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Working Out Salvation.

(Convention Address)

“Work out your salvation with fear and trembling.” (Phil. 2:12,13.)

“By a new and living way which he opened for us through the curtain, that is, through his flesh.” (Heb. 10:20, R.S.V)

THIS latter text declares that since the first advent of Christ a new and living way has been opened for us through the ransom sacrifice of our Lord.

The Church's salvation, which is called a “high (upward call) or heavenly calling” (Phil. 3:14) to a heavenly inheritance, is now in progress, and has its beginning in the “hearing of faith,” and seeing with “the eye of faith,” and each faithful Christian will be rewarded according to his or her faith. Perfect works are not required of these; that is an impossibility. Nevertheless, they are urged to “work out their salvation.”

The Apostle Paul, in answering the Philippian jailer's question (Acts 16:25-32) —“What must I do to be saved?” says, “Believe on the Lord Jesus, and thou shalt be saved.” This is a salvation through faith from inherited sin and its condemnation, but to experience that complete rescue the Christian must work out his salvation, which is a lifelong work through the power of the holy spirit. No doubt the jailer became a member of the church at Philippi to which congregation Paul wrote, urging the members to work out their salvation. You see there are two parts to one salvation, and only a few can exercise the great faith that is necessary to a place in the heavenly kingdom, and share with Christ the great glory, honor and immortality to which the narrow way leads. Matt. 7:14—“Narrow is the gate, and difficult the way which leadeth unto life, and few there be that find it.”

The Master said, “Many are called, but few are (finally) chosen.” These, through faith, receive the benefits of the common salvation from sin and condemnation, even as the world will in the next age, as the Apostle John declares—“Christ is the satisfaction for our sins (the church's sins), and also for the sins of the whole world.” (1 John 2:2). Even though “we were children of wrath, even as others,” yet, by believing in the atoning work of Christ, and accepting His terms of discipleship we become, by a full consecration, the sons of God, because God has begotten us. by His holy spirit at the moment we consecrate our all to Him. Through this union with Jesus as our Saviour, and God as our Heavenly Father, we receive the spirit of sonship. There is now no condemnation upon those who walk after the spirit (Rom. 8:1) ; God works in them to will and to do, as Phil. 2:12,13 says — “Work out your own salvation with fear and trembling, for it is God that worketh (is energizing) in you, both to will and to do of his good pleasure.”

These words are addressed to the true Church, to those who are God's consecrated people, and not to nominal Christians; neither is it addressed to the world in general. The world is not on trial for salvation, and it is still true, as it was in the Apostle Paul's day, that Satan is the prince of this world. The world is still waiting for salvation.

Heb. 9:28—“Unto them that look for him shall he appear the second time without sin (i.e., a sin-offering) unto salvation.” (See also Rom. 8:19-21.) During the present dispensation the Apostle John says, “the whole world lieth in wickedness” (1 John 5:19), but with the coming of Christ's kingdom Satan shall be bound, and will deceive the people no more until the thousand years are finished..

The consecrated Christian, however, is spoken of as a new creation (2 Cor. 5:17), and God works for these and in them, but we are to remember that the personality is still maintained; it is the same ego, the same personality as before. These were “bought with a price,” before they became new creatures. But God did not work in you when you were “bought

with the blood of Christ,” but it is evident that from before the time of your spiritual begetting and quickening He has done so, as the Scriptures declare we are drawn of God. “No man can come unto me,” Jesus said, “except the Father draw him,” and we were also called of God before our consecration.

He draws us before we became Christians at all. Truth and righteousness appealed to us. “The gospel is the power of God unto salvation, to every one who believeth.” (Rom. 1:16.) It urges us on to full consecration, complete salvation—a salvation we must work out. But before we can do this, we must first be drawn of the Father, cleansed and justified. God has appointed one way only, as Jesus said—“I am the way, the truth, and the life, no man cometh unto the Father but by me.” (John 14:6.) And again—“If any man will be my disciple, let him deny himself and take up his cross daily and follow me.” (Luke 9:23.) That is the way for those who believe. Those who make this full consecration of their lives to God, through Christ, come into vital relationship with the Father.

