



Volume XLIV. No. 2 MELBOURNE, FEBRUARY, 1961

## “Lord, “Increase Our Faith.”

(Convention Address)

WHEN we read and meditate on such portions of God’s Word as the 11th chapter of Hebrews, we begin to realise something of the value and importance of faith. It is very precious in the sight of God. (See Heb. 11:1,6.) Dr. Strong’s definition of faith is—“persuasion, i.e., credence, conviction of the truthfulness of God (which implies acceptance of His Word of truth), reliance upon Christ for salvation; then constancy in such profession; then assurance, belief, fidelity.”

In His dealings with the children of Israel, God revealed, in a measure, His glorious attributes. God’s perfect standard of righteousness — holiness — was held up before the people in the Law Covenant. The children of Israel were told that if they would keep God’s Law perfectly they would gain life. But because of inherent sin and imperfection not one of Adam’s children could measure up to the standard of perfection required by the Law. This is clearly shown by Paul in Romans 3:9-28.

This provision of God’s grace to justify repentant believers in Jesus Christ is indeed glad tidings. Paul said in Rom. 1:16,17—“I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. For the righteousness of God by faith is revealed therein in order to faith, as it has been written, But The righteous by faith, shall live.” (Diag.) In our Lord’s day some of the people said to Him—“What shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sect.” (John 6:28,29.)

So that we may have an enlightened and intelligent belief in Christ as our Saviour from. sin and death, and that we may have an ever increasing faith in God, we need first of all some knowledge. “Christ is made unto us (first) wisdom (which implies knowledge, enlightenment) ; then righteousness (justification), then sanctification, and redemption (deliverance).” (1 Cor. 1:30.) In Romans, 10th chapter, Paul explains that some knowledge is necessary before faith can be exercised intelligently. (See Rom. 10:8-15,17.)

Faith may be said to have in it the two elements of intellectual assurances and heart-reliance. Both the head and the heart — the intellect and the affections — are necessary to the faith without which it is impossible to please God. With some, faith is all emotion; with others, it is all intellectuality. But neither of these elements alone can withstand the fiery tests to which faith is subjected. Both must be present and remain, if our faith be that which will endure to the end, and be found unto praise, honor and glory at the appearing of our Lord and Saviour Jesus Christ.

The trial of our faith to which our Lord and the apostles refer, is a trial not only of our intellectual knowledge of divine truth, but also of our heart-reliance upon God. In both respects, the true child of God will find himself severely tried. Let him see to it that he has a “Thus saith the Lord” for every item of his belief. Let him study the doctrine and get a clear understanding of every element of the truth. Let him become rooted, grounded, settled and established in the doctrines of God, and give earnest heed lest at any time he let them slip. (Heb. 2:1.)

When he has his faith well grounded in the fundamental principles of divine truth, let every consecrated child of God see to it that he also continues to cultivate heart-reliance in the “great and precious promises.” The Apostle Peter tells us that a faith which has stood the tests of fiery ordeal and had come off victorious is very precious in the sight of the Heavenly Father. Whenever we pass through a fiery trial and still retain, not only our faith in the doctrines, but also our confidence in God, our reliance in His promises, our integrity of heart and purpose, and our zeal for truth and righteousness, the., our characters have grown more Christ-like, and hence more pleasing to God, who subjects us to

discipline for this very purpose.

The Apostle Peter tells us that the faith of those called throughout the Gospel Age will receive a sever, testing. He says “That the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.” In the present time, when gold is comparatively a rare metal, it has a special value. Therefore the apostle compares it to the faith of the little flock, to whom alone, of all humanity, will be given the glory, honor and immortality promised to those who overcome.

Hence the trial of the faith of this class is very important. None will be admitted to membership in the Body of Christ who has not been tested and proved by the Lord. But let us remember that our testing is not to see whether we are perfect according to the flesh. On the contrary, God knows our frame; **He** remembers that we are dust. (Psa. 103:14.)

