PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM
UNDENOMINATIONAL
A RELIGIOUS NEWSPAPER

Volume XXXVIII. No. 5 MELBOURNE, MAY, 1955

Sanctify the Lord.

(Convention Address)

"But sanctify the Lord in your hearts ; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and reverence."-1 Pet. 3:15.

THE word "sanctify" is very familiar to Bible students. The Scriptures apply it to those who are fully devoted to God, the elect. "Elect according to the foreknowledge of God the Father, through sanctification of the spirit." (1 Pet. 1:2.) It is applied to God,—"I will sanctify my great name, which was profaned among the nations . . . . I shall be sanctified in you before their eyes." (Ezek. 36:23.) It is also applied to Christ, who said He would "Sanctify himself." (John 17:19.) Again it is applied to inanimate things, as in Exod. 29:36, 44. "Thou shalt cleanse the altar . . . . and thou shalt anoint and sanctify it." The tabernacle and all the vessels were sanctified, that is, ceremonially sanctified—Exod. 40:10. Obviously, this word does not have exactly the same meaning in every instance it is used in the Scriptures.

The dictionary gives the meaning of "sanctify"—To set apart, or appoint to a holy or sacred or religious use ; to free from the power of sin. Professor Strong in his Exhaustive Concordance gives the meaning in the Old Testament—To be, make, or pronounce as clean, (ceremonially or morally). God sanctifies Himself or His name by vindicating His honor from the reproaches and misrepresentation of the wicked, and by manifesting His power and glory.

The English word "sanctify" first occurs in the Scriptures in Gen. 2:3—"God sanctified the seventh day." Then in Exod. 13:2 we read —''Sanctify unto me all the firstborn . . . . both of man and of beast." In the Old Testament the Hebrew word is translated by four-teen different English words. In the New Testament the word "sanctify" is first used in John 17:17-18. "For their sakes I sanctify myself, that they (His disciples) also might be sanctified (devoted) through (or in) the truth." The Lord used the Greek word earlier than this, but it is translated "hallowed" in Matt. 6:9. He taught His disciples to pray—"Our Father which art in heaven, hallowed (sanctified) be thy name". Obviously, it does not mean in this prayer, to make holy ; or as in John 17:19 that our Lord's life needed perfecting in holiness ; what our Lord meant was that He had consecrated, or devoted His life to the truth.

The dictionary gives the meaning of "sanctification"—As the progressive conformity of heart and life to the will of God—as in 1 Thes. 5:23. "The very God of peace sanctify you wholly." In its nature it is a divine work accomplished by the influence and power of His Word—"sanctified in the truth." It is progressive; the endeavor is made to bring every thought and act into subjection to the obedience of Christ and the will of God. "And this is the will of God, even your sanctification."

To be sanctified one requires a resolute and enthusiastic devotion to the will of God ; all other things and occupations are secondary to this one end. There is a transformation from the natural to the spiritual. "God has delivered us from the power of darkness and translated us into the kingdom of his dear Son." (Col. 1:13) "God has blessed us with all spiritual blessings in the heavenlies in Christ Jesus," (Eph. 1:3)—spiritual blessings for a spiritual life.

The word "consecrate" is often understood as the meaning or substitute for sanctify. While the word "sanctify" does have in it the thought of definite, complete consecration, and this may be the decision of a moment, when We decide to serve God with our whole being, strength and life, but sanctification seems to take us further, and gives the thought of progressiveness, and refers to the entire process of transformation and maturity of character in preparation for our eternal union with Christ in glory.

In Heb. 10:10, 14 we seem to get both these thoughts—of consecration, or setting apart, and in verse 14 progressive sanctification in holiness. Verse 10 reads—"By God's will we are (Diaglott—have been) sanctified through the offering of the body of Jesus." It is by our belief in the sacrificial death of our Lord for us that makes it possible for us to consecrate our lives to God, being accepted by the imputed merit of Jesus. -Then in verse 14 the Apostle says, "For by one offering he (Christ) has perfected forever (permanently ; the perfecting under the Mosaic sacrifices were not permanent, but were repeated year by year) , those being sanctified." (Diaglott.) "Those being sanctified"—that is, progressive sanctification, continuing right to the end of our course.

