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Memorial of Christ's Death.

IN reviewing the institution of the Memorial of our Lord's death, when our Saviour met with His little band of apostles in the "upper room" on the evening preceding His sacrifice on Calvary's cross, the careful student of the Bible is at once impressed with the connection between this sacred service and the Jewish Passover ceremony which God had instructed Israel to keep in order to effect their release from Egyptian bondage, and then to observe, year by year, as an annual remembrance of that great deliverance by the Lord on their behalf.

The importance of Israel keeping their Passover service each year on the anniversary of their deliverance from Egypt is clearly indicated by the Lord's directions, as we read—"And it shall come to pass when your children shall say unto you, What mean ye by this service, that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses. And ye shall observe this thing for an ordinance to thee and thy sons for ever." (Exod. 12:25-27, 24.)

God had also clearly impressed upon the minds of all Israel that only by observing all His instructions, principal of which was the slaying of the Passover lamb and sprinkling its blood upon their homes, would their firstborn be spared by the destroying angel in Egypt, and they as a nation be guided out of the slavery from which they longed to be free. No doubt the Lord intended to impress that the Passover lamb was a type of the Messiah whom He would send, and by whose blood, sprinkled upon their hearts, so to speak, the "firstborns" of God are "passed over" during this Gospel Age as they yield their lives in sacrifice.

Following the commencement of our Lord's ministry at thirty years of age, we have no record of His observing the Passover ceremony with His disciples on the three anniversaries prior to His sacrifice, as these would not be of special interest, but on the anniversary of the Jewish Passover when He was to be the anti-typical Passover Lamb, we read His words—"With desire I have desired to eat this Passover with you before I suffer." (Luke 22:15.) Yes, the Lord was about to explain the deep significance of the memorial of His death, which, from that time onward, would take the place of the Jewish ceremony in the lives of His true followers. No wonder that the last Jewish Passover that God could acknowledge is the only one recorded in the Gospels, for at that time our Saviour became "the Lamb of God that taketh away the sin of the world."

In addition to the accounts of the Lord's Supper given in the Gospels, we have a most remarkable presentation of the same recorded by the Apostle Paul in his first epistle to the Corinthians. While this Apostle was not a follower of the Master while He was on earth, following his conversion and complete surrender to the service of the Lord he was given some of the most astounding revelations regarding God's plan of the ages, not the least of which was the detailed record of the procedure when Jesus met with His other apostles to institute this important memorial of His death.

It seems very clear that the Apostle Paul had cause to rebuke and exhort the Corinthian church to observe the Lord's Supper with proper dignity and sacred reverence, and not to make it a common feast, as apparently they were wont to do, and this called for the explanation of the subject of the Supper in some detail. We read Paul's words in 1 Cor. 11:23—"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread," etc. How influential should the Apostle's words have been when we realise that the risen Lord gave him this special communication from heaven by the spirit. The words—"I have received of the Lord"—should surely provoke the most profound attention on the part of all who are seeking to walk in the steps of the Master.

The fact that Paul records—"I have received of the Lord that which I also delivered unto you"—is worthy of note. Apparently the previous sacred information about the memorial of Christ's death had not the desired effect, so the Apostle felt it essential to impress that partaking of the Lord's Supper in a careless or any unworthy manner could bring condemnation upon the recipients, as well as shame upon the Lord's cause as a whole.

The Apostle continues—"The Lord Jesus the same night in which he was betrayed took bread." Yes, it was while Judas was on his final act of betrayal after receiving the sop from Jesus, that our Lord proceeded with the institution of the memorial of His death. It was quite out of place that the betrayer should be present at the Lord's. Supper, as we read—"And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. 'He then having received the sop went immediately out; and it was night.'" (John 13:27, 30.) Yes, "it was night," and the darkest act of betrayal, instigated by Satan, was then under way. What a warning to all who would be disciples of the Master, to think that within the space of about three years, one, who at first set out with a true heart to serve the Lord, could be overcome by the spirit of avarice and become the betrayer of his Lord he professed to love, because he allowed the Adversary to take possession of his heart. Speaking prophetically for the Lord the psalmist declared—"Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me." (Psa. 41:9.)

