



How Often Should Lord's Supper be Celebrated?

THIS subject is really very important to those who have respect and admiration for the institutions set out in God's Word, for the instruction, encouragement and blessing of all people who desire and delight to please the Lord in all things.

At the outset, it should prove helpful to trace the institution of the Lord's Supper, or the Last Supper, and note why the Lord delayed giving this Supper to His disciples—His Apostles—until the last night of His earthly life, at the time of the Jewish Passover Feast. There must have been some very important reason for choosing the very time when the annual Jewish Passover became due, for Jesus immediately added this ceremony of the Last Supper, which can be rightly called the Memorial of Christ's death.

Let us now trace the institution of the Jewish Passover ceremony and see what connection, if any, it has with the Lord's Supper. Turning to Exodus 12, we find detailed instructions which the Lord gave through Moses and Aaron to Israel. We will quote liberally from this chapter because it contains a wonderful outline of the type to prefigure the institution which our Lord gave on the evening of His betrayal which led to His death. From verse 3 the Lord is speaking through Moses and Aaron, and please read to verse 12, noting in verse 11—"It is the Lord's passover." Verses 21-33 are also very helpful, then please read verses 40-42, which end with the words—"This is that night of the Lord to be observed of all the children of Israel in their generations."

So with more or less appreciation Israel had kept the remembrance of their deliverance from Egypt on its anniversary each year, until our Lord's first advent. Then when Jesus commenced His ministry, He would have kept three Jewish Passovers, no doubt with His disciples, so we can quite understand their inquiring, when the next Passover came around, as we find in Matt. 26:17—"Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou

that we prepare for thee to eat the passover." This undoubtedly was the usual custom. This would be the fourth Passover the disciples had observed with their Lord. In verse 20 it reads—"Now when the even was come, he sat down with the twelve"—to partake of the annual Jewish Passover Feast. Then verses 26 and 27—"And as they were eating (after the Jewish Passover Feast), Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." Thus did our Lord institute the Memorial of His death. In Luke 22:19 Jesus added—"This do in remembrance of me."

There can be no doubt of the meaning of the Lord's words here. He was instituting this Memorial of His death, this supper, the Lord's Supper, to take the place of the annual Jewish Passover first carried out in Egypt. Instead of killing the Passover lamb each year on the anniversary of the Lord's Passover in Egypt, Jesus asked His disciples to use the bread and wine to represent His body and blood, and in partaking of these emblems, to thus show their full faith and confidence in Him as the "Lamb of God." John the Baptist, after having baptized our Lord, under the guidance of God's spirit, declared in John 1:29—"Behold the Lamb of God, that taketh away the sin of the world." The Passover lambs slain in Egypt and each year following were types of Christ, the real Lamb of God, who only could take away sin. We know the Passover and the deliverance of Israel from Egypt were wonderful types or pictures of the reality enacted at the close of our Lord's earthly ministry. It would not have been appropriate or pleasing to God for any of the Lord's people to continue the Passover ceremony with the literal lamb, when the actual Lamb of God, Christ, had shed His blood to take away the sin of the world. But this is what our Jewish friends have been doing all down the centuries since they rejected the Lord Jesus Christ, their Messiah.

Turning to Matt. 27:51 we see God's reaction immediately after the sacrifice of our dear Lord. The verse reads—"And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." This indicated the rejection of Israel and any further services for God in the Temple. They would be of no account in the sight of God from that time onward. Our Lord's sacrifice had been consummated on the Cross, and the Israelitish types were finished as far as God was concerned. So the keeping of the Jewish Passover year by year is of no value in the sight of God, because the sacrifice of the real Lamb has been consummated, and as we read in Heb. 7:25—"He is able also to save them to the uttermost that come unto God by him." So the Jewish ceremonies were finished. The veil of the Temple being rent from the top to the bottom indicated God's judgment manifested, and their ceremonies were no longer pleasing to the Father.

In 1 Cor. 5 we have a helpful reference, where Paul is exhorting the Corinthians in respect of their daily life as Christians. Verses 7 and 8 read—"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." The Passover ceremony lasted for seven days, and that is a picture of the whole life of the Christian, from when he becomes a true follower of the Master. Therefore Paul says—"Let us keep the feast"—as a continual observance in spirit and truth, in that Christ our Passover is sacrificed for us.