Sanctification is not justification, but justified believers are urged to sanctify themselves. In order to be effective it must consist of two parts ; God's part and our part. God's part alone is not sufficient, and our part alone is not sufficient. These two parts make one whole truth. This is set before us in Lev. 20:7, 8,—''Sanctify yourselves therefore, and be ye holy ; for I am the Lord your God . . . . I am the Lord which sanctify you." In Exod. 28:41; 29:33 and Lev. 8, Aaron and his sons were instructed by Moses to consecrate and sanctify themselves. They were ceremonially made clean after being set apart, consecrated to the service of God.

We are urged to "sanctify the Lord in our hearts." Here the word "sanctify" seems to be used in the sense of veneration. Why should we sanctify or venerate the Lord ? Firstly, He is our Creator and gives us understanding and supplies our daily needs. By nature we were children of wrath, and depend upon His mercy, and are undeserving of. His favor. Secondly, He is our Heavenly Father, and has made known unto us His saving power, and shown Himself gracious, and He has not rewarded us according to our iniquities, but His loving kindness, Oh how great, prompted Him to provide a way and hope of life through His only begotten Son, that whosoever believes in Him should not perish but have everlasting life.

We hear His call, "My son give me thine heart, and let thine eyes observe my ways." We, as consecrated Christians, are under special obligtion to sanctify the Lord in a very special way, because He has condescended to arrange, and make known to us a very special salvation, not merely a reformation or restitution to that which was lost in Eden, but a special choice portion—a high or heavenly calling, an invitation to become members of His special, inner family circle—and given us promises whereby we, by embracing them and allowing their influence to sanctify us, will become partakers or participants in His own divine nature and joint heirs with His Son. And this is not an invitation and hope to become perfected glorified human beings in heaven. No, the Lord has revealed through the Scriptures that this offer of so great salvation, "the hope that is in you," is nothing less than a change from human into a new creation—a distinct creation from all others, with the hope of glory, honor and immortality. "This mortal must put on immortality." "If any man be in Christ, he is a new creature."

Is not this something extraordinary to offer to mortals ? The Scriptures call it a good hope, and a blessed hope, which the human eye hath not seen nor human ear heard, and never entered the human heart, which God has prepared (in readiness) for those who love Him. (1 Cor. 2:9.) Is not this a good reason why each and all of the consecrated, the matured and the babes in Christ, should sanctify the Lord ? And does not the Apostle Peter urge us in our text "to sanctify the Lord in our hearts and be ready to give an answer to every one who asks you a reason of the hope that is in you, with meekness and reverence"?

As we remember whose we are and whom we serve—what a great, pure, righteous and holy God we represent, as His ambassadors—will surely help us in our presentation and witness of the truth to others in the spirit of meekness and reverence, for He sees, hears and watches our conduct.

The sanctifying of the Lord is to proceed from the heart. The head and the, tongue may be always ready to give an answer to others, perhaps too ready at times, and it may be a greater mark of reverence for the Lord to let other members in the body of Christ give the reason for our hope, and the active and forward members in the body of Christ to cultivate meekness, modesty and restraint in this respect. We are all constituted differently; some have the talent of talkativeness and combativeness enlarged, while in others it is dwarfed. Would not a correction or improvement in either case come about by sanctifying the Lord in our hearts?

From Jer. 9:23, 24 we read, "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches ; but let him that glorieth glory in this, that he understandeth and knoweth me; that I am the. Lord which exercise loving kindness, judgment, and righteousness, in the earth ; for in these. things I delight, saith the Lord." The cultivation of 'these delightful qualities in our own lives will show that we want to sanctify the Lord.