What God is seeking in us is the development and perfection of faith. We are tested to see whether we believe in Him as a faithful, wise, loving and true God, and in His Son as our Redeemer, who purchased us with His own precious blood, and as our Advocate who now covers our blemishes, past, present and future, with the robe of His imputed righteousness. These are the elements of faith which He will test thoroughly and which must grow stronger as time goes by. Without strong, well-tested faith in God and His promises, we cannot please Him and become members of the elect class which He is now selecting.

The trial of our faith is not left to chance. It is supervised by our Lord Jesus Christ Himself, who is represented by the prophet Malachi as a refiner and purifier of gold and silver, that He may purify the antitypical House of Levi, and separate the dross from the precious metal. (Mal. 3:3.) In one sense of the word He came as that refiner at the first advent. During the entire Gospel Age He has continued that refining work in His people, that the offering to the Father might be an acceptable one.

First of all, our Lord laid down His life in fulfilment of the types of the Law, thus demonstrating His absolute trust, loyalty, and faith in God. The church of Christ must be similarly tested and proved in respect of their obedience, trust, loyalty to the Father. They must be willing, not only to trust God when things are favorable, but trust in His providences when they cannot see the outcome. To attain this degree of faith, they must pass through manifold trials and testings, that they may demonstrate their faith and loyalty.

The question arises, Why should God test faith rather than works? The answer is that all kinds of works are dependent upon the ability of the worker, and that the whole race of Adam has become unable to do perfect works, on account of the fall of their first parents. None can be perfectly just, perfectly wise, perfectly loving; to be so in our present imperfect condition is impossible.

Therefore, in His wisdom and love, God avoids making His test along those lines in which we are absolutely incompetent, and makes it along the line of faith in His wisdom, His love, and His promises. To doubt any of these would be to weaken the basis of our hope. We realise that *we* are in a fallen condition; that we are dying like the remainder of the race. We have heard through the Word of God that He has provided a Saviour, but we see that things continue much as they were, despite all that God and Christ have done. Our faith, however, assures us that God, who knows the end from the beginning, is working all things according to the counsel of His own will, and that in due time He will establish righteousness in the earth. (Eph. 1:11; Psa. **72:1-7.**)

What a splendid example of faith we find in Abraham. Our respect for his faith rises higher and higher as we behold the various manifestations of his confidence in God, and his obedience to the divine command. We say to ourselves, O that we might have in fullest measure this abounding faith, this willing obedience, this trust, resting securely in God— this assurance that He is able to accomplish all that He has promised, even though the accomplishment of it should make necessary a resurrection from the dead ! For the apostle assures us that Abraham philosophized upon this matter — respecting the fact that Isaac was his legitimate heir and had been so acknowledged of the Lord, saying, “In Isaac shall thy seed be called.” He could see no other way that God’s Word could be true; yet so strong was his faith that he trusted that the Lord was able to raise his son from the dead in order to fulfil the promise. (Heb. 11:19.)

This is exactly the kind of faith that the Lord desires in the spiritual seed of Abraham —the Gospel Church — a faith that will trust Him even where it cannot trace Him; a faith which recognizes His perfect wisdom, perfect love and perfect power. It is not a faith, however, that is a spontaneous growth, under present fallen conditions. It requires years •for its development. Abraham had not this degree of faith when first he entered the land of Canaan as a pilgrim. It was a faith that had grown through His continued intimacy with his Almighty “Friend.” His previous trials had already contributed to the development of this, his finished faith; the long waiting and frequent disappointments in respect of Isaac had been beneficial; the attempt to assist the Lord in the fulfilment of the promise, in the begetting of Ishmael, and the subsequent rejection of Ishmael as not being of the Lord’s arrangement, had no doubt helped to establish the

patriarch in his confidence that God's purposes are immutable, and His power unlimited.

