



## Volume L111 No. 3 Christian Baptism

MELBOURNE, JUNE—JULY, 1970

ON the subject of baptism, it is helpful to consider the ministry of John the Baptist, as recorded in Matthew 3. John the Baptist was called especially of God to precede and introduce our Lord to Israel—to prepare the way before Him. In Matt. 3: 1, 2, 5 and 6 we read, “Then came John the Baptist preaching in the wilderness of Judaea, and saying, Repent ye: for the kingdom of heaven is at hand.” “Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.” John’s baptism symbolized remission of sins, or washing away the sins of Israel, seeing they had gotten away from the covenant which God gave them at the hands of Moses. This was to show their hearts had come back into harmony with God again in spirit and truth, as they confessed their sins.

Reading on in the same chapter from verse 13, when our Lord came to John the Baptist, it states—”Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”

John’s surprise that Jesus should come for his baptism for remission of sins is understandable when John knew that Jesus was the sinless One who had no sins to confess and symbolically wash away, as had the Israelites to whom John preached. We are aware that Jesus wished to take the symbol of water immersion picturing a deeper and much more important contract which He had previously entered into with His Heavenly Father. This important contract was that He had covenanted with the Heavenly Father to die as the world’s Redeemer; and thus water baptism at the hands of John the Baptist was symbolizing His death baptism, to die as the antitypical Passover Lamb, as John declared in John 1: 29—”Behold the Lamb of God, which taketh away the sin of the world.” We see, then, that John recognised this wonderful Messiah as the Sent One of God, God’s Lamb, the Passover Lamb, the One who was to be the anti-type of the lamb slain in Egypt, whose blood covered the houses, saving the firstborn of Israel when the firstborns of Egypt were slain and the Israelites delivered.

Then we have the words of Jesus Himself in Matt. 20: 28—”The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” In other words, He came to taste death for every man.

Again in John 10 we read of our Lord being the sacrificing Good Shepherd. From verse 11, our Lord speaking, we read—”I am the good shepherd: the good shepherd giveth his life for the sheep.” Verses 14, 15, “I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.” Verses 17, 18, “Therefore doth my Father love me, because I lay down my life, that I might receive it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to receive it again. This commandment have I received of my Father.”

“The good shepherd giveth his life for the sheep.” A wonderful thing about this sacrifice of our Good Shepherd is that He has given His life for two kinds of sheep—the sheep He speaks of in John 10 which we are reading about, and the sheep of the kingdom age, the obedient of all the world of mankind in the age to come. But now our thoughts are concerned especially with the sheep of this Gospel Age, Jewish and Gentile, for whom the Lord is particularly the Good Shepherd, their sacrificing Good Shepherd who gives His life for these sheep of whom He speaks in John 10: 27, “My sheep hear my voice, and I know them, and they follow me.”

What does it mean to follow Jesus? Taking the picture of the Shepherd and the sheep as an example, we see that those who follow are not driven, or forced to follow. They delight to follow in the steps of the One who has done so much for them as to give His life for them. Further, Jesus did not leave His followers in any doubt as to what was expected of them when they accepted the invitation to walk in His steps, when He described what would happen to Himself, and added what was required of His true disciples in the words of Luke 9: 22, 23. Our Lord said to His disciples, "The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

When Jesus spoke of the cross, we know He spoke of death, sacrificial death, He Himself taking away the sin of the world. In Heb. 12: 2 we read, "Who for the joy set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The joy of redeeming mankind back to at-one-ment with Himself and the Heavenly Father was set before Him. Inasmuch as God's plan provides for many sons to be taken to glory, the Heavenly Father invites a little flock, the sheep of this Gospel Age, to follow the Good Shepherd also into sacrificial death, that they may be worthy to follow the risen Lord into the heavenly inheritance, to assist in the grand restoration of humanity during the restitution times. That is what Christian baptism really means; following the Lord Jesus into death. All who are faithful in this may follow Him into eternal, heavenly life, to assist Him in the blessing of all the families of the earth.

How clearly do the words of Paul express the same thought in Phil. 1: 29—"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Also, the words of the Apostle Peter confirm this matter in 1 Pet. 2: 21—"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."