Someone might ask, Who are the "us" class in the text—"Let us keep the feast"? That is a good question. The answer we have in 1 Cor. 1:2—"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord." It seems that two classes are indicated here—"the sanctified in Christ Jesus, called to be saints"—and—"with all in every place that call upon the name of Jesus Christ." It is those sanctified in Christ Jesus, called to be saints, who are the "us" class to whom Paul says—"Christ our Passover is sacrificed for us; therefore let us keep the feast." Those who in every place call upon the name of the Lord Jesus are approaching the state of being sanctified in Christ Jesus, as they continue faithfully.

We have the same lesson in Exod. 12:22, latter part—"And none of you shall go out at the door of his house until the morning." All the Israelites were under the blood of the lamb, but the firstborns only were in danger of death. So now, during this Gospel Age, all who call upon the name of Jesus are under the blood of Christ, but only the firstborns or firstfruits

unto God are liable to the second death. In James 1:18 we are told—"Of his own will (God's will) begat he us with the word of truth (through understanding and obeying the truth), that we should be a kind of firstfruits of his creatures." These are called out of the world to walk in the footsteps of the Saviour, being pictured by the firstborns in Egypt who were passed over when they obeyed the instructions given to strike the blood of the lamb on the lintels and doorposts of their houses. These firstborns are "saved to the uttermost", as we read in Heb. 7:25.

Appropriating the merit of Christ's sacrifice, pictured by the emblems of the bread and wine, we have the opportunity for full justification, full sanctification—"sanctified in Christ Jesus, called to be saints"—"to be saved to the uttermost." Paul shows this clearly in 1 Cor. 10:16, 17—"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." The Lord's true people are participating in the death of our dear Lord, being offered up as **part of His own sacrifice**. This is a great mystery to all except to those whose reckoned perfect human lives are being sacrificed as the Body of Christ, that they may reign with Him in the wonderful kingdom, to bring about the deliverance of all mankind, pictured by the deliverance of all Israel out of Egypt on the first Passover night.

The Apostle Paul explained this matter to Timothy, when he declared—"Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory . . . If we be dead with him, we shall also live with him"—2 Tim. 2:10, 11. In Rom. 6:5 the same Apostle outlines the sacrificial death of Christ's body members, and the outcome, in the words—"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." That is a lovely thought—that God accepts our Lord's true followers as **part of Christ's sacrifice**—"holy, acceptable unto God, our reasonable service"—Rom. 12:1.

How, then, should the Lord's Supper be celebrated? Some denominational churches celebrate weekly, some monthly, some quarterly. Do the Scriptures give us a key? We believe they do. Paul was given some very wonderful revelations, including the matter of the Lord's Supper. We have an enlightening passage in 1 Cor. 11 from verse 23. This Scripture gives us almost the same wording as we have in the Gospels. This is because God was dealing with Paul, in this special way, giving him this information by revelation in respect of every part of the truth, including the Lord's Supper. Paul says—"I have received of the Lord that which

also I delivered unto you." He had communicated this message to them previously. "That the Lord Jesus the same night in which he was betrayed took bread"—and instituted the Memorial of His death. Verse 26—"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

Does this mean that the Lord's Supper should be observed quite often, when it says—"as often as ye eat this bread and drink this cup"? We do not think so. Without stating in so many words, our Lord Jesus definitely implied that His Memorial—"Do this in remembrance of me"—was intended to take the place of the annual Jewish Passover. So as often as the anniversary of His death comes around would clearly seem to be Paul's meaning when he says—"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." As the anniversary comes around, it is fitting that it be kept on the anniversary, the time when the Lord paid the supreme sacrifice. Instead of killing a literal lamb, "Do this in remembrance of me", the Lamb of God, using the emblems He requested. All the typical sacrifices were to cease when He completed His sacrifice on the cross.

There are some Scriptures, particularly in Acts, which some Christians take to infer that the Lord's Supper should be celebrated every first day of the week. Turning to Acts 2:42 we read in the King James Version—"And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." The word "and" is omitted in the original manuscripts, so it should read—"the apostles' doctrine and fellowship in breaking of bread." The partaking of bread was not intended to be apart from the fellowship.