Further, the Lord has especially emphasised, through the prophet Ezekiel, the importance of sanctifying Himself. Ezekiel prophesied concerning the fearful and awe-inspiring events with which that age would close—that His great name would be sanctified among the nations as a result of His stern disciplinary judgments and rebukes. The need for

this had arisen through a very sad and distressing state of affairs. The name of the Lord had been profaned among the nations by the very ones who professed great reverence for His name and His laws. The consecrated nation of Israel was guilty of irreverence and a lack of knowledge and appreciation for the purity, holiness and righteous judgments and loving kindness of the Lord. Zeal they had ; tradition they had ; rites and ceremonies they had ; and very particular they were in the performance of these, but how sad, how searching the accusation—"My name is profaned among the nations through you." This was the result of the absence of heart sanctification.

A similar situation and condition exists now. The name of the Lord is not sanctified but profaned by men and women, many of whom claim some church connections. His truth is misrepresented and misconstrued, and a similar fearful judgment will overwhelm Christendom in these last days. However, in the midst of these evil days, what a wonderful opportunity for consecrated Christians to bear witness to the name of the Lord, and to sanctify the Lord in our hearts—to represent His spirit, the spirit of light, truth, purity, devotion and reverence. Although this light shines in a dark place, where the holy name of God and Christ is profaned and misrepresented, yet this ray of light emanating from you, "because the light of the knowledge of God hath shined in your heart," shall never be lost, never be darkened. It has been said, as a result of investigations, that sound waves fade and die out, but light waves never. As a poet has said "Our hope that sends a shining ray, Far down the future's broadening way."

The Apostle Paul urges in Phil. 2:15— "That ye may be blameless and harmless . . . . in the midst of a crooked and perverse nation, among whom ye shine as lights (luminaries) in the world, holding forth the word of life." Only as the light shines into our hearts can we truly and effectively sanctify or venerate the

Lord, and our own lives are thereby being sanctified.. If our readiness to give an answer for our faith proceeds merely from the intellect, then no doubt our relationship to the Lord would be similar to that of a gramaphone to its maker—its chief function is to talk or make a noise. As the Apostle Paul says, without love we would be as a sounding brass horn, or a tinkling (clanging) cymbal. (1 Cor., 13:1,2.)

Let us make a resolution that we will sanctify the Lord in our hearts, that we will not forget all His benefits who holdeth our soul in life and suffers not our feet to be moved. "Bless the Lord, 0 my soul . . . . and forget not all his benefits ; Who redeemeth thy life from destruction ; who crowneth thee with lovingkindness and tender mercies; Who satisfieth thy mouth with good things ; so that thy youth is renewed like the eagle's." (Psa. 103:1-5.)

Question Box.

BINDING THE BUNDLES FOR BURNING.

Question.—What did our Lord mean in Matt. 13:30 when He said "Gather ye together first the tares and bind them in bundles to burn them"?

Answer.—While the work of binding the bundles is evidently part of the Harvest Work in which the Lord's people would be the messengers or reapers, the Lord has not said that it is the duty or work of His people to "burn" the tares. Nor is it the privilege of the saints to decide who are "tares" and who are "wheat". The privilege of the reapers is to thrust in the sickle of truth, preach the message of the kingdom, proclaim the presence of the Lord of the Harvest, and this will accomplish both the gathering of the "wheat" into the garner of truth and the binding of the tares into bundles "for the burning" (Diaglott) . S.S., Vol. 3, page 140,—"The wheat was not to be bundled ; the grains were originally planted separate and independent, to associate only as one kind under similar conditions. But the parable declares that one of the effects of the harvest will be to gather and bind the tares in bundles before the 'burning' or 'time of trouble.' And this work is in progress all around us."

As the wheat class have been liberated from the sectarian bundles, the tares have become more tightly bound in the various denominations, and the time of trouble now impending upon Christendom will burn up these sects and parties, and all human theories, fancies, and delusions will be destroyed, and then the pure language (the true Gospel) will be turned to the people, and they shall all turn to the Lord with one consent. (Zeph. 3:8, 9.)

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(Monthly) 4/6 (85 cents) per annum, post paid.
Published by the Berean Bible Institute, Ermington Place, Kew, E.4, Melbourne, Victoria Australia

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.