One of the most outstanding incidents recorded respecting the necessity of following in the steps of the Master, by true disciples, is found in Matt. 20: 20-23. This is a lovely incident, and reveals the desire of a mother for her two sons, who desired to be very near the Lord not only during His earthly ministry, but also when they reached the heavenly kingdom. The verses read, "Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." That is lovely, isn't it? The Lord did not rebuke the mother or the two sons in this matter. He knew their desire was to be near Him in sacrifice and near Him in the wonderful kingdom He preached.

That is what the Lord wants us to desire also; to be near Him now along the earthly, narrow way of sacrifice, that we may be very near Him in the wonderful kingdom. We know God has places prepared for those who will be able to serve in that kingdom. What a privilege, to have any part in it! The Lord would be pleased with the answer given by the disciples, "We are able." No doubt these disciples meant, Lord, by Thy grace we are able. That is the answer the Lord desires from us, for we are not able of ourselves.

How important it is, to realise to the full that having made our decision to accept the Lord's invitation, to drink of His cup and be baptized with His baptism, then in the words of the Apostle Paul we must realise that we are not our own, that we are bought with a price. Therefore we belong to the Lord, and that means that having once consecrated our lives to God, many things of our past life are to be forsaken. The Lord's people are called on to forsake, not only the things the world should avoid, but also the things the world takes pleasure in, the good things of the world. As the Apostle again expresses the matter in Phil. 3: 7-11--"What things were gain to me, those I counted loss for Christ. Yea doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead", that is the first resurrection.

"Being made conformable unto His death." How beautifully our Lord explained His death, His death baptism in the words of Luke 12: 50. This was quite a time after our Lord had been immersed in the River Jordan. "I have a baptism to be baptized with, and how am I straitened (pained) until it be accomplished!" This baptism of our Lord was going on each day. As the prophet Isaiah said, "He poured out His soul unto death." He had a baptism to

be baptized with, even though He had been on the altar for some time then as the Lamb of God. How clearly the Lord was referring to His death baptism! This was the baptism He asked the two disciples whether they were able to perform. So to their answer, “We are able”, should be added the words “through Christ who strengtheneth us.”

Again, from the Apostle Paul we have those wonderfully revealing words on the subject of baptism in Rom. 6: 3-5. Paul says there, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” Notice that in verse 3 the margin renders it, “Know ye not that so many of us as **are** baptized.” It was not a thing of the past, but of the present. Continuity is indicated there. As many of us as are being baptized into Jesus Christ are baptized into His death. The whole Christian course is one of baptism into Christ’s death. Not baptized in water; not baptized into any denomination, but baptized into Christ’s death. Not two baptisms; not death baptism and water baptism. One baptism—death baptism—symbolized by water immersion.

So, we do not rejoice in the symbol of water immersion, but rather that those who take the symbol have been prompted by the Lord to yield their lives in consecration to God, to be dead with Christ, if so be that we may live with Him. All the praise and thanksgiving belongs to the Lord, and all who have been invited into God’s family are happy to witness the reality being symbolized in the waters of baptism. It is the reality that we rejoice in, not the symbol.

Then the depth of the meaning of death baptism is shown so beautifully in 1 Cor. 12: 12-14—“For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ (Christ the Head and the Church His Body)—For by one spirit are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. For the body is not one member, but many.”

Being baptized into the one body by the one spirit impresses the reality of death baptism, the result of which is, as the Apostle states in Eph. 4: 23, being “renewed in the spirit of your mind.” This implies, as we saw previously in Rom. 6: 4—“we we also should walk in newness of life.” So in the symbol of water baptism we have the picture of death baptism, and also the raising up out of the water picturing the new life in Christ—“the inward man is renewed day by day”, as we seek to fulfil our vows of consecration as true disciples of the Master.

In Rev. 14: 4 we read concerning the victorious followers of Christ—“These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.” They follow the Lamb whithersoever He goeth—as Jesus said, “My sheep know my voice, and they follow me.” Isn’t it lovely to know the Lord is leading? There is no forcing, driving or compulsion of any kind. The love of Christ constrains His people. They delight to walk in His steps, to follow and walk as He walked.