So it is with the spiritual seed of Abraham, the Christ, the Church. Our faith-development also is a work of time and patient endurance of trials and testings, which, rightly received, work out for us an increase of knowledge, an increase of faith, and an increase of fellowship with God, until, by the Lord's grace, we later on reach such a development of faith in Him as sometimes surprises ourselves, and assures us that we have made some progress, because at the beginning of our way we could not have endured the same trials successfully. Thus we see that in many respects even our faith is a gift of God—that while we exercised some faith in the beginning of our experiences, yet the development of it to such a condition and degree as will be acceptable to God is of God's grace, through His providential leadings, dealings, instructions. To Him, therefore, we must render the praise, not only for the glorious results, but also for the faith and the works of this present time, which fit and prepare us for the coming glory and blessings.

Our Lord's teachings were contrary to the spirit of the world and so adverse to its policy that His disciples felt that to adopt His methods and principles and discard their own really involved a revolution of their former ideas. In yielding themselves as true disciples, they felt the need of a stronger, firmer faith than they had yet been called upon to exercise. They were quite persuaded from the purity and nobility of His character, and from His miracles and His teachings, that He was indeed a teacher sent from God ; yet remembering the requirement of discipleship—"Whoso forsaketh not all that he hath (all his own ideas and will and possessions and earthly prospects), he cannot be my disciple,"—they felt that to continue in this attitude of acceptable discipleship would require a growing faith which would rise to every emergency of His requirements. Hence their request—"Lord, increase our faith."

They were quite right in their reasoning, for the Lord also clearly shows that the true disciples make progress in the school of Christ toward the full overcoming of the spirit of the world; and this progress can be achieved by faith only—by such full, implicit confidence in His teaching and training as will keep them continually as earnest, diligent pupils under His guidance and instruction. "This is the victory that overcometh the world, even our faith." (1 John 5:4.)

This, by the way, is very *suggestive* of what is signified to be an "overcomer," to whom pertains all the exceeding great and precious promises of the gospel of Christ. It is simply this—that day by day we attentively heed and patiently carry out the instructions of our infallible Teacher and Guide in full, unquestioning faith in His wisdom and love, no matter how heavy will be the daily cross or how severe the discipline. It is indeed a tedious, life-long process, but the end will be glorious; and even the daily discipline, patiently and meekly borne, will bring the present rewards of conscious progress in the great work of overcoming and of a nearer approach to the goal of a ripened Christian character. All of this is implied in the beautiful words, so expressive of the faith and fervent devotion of true discipleship

"Nearer, my God, to Thee, nearer to Thee,  
E'en though it be a cross that raiseth me."

We observe that our Lord made no direct answer to this request of His disciples, but that He dwelt upon the power and desirability of faith. He showed that even a weak, but genuine faith could so lay hold, upon the power of God as to instantly root up and replant a tree, and on another occasion He said it could remove mountains into the midst of the sea. Is the suggestion preposterous? No, not to faith, for, bear in mind, faith is not imagination, nor self-will, nor ignorance, but it is a reasonable thing founded upon good and substantial evidence; so that our Lord's teaching here implied what on another occasion He clearly stated; namely, that the request be made according to the will of God. (John 15:7) Thus, for instance, if the least disciple were assured, on good evidence, that the removal of such a tree or mountain would be a part of the divine will, and that it was his duty to do the commanding, he should have equally strong faith in the results. Thus it was when our Lord caused the barren *fig* tree to wither. This, observe, was not to satisfy mere idle curiosity, but like all of His miracles which God wrought by Him (Acts 2:22), it was for a definite and wise purpose, to teach an important lesson, and also to convince His disciples of His divine recognition and authority.

However, since there is no basis of evidence for faith that the will of God is to remove literal trees or mountains in answer to any idle, or self-willed, or ignorant commands of men to do so, a genuine faith in His willingness to do it now is an impossibility. But, regarding the tree and mountain as symbols of difficulties and obstructions in our individual Christian course, or in the general course of God's work, we know that "miracles" are wrought for those who exercise faith ; and they, going forward in the strength of the Lord, are thus permitted to overcome difficulties and to work righteousness otherwise impossible.