This love for righteousness and holiness is a powerful working. To whatever extent the natural man loves righteousness and truth and mercy and goodness, he has something that is approved by God, and can be drawn unto Him. Jesus said—“If any man willeth to do God’s will, he shall know of the doctrine.” (John 7:17.) God thus first works in us *to will*, and we willed to do God’s will. We did not see clearly all the complete will of God at first, but we learn as we receive the power of His holy spirit, which gives us understanding and transforming power, as the Lord promised the first disciples — “Tarry ye in the city of Jerusalem, until ye be endued with power from on high.” (Luke 24:49.) God works in us now *to do*. The willing is first, then the quickening, the energizing, the doing. We can will perfectly, but cannot do perfectly, for the flesh has inherited weaknesses and imperfections.

It is as new creatures we must work out our own salvation. We cannot work out our justification, which is received without works, as a gift. In the full, complete sense, this salvation will be brought unto us only at the revelation of Jesus Christ. (1 Pet. 1:13.) Now we are on probation, we have the pledge and witness of the spirit, and we must work out our salvation. It is a good hope, for now there is no condemnation upon us. What kind of salvation is this, referred to as “your own salvation” that has to be worked out? It *is* not the common salvation in the general sense. This initial or common salvation was, and still is, the gift of God, springing out of grace (favour) for all who long for peace with God. This faith in the gift cometh by hearing the message of salvation, through the ransom sacrifices of our Lord. This salvation is a free gift.

Why this is so much emphasized in the Scriptures *is* that for centuries the Jews were commanded to work out their salvation through the means of the Law Covenant; unto that end they were first typically cleansed from condemnation once a year by blood of animals. They agreed to keep the Law, and God’s promise was that “he that doeth these things (fulfils the Law perfectly) shall live by them.” But that gift salvation which was announced after the death and resurrection of Christ was purely faith in this great fact — that Christ died for our sins and rose again for our justification (Rom. 4:25). Thus justification is received by faith without a law of works — not of ourselves — except works of repentance which show faith to be genuine.

Why then does this same apostle say that salvation must be worked out in each believer? Paul used such expressions as—“So run as to obtain”; “so fight I as to keep under my body”; “I have fought a good fight”; “put on the whole armor of God,” etc. Wasn’t the free gift enough for salvation? No! If we stop there we shall receive the grace of God in vain, for justification does not change our character, but our standing before God. At this point the opportunity to run for the prize of the high calling is open to us by full consecration, and following the instruction—“work out your own salvation.”

This faith — i.e., faith justification — must be used to the end of our Christian course. We do not discard the letters of the alphabet when words or speech are framed; the alphabet is the foundation for these. So is the faith in the atonement the foundation with which to build a character, a sanctified life, a superstructure of gold, silver and precious stones, as the Apostle Paul says in 1 Cor. 3:10-15. He also exhorts us not to build with wood, hay, or stubble, for the fire of this day will destroy such a character built with such material, leaving only the foundation.

The Apostle Peter, in 2 Pet. 1:5-7, exhorts along similar lines,—“Superadd to your faith fortitude, and to fortitude knowledge, and to knowledge self-control, and to self-control patience, and to patience piety, and to piety brotherly-kindness, and to brotherly-kindness love.” (Diaglott.)

But when the apostle says “your salvation” he is particularizing, and refers to that great salvation spoken of in Heb. 2:3, — “So great salvation, which at first began to be spoken by our Lord, and was confirmed unto us by them that heard him.” This is a special favor offered to the church during this Gospel Age; theirs is a salvation to glory, honor and immortality, to be heirs of God and joint-heirs with Jesus Christ, sharing in His exalted name and position throughout the ages to come. As we come to see this more clearly, we are filled with amazement that we should be thus called and honored. We are also filled with fear, for what if we should come short of such a high calling? “Work out your own

salvation with fear and trembling,”—with great earnestness and carefulness, zeal and diligence, lest we should come short of that full reward. It is a great personal responsibility ; it suggests that it is something that is difficult; that requires time and patience.

We have made the decision; we have consecrated all to God ; that which we have undertaken lies before us. We are happy though, that God’s will is being done in us, and we are urged to consider Christ as our great example in devotion and self-sacrifice, the Author and Leader of our faith. We know it means painstaking care, that we work out our great salvation. God has provided the way, made all the arrangements for us. There is nothing lacking; He has given unto us “every spiritual blessing.” (Eph. 1:3.). God has begotten us by His holy spirit and given us all things that pertain to life and godliness through our Lord Jesus Christ. (1 Pet. 1:3.)