From Psa. 116: 12-15 we realise the Psalmist was guided by inspiration; and while he served God, he was not invited to a part in the heavenly kingdom. The lovely Psalms were no doubt precious to all true ones who lived very close to the Lord before Christ’s first advent; but they have even more meaning to us now.

“What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord.” We know taking the cup of salvation means to drink of the Lord’s cup to attain salvation. In our Lord’s Memorial we drink the cup He offered to His disciples. “I will take the cup of salvation”, the cup that brings salvation, **so great salvation** for those of this Gospel Age who have been invited and by the Lord’s grace are able to drink acceptably, and by the Lord’s spirit be faithful unto death, walking in His steps.

“I will pay my vows unto the Lord now in the presence of all his people.” We know that is not a momentary paying of vows, not a momentary sacrificing or consecration; the paying of our vows goes on each day of our lives. That is the way we pay our vows to the Lord in the presence of all His people, as we go about amongst the Lord’s people and the world, serving Him in spirit and truth as we have opportunity. Though it be only a small opportunity, we will gladly take it; we will pay our vows unto the Lord in the presence of His people, in the world but not of it.

“Precious in the sight of the Lord is the death of his saints.” This does not imply that God sees the actual death of His saints as precious, but rather the daily yielding of their lives, the expending of their energies, their powers, the very best they have got. That is what it means—“precious in the sight of the Lord is the daily dying of his saints.” We remember the Apostle Paul said he died daily; and it was literally so. By the Lord’s grace, that is to be the lot of each one who has covenanted to walk in the steps of the Master. By His grace this will be possible; and His grace, Paul said, was sufficient for him. It will be sufficient for each one who humbly depends upon Him as

they walk along the consecrated way. They will be able to witness for Him, shine for Him by commending Him to others, especially in this distress of nations and perplexity. What a privilege to be able to commend the plan of God, to tell people of the brighter days to come because Christ tasted death for every man! What a privilege the Lord's people have in this time as they represent the Lord and His message of hope and consolation, as they fulfil their vows unto the Most High. Praise God from whom all blessings flow.

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

## The Institute's Work

THIS brief report on the work of the Berean Bible Institute is presented as another year's efforts have been completed. It is with much thankfulness to the Lord that the privilege of serving His cause of truth has been granted in much the same way as for many years past. It has been most encouraging again to have the loving co-operation of our brethren throughout Australia, and some in other countries, in the efforts to serve the Lord's cause in this corner of His harvest field.

Our bi-monthly periodical "Peoples Paper" continues as a regular means of contact with brethren and friends throughout this land and overseas. Appreciation of the messages in our journal has also been encouraging, and to all contributors to the pages of "Peoples Paper" sincere thanks is expressed again at this time. As publishing costs continue high, subscriptions to "Peoples Paper" do not cover production expenses, the deficiency being provided by the General Tract Fund. However, as in past years this expense is considered well used in supplying free copies of the "Paper" to new cases of interest over reasonable periods. Sincere thanks is also extended to some Melbourne friends who give helpful and regular assistance with proof reading and other work in connection with the "Peoples Paper". Friends providing additional subscriptions to our journal are assisting the work well, and extra copies of the "Paper" are gladly supplied to readers for passing out where good may be done.

A variety of tracts has been supplied throughout the year for the witness work in this way, and a good supply of the "Do You Know?" slips is available for general distribution.

The message of the kingdom has been proclaimed throughout the year again over the radio on 3GL Geelong with continued encouraging responses. Usually some telephone calls are received from interested listeners immediately the session ends, other requests arrive through the mail, and from the numerous enquiries received from a wide area of Victoria and parts of Tasmania over the past year, a number continue to appreciate the truth message over the air and through the literature provided. The radio is also used to advertise lectures held from time to time in conjunction with the Melbourne Class. Some of our regular Class members have been found and helped in this way.