Most of the Lord's people have similar experiences to those of their Master, whether it be through envy, malice, or tongues "lifted up against them," and what a lesson we have in the life of Judas, revealing to what depths one can fall from the grace of God, as Paul again warns us—"Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." (Heb. 12:15.)

"He took bread, and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me." This bread was unleavened, fitting symbol of our Lord's perfect humanity — "For such an high priest became us, who was holy, harmless, undefiled, separate from sinners." (Heb. 7:26.) "Take, eat,"—appropriate the merit of my perfect offering for your sins; that you may gain justification by faith in the sight of God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1.)

"After the same manner also he took the cup, when he had supped (after the Jewish Passover supper), saying, "This cup is the new testament in my blood, this do as oft as ye drink it, in remembrance of me." Again we see that the Lord was showing how to gain justification—by appropriating His merit, partaking of the value of His perfect life, pictured by the fruit of the vine. We note also that Christ's blood shall make the new covenant operative and to offer His disciples a. participation in His blood that will seal that covenant in the Kingdom Age is a very great privilege indeed. This is the secondary or deeper meaning to our Lord's memorial and implies all true Christians participating in the cup of suffering •with Christ, which they gladly covenant to do when they "present their bodies a living sacrifice, holy, acceptable to God, their reasonable service."

Likewise, with the unleavened bread which pictured our Lord's body, there is the deeper meaning implied, in addition to that of justification. The breaking of the bread symbolized the broken body of Christ, and His members are also broken in His service to become one loaf, so to speak. So, coupling the two symbols together, Paul declared—"The cup of blessing which we bless, is it not the communion (common participation) of the blood of Christ? The bread which we break is it not the communion (common participation) of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread." (1 Cor. 10:16, 17.)

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." These words are sometimes misunderstood to imply that the apostle is advising the Corinthians to observe the Lord's Supper "often," and it is well known that some denominations celebrate weekly, others monthly, and still others quarterly. Those celebrating weekly misunderstand the references to "breaking of bread" on the first day of the week in the Acts, to refer to the Lord's Supper, but that was not so. (*) Weymouth's translation of 1 Cor. 11:26 reads: "For every time that you eat this bread and drink this cup, you proclaim the Lord's death—until he comes."

*(The booklet, entitled—"Why We Observe the Lord's Supper Annually"—contains an explanation of texts relating to "breaking of bread" in Acts, and is supplied at 9d. per copy, post paid.)

As the Jewish Passover was observed annually, and the Lord's Memorial took the place of that typical Passover, so every time, or each time that the anniversary of Christ's death comes round, and the celebration is observed in spirit and in truth, it is "showing the Lord's death till he come"; firstly, as demonstrating faith in the death of Christ as our Passover Lamb, and also confirming that the breaking and sacrificing of the members of Christ still continues "till he come" in the full sense, when Christ, Head and Body, shall be fully sacrificed and ready to "drink anew in the Father's kingdom." (Matt. 26:29.)

The faithful Apostle Paul continues in 1 Cor. 11 to give helpful exhortation when he states —"Wherefore whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let

a man examine himself, and so let him eat of that bread, and drink of that cup.” (Verses 27, 28.) As one has said, “Each should examine his heart, not his life; the examination of the life can only show that it is imperfect and is greatly discouraging to many.” This is very true, and Paul was not seeking to discourage any sincere ones, but rather sought to encourage all the Lord’s called ones to celebrate the Lord’s Supper in spirit and in truth—”discerning the Lord’s body”, being willing to be broken with Christ, and have their lives poured out in sacrifice, day by day, in the service of the Lord. (Phil. 2:17.)