While the Lord made no direct answer to this request for an increase of faith, His whole subsequent course with the disciples was a fulfilment of it. And so it will be with us if, in a similarly true spirit of discipleship, we pray—"Lord, increase our faith." The increase of faith will come, not by a miraculous infusion, but in the natural process of the Lord's leading and training. In the school of experience, in following His leading and in the blessed results of each step of the way, faith develops and grows.

Verses 7-10 in Luke 17 show that it is in the Lord's service we are to look for the rewards of faith, the special manifestations of divine favor, in the removal of obstacles and difficulties found to be in the way of our progress in His service by cultivating Christian character in ourselves and others, and in ministering generally to the furtherance of the divine plans. We may not expect these rewards of divine favour except as we prosecute the service. And when they are received we are not to regard them as evidences that we have done any more than it was our duty to do. As servants of God we owe Him the full measure of our ability; hence, we may not feel that we have merited or earned the great blessings of heavenly inheritance and joint-heirship with Christ. We have merely done our duty; but God, with exceeding riches of grace has prepared, for those who lovingly serve Him, rewards far beyond that for which they have asked or hoped. We can do no works beyond what duty requires; even at our best our service is marred by many imperfections, and could never find acceptance with God except as supplemented by the perfect and finished work of Christ.

Verses 11-16 of this chapter show how the rewards of faith, which are of God's free grace and by no means earned by our faith, should be gratefully received. The samples given illustrate the fact that the rewards of faith are not always gratefully received. There were ten lepers cleansed, and only one returned to give thanks and worship. So also of the many who receive justification by faith, the forgiveness of sins and reconciliation with God through Christ, how few return to present themselves living sacrifices, thank-offerings, to God, their reasonable service!

In order that the Christian may be strong in faith, God has provided a protection and urges us to "take unto you the whole armour of God, that ye may be able to stand against the wiles of the devil." (See Eph. 6:10-18.) We are exhorted to have our "loins girded about with truth," implying that we are servants of the truth; and we are to "have on the breastplate of righteousness," implying faith in the righteousness of Christ as the ground of our acceptance with God.

It is also implied that we love righteousness, and seek to conform our lives to the principles of righteousness and truth as revealed in Christ and in the Word of God.

In 1 Thes. 5:8 Paul speaks of the "breastplate of faith and love." Our feet are to be "shod with the preparation of the glad tidings of peace." We are to be ready always to speak the Word of the Gospel in the spirit of our Lord, with meekness and reverence. Then we are to have "the shield of faith" — confidence in God—faith in His power and wisdom and love; it is faith in God—the use of the shield that will quench all the fiery darts of the wicked one. Then we must have the "helmet of salvation"; the knowledge of the truth respecting God's plan and purpose is important. Paul calls "the helmet," "the hope of salvation." Then he mentions the "sword of the spirit, which is the Word of God." We must depend in the struggle of this "evil day" upon the Word of God,—"**It is written.**" **We** must use no darts like Satan's—anger, malice, hatred, strife. And "the sword of the spirit" can be possessed only by careful study and leading of the spirit after consecration—after enlisting in the Lord's army., In verse 18 the apostle urges upon us the importance of prayer,—"**Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints.**"

Faultless in His glory's presence!  
All the soul within me stirred,  
All my heart reached up to heaven  
At the wonder of that word.

Able to present me faultless?  
Lord, forgive my doubt, I cried;  
Thou didst once, to loving doubt, show  
Hand and feet and riven side.

O! for me build up some ladder,  
Bright with golden round on round,  
That my hope this thought may compass,  
Reaching faith's high vantage ground!

Praying thus, behold, my ladder,  
Reaching unto perfect day,  
Grew from out a simple story  
Dropped by someone in the way.