Verse 46 of Acts 2 reads—"And they continuing daily with one accord in the temple, and breaking bread from house to house." This was a daily fellowship together in the early years after our Lord's sacrifice. It was a rejoicing time, they realised the Lord was risen from the dead. He spent 40 days appearing to them at various times, and then ascended to heaven. They were rejoicing in the fact that the first day of the week was the Resurrection day. Our Lord appeared to them on the first day of the week at His resurrection, and then on the next first day of the week. This verse 46 does not imply they kept the Lord's Supper daily. Some people today think it means the Lord's Supper when reference is made to the breaking of bread. But there is no mention of the cup in any of these instances. With the symbols the cup was as important as the unleavened bread.

Reading Weymouth's translation in Acts 2:42, it states—"And they were constant in listening to the teaching of the apostles and in their attendance at the Communion, that is, the Breaking of the Bread, and at prayer."

That is not correct; some translators colour their translations with preconceived ideas. We have help from these learned translators, but have to take note of some renderings which are not correct. When we understand the true meaning of the breaking of bread, we are helped. The Lord was risen indeed, the disciples rejoiced in the fact that the Lord was above, and so they fellowshipped and ate a meal together. We do not condemn people who keep the Lord's Supper every first day of the week, but when we are able to see the Lord's intention in regard to it, it is more effective in our minds and hearts. We rejoice in the fact of what the Lord is teaching us.

We have a reference to the Apostle Paul and the breaking of bread in Acts 20:7—"Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." This was the usual custom on the first day of the week, meeting together as Christians as we do on the first day of the week. They had a meal together, rejoicing in the Lord's wonderful resurrection. Verse 11—"When he therefore was come up again, and had broken bread"—we can see that was not a celebration of the Lord's Supper. The Lord was risen, and they were rejoicing in His salvation and broadcasting His truth as they came together.

We remember the walk to Emmaus, in Luke 24 from verse 13. At the end of the journey we have another instance to help with our subject. We see what a thrill the disciples got from the Lord's teachings. The Lord told them of the experiences through which He had passed, and that Christ had to rise on the third day. "And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave it to them. And their eyes were opened, and they knew him." They knew at once it was the Lord. He had been used to breaking bread with them during His ministry. This was not another Lord's Supper, but it would have been, if the breaking of bread meant the Lord's Supper. The Lord asked a blessing on the meal in the familiar way, and so revealed to them that He was their Lord. The Lord had created the material body, which He did on a number of occasions to demonstrate His resurrection during that 40 days. He could come into the room as a spirit being, create the special body, dematerialise and disappear again. It was all beyond human comprehension. It was the Lord's way of revealing Himself. That proves to us that the breaking of bread is not intended to refer to the Lord's Supper being taken on the first day of the week. It was not the celebration of the Lord's Supper at all, but a rejoicing in the Lord's resurrection.

"As often as ye eat this bread"—as often as the anniversary comes around, we delight

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The Blood of New Covenant

"For this is my blood of the new testament, which is shed for many for the remission of sins"—Matt. 26:28.

THESE words of Jesus, spoken at the time He instituted the Memorial of His death on the last night of His earthly life, have been difficult to understand by some sincere followers of the Master. The two previous verses in this chapter, verses 26 and 27 are under review in this issue of "Peoples Paper" in the article—"How Often Should the Lord's Supper be Celebrated?"—and it is thought well to consider this verse 28 separately. The main difficulty seems to be why Jesus said that the emblem of the wine, which He passed to His disciples as well as the unleavened bread, should be termed—"my blood of the new testament", or new covenant. The remaining part of the verse—"which is shed for many for the remission of sins"—is more easily understood, inasmuch as Jesus "tasted death for every man"—Heb. 2:9. And again—"And he is the propitiation for our sins (Christians); and not for our's only, but also for the sins of the whole world"—1 John 2:2. How thankful we are that our Lord's sacrifice on Calvary provided the opportunity for salvation from death for every human being who has ever lived, as many additional Scriptures testify.