It is surely a very great privilege /to have been invited into the fellowship of saints, and to be counted worthy to endure something for Christ’s sake, as stated by the apostle—”Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church.” (Col. 1:24.) The celebration of the Memorial Supper is a means of much encouragement and blessing to all the truly consecrated who approach the Lord’s table with clean hands and a pure heart. “Christ our passover (Lamb) is sacrificed for us, therefore let us keep the feast . . . with the unleavened bread of sincerity and truth.”

Memorial Services.

MELBOURNE. — Sunday, 7th April, at 6.30 p.m., at Masonic Hall, 254 Swan Street, Richmond (near Church Street.)

ADELAIDE. — Sunday, 7th April, at 6.30 p.m., at Eagle Chambers (First Floor, Room 8) 7 Pixie Street.

PERTH. — Sunday, 7th April, at 6 p.m., at 7 Harvest Terrace (opposite Parliament House).

Sydney.—Sunday, 7th April, 7 p.m., at 87 The Boulevard, South Strathfield. (Visitors should leave Strathfield Station on the left side coming from the city, and 87 is on the right of Boulevard, only 10 minutes walk, or the 4th bus stop from the station).

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A cross (x) on the wrapper indicates that the subscription to “Peoples Paper” is overdue.

Passover at First Advent.

THE following short article was published in the "Peoples Paper" in March, 1958, and it is thought helpful to reprint it again at this time.

The question as to whether our Lord and His disciples had kept the Jewish Passover on the usual date at the time Jesus instituted the Memorial of His death has exercised the minds of the Lord's people for some considerable time.

From an article in the "Reprints" of 1901 the following is a quotation—"There can be no doubt from the account that our Lord and His disciples ate the Passover Supper on the day preceding the one on which the Jews in general ate it ; for in John's Gospel we read (John 18:28; 19:14) that when our Lord was before Pilate in the Judgment Hall, which was after He had eaten the Passover, the Pharisees, His accusers, had not yet eaten it — nor would they eat it until the evening after His crucifixion."

We may wonder why our Lord had eaten the Passover on that occasion a day earlier than the Jews in general, and while most Bible students have probably concluded that it was for the purpose that He could fulfil the antitype of the Passover lamb on the exact day —becoming the Lamb of God on the 14th of Nisan — yet the particular details how this could have been accomplished have perhaps not been evident throughout the years.

Last year a series of articles appeared in a weekly publication from the pen of a Bible commentator, and these were brought to our attention by one of our friends. It is thought that the following extract offers a helpful and enlightening explanation of the celebration of the Passover in the year of our Lord's sacrifice. The quotation is as follows:

"The Last Supper was taken on Thursday evening, and the first three Gospels *say* that it was a celebration of the Passover. On this point they appear to conflict with John's Gospel, which says that Passover eve was on the Friday—the actual day of the crucifixion.

"There is, in fact, no conflict. When, as it sometimes did, the festival coincided with the beginning of the Jewish Sabbath—and it did so this year—it became a question of which was to be given priority, the Passover or the Sabbath.

"Another school of thought regarded the Passover as a public sacrifice, seeing that the festival was a commemoration, and such sacrifices overruled the Sabbath law. So they would keep the Passover on its proper day, even if this was the eve of the Sabbath.

"Thus, at this fateful Passover, there was a slaying of the lambs and eating of the Passover Supper on both Thursday and Friday, according to which authority was followed.

"Again we see the careful planning of Jesus, so that He would both keep the Passover with His disciples, and also suffer the next day in the character of the Lamb of God."

Passover Memorial, 1963

The anniversary of the Memorial of Christ's death falls this year on the evening of Sunday, 7th 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."

Adelaide Easter Convention.

The brethren of the Adelaide Class extend a cordial invitation to all friends able to attend their Easter Convention to be held this year (D.V.) on 12th, 13th, 14th and 15th of April, in Alfred Masonic Hall, 68 Weymouth Street, Adelaide. Further information from the secretary — Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Edwardstown, South Australia.