The financial side of the work is revealed in the balance sheets of the General Tract Fund and Radio Fund. In the Lord's providence, the voluntary contributions of our friends interested in the truths of God's Word have provided the means for the work to continue as in the past, this includes one legacy left to assist the work. To all brethren and friends who have supported the efforts so well with sacrifices of earthly good things, sincere thanks are expressed, knowing that all is rendered as to the Lord, in His service. The prayers of all dear friends are requested for the Lord's blessing and guidance that all service in the work may continue in faithful humility, in harmony with His will in all the days ahead.

During the year past increased distress and perplexity of mankind in all nations shows how the passing of the present order is under way in preparation for "the new heavens and new earth wherein dwelleth righteousness" (2 Pet. 3: 13). It is important to remember that the Lord's people should have no part in the pulling down or propping up of the present order. While sympathizing with suffering humanity, they are to be strictly neutral respecting demonstrations, political, military, or otherwise, and put all their efforts into proclaiming the glad message of the kingdom, while seeking to make their own calling and election sure. "Fear ye not, stand still and see the salvation of the Lord" was Moses' message to Israel (Exod. 14: 13), and this is a very appropriate message for all who have

faith and confidence that God's plan for world salvation will prove to be "the desire of all nations" to His praise. (Haggai 2: 7.)

*General Tract Fund*

To Credit Balance 1/5/69	\$135.40
„ Donations .	1,684.90
	\$1,820.30
By Free Tract and Deficiency "Peoples Paper"	\$230.25
„ Towards New Typewriter	100.00
„ Hall Rents, Circulars, etc.	69.00
General Expenses (Office, etc.)	222.18
Towards Personal and Household Expenses	650.00
Postage	251.82
Towards visiting brethren	55.30
Travel and Sundries	91.00
Credit Balance 1/5/70 .	150.75
	\$1,820.30

*Radio Fund*

To Credit Balance 1/5/69 ...	\$95.50
„ Donations ..	631.50
	\$727.00
By Radio Station 3GL ...	\$561.60
„ Recording Tapes ...	34.90
„ Printing Dialogues ....	20.00
„ Bank Charges ...	5.00
„ Credit Balance 1/5/70	105.50
	\$727.00

**“I Pray for Them.”**

(John. 17: 15-26.)  
(Continued from last issue)

CONTINUING our Lord declares, "For their sakes I sanctify myself, that they also might be sanctified through the truth." This seems to carry with it the thought, elsewhere suggested in this prayer, that our Lord had by this time come to a full realization of the Father's plan, namely, that His disciples were to be developed for the purpose of becoming His joint-heirs in the kingdom, sharers in His glory. At first thought such a sharing of the great glory of the kingdom might appear to be a lessening of the great glory of Jesus, just as the appointment of the seventy elders of Israel to be associates with Moses in judging Israel seemed at first to be contraction or diminution of the dignity or authority of Moses.

But as Moses in the type was very meek, and gladly welcomed all the elders to joint-service, saying, "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them" (Num. 11: 29), so the Lord Jesus, so far from feeling that the gathering out of the church to be His joint-heirs in the kingdom would diminish His glory, joined heartily in the divine plan, and declares here that He separated Himself from that feature of the glory and dignity of the Father's reward that His followers might have a share in it, that they might become His joint-heirs, being set apart and brought to this honour through the truth, through the great and precious promises bestowed upon them. This same thought seems to be presented in the words (verses 22, 23)—"The glory which thou gavest me, I have given them, that they may be one even as we are one; and that the world may

know that thou hast sent me, and hast loved them, as thou hast loved me.”

The love of God pervades our hearts so that selfishness has no room there, and thus it was that our dear Redeemer, instead of feeling jealous that any others should be exalted to the divine nature, participators in the kingdom, in this prayer to the Father declares His full acquiescence in the plan, His hearty co-operation, His joy to have it so. What a thought this gives to us as the prospective bride, already espoused to the heavenly Bridegroom. He is pleased to exalt us from our lowly estate to be one with Himself in His kingdom, in His throne, in His Father’s love.