When our Lord proved faithful unto death, it is well to always keep in mind that He qualified for every office in which He will officiate not only during the Gospel Age, but also throughout the Kingdom or Millennial Age. In other words, Christ dies no more, so all His qualifications for office appear in the Scriptures, and Bible students must determine when each office of our Lord is due for fulfilment. For instance, Isa. 9:6 states that "His name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Most Bible students agree that these titles of our risen Lord belong to His wonderful work in the Kingdom Age. Likewise, we believe that the title of Mediator of the New Covenant also will be fulfilled in the Kingdom Age. If this is correct, why then did Jesus refer to the new covenant at the time of instituting the Memorial of His death, at the beginning of the Gospel Age?

The answer is, that when Jesus passed the emblem of wine to His disciples, He was inviting them to share or participate in His death, as a part of His sacrifice, thus participating in His blood which will ratify the new covenant when all the sacrificing of His members is completed. Jesus had previously told His disciples—"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you"—John 6:53—no spiritual life, as members of His Body. So when Jesus gave the Memorial emblems—"Take eat"—"drink ye all of it"—He was repeating what He had already told them, and which was essential for members of His Body—that they must die with Him as part of His sacrifice, being broken with Him, and participate in His blood, the blood required to ratify the new covenant with Israel, when the "fulness of the Gentiles be come in"—Rom. 11:25. Then would follow—"All Israel shall be saved (for the earthly kingdom) . . . For this is my covenant unto them (the new covenant), when I shall take away their sins"—Rom. 11:26, 27.

That the members of Christ's Body, His true Church, are really part of Christ Himself during the sacrificing period of this Gospel Age, from Pentecost onward, is well illustrated by our Lord's words to Saul when he was apprehended on the Damascus road, as recorded in Acts 9:4, 5—"Saul, Saul, why persecutest thou me . . . I am Jesus whom thou persecutest." Saul was persecuting Christ's Body members, and so was persecuting the risen Christ. From this standpoint, the words of the repentant, converted and consecrated Apostle Paul can well be understood—"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.

Additional thoughts on this subject are available in the recent "Peoples Paper" article—"God's Plan Revealed Through His Covenants"—and the booklet—"The Abrahamic Seed of Blessing"—and these copies are gladly supplied free to all, especially to new readers.

Passover at First Advent

THE following short article has appeared in these columns before, but as this matter is important and continually exercises the minds of the brethren, it is repeated again at this 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 correctly accomplished have perhaps not been evident throughout the years.

In the year 1957 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 the following extract offers a helpful and enlightening explanation of the celebration in the year of our Lord's sacrifice. The quotation is as follows—

“The Last Supper was taken on the 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 the 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 national 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.”

Stand Fast

HOW many times do the Scriptures admonish us to “stand fast”? “Watch ye, stand fast in the faith, quit ye like men, be strong,” says Paul—1 Cor. 16:13. He also says to the Corinthian Church—“Not that we have dominion over your faith, but are helpers of your joy: for, by faith ye stand”—2 Cor. 1:24. Then again—“Only let your conversation (behaviour) be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel”—Phil. 1:27.

These admonitions, so necessary at that time, are much more necessary now. How easy it would be to drift with the tide and become weary and faint.

The Apostles were arrested for preaching Christ and healing a lame man at the temple. They were illiterate fishermen, unaccustomed to speaking before the learned, and we may well be amazed at their courage, and at the straightforward presentation of the Gospel given by St. Peter. It astonished the High Court, too. They wished to arraign the Apostles, not for the good deed of healing the lame man, but rather for their preaching of Jesus. However, under the guidance of the holy spirit, Peter wisely and properly drew attention to the fact that they were on trial really for the healing of the sick. Again he disowned any power on the part of himself and his companions; admitting that they were merely ordinary men, he credited the miracle entirely to Jesus.

What a lesson is here for all who would represent the Lord, as His ambassadors, as Paul said—“We preach not ourselves, but Jesus Christ”—2 Cor. 4:5. How courageous were the Apostles' words—“Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole.” St. Peter was not only preaching that Jesus was the Messiah, whom the Jews had long expected, but, additionally, he was declaring that the Sanhedrin had murdered the Messiah. It was the truth, and it was necessary to utter the truth. To have evaded the point would have shown fear.

Next, the Apostle quoted to them from the prophecy of David—Psalm 118:22—saying “This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved”—Acts 4:11, 12.