THE BEST ORDER

A man of high/character but ordinary education was addressing a roomful of school children, and he said to them: “All of you know the verb which says, ‘I am, thou art, he is,’ and all of you know that verbs in English, French, German, Latin, and Italian run in that way. But do you know that it is a very bad way for a verb to run? Do you know that the old Hebrew people arranged their verbs the other way round—He is, thou art, I am?”

Then he added: That is the way to look at life. Say to yourself, looking up to God, ‘He is.’ Then look at your neighbour and say, ‘Thou art.’ Last of all, think of yourself and say, am.”

One who heard this story was so struck by it that he sought out a Hebrew scholar and asked him if it were true that the Hebrew verbs were conjugated in that way.

“Yes,” said the scholar. “But why do you ask?” And when told what the man had said to the children, he exclaimed: “Well, I have been studying Hebrew for forty years, and it never once occurred to me that Hebrew verbs have that wonderful and beautiful significance.”

That is the way to think and to live. First God, then your neighbour, then yourself.

The Trade-Mark of the Lord

(Convention Address)

IN Genesis the account reads, “And God saw everything that he had made, and behold, it was *very good*.” On the evening of the sixth working day of creation, it seems God retrospectively and perspectively took stock of all His works. Everything not only was good, but very good. He must have purposely omitted describing the trade-mark, leaving it for man to discover, and thus enjoy a most pleasant surprise. As we look very briefly into some of God’s works, we will find in them all this mark, this stamp, this cause for joy and praise: *BEAUTY*. “A thing of beauty is a joy forever.”

In the original account of creation are listed many works under few headings. These are: (1) Light; (2) Earth and Seas; (3) Grass, Fruit, Herbs, Seeds; (4) Division of Time by light, resulting in seasons, days, years; then a higher plane of life; (5) Fish, Fowl; next (6) Procreation; and lastly, but excelling all other, (7) Man. Not one of these creations escape critical inspection by the Works Supervisor, who classes each group “Good,” with a general summary of the whole as “Very Good.” In this exercise we invite you to consider the proposition that if a work is good, it is also stamped with that quality we call “Beauty,” affording keen pleasure to our senses, especially those of sight and moral faculties.

LIGHT. Looking for the trade-mark of Beauty, associated with light, may we refer you to the sunrise, or if you do not rise early, the sunset will serve equally, as well. Who has not *seen* the gorgeous display of light and color, as the sun rises or sets? How many poets have portrayed in beautiful verse and prose for intellectual eyes the unsurpassed beauty of light from sun, moon, or stars. ‘Such beauty loses nothing with reflection in seas, rivers, lakes; artists in crayon or oil never ceasing to capture their hues. Lightning playing in those western storm clouds has spectacular and fascinating beauty. God Himself used the beautiful Bow of Promise, the Rainbow, to vouchsafe to Noah that rather than the earth being destroyed He would make His footstool glorious. Light is not only good, but beautiful in any form: original, reflected, diffused, even symbolic, for the King’s daughter, glorious within, often contemplated “whatsoever things are lovely.”

God’s works on the second day included the division of the waters to form earth and seas, giving dry land. The good Earth, Mother Earth, the marvellous, wonderful footstool for Heaven’s King—granary for all peoples. The seas, raging, billowing, turbulent, foaming; yet when stilled by Heaven’s command, quiet, peaceful, “a sea of glass.” No lack of subjects here for artists, poets, photographers, tourist agencies, to never cease to glowingly extol the deserts, plains, mountains, hills, valleys, rivers, seashore, etc., when Beauty is enthroned. “God divideth the seas with his power,” “rulest the raging of the sea,” and many take comfort that He who has set a compass upon the face of the impenetrable depths is well able to restrain the human sea of passion.