Wonder of wonders! Where will the divine compassion cease! While we were yet sinners, under divine condemnation of death, we were loved and redeemed at a great price; and now, having been redeemed, we hear the voice celestial saying, “Come up higher”, yea, even to the throne, to joint-heirship with the King of kings, the Lord of lords, the only-begotten of the Father, full of grace and truth. Could we keep ever before our minds this grand display of love and unselfishness how thoroughly it would scatter from the minds of all who are seeking to be copies of God’s dear Son every thought of rivalry one with another. How it would cause us to rejoice in the growing usefulness and advancement in the Lord’s service of every member of the body. How we should more and more feel what the Scriptures describe as “in honor preferring one another”, and which rejoices in the prosperity of a brother, in his growing usefulness in the church, in the growing evidences of his favor with God and man. Those who can thus rejoice in the prosperity of the fellow-members of the body have another evidence of their growth in the likeness of our great and glorious Head. Those who are without this sentiment should strive for it and be very discontented until it is attained.

The spirit of trusts and combinations which is abroad in the world and which is permeating everything has the effect of combining congregations, combining denominations, and in general is leading on rapidly to the formation of great religious trusts, whose development will be a serious menace to the liberties of the Lord’s truly consecrated people, but not an injury to their spiritual interests. On the contrary, it will prove a blessing to the Lord’s little flock in that it will more particularly differentiate them and confirm to them the teachings of the Scriptures, separating them the more completely from the nominal systems and binding in bundles of the tares, giving them the while the confirmation of the Scriptures, which clearly predict this condition in the end of this age as preceding the collapse of great Babylon—Rev. 18: 21.

Our Lord’s prayer, “That they all may be one”, has been fulfilled throughout the age. All who have been truly His have had a oneness of heart, a oneness of spirit, with the Father and with the Son—a fellowship divine which cannot be produced by earthly creeds and fetters. So it is today, and so it is always between those who are truly the Lord’s. They know each other not by outward passwords or grips or signs, but by the touch of faith and love which it gives and which each recognizes. “By this shall all men know that ye are my disciples, in that ye have love for one another.” “We know we have passed from death unto life because we love the brethren.” True, we love all men and seek to serve all as we have opportunity, but, as the Apostle explains, “especially the household of faith”, especially those who love the Lord and are trusting in the precious blood, and are fully consecrated to Him and, so far as they are able, doing His will and seeking to further know that will day by day.

This union between those who are the Lord’s people is evidently not the union of person. The Lord’s followers are not one in person but in spirit. And this is the illustration which the Lord gives of the oneness which exists between Himself and the Father—they are not one in person but one in spirit, purpose, will; for our Lord declares that He always does the Father’s will, those things which are pleasing in the Father’s sight. And thus we abide in Him by doing His will, which is the Father’s will, and thus Father and Son and the church, the bride, are all one—in spirit and in truth.

Our Lord’s words (Vs. 24), “Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me.” This is not a petition, but a declaration of the Lord’s will, as though He were saying, Father, I understand that this is Thy will in respect of these My followers, and I will it also, acquiescing in this great and liberal arrangement which Thou hast made. I will be glad to have My followers ultimately on the same plane of glory with Me, and that they may there be blessed by seeing and sharing the glories Thou hast conferred upon Me whom Thou hast loved always even before the foundation of the world—even before the arrangements were made for these My disciples.

The closing words of the prayer are beautiful and give us an insight into the Lord’s confidence in the Father and fellowship with Him. He knew the Father, and so He declared respecting us that this is the highest evidence that could be granted us for our acceptance with the Father and of our participation in the life eternal which He has provided, namely, “This is life eternal, that they might know thee, and Jesus Christ whom thou hast sent.” Our Lord declares, “O righteous Father, the world hath not known thee; but I have known thee, and these have known that

thou host sent me.” And I have made known unto them Thy Name, Thy character, Thy greatness, Thy goodness, Thy love, Thy benefactions, and will make known still farther as they are able to bear it, as they grow in knowledge of the truth, that the love wherewith Thou host loved Me may be in them and I in them.