Once a queen—so ran the story

Seeking far for something new,  
Found it in a mill, where, strangely,  
Naught but rags repaid her view

Rags from out the very gutters,  
Rags of every shape and hue—  
While the squalid children, picking,  
Seemed but rags from hair to shoe.

What then, rang her eager question,  
Can you do with things so vile?  
Mould them into perfect whiteness,  
Said the master with a smile!

Whiteness? quoth the queen, half doubting;  
But these reddest, crimson dyes  
Surely nought can ever whiten  
These to fitness to your eyes?

Yes, he said, though these are colors  
Hardest to remove of all,  
Still I have the power to make them  
Like the snow-flake in its fall.

Through my heart the words so simple  
Throbbled with echo in and out;  
Crimson—scarlet—white as snow-flake-  
Can this man? and can **God not?**

Now upon a day thereafter,  
(Thus the tale went on at will),  
To the queen there came a present  
From the master at the mill.

Fold on fold of fairest texture  
Lay the paper, purest white;  
On each sheet there gleamed the letters  
Of her name in golden light.

Precious lesson wrote the master,  
Hath my mill thus given me,  
Showing how our Christ can gather  
Vilest hearts from land or sea.

In some heavenly alembic,  
Snowy white from crimson bring;  
Stamp His name on each, and bear them  
To the palace of the King.

O what wondrous visions wrapped me!  
Heaven's gates seemed opened wide,  
Even I stood clear and faultless,  
By my dear Redeemer's side.

Faultless in His glory's presence!  
Faultless in that dazzling light!  
Christ's own love, majestic, tender,  
Made my crimson snowy white.

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## Convention News

IT is with much thankfulness to the Lord that this brief report is presented on the four-day Convention, sponsored by the Melbourne Berean Bible Class, and held over the recent Christmas season. A few words from one of our visiting brethren—"It has been a lovely Convention, and we give thanks to our Father for all His supervision"—seem to sum up the sentiments of all able to attend these gatherings in the Lord's name.

There was much pleasure for the Melbourne friends in welcoming visiting brethren from five of the Australian States, a nice company being present from Adelaide, and the assistance to the programme, given so freely by these visiting friends, helped greatly in making the gatherings so profitable, by the Lord's overruling.

Each day of the Convention commenced with praise and prayer, and on three days Bible studies were conducted on the passages of Scripture—Psalm .91:1-11; Rev. 14:13-16; and Phil. 4:4-9. Each of these studies provided much help, encouragement and instruction on various phases of the Christian life, and together enabled a balanced presentation of doctrinal and devotional truths to be gained from these helpful portions of God's Word. Notes on these studies, as well as on all other sessions of the Convention, will be found in the "Convention Notes" now also available for all desiring copies.

Various brethren contributed helpfully with addresses throughout the Convention days, the variety of subjects providing a wide coverage of many important truths for the benefit of all in the assemblies. The chosen topics for the addresses were as follows—"Faith That Works"; "Zeal Toward God With Understanding"; "Obeying God"; "Be Patient Until"; "Lord, Increase Our Faith"; "This is the Life"; "Consider the Lilies"; "Glad Tidings of Great Joy"; "Of God or Not"; "Thoughts on Psalm 4:4"; "Thoughts on Bible Miracles"; "Kept By the Power of God," and "The View From Mt. Nebo."

The screening of some "Dawn" TV sound films by one of our brethren, who had travelled 1200 miles from Queensland to attend the Convention, was much enjoyed by a good number of the friends and a few outsiders. These films are really an excellent means of presenting the truth to those who have ears to hear, eyes to see and hearts to appreciate the glad message of the kingdom, and our Brother and Sister in Queensland are to be commended for their initiative in procuring these films and equip-men, necessary, and warm appreciation is also recorded of the work of our brethren in U.S.A., in making these present-day inventions available, in the service of the Lord.