The result is in our hands. It is for us to use the means that God has provided; He is ever present with His aid, and His angels are ministering spirits to all those who are heirs of salvation. He has also set various ones in the Body — the Church — for its edification. As an eminent Christian writer has said —”There is not another person in the universe responsible for my success or failure. Now it is for us to work out; surely we should have fear and trembling.” But we know that it is God that is working (energizing) in us; He has begun the great work, and has promised to complete it, for He knows we cannot do perfectly, hence—”It is sown in weakness; it is raised in power; it is sown a natural body; it (the new creature) is raised a spiritual body.” (1 Cor. 15:43,44.)

At the present time these also have a work to do for God. He “hath given to us the ministry of reconciliation,” (2 Cor. 5:18,19), to bear witness to His truth to those who have ears to hear the message. The Lord knew that many would choose to take up the cross and tread the narrow way. Many turn back when they see the stringent conditions of the call to discipleship. Jesus Himself desires that all who would follow Him into death should first count the cost. (Luke 14:28-33.) He does not command us to follow Him. The call of this age is a favor and a privilege, an invitation or calling. Those who respond get a special blessing; those who reject miss the blessing.

We must not think of those who refuse to take up the cross as condemned to eternal torment. These, as we were, are condemned already. (John 3:18.) The Adamic death sentence is upon them even before they were born. The Lord has a plan for these, and under His Kingdom arrangement these will repent, and come to a full knowledge of the truth in the next age. For these the “common salvation” is provided to which the Apostle Jude refers—Jude 3. These will have the blessings of salvation open to them—the -restitution blessing to human perfection upon the earth. These favors have been purchased for them by the sacrifice of the Redeemer.

Associated with Christ will be His glorified Church. These have had their judgment day and worked out their salvation, represented in the Scripture as the fruit of the holy spirit, and as robes of glory and beauty. The glorified Church is represented as preparing her bridal robes before she is led along to the palace of the King. The 45th Psalm gives a beautiful description of her glory and beauty in symbolical language. Verses 13-17 from the Revised Standard Version read — “The princess is decked in her chamber with gold-woven robes; in many-colored robes she is led to the king, with her virgin companions, her escort, in her train. With joy and gladness they are led along as they enter the palace of the king. Instead of your fathers shall be your sons; you will make them princes in all the earth. I will cause your name to be celebrated in all generations; therefore the peoples will praise you for ever and ever.” Beautiful language, isn’t it? The reality will be more so. The glorious, triumphant Church, Christ’s own treasure, is indeed a princess—the daughter of Jehovah, for He has begotten her through the word of truth. (James 1:18.) Another translates verses 13,14 — “Princess of glorious veil, with gold embroidered robes approach the king with grace.”

May our Lord grant that all the spiritual blessings, lessons, exhortations, studies and fellowship we have had during these days of Convention be a further means of lifting us higher in our Christian life and experience, and find the joys of the Lord are indeed our strength and sanctifying power until the day when this mortal shall put on immortality, and thus approach the King with grace.

“Souls, for the marriage feast Robe and prepare
Holy must be such guests; Jesus is there!
Saints, bear your victory palms,
Chant your celestial psalms,
Bride of the Lamb, thy charms
O! Seek to wear.”

Peoples Paper Subscriptions

In the booklet—"How are the Dead Raised Up? With What Body do They Come?"—which took the place of January "Peoples Paper" reference was made to the annual subscription price for "Peoples Paper" being 6/- commencing with this year 1960. Our readers will understand that increased costs for paper, printing and postage have made the increase necessary. The posting of two issues of the "Paper" at one time, which has been the procedure for some time past, will be continued, as this method does assist with postage costs. Samples of the "Peoples Paper" are gladly supplied free, and extra copies are also provided to subscribers for passing out where good may be done. We shall be pleased to hear from all friends who wish and are able to make the "Peoples Paper" known to others.

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, April 15th to 18th, in the Master Builders' Rooms, 17 Waymouth Street, Adelaide. They extend a cordial invitation to all friends able to attend these gatherings in the Lord's name. Further particulars from the secretary, Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, South Australia.

Passover Memorial, 1960

The anniversary of the Memorial of Christ's death falls this year on the evening of Sunday, 10th April. This date will therefore be the appropriate time to observe the celebration in accord with 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 middle of March, stating the number of persons to be served.