THE Easter Convention at Adelaide is now in the past and we have happy memories of helpful fellowship and association with the Lord's people in partaking of the good things provided by His grace. Just two days before the Convention one of our sisters died suddenly, and while this sudden passing of our sister brought to us a measure of sadness, yet we do not need to sorrow as those who have no hope. We can go on with confidence in the word of 'Him who said, "because I live ye shall live also." While our sister will be missed from our meetings, yet we can rejoice that she has reached the end of her earthly journey and has now gone to her reward.

In his words of welcome our brother expressed pleasure at being able to welcome a number of brethren and sisters from Melbourne and Geelong, Victoria ; it is indeed a privilege to be able to meet together with those of like precious faith, and endeavour to assist and encourage one another in the narrow way that leads to life. The Convention was held on each of the four days of the Easter period, and we feel that the Lord's blessing was with us as we met in His Name.

Each afternoon was • devoted to a Bible Study ; the portions chosen being Col. 1:9-17 ; Rom. 6:3-11; Rev. 5:1-14.

The consideration of these portions of God's Word we found most helpful and encouraging.

The evening sessions were taken up with short addresses by various brethren ; the topics of the addresses were as follows—"A New Creation" ; "Considering Jesus" ; "Day of Judgment" ; "Strength and Peace" ; "I will never leave thee" ; "How may we best study the Bible ?" ; "Sanctify the Lord" and "Meditation". Each one of these addresses brought its message of hope, comfort and exhortation, and served to encourage us to faith and hope and endeavour.

Our Programme also provided for a Question Meeting, Praise and Testimony meetings, and the ever popular "Hymns we love, and why" session. The four Convention days seemed to go all too quickly, and came to a close with the usual Love Feast at which we bade each other goodbye, singing "Blest be the tie that binds", and "God be with you till we meet again."

During the Convention some messages were received from brethren in other states ; these were much appreciated, and to those who thus remembered us, and to the brethren generally, the Convention sent as a greeting the words of the Apostle Paul as found in his letter to the Colossians chapter 1, verses 9 to 12. The Convention closed with • a prayer of thanksgiving to God, the Giver of all good, for the many blessings from His loving hand, and for the privilege of being able to meet in this way in His name once again ; "Praise God from whom all blessings flow."

Convention Notes.

Notes on the Adelaide Easter Convention have been prepared and are now available free to all applying for same to this. office.

Memorial Observances

Melbourne.

ON the evening of April 5th the brethren in Melbourne assembled to observe the Memorial of Christ's death with sincere thankfulness to God for the sacrifice of our dear Redeemer. There was a good attendance, and those who were regular at the meetings in previous weeks had appreciated the Class studies on the important subject of the Passover in type and antitype, thus preparing their hearts and minds for the Memorial observance, and for the days ahead.

The service of hymns (364, 280, 166, 2,. 414, in "Bible students Hymnal"), prayers,. Bible readings from Mark 14:12-46 ; John 18:12-40 ; 19:1-30, an address covering the important features of the sacrifice of Christ and the privilege of the invitation to the Church to walk in His steps in hope of the heavenly inheritance, in which a number of the brethren assisted, was a means of much blessing preparatory to partaking of the emblems.

The brethren who were likewise remembering the Lord's death at this anniversary, and pledging themselves to continued devotion in laying down their lives in His service, were especially remembered in prayer. Asking for God's blessing upon the bread and wine, that the partaking of these emblems may give a deeper realization of the importance of Christ's death to us, and of our consecration to be dead with Him, the brethren thankfully partook and sang the concluding hymn-

" 'Tis finished!" so the Saviour cried
And meekly bowed His head and died.
'Tis finished! yes, the work is done,
The battle fought, the vict'ry won.

Geelong, Vic.

On the evening of April 5th the brethren in this centre were privileged once more to meet in a quiet room to comply with the dying request of our Lord to "do this in remembrance of Me." During the observance hymns (437, 2, 401 in "Bible Students Hymnal") were sung, and three Brothers read in turn the following passages—Matt. 26:1-5, 14-30, 36-49, 57-68 ; 27:1, 2, 11-50—while another Brother gave a discourse suitable for the occasion, prior to partaking of the emblems.