Another interesting session was the presentation of illustrated slides on Israel by another visiting brother from Adelaide. Together with an appropriate commentary these views helped to impress again the importance of the land of Israel in its preparation towards the time when ". . .the law shall go forth of Zion (the heavenly phase of the kingdom), and the word of the Lord from Jerusalem." (Mic. 4:2.)

Fellowship Meetings also had their place during the Convention, and on the first day a number of messages with greetings were gladly received from brethren who had brought them personally from friends in other parts of Australia. Other greetings were received through the mail, some coming from overseas. Also during the gatherings some brethren had just arrived in Australia from Poland, and also conveyed greetings from the many Bible students in that land. All these messages were warmly appreciated, and the message from the Convention assembly, with warm Christian love to all our brethren in every place, is found in Phil. 4:4-7.

Opportunity for praise and testimony to the Lord's goodness and favors received was also taken by a number of the brethren, and it was encouraging to hear of the Lord's care and blessing being experienced on the part of the friends throughout the year just closing. The "Hymns We Love" session was also refreshing, when a full hour was devoted to the singing of favorite hymns, the selections being made and commented upon by each one contributing. The sentiments in many of the hymns sung lifted our minds and hearts very truly to the presence of the Lord, and we give thanks to God for the ministry in song of many of His servants over many years past.

The closing session of the gatherings came all too soon; though the many good things received could not be retained in the mind, the stimulating influence of feasting together around the Lord's table remains with us in these after days, and we lift up our hearts in praise to the Giver of every good thing for a blessed season of refreshing provided through His people at the close of 1960. The Love Feast, during which each one shook hands in farewell with all others present,

while singing “Blest Be the Tie”, followed by the farewell hymn—“God Be With You Till We Meet Again”— and prayer of gratitude to our Heavenly Father, with request for His protection and guidance upon His dear people everywhere, brought our gatherings to a fitting and successful conclusion.

#### Convention Notes.

Notes covering the Melbourne Christmas Convention have been prepared by one of our brethren, and are available free upon application to this office.

## Where Light Is Needed.

UNDER the heading, “Mormons to Extend Work to Other States”, the following newspaper report appeared in the Melbourne “Age” of December 20th, 1960—“Micro-filming of church records and other public documents by the Church of Jesus Christ of Latter Day Saints (Mormons) will be extended from Victoria to four other States next year.

“The president of the Southern Australian Mission (Mr. J. O. Simonsen) said this yesterday. ‘We are spending many thousands of dollars in Australia on this work,’ he said. The micro-filmed records were stored in an underground vault in Salt Lake City, U.S.A., for all posterity,’ Mr. Simonsen said. ‘Eventually, the names of dead parishioners in records of other churches might be baptized by proxy. We are not baptizing souls into the Mormon faith,’ he said, ‘but we believe that a soul must be saved by full immersion.’

“Mr Simonsen said his church was providing a service to mankind in this work of baptism by proxy for the souls of the dead, as mentioned by St. Paul in 1 Corinthians 15:29.”

The above is surely one of the most amazing statements ever made by any person claiming to understand the Bible in this enlightened age. How strange it would be if God left the salvation of millions of human beings who have died on the possibility of some “Good Samaritan” church system collecting their names and having them baptized by proxy. What an opinion Mr. Simonsen must have of the Almighty God, who so loved the world as to give His Son for their redemption, and yet He depends upon the organization of Mormons to save multitudes of people, after death, by a form of water baptism by proxy !

The plain truth of the Bible is that all who have passed away in death are actually dead until the resurrection, and no amount of water baptism, or other ceremonies of men can in the least alter their destiny in the future. But God has provided for the resurrection of the dead, as declared by Paul—“There shall be a resurrection of the dead, both of the just and unjust,” because “Jesus Christ by the grace of God tasted death for every man.” (Acts 24:15; Heb. 2:9.) And again, “God will have all men to be saved, and to come unto the knowledge of the truth that Christ Jesus gave himself a ransom for all, to be testified in due time.” (1 Tim. 2:4-6.) When the testimony that Jesus gave Himself a ransom for all is made to mankind in the resurrection day, they will have the opportunity of accepting Him and living forever on the restored earth, as declared by the prophet Isaiah—“For when thy (God’s) judgments are in the earth, the inhabitants of the world will learn righteousness.” (Isa.26:9. See also Acts 17:31.)