Memorial Services.

MELBOURNE.—Sunday, 10th April, at 6.30 p.m., at Masonic Hall, 254 Swan Street, Richmond (near Church Street.)

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM. (Monthly) 6/- (60 cents) per annum, post paid.

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Convention News.

THE four-day Convention, sponsored by the Melbourne Class and held over the recent Christmas season, proved to be a most profitable and encouraging time of spiritual refreshing. We are very grateful to the Lord for all His favors bestowed throughout the gatherings, realising that His overruling and blessing was essential for the success of the assemblies.

The Melbourne brethren gladly welcomed friends from four of the Australian States, a good company attending from Adelaide, as well as a representative from New Zealand, and two visiting friends from the U.S.A., who had recently arrived from Israel after an extended stay in the Holy Land. These visiting brethren assisted very helpfully with the programme, and the attendance of the local friends also being quite good, the gatherings were well attended throughout.

At the Fellowship Meeting on the first day of Convention, messages with greetings from classes and other brethren were received with pleasure from friends in attendance as well as through the mail, some greetings coming from the other side of the world. Thus it was manifest that these gatherings were being remembered before the Lord by fellow Christians in various parts of the harvest field, and this was warmly appreciated.

On each of three days a Bible study was taken, the Scriptural passages being — Rom. 5:1-10; Rom. 8:31-39, and Luke 17:28-37. These studies brought out some of the most precious truths concerning the Christian's call and invitation to the high calling, and the hope of gaining the heavenly inheritance by the development of the Christian graces through the indwelling of God's holy spirit. In Rom. 5:1-10, the progressive steps in Christian development were well revealed, verses 1 and 2 showing the happy condition of justification by faith through acceptance of Christ as our personal Saviour, which, followed by full consecration brings one into the favor of sonship in God's family — "wherein we stand" — says the Apostle to his Roman brethren, "and rejoice in hope of the glory of God."

The following verses 3-5 translated from the Revised Standard Version are most encouraging — "More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope; and hope does not disappoint us, because God's love has been poured into our hearts through the holy spirit which has been given to us." Verses 6-10 also revealed the condescension of God in providing Christ as our Saviour "while we were yet sinners" in contrast with the best motives of humanity whereby some may even dare to die for a good man. How appealing, then, is the Apostle's reasoning in verse 10—"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Yes, indeed, now that we have been accepted into the family of God, surely the love of God will be manifestly greater on our behalf than when we were enemies, provided we co-operate with Him in "this grace wherein we stand."

The study in Rom. 8:31-39 provided a continuation of the thoughts on God's goodness arising from the gift of Christ, for "He that spared not his own Son . . . how shall he not with him also freely give us all things?" Yes, the provision is full and complete for the benefit of all whom God has justified. Who, then, shall lay any thing to the charge of God's elect? Who is he that condemneth? Christ died for all who are justified by faith, and He also intercedes at the right hand of God on behalf of all who have consecrated their lives to God's service. Who, then, shall separate us from the love of Christ? Surely all the things enumerated in these verses are not able to divide the truly devoted servants of the Master from their Lord and Head—"Nay, in all these things *we* are more than conquerors through him that loved us." This confident assurance in the Apostle's answer to his question has no doubt been a wonderful inspiration to the saints all down the Gospel Age, and continues to be such to all in our day who are devoting their lives to the Master's service, and who feel that "God is for us,"—that nothing "shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

From the passage in Luke 17:28-37 we gained valuable information respecting God's dealings with certain of His people in the days of Abraham and Lot, with the context revealing similar experiences in the days of Noah. We were reminded of the difference in the characters of Abraham and Lot, Abraham trusting more in God and yielding up his life in full devotion, while Lot exercised more of the selfish outlook, and sought more of the good things of this present world which brought him much more in contact with the unregenerate of his day, and which vexed his righteous soul. (See 2 Pet. 2:7,8.) The lesson gained was that the Lord's true people should have no ambitions that would take them into ungodly company, whether it be in business or other activities; rather, they would touch as lightly as possible the things of this present evil world, and thus while being in the world to be not of the world.