Perceiving the boldness of Peter and John, and noting that they were unlearned and ignorant, these leaders in Israel marvelled; and “took knowledge of them, that they had been with Jesus.” Of Jesus, it was also said—“How knoweth this man letters; having never learned”—John 7:15. They knew of His power with the people through the spirit of the Lord, and of His straightforward presentation of the truth. They recognised these men as of the same character, filled with Jesus' spirit.

To this day, this is true of the followers of Jesus. “God hath not given us the spirit of fear, but of power, and of love, and a sound mind.” The Lord's people should remember this point and should cultivate such a spirit, and be copies of the Lord Jesus, and of the faithful Apostles, so that all might take know-

ledge of them that they have been with Jesus and have learned of Him.

As the Apostle indicates in his discourse, "There is none other name given among men whereby we must be saved." We must consecrate our all to follow in His steps faithfully, even unto death. On these conditions, we become His disciples, and having become His disciples, learners in the school of Christ, and having been begotten of the holy spirit, we are privileged to show forth more and more His praises, and to let our light shine before men, that they, seeing our good works and our likeness to the Master, may glorify God on our behalf.

The Sanhedrin was perplexed. They perceived that the disciples had so strong a case, and had really turned the tables upon them, charging them before the people with being the murderers of the Son of God, the Messiah. As they looked at the man who had been healed, they perceived a great miracle, and they could say nothing. So they put forth the disciples from their midst, that they might discuss the case privately. They could not deny the miracle, and they were afraid of what it might lead to if talk of this kind about Jesus, and about their being His murderers, should spread amongst the people. They thought it best to let the disciples go, charging them not to preach any more in the name of Jesus. Then was shown the marvellous courage of the Apostles. They replied—"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard"—Acts 4:19.

The Bible directs the followers of Jesus to be subject to the powers that be; but while seeking to be thus law-abiding in every respect, Christians are to recognise that there is a still higher Ruler, and are to be subject to the worldly powers only in the absence of a contrary divine instruction. God had commanded the disciples through Jesus, that they should preach the Gospel. It was, therefore, the duty of the Apostles, as it is the duty of all the followers of Jesus, to make known the Gospel message wherever there are hearing ears, and not to fear what man may do.

The church, young in faith, had been greatly distressed by the imprisonment of the disciples, and, when they were released, a general meeting for rejoicing and praise to God was held, thanking the Lord for the courage given to the Apostles, for the promise of His Word, and for the miracle which led up to this. As a consequence, all were so encouraged that "they spake the Word of God with boldness"; and "with great power gave the Apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all"—Acts 4:33.

This text is properly an exhortation to all of God's people everywhere, to be faithful and

loyal to God and His cause. Let us each apply it to ourselves. "Watch ye, stand fast in the faith, quit ye like men, be strong."

News Item

THE following short article appeared in the Melbourne "Age" on Saturday, 19th April last, and permission has been granted to use it in our "Peoples Paper." We believe helpful lessons can be gained from the thoughts expressed.

At a time when the Soviet Union is in the bad books, it is interesting—and charitable—to reflect on the scene that will be re-enacted throughout Russia today. It is Subbotnik: the national spring-clean day.

If recent years are any guide, about 140 million people will perform some "voluntary" community service in cleaning up the mess left by five months of the northern winter. Salesmen will rake up leaves in parks; secretaries will sweep gutters; old and young will scrape and paint street seats and wash telephone booths. Workers unable to join this spruce-the-nation programme will work overtime at their jobs and "donate" the extra pay to the State-run charity.

This annual event on the Saturday nearest to April 19 commemorates the anniversary of Lenin's birthday. Lenin introduced it in 1919, and it was revived in the early 1960s. Tomorrow the whole country should be a cleaner place after all this collective effort.

In our society the idea of the Federal Government's marshalling of, say, one million "volunteers" and for such a purpose is inconceivable. But the Russian event does suggest that our own environment could be a more pleasant place to live in if more citizens took a greater personal pride and initiative in making and keeping our country beautiful.

In any area of life things tend to become untidy. On the domestic scene, in an earlier generation spring cleaning was a ritual. Carpets were taken up and beaten, dark corners that had escaped the broom received special attention, curtains were taken down and laundered. The more general use of wall-to-wall carpets and regular application of the vacuum cleaner and use of the washing machine has largely rendered less necessary a special annual attack on dust and grime.