Next in God’s providential works we have Grass (without which *nothing* would live), Herbs, Fruit Trees yielding not only fruit but seeds to indefinitely perpetuate the creative power of our Heavenly Provider. All flesh may be likened to grass, but, clothed by God, Beauty soon excites our admiration. Vegetation, shrubs, trees, the correct foundation for any garden — God’s first thought for man’s happiness and welfare. Later His prophets predicted the “desert would blossom

as a rose" (garden) ; good words are compared to "apples of gold in a framework of silver" (beautiful words), and Jesus used the insignificant lilies of the field as a source of inspiration for man to consider, how they grow, and their glory (beauty). The greatest adornments of men fade when placed beside the least of God's adornments. Trees!

No wonder Christians are likened to trees, "trees of righteousness," planted beside rivers, and full of sap (holy spirit). They stand out like oases in the desert; afford shade, protection, fruit and yield seeds—life within life. How do they grow? From such a tiny seed to such a mighty tree. A miracle every time a seed is planted. (it happens countless times every day), as the dormant life springs into action, one part pushing down into the darkness of God's secret place for 'nourishment while another part reaches up to light for energy and Beauty.

The fourth epoch of God's activity concluded, as usual, with the verdict, "Good." The survey included the Division of Light for night and day, and seasons and years, and signs.. All were stamped as usual with the incomparable trademark of Beauty. The celestial bodies, the heavens in which He set a tabernacle for the sun, tell forth the majesty of God in melodies that reach the uttermost parts of the earth. If the stars came out once a year and we had to pay for admission to see the spectacle, no one would miss reserving a place. Early mankind were so awed and overcome with their beauty and majesty they worshipped and adored the created, which they could see, instead of the Creator, who Himself was invisible to natural eyes. Do not miss the beauty in tiny things ; one of the greatest spectacles in the heavens, the Milky Way, is made from the tiny fragments of light, yet each fragment a nebulous in itself.

At the close of the next day there were countless varieties of Fish and Fowl, with provision for multiplication.

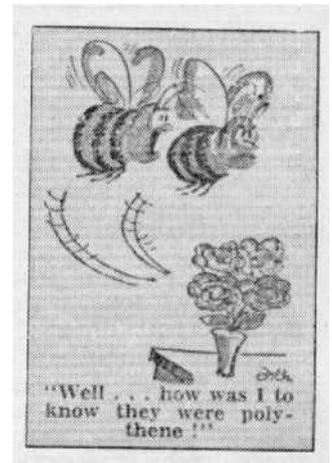
When God says, "Be fruitful and multiply," He makes super-abundant provision for the same. If there is a scarcity in any particular variety it is not due to lack of eggs or seeds. Some of the large stores carry aquariums displaying magnificent marine life. Big cities have larger aquariums and fish from all parts of the world. It must be seen to be fully appreciated—there is a treasury in the seas—food for digestion and food for thought and praise.

Is there any need to emphasise the plumed beauty of our feathered friends, the birds? God introduced His beloved Son with the holy spirit in the form of a dove—beautiful emblem of peace since Noah's fears were quelled by the dove's return so many years ago. If our busy routine shuts out notice of the birds, none of them escape the eye of our Heavenly Father, who notes even the despised sparrow. Not only in plumage, but the birds give us another kind of beauty—music. Inspired by these beautiful songsters, as well as by the wind in the trees and the rippling waterfalls, man came to create beautiful melodies and harmonies, sounds so agreeable to the ear that the troubled spirit is soothed and quietened. With the aid of music David often pacified the restless and hostile Saul. There was a time when man was awakened in the dawn with the singing of birds. This should have been more agreeable than our noisy alarm clocks.

The good (and beautiful) work goes on with the appearance on the earth of Cattle, Beasts, Creepies, all after his kind, and then crowned with an earthly top-level plane of creation—Man. Compared with this free-will, reasoning body of consciousness, "crowned with glory," all else would appear as secondary. A little lower than the angels in nature, but excelling them in some respects, for example, "in the image of God" — like God in every respect, life within life, but on a lower plane than spiritual beings. Male and female created He them—gave them His blessing; be fruitful, replenish and subdue the earth, with dominion over every living thing upon the earth. Goodness and Beauty personified. What an inheritance—to lose!