How wonderful is this love of God and love of Christ! How impossible it seems for us to measure its lengths and breadths and heights and depths! Those who have accepted the Lord as their Redeemer and have entered into covenant relationship with Him, giving Him their little all and accepting from Him a participation in all these blessings of His provision, if ever cast down because of weakness or opposition or what not, should call to mind this great love which the Father has for us and which the Son shares, the love which not only redeemed us while we were yet sinners, but which since then has called us to such wonderful blessings and privileges, making us joint-heirs with Christ our Lord, if so be we suffer with Him—this love will not be lightly turned away, this love would chasten us rather than permit us to fall away into the second death; this love will finally deliver, either in the little flock or in the great company, all who continue to trust in Jesus and continue to hold the faithful Word. But in proportion as this love of God dwells in us richly, in proportion as Christ is enthroned in our hearts, in that same proportion we will have a responsive love which will delight to do those things which are pleasing in our Father’s sight and acceptable to our Lord, and in the same proportion we will be loth to do anything which would bring a cloud between the Lord and our souls. Let us, then, have fresh courage because of what we discern of the lengths and breadths and heights and depths of love divine, and let this love of God constrain us to greater zeal and devotion to Him and to His cause.

## Convention News

THE Easter Convention at Adelaide was once again a time of helpful fellowship and spiritual blessing. We give thanks to the Giver of every good gift for the blessings bestowed upon us as we met together in our dear Redeemer’s Name. It was a pleasure to welcome our visiting brethren from Melbourne and Geelong, as well as from country centres in Victoria and South Australia, and also Brother Parkinson from California, U.S.A.

The assistance of various brethren who served as speakers and Class leaders was much appreciated; and we offer our humble thanks to God for the help received, not forgetting the loving services of the Sisters who provided refreshment for us all at the tea table. We know these various services are rendered as unto the Lord.

The Bible Studies, which we regard as our most helpful form of meeting, were in Heb. 4: 9-16; Col. 3: 1-10; and 2 Tim. 1: 7-14. The topics of the addresses by the brethren were, “Being Not Ashamed”; “The Power of God unto Salvation”; “Especially unto the Household of Faith”; “The Grace of God”; “Cain and Abel”; “Thoughts on Revelation”; “The Exodus Picture”; “Veiled and Unveiled Faces”; “Consecrated Thinking”; “Quietness and Confidence” and “Fire, Water and Dirty Clothes”.

The Fellowship, and Praise and Testimony Meetings gave opportunity to express our thanks and praise to the Giver of every good and perfect gift for His continued goodness and mercy. The “Hymns We Love and Why” session was entered into most heartily.

It was a pleasure to receive some messages of greeting from various Classes and individual brethren, and to the brethren everywhere the words of the Apostle in 1 Thes. 5: 16-18 are sent as a Scriptural message with the Christian love of the brethren in Convention.

The Convention closed with the Love Feast, and singing “Blest be the tie that binds our hearts in Christian love”, and “God be with you till we meet again”, followed by the closing prayer of thanks to God for His blessings, and requesting His continued blessing upon each one, and upon the Israel of God in every place. “Praise God from whom all blessings flow.”

## Memorial Observances

### Melbourne

THE brethren in Melbourne gladly gathered on the evening of April 19th to observe the Memorial of our Lord’s death, in accord with Jesus’ request when He instituted this simple ceremony on the evening prior to His great sacrifice as our Passover Lamb. Two prior studies on the Memorial helped to refresh our minds on the importance and sacredness of the occasion, the annual observance being clearly indicated when our Lord’s sacrifice became the antitype of Israel’s annual sacrifice of their Passover Lamb.

Throughout our service the appropriate hymns—437, 345, 180, 2 and 414—from “Bible Students’ Hymnal” were sung with thankfulness to God. Prayers of gratitude for the gift of our Redeemer were offered to our Heavenly Father, and also on behalf of all dear brethren everywhere. Scriptures were read from Matt. 26: 17-75; 27: 1-50, and an address covering the type and antitype of the Memorial proved helpful in impressing the solemn privilege the Lord’s people have in participating in sacrifice with their Lord, if so be they may also participate with Him in the heavenly kingdom. After prayer upon the emblems these were gladly partaken of in remembrance of Christ’s sacrifice, and demonstrating our desire to walk faithfully in the steps of Christ’s sacrifice, by His grace and strength.