As we partook of the emblems we thanked God for the sacrifice of our Saviour's life and the realization of what it accomplished for us, the Church of the firstborns. We humbly requested too that this appreciation may deepen as we continue in the way, so that a more intense love may prompt us to still greater joy and eagerness in the daily presentation of our bodies as living sacrifices in His service, laying down our little all, which is made acceptable to God by our dear Lord's sacrifice ; faithfully proclaiming our Lord's death, both in confession and practice, till He come.

Adelaide.

The Adelaide Class met on the evening of April 5th to keep the Memorial of our Saviour's death. We feel that it is a privilege to obey our Lord's request to "do this in remembrance of Me." It serves to remind us once again that all our hopes of future life and blessing are dependent upon the great sacrifice of Christ which began at Jordan and was consummated at Calvary.

The Memorial also serves to remind us of our pledge of consecration to be dead with Him to self and the things of the world. So we seek for renewed supplies of heavenly grace to enable us to press on in the footsteps of our great High Priest, and look forward to the time when, if faithful to the end, we shall be given the great privilege of sharing with Him the great work of uplift for the whole world of mankind. In our prayers we remembered the Lord's dear people everywhere who would be keeping the Memorial in remembrance of our dear Redeemer's death. Perth.

In memory of our Lord's supreme sacrifice a little band of thirteen adults celebrated the Memorial of His death. Remembering that on this very night many centuries before, our Lord had died on Calvary for us all, we again had

brought before our minds the great love of the Father in giving His Son, and of the Son that He should condescend on behalf of fallen man, and become "obedient unto death, even the death of the cross." (Phil. 2:8.) Our hearts were lifted up in gratitude to such a loving Saviour.

Not only did we remember His death, His sacrificial offering, terminating at Calvary, but we renewed our allegiance and common participation with the Lord in sacrificing our earthly rights and privileges, having our bodies continually presented as living sacrifices, holy and acceptable to the Lord.

During the service we sang several appropriate hymns. The chairman dealt graphically with Israel's type of Passover, then brought the thoughts forward to show that Christ is our Passover Lamb, and the Church constitutes the firstborns whose names are written in heaven. After partaking of the emblems we sang a hymn and quietly dispersed.

Tasmania.

Four of us gathered here at our home to again celebrate the Memorial and in obedience to our Lord's desire "This do in remembrance of Me." Our studies were in connection with type and antitype, also John 13. Helpful thoughts came from each participant as we meditated on these things, and again rededicated our lives to our Master and Head by solemnly partaking of the bread and wine, and appropriating all that it meant to each one of us individually.

Sydney.

There were fifteen brethren partook of the Memorial Supper on the night of April the 5th. We opened by singing "In Memory of our Saviour's Love," and a short prayer, not forgetting those who were meeting in like manner as we were. The chairman then read Exodus 12:1-14, and the Brother who gave the address explained the antitype, also fully explaining the deep significance of the bread and the cup. Then the blessing was asked on the bread and wine, and after partaking, the closing hymn was sung and the friends quietly dispersed.

Canberra.

In common with others of like precious faith the small group at Canberra celebrated the Memorial as instituted by our Lord. Fast moving and radical changes in a disintegrating world emphasised the solemnity of the occasion. Loving thoughts concerned fellow pilgrims and sincere prayers ascended on their behalf.

The following lines seem appropriate-

O what, if we are Christ's,
Is earthly shame or loss?
Bright shall the crown of glory be
When we have borne the cross.

"Poems of Dawn."

Glenbrook, N.S.W.

Once again at Glenbrook we received a blessing as we partook of the Memorial on the evening of April 5th. Six were present and we realised how grandly comprehensive is the meaning of this divinely instituted celebration, and what a blessing comes to us with the observance of this Memorial. May God's richest blessings rest upon all the dear Israel of God.