Those who are of the world will be so absorbed in eating, drinking, buying, selling, planting and building, that they will be overtaken in the time of trouble "in the day when the Son of man is revealed." Thus, in verse 31, those who may be termed housetop saints — those who have their hearts and minds exercised and are alert to the spiritual

outlook—should not be concerned about the “stuff in the house” which may represent, attachments of various kinds to this world and worldly religious systems. Rather, those seeing further off, housetop saints, are exhorted to “flee into the mountain” (kingdom) of the Lord. (Matt. 24:16-18.) Whereas Lot seemed to picture those requiring to be “pulled out of the fire” (Jude 23), and may thus represent the Great Company, Lot’s wife, suffering destruction because of wilful disobedience, may picture those who suffer total loss by wilfully rejecting the grace of God received through the benefits of Christ’s sacrifice. Verse 33 seemed to confirm this thought, while also adding encouragement to “whosoever shall lose his life” in sacrifice for the Lord.

Verses 34-47 were seen to contain an outline of the effect of the Lord’s truth upon those in right heart condition during the harvest of the Gospel Age. “Two in one bed,”—the creed beds of Christendom. “One shall be taken, and the other left.” Yes, the truth has a vitalizing effect upon certain ones only; the others slumber on and are not affected by the message of the kingdom at the present time. However, they are not condemned on this account; all these will have their opportunity in the kingdom age. The same lesson is shown in verses 35 and 36—a selection according to worthiness — “one shall be taken, and the other left.” The solution of our Lord’s words was seen to be well revealed in verse 37— “Where Lord?” Where are these taken, from the various walks of life? “And he said unto them, Wheresoever the body (spiritual food) is, thither will the eagles (alert, sharp-eyed Christians) be gathered together.” Truly we have seen these words of our Lord’s fulfilled over and over again, and we surely rejoice when one and another of the “eagles” are found, and their desire to feast upon the heavenly food is manifest ‘as they gather around the “carcase” (Matt. 24:28), with others of like precious faith.

Addresses by various brethren also contributed helpfully •throughout the Convention days, each subject providing some encouragement from the Lord’s storehouse. The subjects chosen by the brethren for their addresses were— “Making Room in the Garden” ; “Neglect” ; “Victory Through Christ” ; “Cast Not Away Your Confidence”; “Life Unto Life” ; “Shining Lights” ; “Rejoice in the Lord” ; “The Love of God” ; “The Rule of the Rod of Iron”; “Our Unseen Helpers” ; “Address on Israel,” and “A Vision for an Appointed Time.” Another address—“Working Out Our Salvation” — was unavoidably held over, as the speaker was unwell on the final evening, and we were all sorry on that account. However, the main part of this address is appearing in this issue of “Peoples Paper” for the benefit of all readers. A brief outline of each of these addresses will also be found in the Convention Notes, now available.

The address on Israel by our visiting Brother Lanowick, of U.S.A., was of special interest to some outside friends as well as the brethren, and the attendance for this address on the Sunday evening was very good, practically filling our meeting hall. It is hoped to print this address in the “Peoples Paper” shortly, and thus more of our friends will be able to read firsthand accounts of the wonderful happenings in Israel, all overruled in the Lord’s providence, in preparation for the establishment of His Kingdom in the near future. The showing of colored slides of the progress throughout the land of Israel today, with explanation of these, was also much appreciated, following this enlightening lecture.

The Fellowship Meetings for Praise and Testimony were also helpful sessions as a number of the brethren expressed thankfulness to the Lord for the opportunity of attending the Convention, and also for His blessings and overruling providence in their lives especially throughout the year just drawing to a close. Others felt that the happy and helpful association together throughout the Convention days would be a means of stimulating faith and confidence for the new year, and expressed gratitude to the Lord for all the good things He had provided through these assemblies. The time set aside for the Hymn Service was also well used, as a number of the friends, as well as quite a few children entered in heartily with their selections and singing the words of praise and devotion to the Lord.

The Melbourne friends selected the words of the Apostle Paul in Romans 8:35-39 as a Convention message to be conveyed with the warm Christian love of all present to the brethren who had sent messages to the Convention, as well as to all others of the Lord’s people in every place.

With the conclusion of the last address, the brethren circled the hall to participate in the Love Feast, the’ closing feature of our Convention, during which each of the brethren shook hands in farewell with every other member present, while partaking of the symbol of cake, and singing “Blest Be the Tie.” The closing hymn — “God Be With You Till We Meet Again”—and prayer of thanksgiving for all the Lord’s blessings and favors, and seeking His continued guidance and care over all the members of the family of God, concluded our 1959 Convention gatherings with praise and thankfulness in our hearts.