Notwithstanding the fall from grace and life to sin and death, Goodness and Beauty were not eradicated. The Psalmist says truly, "The earth is full of the goodness of the Lord," (Psa. 33:5.) If Goodness is there, Beauty is not far behind. However, the pearls of any worth take finding. Why? Because alienation from God affected our judgment; it is now by nature warped, twisted, "turned backward." In the field of vision black is presented as being white and white as black; in the realm of taste, bitter is wrapped in glittering and attractive packets while sweet is marked down and labelled bitter. Worse still, in the understanding, evil parades as good and is rewarded; darkness is enthroned on high as light; lies honored as truth; goodness has to retire to the shadows for it is said to be evil; light is branded as darkness, and truth condemned as being evil. What a mix-up. Shakespeare in one of his great human tragedies, "Macbeth," bases the drama on man's warped understanding: "Foul is fair; fair is foul." No wonder Paul exhorts to have our "senses exercised to discern both good and evil." (Heb. (5:14) If true goodness is so hard to find, so is real beauty. Who with ease can separate good from evil? Such a fine hair-breadth divides, one needs to take a second look. Pilate had no time for a second look; "What is truth?" remained from him, unanswered. Some may wonder why he asked a question with no thought for the answer. But do we, in our busy round leave the question, "What is beauty?" unanswered? Unless, like Moses, one is willing to "turn aside" from daily routine, to leave our likes and dislikes, to take time to (wait on God, the answer will elude us, as it did Pilate. Each must turn aside for himself. One may reply, "I have no time ; my studies take all my spare time." No time to study God's handiwork? The Psalmist laments the lack of praise from men to God for all His wonderful gifts.

What is Beauty? Something designed or formed to please the intelligent senses? But since “judgment is turned backward” intellect can persuade me that some monstrosity is lovely; some fashionable, artificial form is beautiful; some jarring vibration is heavenly music; some sense-drugging drink or adulterated food will do me good. Depraved tastes are too easily cultivated. That which appears beautiful to one is rejected by another. Who can determine according to the wisdom of a sound mind? Some look at any attempted solution as a waste of time. These generally are absolute in their conviction that life or God’s Word holds no mysteries for them. The great Apostle Paul knew how difficult a question it was, and to him, unless God’s trademark was associated with purity, with justice, with veneration, unless it was virtuous, praiseworthy, Beauty would be hard to find. (Phil.4:8.) Eccles. 3:11 declares “He hath made everything beautiful,” but with the world in the heart how hard it is to discover in any of God’s works either goodness or beauty.



There are so many forgeries, all claiming originality, all claiming immunity from corruption that one must apply some proving test. We are conditioned so much to an artificial way of life that we associate beauty with artificiality. People remark as they buy artificial flowers, “Aren’t they lovely?” But there is no perfume, or life. Recently it was amazing to see in a large store a bird-cage containing a water - vessel with water, a container with seed in it, numerous toys for the bird to play with. The bird was there, but he was a plastic imitation. Needless to say, he didn’t sing. Neither does anything that is artificial. Why do we delight in the unreal? Because distorted minds create distorted beauty. The Master likened the outward adorning of the Pharisees to whited sepulchres— outwardly, ritually beautiful, but inwardly full of corruption. Imitation beauty mocks us; deceives no one, not even ourselves however we try. It accomplished one thing — it hinders the hidden beauty of a Christian heart from setting an example to young believers.

“The beauty of old men is the grey head.” Growing old is likened to climbing a tower. Half-way the view is better than it was from the base (when we were young). Shall we look to the base and imitate what we see there, or shall we climb higher with eyes for the expanding horizon? Growing in grace, knowledge and love means growing in real beauty, for love itself is the soul’s beauty.

The Wise Man said he had discovered a great truth,—God had created man upright, but they had sought out many INVENTIONS. Look closely at the word “inventions,” and it will be found it means FORGERIES. God had created man upright, but now he prefers the artificial to the genuine. From observation one could conclude the higher we climb in what is termed “standard of living” the greater the artificiality. “O worship the Lord in the BEAUTY of Holiness, so shall the King *greatly* desire thy beauty.”