Queensland,

With four members present the service commenced with hymn 166. We Raw that it was a great privilege to obey the Master and keep the, feast in remembrance of Him and to understand what the emblems signified. We traced from the type in Exod. 12:1-14, pointing out that for the firstborns to have the protection of God and to be spared alive, it was essential that they must be under the blood ; so in the antitype, if we desire to be of the Church of the Firstborn we must unreservedly place ourselves under the atoning blood of Jesus Christ.

Then we considered Isa. 53 to get the connecting link between type and antitype and to identify the Lamb, also to John 1:29-36 for the Lamb of God, and Paul's words in 1 Cor. 5:7, 8 respecting Christ our Passover. Next we considered John 6:29-35, 48-58 for Jesus' words on the bread of life. We saw that He was our "unleavened bread", for He was holy, harmless, undefiled and separate from sinners, and if we did not eat this bread we had no life in us. We then considered Paul's words again in 1 Cor. 10:16, 17 on the one bread, and saw that before the wheat can be made into bread it must be crushed and made fine ; so too, we must be crushed and be made humble before the Lord can make us into that one loaf.

Before taking the emblems we read 1 Cor. 11:23-29, and saw that we should not partake carelessly, but we should examine ourselves very carefully. For the emblems we read Matt. 26:26-30 and finished the service with hymn 42.

Here is the warlike trumpet;
There, life set free from sin;
When to the last great supper
The faithful shall come in.

--Bernard.

Pilgrim Ways Ended.

THE majority of our Australian friends, as well as brethren overseas have known Brother R. E. B. Nicholson of Perth, Western Australia, for many years, and all no doubt will feel a sense of great loss in hearing of the passing of our dear Brother on the evening of 22nd March last.

Our dear Brother Nicholson, having reached the age of 84 years, had been in failing health for some time, and while the end of his earthly pilgrimage was expected at almost any time, yet the loss of one who has been such a great help in the truth cause in Australia for about fifty years is keenly felt by the brethren who have known him for various periods during this long time.

While quite a young man, and studying for appointment to a church ministry in England, our Brother Nicholson received the truth message through the volumes of "Studies in the Scriptures" about the year 1890. Warmly appreciating the message of the Plan of the Ages he was soon engaged in the service of distributing these helps to the study of the Bible, and in the years 1904-5 visited Australia with other brethren and engaged in the colporteur work with marked success. It was at this early time that some of our elderly brethren were found by the truth message. Returning overseas to Canada and U.S.A., Brother Nicholson was for a time at the headquarters of the work in America, and had often related incidents in connection with the happy experience at the Bible House in association with Brother Russell. In the year 1909 Brother Nicholson was sent out to Melbourne from the American headquarters to take over the Australian work in association with the brethren in this land.

During the next nine years considerable work was undertaken from the Melbourne office, and many brethren in Australia received the message of the truth during this time, when the, Photo-Drama of Creation was also shown. It was during these years and onward that Sister McMahen (whose passing was reported in February's "Peoples Paper") was also closely associated with the work from the Melbourne office with Brother Nicholson. When the testing time came with the change in the teachings and spirit of the work from the headquarters in U.S.A., following the passing of Brother Russell in 1916, Brother Nicholson, in association with other brethren, including the late Brother Main of S.A., and the late Sister McMahen, formed the Berean Bible Institute in Melbourne in 1918, so that the truth message may still be proclaimed in its purity and in the spirit of tolerance and liberty, as in former years.

About the same time in 1918, the brethren in U.S.A., and England, who discerned the change in the teachings and spirit of the work from the American headquarters, also formed committees to carry on the truth work in their lands, and there has been co-operation between the Berean Bible Institute and the truth brethren overseas ever since, Brother Nicholson being of good assistance in this respect, as in 1922, and again in 1929, he visited England and America and associated with the brethren in those lands.

It was early in the year 1929 that Brother Nicholson, in leaving for his visit overseas, and apparently feeling that he could be of more service to the Lord by being free to travel amongst the brethren, made arrangements for the work at the Berean Bible Institute in Melbourne to be carried on as formerly.