The following explanation of the text in 1 Cor. 15:29—“Else what shall they do which are baptized for the dead, if the dead rise not at all ?”—quoted by Mr. Simonsen, is from the study “The New Creation” and should prove helpful to all desiring to harmonize this verse with the Bible as a whole.

A misapprehension of the Apostle’s meaning in 1 Cor. 15:29 led, during the “dark ages,” to substitutionary baptism:

Christian people, whose friends had died without baptism, were baptized for them representatively. Correct views of what constitutes the real baptism quickly shows us the inconsistency of such procedure. One person could no more consecrate himself for another person than he could transfer either his natural or his spiritual life to another person. This misapprehension of the Apostle’s words, however, has led to confusion in the minds of many, who fail to recognize how great a falling away took place shortly after the death of the apostles, and how wild and unreasonable were many of the theories and customs then introduced.

The apostle’s topic was the resurrection of the dead, and he is here sustaining and elaborating that doctrine.

Evidently assaults had been made upon the faith of the Church at Corinth respecting the resurrection of the dead.

As a part of his argument, in the verse under consideration, he calls the attention of the Church to the fact that they had all been baptized, and that their baptism signified or symbolized death. He then, by way of showing them the

inconsistency of the new position, inquires wherein would be the wisdom or value of such a consecration to death, as their baptism suggested, if the new theory that the dead rise not at all were true. They had consecrated themselves to be members, to die one with the other, and one for the other in fellowship with Christ, and thus to be dead with Him, and as members, of His body, members of the great atonement sacrifice on *behalf of the dead world*, because they hoped in the promised resurrection.

The Apostle's argument is that the whole Christian position stands or falls together. If there is no resurrection of the dead, then those who are fallen asleep in Christ are perished, as well as the remainder of the world ; and if such be the case, and there is no future hope either for the Church, or for the world through the Church, why should we consecrate our lives unto death? We are baptized into death with Christ, baptized for the dead, to the intent that we may by and by be associated with Him as the Life-giver of the world—the Seed of Abraham.

Adelaide Easter Convention.

The Adelaide brethren wish to advise that their Easter Convention is to be held this year (D.V.), from Good Friday to Easter Monday, March 31st to April 3rd, and they extend a cordial invitation to all friends able to attend these gatherings in the Lord's names The address for the Convention will be stated later, and further particulars may be obtained from the secretary, Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, South Australia.

Passover Memorial, 1961

The anniversary of the Memorial of Christ's death falls this year on the evening of Thursday, 30th March. It is for the brethren to arrange their observance in accord with the spirit of the occasion, and in response to our Lord's request—  
"This do in remembrance of me."

Friends desiring the unleavened bread and wine may procure these from this office. Early application should be made, preferably by early March, stating the number of persons to be served.

Memorial Services.

MELBOURNE.—Sunday, 26th March, at 6.30 p.m., at Masonic Hall, 254 Swan Street, Richmond (near Church Street.)

SYDNEY.—Thursday, 30th March 7 p.m., at 87 „The Boulevarde, South Strathfield. (Visitors should leave Strathfield Station on the left side coming from the city, and 87 is on the right of Boulevarde, only 10 minutes walk, **or** the 4th bus stop from the station).

“Israel in History and Prophecy” is the title of a very interesting and informative 64-page booklet now in stock, priced at 1/- per copy, 1/3 post paid.

## “Words Now Out Of Date”

LONDON, January 11.—The Archbishop of Canterbury said today that he hoped his recent visit to the Vatican had shown that the words “Catholic” and “Protestant” were completely out of date.