Nevertheless, most families tend to accumulate broken furniture, disused utensils, burnt-out appliances, worn-out clothes, old letters, books and newspapers that clutter up the home. Not necessarily in spring, but certainly periodically, such unwanted items need sorting out, useless things conveyed to the tip, recyclable ones put out for charity collectors, and those still serviceable dropped off at opportunity shops.

In personal life also there is constant need to clean out the mind. During a person's winter of discontent he or she accumulates resentments, grudges, animosities and other bitter feelings that rob life of its exhilaration. Birthdays, wedding anniversaries and similarly emotional occasions are appropriate times to cast out such rubbish and replace it with kindlier sentiments.

In the wider world, the human scene is cluttered with international tensions, political strife, social injustices that need to be swept away. Those people, motivated by high ideals and skilled in conciliation, who are ceaselessly working to clean out the world's disharmonies depend on the support of all persons of good will.

They can also draw encouragement from the visions of all great prophets, of an age in which all that defiles and corrupts society, and "all sorrow and sighing" will be cast out; and when peace, good will and joy will fill the earth. It is a goal worth pursuing.

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to keep this simple, sacred, hallowed service, in memory of our Lord and also in memory of our own consecration, appropriating the merit of His sacrifice, and participating in the death of our Lord as His body members, and day by day be overcomers by His grace, and later be participators with Him when all the obedient of mankind shall be blessed. "Do this"—keep this observance in remembrance of Christ, and no longer keep the Jewish Passover ceremony with the literal lamb.

1 Cor. 5:6-8 is a wonderful Scripture, and Exodus 12:15 helps to reveal the full meaning, the first part of which reads—"Seven days shall ye eat unleavened bread." The seven days picture completeness. When we study Corinthians, Paul is telling us to keep the complete Christian life committed to the Lord as we have come into this wonderful family of God, that we may be His people indeed as we work out our salvation. This Corinthian passage is a lovely Scripture to keep in mind as we go on our pilgrim journey throughout the year. Paul had to correct the Corinthians when he says—"Your glorying is not good, Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened." That is when we come under the merit of Christ, and God beholds His people through the sacrifice of Christ. Seven days in the type pictured the whole Christian life in the antitype. We must commit our lives to the Lord all the days ahead. "Not with the old leaven"—the old ways—"neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." The Lord does love sincerity in His people. We should keep the spirit of the Memorial daily in our hearts. We ask the Lord

to guide our steps, our hearts, our thoughts, day by day, then at the close of day we thank the Lord for His care over us. Our lives are fully committed to Him, we belong to His family. God is taking many sons to glory, after having made the Captain of our salvation perfect through suffering. God is still taking out a people for His name, those who will represent His name, and die for His name, as Jesus did, sacrificially, joyfully, gladly using up the human life day by day, not in worldly-mindedness and pleasures. Those things which are quite right for worldly people to engage in, the Lord's people gladly sacrifice, because now they have laid their little all on the altar. They have made their vows of consecration to be faithful unto death, and by the Lord's grace that is possible.

The Christian's baptism has a similar deep meaning as observing the Memorial of Christ's death. "As many as are baptized into Christ are baptized into his death"—Rom. 6:3. Not baptized in water, water baptism is taken correctly only after the real baptism into Christ's death is undertaken. So the same lesson we have in our Memorial service is contained in our baptism. The symbols in both are helpful, but the true realities are much more important, and should be fully understood before the symbols are taken. When we commit our whole lives to the Lord day by day, what a privilege we enjoy in really knowing the Lord—"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent"—John 17:3. Our Christian life is indeed a joy and pleasure all along the pilgrim way. All that we do, the daily round and common task, can be done as unto the Lord. Nothing is a drudgery if all is committed to Him. That is what consecration really means.

In the observance of our Memorial annually, the spirit of it must be kept in our hearts day by day, or the annual observance would be of little value, just as the symbol of baptism in water would be of little value if we are not keeping the reality of our baptism into Christ's death in our hearts continually. So may His grace assist us day by day along the narrow way that leads to the heavenly eternal life.