We sing “Beautiful words, wonderful words,” referring to the gracious words that issued from the lips of “He who spake as never man spake”—words like the Beatitudes. The graces of the Spirit are active expressions of goodness adorned with Beauty. Eccles. 12:9, 10, reads: “Because the preacher was wise, he still taught the people knowledge; yea, he gave good heed and set in order many proverbs. The preacher sought to find out words of delight (marg.), . . . words of truth.”

There’s not a place on earth’s vast round, In ocean’s deep, or air,
Where love and beauty are not found, For God is everywhere.

And He Went as He Was Wont to the Mount of Olives, Luke 23:39

THE mountains are Nature's monuments. Like the islands they dwell apart, and like them they give asylum from a noisy and irreverent world. In their silence many a meditative spirit has found leisure for the longest thought, and in their Patmos-like seclusion the brightest visions and largest projects have evolved; whilst by a sort of over-mastering attraction they have usually drawn to themselves the most memorable incidents which variegated our human history. And, as they are the natural haunts of the highest spirits and the appropriate scenes of the most signal occurrences, so they are the noblest cenotaphs. Far off they arrest the eye; and though their hoary chronicle tells its legend of the past, their heaven-pointing elevations convey the spirit onward towards eternity.

We do not wonder that excited fancy has sought relics of the Ark on the top of Ararat; and in the grim solitude of Sinai, it is solemn to remember and easy to believe that the voice of God has spoken here. Elijah has made Carmel all his own, and the death of Moses must be ever Pisgah's diadem. The words of Jesus seem still to linger on the hills of Galilee, their lilies forbidding "thought for raiment," and their little birds twittering "No thought for tomorrow," whilst every grassy tuft and scented flower is breathing its own beatitude. But though heavenly wisdom spake on that mountain-side, and excellent glory lighted on the top of Tabor, there is another height to which discipleship reverts with fonder memory, and which it treads with softer step—that mountain where beyond any spot in Palestine "God was manifest in flesh" —where the great Intercessor was wont to pray, where Jesus wept over Jerusalem, on whose slopes He blessed the Apostle-band, and sent His message of mercy to mankind—the mountain at whose base lay Bethany and Gethsemane — on whose gentle turf His feet last stood—the Sabbatic, pensive and expectant Mount of Olives.—
Selected.

CHILDREN'S HYMNS

A selection of hymns suitable for children, 62 in number, has been compiled by one of our friends, and copies of these in booklet form have been duplicated in our office. These are available at 1/- each, to cover cost of materials, etc., postage extra.

Keep the Door of My Lips.

ONE great mark of character development is demonstrated by the control of the words of our mouths. How much trouble, discord and disintegration of companies of the Lord's people has been brought about by word of mouth.

The Apostle Paul admonishes, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying that it may minister grace unto the hearers." Viewing the Apostle's statement, we see clearly that this admonition is very applicable to many religious people today. How many there are who do injury to their fellow creatures with their words and use the same tongue in offering praise to God.

We know of no evil to which God's people are more exposed, than the wrongful use of the tongue. With many it is as natural to gossip as it is to breathe; they do it unconsciously, and many are the peculiar methods, which the fallen nature will use in its attempt to stifle conscience, and yet maintain the use of this channel, long after it has been driven from evil practices, which are less common, less popular, though more generally recognised as sinful. It will say, I do not mean any harm to anyone, but I must have something to talk about, and nothing is so interesting to friends and neighbours as something which has a gossipy flavour connected with it. Hence it is that the Scriptures instruct us, "Let your conversation be such as becometh saints." "Let your speech be with grace seasoned with salt, that ye may know how ye ought to answer every man."