### **Geelong**

A small number of brethren gathered at Geelong in the evening of the 19th April to “do this in remembrance of Me”, as our Lord requested His disciples to do on the night of His betrayal and crucifixion. During the service three hymns were sung (437, 148, 42 in “B.S. Hymnal”), several selected passages were read from the 6th, 18th, 19th and 20th chapters of John’s Gospel. Prayer was offered for the Lord’s realised goodness to us, and request that we be so guided by God’s spirit to more deeply than ever appreciate the sacrifice of our Lord, and the privileges of service opened to us as a result. This service during this age leads us into “filling up that which is behind of Christ’s sufferings”, but in the next age to association with Him in the glorious reign of His Kingdom. After the address was given by one of the brethren, we partook of the emblems of bread and wine.

### **Adelaide**

We are thankful that our Lord Jesus left His disciples the simple Memorial of His death on the night before He died. He said—”Do this in remembrance of me.” What a lovely reminder this is that all our hopes of life and future blessing are dependent upon the faithful carrying out of that contract which began at Jordan with His—”Lo, I come to do thy will, O God”, and was consummated at Calvary with His expression of loving trust in His heavenly Father—”Father, into thy hands I commend my spirit”, and the triumphant cry—”It is finished.” The beloved Apostle Paul reminds his brethren that “as often as you eat this bread, and drink this cup (at the appropriate season each year) ye do show forth (proclaim) the Lord’s death, till he come.”

Our small Class at Adelaide has been privileged once again to keep the Memorial of our Saviour’s death for us, and for all mankind. Our thoughts and prayers were for those who were unable to be with us, and for the Lord’s consecrated people throughout the world. Our prayer is that we may be faithful in the days that are before us; daily abiding in Christ, feeding upon His Word, trusting in His righteousness, and relying upon His promised grace to help in every time of need. John 16: 33; Heb. 12: 1-3; 4: 15, 16.

### **Perth**

The Perth Ecclesia celebrated our Lord’s Memorial on the evening of 19th April. We were again reminded of our dear Lord’s life of sacrifice, terminating at Calvary, which opened up the new and living way to life eternal. The emblems reminded us of how our Lord’s body and life-giving blood was given as a means of purchasing and releasing poor, fallen humanity from the prison house of death.

In reverence we pledged our continued allegiance to our Lord and Saviour as the bread from Heaven which gives life to the world; but especially to the household of faith who are the firstfruits unto God. Gladly we continue to follow Jesus and be immersed into His death—to drink of His cup and have our bodies broken with Him. Many beautiful thoughts were brought out which have kept us loyal for so long to our Lord, and will still impel us to serve our Master unto the end.

### **Sydney**

The celebration of the Memorial in Sydney was a solemn, yet happy event as we looked back upon the victorious sacrifice of our dear Redeemer. The Leichhardt Class of quite a number and the Class from West Ryde combined, and the brethren from Canberra and Mudgee participated. A very good address was given dealing with the type and antitype, and prayers were offered in thankfulness for our Saviour, and on behalf of our brethren everywhere. We feel a rich blessing was realised by all. Doubtless world conditions create an atmosphere of apprehension, but happy are those who are buoyed up with assurances such as Psalm 46.

### **Queensland**

Two small groups of brethren met for the Memorial in Brisbane and Toowoomba, each enjoying the presence of visiting members for the special occasion. From Brisbane—”After prayer we had a Scripture reading explaining the meaning of the Passover, which was a beautiful picture of our Passover Lamb. We explained everything in two languages, Polish and English, to satisfy all who were present. After breaking the bread and drinking the wine we

sang an hymn and departed in accord with the Scripture record.”

From Toowoomba—”Our Lord said, as often as you do this, you do it in remembrance of me, so in obedience we did just that. We had some Scripture verses on different aspects of the Passover and the Lord’s Supper and spoke on them, and with prayers and hymns the occasion was a blessing.”

## Pilgrim Ways Ended

WORD is to hand from Adelaide, South Australia, advising that two of our brethren have finished the pilgrim way there since our last issue of “Peoples Paper”, the information being as follows:

Our dear elderly Sister Lucy Kirkwood has finished her earthly course, having reached the end of the pilgrim way on March 12th. Our Sister who was in her 97th year had been rejoicing in the light of present truth for over 50 years, and it was always a pleasure for her to meet with the Adelaide Class whenever possible.