Divine Paradoxes

"Because thy loving kindness (favor) is better than life, my lips shall praise thee"—Psa. 63:3.

THERE are two ways in which this text may be viewed, both of which are very proper. One way is to consider it merely from the viewpoint of the Psalmist and what he meant. The other is to consider it from the standpoint of prophecy. We understand the Prophet David to mean that to have God's favor is more desirable than life; that is to say, he would rather die than live without divine

favor. The other way, of viewing it prophetically, is to suppose that here, as in many other places, the Psalmist represented The Christ, Jesus the Head and the Church His members.

Our consecration is unto death. God has invited us to present our bodies living sacrifices, holy and acceptable unto Him, and He has given us exceeding great and precious promises for the life to come. Therefore, because of our love for Him and for the principles of righteousness for which He stands, we are not merely willing to lay down our lives, but glad to lay them down. We are glad to lay down our human lives in doing the things that are pleasing to God.

Another of David's Psalms gives us the thought that in God's favor is everlasting life—Psa. 30:5. These paradoxical statements are in harmony with the other divine paradox, that "he that loseth his life shall find it". He that surrenders his earthly life shall gain glory, honor, immortality, the divine nature. We are glad that we can appreciate these glorious things represented in the divine favor extended to the Church and we gladly lay down our lives. We have chosen the better part.

"Therefore my lips shall praise thee." The Scriptures declare "that with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation"—Rom. 10:10. We may say that to live righteously is one of the best ways of proving our obedience to the Lord. Yet there are some who try hard to live pleasing to the Lord, who might be restrained from making a confession of Him. There are reasons for the blessing which we receive from confession. One reason is that it is a witness to the world—showing forth the praises of Him who called us out of darkness; and a second reason is that this witnessing has a good effect on ourselves. We enlist our natural forces to support this witness, and thus bring into unison all the powers of our nature.

The preaching of the Gospel brings opposition. If our Lord had gone about casting out demons, healing the sick, etc., and had not told anything about the divine plan, He would probably have been looked upon as a fine character—as a man going about doing good. But because He preached differently from the scribes and Pharisees, and His preaching of the truth infringed upon the teachings of those about Him, it roused their ire.

So it is today. All the persecution comes about from the making known of the truth. In no time that we know has this not been true. In the dark ages and throughout the Gospel Age, the preaching of the truth has brought upon those telling the good tidings persecutions from those whose minds have been benighted by the prince of darkness. In proportion as we open our lips and tell of the Gospel of the Lord, we are opposed by Satan and those who are blinded by him. With the lips one might

praise God, and with the lips he might injure men. The lips of this class consecrated to God—those who are laying down their present life in His service—should be devoted to His praise, to showing forth the glorious character and loving kindness of our God, to telling forth the wonders of the divine plan, which is marvellous in our eyes.

Pilgrim Way Ended

OUR elderly Brother Andersen of Melbourne finished the pilgrim way on May 29th last, after rejoicing in the truth for upwards of 25 years, having also previously loved the Lord dearly for most of his long life of 93 years.

When living in an outer suburb of Melbourne he was attracted by the broadcasts of Frank and Ernest and attended with us at Conventions and Memorial Services whenever possible. Of a very loving and devoted Christian character, the wideness of God's Plan of Salvation for all mankind appealed to him so fully, and he sought also to witness to others of the truths which refreshed his own heart.

In recent years failing health kept our dear Brother Andersen confined to a Nursing Home, where his Christian disposition was well appreciated, he being also well visited and comforted by his daughters and their families. His attitude towards his grandchildren and great grandchildren earned for him the title of "Grandpa-the-Great." Sincere sympathy is extended to his children and their families in the passing of a very devoted father and grandfather. By the Lord's grace, he shall have entered into the joys of the Lord, where there are pleasures for evermore.

Dr. P. Stock, whose brother was the minister of a Baptist church, was once left at home on Sunday morning to look after two little nieces. After a time one of the girls asked if they might play at having church.

Their uncle remarked that this would be quite proper, but of course she would have to preach a sermon. To this she agreed. She used the back of an armchair for a pulpit while the "congregation" sat on a stool in front. Then she leaned over her "pulpit" and solemnly said, "You must be good, Amen."

It was the shortest—and one of the best sermons Dr. Stock ever heard!

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