Those of the gossiping disposition, however refined their methods and words, well know that, so far from the gossip ministering grace to the hearer, it ministers evil; that the hearer is impelled by the forces of his fallen nature to go quickly and tell it further. Fallen natures feast on just such things, feeling the more liberty to do so, because they delude themselves that they are preaching against sin, and that in discussing and denouncing the said matters as being transgressions of another, they are mentioning subjects abhorrent to their righteous souls. How defective are the reasonings of the weak human nature when the counsels in righteousness of the Lord's Word are ignored. There is a wide scope for conversation amongst Christian people on the subject of the riches of God's grace in Christ Jesus expressed in His Word, and in these things we have that which not only ministers grace to the hearer, but which adds grace to the speaker. Such conversation showers blessings on every hand, so far as the new creature is concerned, and assists in deadening the old nature with its evil desires, tastes and appetites.

This is what the Apostle no doubt had in mind when he said that the Lord's people should "show forth the praises of Him who called us out of darkness into His marvellous light." And a heart filled with the spirit of love, the spirit of God, the spirit of the truth and overflowing at the mouth, will be sure to overflow that which is within, for "Out of the abundance of the heart the mouth speaketh." A mouth, therefore, which does injury to others, either to fellow members of "the Body of Christ," or to those who are without, indicates an evil heart, implies that the heart is not pure.

Another excuse for gossip about other men's matters is offered by some who say they can talk about religious matters to those who are religiously inclined, but when they are with worldly people or professors of religion, who take no interest in Christian themes, they must be agreeable and accommodating, and must at least hear their gossip and news, and if they do not share in such conversation, they would be considered very peculiar, and their company would not be desired. But this is one of the peculiarities of the saints. They are not only to be different from the world, but different also from the normal professors of religion. Their religion is not merely to be on the surface, and one day of the week, and under a certain suit of clothes, but is to be of the heart, related to all the affairs of life, for every day and every moment. To follow strictly the Divine injunction will indeed separate them from some who are now their friends, and who love things of the world, forbidden to those who have become sons of God, and who have received of His spirit. That the Lord intended us to know this, is evident from the fact that He foretold that the way of discipleship would be "a narrow way." If, therefore, one's failure to be an entertaining visitor, neighbour or friend is because of one's fidelity as a new creature to the law of Christ—love which "worketh no ill to his neighbour," either in word or deed, and friendships are lost on this account, then, indeed, such have cause for rejoicing, because they are suffering a little, experiencing a loss for Christ and righteousness' sake. The loss may at first seem heavy, but if it is endured for Christ's sake, in obedience to His righteous law of love, such will soon be able to say with the Apostle that such losses are "light afflictions" not worthy to be compared with the off-setting blessings.

It is in harmony with this that the Scriptures declare that the friendship of this world signifies enmity with God. (James 4:4.) God has purposely placed the matter in such a position that His people must take their choice, and lose either Divine friendship and fellowship, or the worldly friendship, because the things the Lord loves are distasteful to the worldly, and those things the worldly love, evil deeds, evil thoughts, and evil speaking, are an abomination in the sight of the Lord. "For, as He which hath called you to is holy, so be ye holy in all manner of conversation." (1 Pet. 1:15.)

GRANDMA SAYS

When the folks next to you act like those in the zoo,
A grumblin, growlin', and spittin',

It's a pretty good plan
To be calm as you can And do somethin' useful — like knittin'.

When a gossipin' Susan, with poison-barbed tongue,
Comes into the room where you're sittin',

And starts to defame Some neighbour's good name,
Count stitches out loud—and keep knittin'.

When there's been a slight misunderstanding at church,
And others hint broadly at quittin',

Why, the very best thing
You can do is to sing

And stay at your post—and keep knittin'.
When Satan moves in with his cohorts of sin,

Say, "You'll never find me submittin',
You irk me, I find; So, get thee behind

And please don't disturb me—I'm knittin'!"
In the middle of problems, the big ones and small,,

It's always most proper and fittin'
To trust and to pray

Till the Lord shows the way
And *go* right ahead with your knittin'.

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