Sister Kirkwood was steadfast in her faith and trust in the Lord, and looked forward to the time when Christ will be the Ruler among men. “Precious in the sight of the Lord is the death of his saints.” “They shall be mine, saith the Lord of hosts, in that day when I make up my jewels.” (Mal. 3: 17.)

Our dear Brother Pulleyne reached the end of the pilgrim way on May 8th. Brother Pulleyne received the message of “present truth” at Murray Bridge, South Australia, some 50 years ago. For some years he had attended the Adelaide Class, and was much loved and appreciated by all who knew him.

Our brother had been in failing health for some time, and had shown Christian fortitude and patience in bearing his infirmities. His steadfast faith enabled him to look forward to Christ’s Kingdom, and to the glorious hope of being with Christ, and sharing in the blessed work of dispensing the blessings of that Kingdom to all the families of the earth. Our sympathies are extended to Sister Pulleyne, and to the members of our brother’s family. Rev. 14: 13; Rev. 20: 6.

## Correspondence

Dear Frank and Ernest.—Thank you for sending me the copy of the discussion several weeks ago; I quite enjoy listening to these discussions and find much help in them. Would you send last Sunday’s discussion on “The Truth About Hell”, also the two previous discussions entitled “The Truth About Immortality”, and “Divine Intervention in Human Affairs” and booklets. Sorry about my subscription to the “Peoples Paper” expiring, and I am enclosing \$5.00 to cover same and to help with the broadcasts each Sunday. What a difference to living when we know Him, whom to know is life everlasting. Sincere Christian regards.

Frank and Ernest, Dear Sirs.—Thank you for your so prompt reply to my request for copies of your broadcast talks and the booklet “God and Reason.” With the other literature you kindly sent I have enough to keep me studying, and enjoying, for some time. Will you please send a copy of the booklet, “God and Reason” to my sister—as I am sure she will be interested in its contents too. Today’s “talk” was super, as always, and I do enjoy the “plain talk” and get new views on hard to understand portions of the Bible in all your broadcasts. Thank you and God bless. Sincerely.

Frank and Ernest, Dear Friends.—Thank you very much for your kind letter, also for all the literature I have safely received including the book “Divine Plan of the Ages.” I have thoroughly enjoyed all this good reading and have now started on the book which has been most interesting and hard to put down. Once again thanking you for all your kindness and help. Wishing you always God’s richest blessing on your good work, and may it help to bring many to the knowledge of the Truth. Yours most gratefully in Christ.

Dear Sir.—Having found time to delve into the “Peoples Paper” magazines you sent me earlier this year I remain very impressed. Not only has logic a high position, but expressive Christian writings are found throughout the pages. I would therefore like to subscribe to it. During the week a Biblical question kept riding on my mind and I hope that you can answer it for me. I realise now that the Book of Genesis was written by Moses in the time of Jewish predominance, but what of Gen. 2: 2, 3? It clearly states that God blessed the seventh day; then why don’t Christians (besides seventh day adventists) observe the sabbath on the fact that God made it a holy day? Yours in Christ.

(The mistaken idea that the creative days of Genesis were 24-hour days gives a wrong impression that God rested on the seventh day of 24 hours. It is well to remember also that not until the Israelites were delivered out of

Egypt was the sabbath day first given to Israel as a day of restExod. 16: 23. This was hundreds of years after the creation of man in the Garden of Eden. For a full explanation of the sabbath subject, the booklet “Christ’s Thousand Year Kingdom” is most helpful; the chapter on “The Christian’s Sabbath” deals with the matter very clearly in harmony with the Scriptures as a whole. This booklet is supplied at 15c, post paid.—Berean Bible Institute.)

**“MOST HOLY FAITH”**

Any of our friends having a copy of “Most Holy Faith” not being used and are willing to dispose of it are asked to communicate with this office, stating the price desired.

**FRANK & ERNEST TALKS**

**Geelong, 3GL, 222 N. Sundays 10 a.m.**