After spending some time in South Africa with the few friends there, and arranging a translation of a pamphlet into the Zulu language for distribution in that land, Brother Nicholson continued on to England, and later to Canada, after which

he visited the brethren in New Zealand and was, of good assistance to the scattered friends there.

For the next ten years our Brother Nicholson resided for periods in Melbourne, Sydney and Perth, and also often visited the Adelaide brethren, and in each center was always of much assistance and encouragement to the friends at the Class gatherings and in association with the Lord's work generally.

After so many voyages to different parts of the Lord's harvest field, during which our dear Brother was equally happy and zealous for the cause to which he had devoted his life —whether it was speaking at public lectures or Class gatherings, attending Bible studies in Class meetings or in homes, or visiting the isolated members of the Lord's family—in July 1939 he left Melbourne for the last time for Perth, Western Australia, where he had resided and associated regularly with brethren in those parts ever since.

The message of present truth was always foremost in the mind of Brother Nicholson, who also had the talent to explain the Scriptures in a very helpful manner, by the Lord's grace, and his good fatherly advice and encouragement will be greatly missed by the friends in Perth, and by others who were in contact with him through the mail. No doubt many of the brethren have happy memories of associations with our dear Brother over various periods, which would be up to half a century for odd members still walking in the earthly pilgrim way.

The desire to carry out the Apostle Paul's advice to Timothy—"Preach the word ; be instant in season, out of season,"—was ever prominent in our Brother's thoughts. With very good reason he declared that it was not sufficient for the Lord's people to enjoy their own Bible studies, and seek to build themselves up by such gatherings, though such is important. His thought was that some of the Lord's people could not gather the same benefit as others from the studies, and the preaching of the truth also should not be neglected in the classes. Likewise, when the radio witness was made possible in Australia over the past twelve years, Brother Nicholson maintained that public meetings should still be continued whenever an opportunity offered, the object being, of course, to continue sounding forth the message by all means to hearing ears, so that the harvest work be not neglected at this end of the age.

We thank the Lord for the lives of His dear people who have labored in His vineyard as we believe our dear Brother Nicholson has for upwards of sixty-five years—with the one object of serving the Lord's cause and bringing honor to His name. Not many have the privilege of a life-long service, but no doubt the Lord chooses His servants at the right times, and places them where they are most needed, and undoubtedly the Lord's cause in Australia has been profited by this servant being provided for so long, to labor with other members who likewise have the Lord's interests at heart, in this part of the harvest field.

Over the years quite a number of helpful articles from the pen of our Brother Nicholson have appeared in the pages of the "Peoples Paper," of which he was editor for ten years, and also other publications previously, and his last contribution to the "P. Paper" was, aptly enough, his reference to the passing of our dear Sister McMahen and the esteem in which she was held by the brethren generally. Less than four months had elapsed between the passing of

these two members of the Lord's family who had worked together for twenty years in the Melbourne office in the truth service

While there is a feeling of sadness in the loss of our dear members in Christ, yet we cannot but rejoice that the long pilgrimage of our dear Brother Nicholson has been brought to a close, with all weariness and trials of the way in the past, and the glorious inheritance entered upon by the Lord's grace and strength. Sincere sympathy is extended to one sister in England and nephews and nieces who also are well acquainted with the Lord's wonderful plan of salvation, and so they will not sorrow unduly, but will give thanks to God, with us, for a life so well spent in the service of Christ.

Practically all the friends in the Perth area were present at the funeral on the afternoon of March 24th, when four brethren assisted with the service in the home and at the graveside. "As we have borne the image of the earthly, we shall also bear the image of the heavenly . . . . Behold, I show you a mystery ; we shall not all sleep, but we shall all be changed . . . . O death, where is thy sting? O grave, where is thy victory?" "Blessed are the dead which die in the Lord from henceforth ; Yea, saith the spirit, that they may rest from their labours, and their works do follow them."