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.

Lectures on Israel.

Those of our friends who attended the Christmas convention in Melbourne and heard the lecture on Israel by our visiting Brother Lanowick, of U.S.A., as well as many others of our friends throughout the Eastern States of Australia, will be pleased to hear that Brother and Sister Lanowick expect to return to Australia (D.V.) towards the close of March or early April, and undertake a lecture tour commencing in South Australia and extending through the Eastern States to Queensland.

At present Brother and Sister Lanowick are in New Zealand and expect to commence a lecture tour there early this month. Having been resident in Israel for 15 months prior to last December, Brother Lanowick is well informed of the wonderful progress taking place in the Holy Land, and how the prophecies are being fulfilled in preparation for the setting up of Christ's Kingdom on the earth.

It is hoped to give a general outline of the proposed lectures in later issues of "Peoples Paper" and friends especially interested to hear these lectures on Israel in the Eastern States are also invited to contact our office for further information.

Baptized into Christ's Death.

IT is always a great joy to the Lord's people to find others becoming interested in the truths of the Bible, especially when this interest leads to consecration to God, to walk in the steps of the Master in the narrow way of sacrifice, even unto death.

One of the most impressive occasions in the life of our Lord Jesus was undoubtedly at the commencement of His ministry on earth, when He reached the age of thirty years, He came to John the Baptist who had been baptizing amongst the Israelites for six months previously, and made the special request that John should baptize Him in the waters of the River Jordan. As John had been baptizing for the remission of sins only, we can well realise his amazement that Jesus, whom he knew to be perfect and holy, should make this request of him; naturally, he queried the matter with Jesus, but when he saw that the Lord wished him to go ahead with the request, he probably concluded that there was some hidden or additional meaning in Jesus' baptism of which he was unaware. If that is so, he was certainly correct, for Jesus' baptism was a symbol of His baptism unto death, denoting that He had, prior to taking the symbol, consecrated His life to the Father to die as the ransom sacrifice for the human family, condemned in Adam. We see how our Lord's begetting of the spirit is revealed by the outward signs manifest, as recorded in Matt. 3:16,17—"And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he (John) 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."

As with our dear Master, we can be sure that the Father is well pleased when those who have accepted Jesus as their Saviour feel the urge to lay down their justified humanity on the altar of sacrifice also. They feel the urge to do so, because, having been drawn of the Father to Jesus, they come to see in Him the One altogether lovely, and they wish to serve and honor Him who has done so much for them. Truly, as the Apostle Paul declared—"The love of Christ constraineth us," (2 Cor. 5:14), and there is surely a loving response on our part to yield ourselves, fully and completely, to the service of the Master, and symbolize our consecration also in the waters of baptism.

A very happy occasion of this kind, was witnessed here in Melbourne last year, a few weeks prior to the Convention, when two Sisters joyfully took the opportunity to symbolize their consecration to God, to be dead with Christ. One of these sisters had heard the broadcasts some years ago, and while the message of the kingdom appealed at the time, the full meaning was not realised at once, which is usual with most of the Lord's people. Gradually, the full import of the glorious truth was revealed to her heart and mind by the Lord's grace, and full acceptance and a yielding of her life to God quickly followed, and we rejoice that the blessing of the Lord is being realised more and more as the deepening of the spiritual life is experienced. Our other young sister had grown up in recent years with the influence of truth in her home, and had attended the meetings from time to time. A deepening of interest in the Bible and its appealing message had been in evidence for some time past, and the decision to give her life to the service of the Lord, to leave the world with its pleasures and gaiety, to be dead with Christ, to give the years of youth, as well as all the years ahead in service for the Master was gladly undertaken as the greatest privilege for Christ's sake.

These occasions are very stimulating to the brethren, and we rejoice that the Lord continues to find and bless the ones here and there with. His truth, and give them the urge to yield fully to His loving invitation to walk in His steps of sacrifice—"if so be that we may suffer with Him, that we may be also glorified together," by His grace.

The lines of the poem, based on the words of Jesus in Luke 9:23—"If any man will come after me, let him deny himself, and take up his cross *daily*, and follow me"—seem so fitting.

Would ye be My disciples ? Consider again;
Can ye follow My footsteps through trial and pain?

