects their own progress in the Christian way.

In quoting some of the expressions received from the Classes and isolated brethren our readers will be interested to know that in addition to the assemblies at the capital cities of Melbourne, Adelaide, Perth and Sydney (Canberra Class joining with Sydney this year), other groups in Digby (Victoria), Burnie (Tasmania), Gawler (South Australia) and Morganbury (Queensland) have been heard from, as well as numerous individual members who kept the Memorial in the presence of the Lord alone.

Some remarks are as follow:—"It was our privilege to observe the Memorial of the death of our Lord and Saviour, and it is felt that this service is always a very helpful and impressive one when we come to it with hearts and minds prepared. Three members who were absent through sickness were provided for in their homes.

"How it reminds us again of the great sacrifice of Divine love, as well as of the perfect obedience of the Son of God, who freely yielded up His life even unto the cruel death of the cross that we might be saved from sin and death. We rejoice in our Saviour's willing obedience, though our hearts are deeply touched as we think of all His great sufferings on our behalf. We rejoice also in His glorious victory—faithful unto death—and we take courage from His matchless example.

"Words utterly fail to describe our feelings as we contemplate the last hours of His earthly course. It reveals a picture of such meekness, patience, humility and love, that makes us feel honoured to know such a Saviour and to rejoice to be counted worthy to suffer something for His cause. Halleluyah! What a Saviour."

Another Brother writes on behalf of a Class:—"Our little party met to 'Do this in remembrance of Me,' and the meeting was made as simple as it really is concerning its primary meaning, while the deeper matter of our communion was also considered. We were all greatly blessed by our gathering together at this time, and each year as it goes by the observance is more hallowed by a deeper comprehension of its meaning, and to those who are longing to arrive at the heavenly Canaan, one more year of waiting is in the past.

"What a Saviour we have, who for our sakes though rich became poor, the despised and rejected of men bearing our sins upon the tree in His all sufficient sacrifice, yet He sanctified not Himself to retain 'all this honour, but passing His merit through the 'goat class' His body was indeed broken in a further sense into many members to become the world's sin-offering. Yet it was His sacrifice and His only, but through the merit being applied to His body members they are granted common-union with Him. The cup will soon be finished, the drinking it anew with Him a matter of a little time.

"The sea is rough, the storm gathering as we walk out to meet the Master, but if our eyes are kept fixed on Him who is the Author and Finisher of our faith, and with a true heart in full assurance of faith working through love we press on, never looking at the rough sea between us (for if so we sink and hear the words, 'Oh, thou of little faith), keeping all our attention on Him, our present Lord, who will soon calm the sea and wind, we shall arrive at the journey's end."

A further report states:—"Our Memorial was held once again and we particularly remembered our loving Saviour who 'poured out His soul unto death,' and died for sinners lost. We saw how Christ was the true 'Lamb of God which taketh away the sin of the world.' He was slain so that His blood could be sprinkled upon us, so as to save us as the Church of the Firstborns. Just as surely as weeping may endure for a night but joy cometh in the morning,' so after this Gospel Age of suffering is over, then the morning will come when the world of mankind will be liberated from the bondage of Satan.

"As we considered Christ's death and all it meant to us we realised what a great privilege it is for us to be permitted to partake of the emblems of His death and to have participation with Him in His broken body and blood given. We remembered again our covenant of sacrifice—to have our bodies always a living sacrifice—to suffer with Christ that we may reign with Him, to be 'planted together in the likeness of His death (so that) we shall be also in the likeness of His resurrection.'

"Our Lord said, 'In the world ye shall have tribulation,' so we realised again how we cannot enter heaven on flowery beds of ease,' but we willingly and gladly lay down our life rights and follow our Master—partaking of His ignominy and His cup of suffering. What a privilege we each have to be sharers in the sin-offering and 'fill up that which is behind of the afflictions of Christ.' We indeed 'rejoice inasmuch as we are partakers of Christ's sufferings, that when His glory shall be revealed, we may be glad also with exceeding joy.'"

From one isolated Brother, representative of a number, the following is to hand:—"The Memorial was kept by myself in the very simplest, quietest and I trust earnest manner. Great are the temptations assailing the mind of one partaking alone in this way, but afterwards the Lord blessed and brought assurance that it was all acceptable to Him."

Booklets Reprinted.

"God and Reason," originally produced by our U.S.A. brethren, has now been printed in our office to supply local needs. In paper covers, 64 pages, this booklet is very helpful for general witness work. Single copies 5d., two for 9d., or 4/3 per doz., post paid. Special rates for quantities without postage.

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The same story, in smaller size without illustrations, at 4d. each, and four for 1/-.

The Costly Pearl.

The pearl of greatest price I sought. Alas!
I sought, but found it not.
The hours of work and sleep were wasted,
The fruits of pleasure passed untasted,
And still with eager zeal I hasted,
The charms of fortune to entice
With some new gift or sacrifice.
Until, one sad, discouraged day,
A spirit, meek and quiet, lay,
Upon my brow a hand restraining;
It soothed away my lips complaining,