In recent weeks two dear members of the Adelaide Class have reached the end of the earthly way. Sister McLean had been associated with the Class at Adelaide for over forty years, and will be missed greatly by the friends in Adelaide. Sister McLean was a very earnest and loyal follower of the Lord, and the manner in which she bore her sufferings, during a long and very painful illness, manifested her strong faith in the Lord and, the fulness of her devotion to His cause. One of Sister McLean's daughters, who is also a footstep follower of Christ, said that her mother had shown by her life how a Christian should live, and by her death how a Christian should die.

Sister McLean leaves with us many cherished memories. We think of her as one who was fully consecrated to God, and during the years of her pilgrimage had, by the Lord's grace, developed richly the graces of His spirit. Patient industry, meekness, gentleness, and the sweetness of the Master's own spirit pervaded the life and doings of this dear child of God. We mourn her passing, but we do not need to sorrow as those who have no hope, because we believe that our Sister was faithful unto death, and has now gone to her reward. "Blessed are the dead who die in the Lord . . .

. they rest from their labours, and their works do follow them."

Sister Beal also of Adelaide, was called "Home" suddenly on the morning after the Memorial Service. Our Sister had attended the Memorial of our Saviour's death on the evening of April 5th ; then about ten o'clock the next morning, suffered a seizure which resulted in her death a few minutes later. Sister Beal came to a knowledge of the truth as a result of the radio broadcasts about ten years ago, and, always manifesting a love for the Lord, the truth and the brethren, was zealous to get others interested in the precious truths which had brought such blessing to her own heart and mind.

Sister Beal will be missed by her friends in Adelaide, but it is good to remember that the Lord knows those who are His, arid He is now "making up His jewels" in preparation for the great and wonderful work of bringing in the "times of restitution of all things." We want to be faithful to the Lord as we believe our Sisters have been, and to press on with zeal and diligence in the race set before us, looking unto Jesus, and laying aside every weight, so that we may be well pleasing to the Lord.

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various- States, and all earnest truth seekers will be very welcome.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street) —Sundays, 3 p.m. and 6 p.m.

Geelong—Sons of Temperance Hall, Ryrie Street Sundays, 3 p.m.

Adelaide.—Builders and Contractors Rooms, 17 Way-mouth Street.—Sundays, 3 p.m. and 6.15 p.m.

Perth.—The Literary Institute:1st Floor, Corner Hay and Pier Streets Sundays, 3 p.m. and 5.30 p.m.

"The Divine Plan of the Ages".—A new supply of this wonderful study on the Bible is on hand. Blue cloth binding, handy pocket size. Price 4 / 6. post paid.

"Christ's Return".—This 38-page booklet explains this subject in some detail, and is supplied at 10d. per copy, or three copies for 2/3, post paid.

"Our Most Holy Faith."—This is a splendid volume of most helpful articles and sermons by the author of Studies in the Scriptures, published by the brethren of "The Dawn" in U.S.A . Containing 719 pages, including Index, and well bound, with silver lettering, it is priced at 20/- post paid.

"Hymns of Dawn Music Book.'—Containing the original 333 hymns, 27 additional in an Appendix, well bound in strong cloth, with silver lettering, this new edition is priced at 10/- post paid.

Revised Standard Version Bible,-1952. Copies of this Revised Bible are available, and will be found helpful for comparison in Bible study. Bound in strong cloth covers 50 / - ; in red rexine 60/-.

A New Picture Bible.—A Cambridge Bible, containing 30 coloured illustrations, with marginal references, and strong, black, cloth cover. A very good child's Bible; price 15/6.

FRANK & ERNEST TALKS Geelong, 3GL, 222 M. Sundays 10 a.m.
Sydney, 2KY, 294 M. „ 8.15 a.m.
Brisbane, 4KQ, 435 M. „ 9 a.m.Longreach, 4LG, 273 M: „ 9.15 p.m.
Perth, 6KY, 227 M. „ 4.45 p.m.

Printed by Hickling & Powell Pty. Ltd Lytton St., East Brunswick for Berean Bible Institute, Ermington Place, Kew, Melbourne, E.4