“They mean nothing at all,” the Archbishop (Dr. Geoffrey Fisher) said. “They are almost always used now purely for propaganda purposes. That is why so much trouble is caused by them.”

The Archbishop went on: “I have heard a good deal about these two words. I hope that by going to visit the Pope I have enabled everybody to see that the words Catholic and Protestant as ordinarily used are completely out of date.”

The above news item appeared in the Melbourne “Age” and reveals the complete ignorance on the part of church leaders today concerning the great “falling away” from the truth which our Lord and the apostles warned would take place during the Gospel Age.

Our Lord very clearly warned His disciples against the great Papal system when He declared—“When ye shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth, let him understand.” (Matt. 24:15.) The teaching and practice which is particularly abominable in the Lord’s sight is the Papal doctrines of transubstantiation and the sacrifice of the Mass—the taking away of the daily (continual) sacrifice of Christ, by the institution of this abomination which maketh desolate.

The Apostle Paul declared that “the mystery of iniquity doth already work” in his day, showing that he foresaw the development of the great Papal system which would deceive all nations, “whose coming is with the working of Satan with all power and signs and lying wonders.” (2 Thes. 2:7-9.)

No wonder the Lord revealed to John in the Revelation the great corrupting influence of this “Mother of Harlots,” and of course the implication is at once realised that the “daughter” systems are of similar constitution, adhering to many of the corrupting teachings and abominations of the “mother.” • (Rev. 17:1-6.) So much so, that John was given a vivid description of “Babylon”—mother and daughter systems of Christendom—and shown how all nations had been intoxicated with “the wine of the wrath of her fornication”—false and true doctrines mixed with worldly affiliation. The clear call to God’s true people—“my people”—is also given,—“Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” (Rev. 18:1-5, etc.)

The fact that Dr. Fisher feels it is now “out of date” to protest against any of the Papal doctrines, shows how near may be the fulfilment of Rev. 6:14—“And the heaven (nominal church systems) departed as a scroll when it is rolled together.” The symbolic heavens are certainly “rolling together” in preparation for their “passing away” to make way for the “new heavens and new earth wherein dwelleth righteousness.” (2 Pet. 3:10,13.)

## Pilgrimage Ended.

WHILE the recent Christmas Convention was in progress, one of our friends, Sister Bailey of Geelong (Vic.), finished the earthly way on the evening of Monday 26th December. Our dear Sister Bailey had been looking forward to the Convention gatherings for some time, but a severe heart turn a few days previously had laid her aside in hospital after some years of severe physical suffering, during which our Sister manifested a most patient and cheerful disposition which was a wonderful example of Christian trust and endurance, by the Lord's grace.

Responding to the Frank and Ernest broadcasts over eight years ago, Sister Bailey at once showed quick and decided appreciation of the message of the kingdom, and after attending a lecture or two in Geelong grasped the opportunity of attending regularly at the Bible Class in that city. It seemed that our Sister was just ready for the truth message, as she appeared to have no difficulty in accepting the truth rather fully ; having been studious in her former life was no doubt of good assistance in her study of the Bible and truth literature which she used to good advantage.

Ever ready to attend Class meetings and Conventions, often far beyond her physical strength, thus manifesting a love for the truth and fellowship with kindred minds, it was evident that our dear Sister Bailey had found the truth satisfying her longing as nothing else could do, and we rejoice that the last **years of** her earthly life of weariness and physical pain were supported and sweetened, so that she continually manifested a smiling face, which was surely a good witness to the Lord's keeping power and comfort in every time of need.

Sincere sympathy is extended to our Sister Bailey's daughter and son, who will greatly miss their dear mother. The members of the Geelong Class will also keenly feel the loss of Sister Bailey at their Bible studies and also in having the oversight in taking Sister to the meetings and generally attending to her needs in various ways from time to time, as unto the Lord. However, as the Apostle exhorts the Lord's people, we "sorrow not as others who have no hope."

No, indeed, we give thanks to God that our dear Sister to all who love Him supremely.