Can ye throw away pleasure, and glory, and fame
And live but to honor My cause and My name ?

Can ye turn from the glitter of fashion and mirth
And dwell like a pilgrim and stranger on earth,

Despising earth's riches, and living to bless?
Can you follow the feet of the shelterless ?

Can ye ask from your heart the forgiveness of men?
Can ye list to reproaches, nor answer again?

Can ye pray that repentance to life may be theirs
Who've watched for your falling, who've set for you snares?

When ye hear I am come, then can ye arise,
The joy of your heart springing up in your eyes?

Can ye come out to meet Me, whate'er the cost be,
Though ye come on the waves of a storm-crested sea?

When I call, can ye turn and in gladness "come out"
From the home of your childhood, the friends of your heart?

With naught but my promise on which to rely
Afar from their love—can ye lie down and die?

Yea, we'll take up the cross and in faith follow Thee
And bear Thy reproach, Thy disciples to be.

Blest Saviour for courage, to Thee we will fly;
Of grace Thou hast promised abundant supply.

Earthly Way Ended.

Another of our elderly brethren, Brother Rolke, of Melbourne, finished the earthly way on the morning of the 30th December last, after a short illness.

Our dear Brother had been a regular attendant at the Melbourne Class for a number of years; indeed, he had not missed a Sunday for a considerable time, and played the hymns for the evening meeting the Sunday previous to the Christmas Convention, and we were very sorry that he was unable to be present at any of the Convention gatherings.

Brother Rolke appreciated the truths of the Bible very much, and usually entered into the Bible studies with earnestness, and while we are all missing his presence and, fellowship at the gatherings, and his readiness to assist at the piano for the hymn singing at all times, we are thankful to realise that all his trials and weariness are in the past, and by the Lord's grace, he shall have entered into his reward.

Of a lowly, humble disposition, our dear Brother always manifested the quality of patience to a marked degree, and we shall always remember him as one of the Lord's musicians making melody and praise to the Lord in his own quiet, effective manner.

One of our brethren who knew Brother Rolke before he attended our Melbourne Class has written very truly of him as follows "The dear old Brother has been in his own way a remarkable, unorthodox man, possessing lovely traits of patience, gratitude and constancy. I'm sure we all loved and respected him; our own contact with him dates back about 25 years. Now his days of toil and hard living are ended, and he has left behind a fragrant memory." "*There stood a man of Macedonia, and prayed him, saying, Come over. . . and help us.*" (Acts 16:9.)

We have set apart, it may be, such an hour of the day for the purpose of devotion or study. But just as we are about to spend it so, some call of necessity or charity arises in another direction. In either case, whether it be of necessity or charity, it is God's call ; and not our duty only, but our happiness, lies in responding to it cheerfully and lovingly. We must be ready to go out of our way, if God calls us out of our way ; or, in other words, to have our little plans so modified and corrected as to be brought into the scheme of His great and all-wise plan.

—Goulburn.

Correspondence.

Frank and Ernest—Thank you for such an interesting discussion over the radio on Station 2KY at 8.15 a.m.

Sundays. If I may, I would like copies of the last three Sundays, and next Sunday's—"The River of Life."

I intend sending the copies to farm homes out in the country where the radio has to stand by whilst essential outdoor work is being done.

Being a blind person, I read Moon type braille, typewrite, knit, and do my house work, and find the wireless a wonderful medium of entertainment and of world-wide activities. Hoping to receive some copies, Yours sincerely.

The above letter was received recently from the first blind person (so far as memory serves) since the radio witness was commenced in Australia early in 1943, and it is good to realise that such a handicap is overcome in this case by the sound waves over the air. The courage and fortitude manifest by many blind persons seem to be equally revealed in this lady's letter, and we trust and pray that the message of the truth may bring much blessing and hope into the life of this newly found friend, by the Lord's grace. Truly, many physically handicapped people are a wonderful example to most of us, and really put us to shame when we are apt to complain at times over troubles and disabilities, etc., when we should be thinking of and counting our blessings at the Lord's hands.

“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.

“Daily Heavenly Manna.”—A new supply of this helpful book is in stock. In good, strong binding, with birthday recording pages, this one dollar edition is priced at 10/

Revised Standard Version.—A new edition of this Bible is now available in strong cloth binding at 26/- post paid.

“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.

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.

Perth, 6KY, 227 V. , 4.45 p.m.