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Should Christians Observe the Jewish Sabbath?

WE are aware, of course, that in taking up this question we shall be dealing with a matter that some have adopted as an essential to salvation. We have respect for those who think they are bound to keep the Israelitish sabbath and conscientiously endeavour to do so. However, the fact that their conscience leads them to do this, is no proof that such is the Divine will for the followers of Christ during this Gospel age.

Conscience of course should be obeyed, but conscience is not a sure guide as to what is God's will. Conscience has led many people to do strange things, and, very wicked things. No doubt some of the priests 'of Israel thought they were obeying the Law when they crucified the Lord .Jesus as a blasphemer. Paul persecuted the church in all good conscience, and our Lord foretold that some would think they were doing God. service in killing others. It necessary that our consciences be regulated by the Word of God; that must be our guide.

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The question then is, do we find anything in the teachings of Christ and the apostles to lead us to think that the church should keep the Jewish sabbath? Why call it the Jewish sabbath? Some would assert that the sabbath was in existence from the beginning of man's creation. However, the Bible does not mention any instruction to any from Adam to Moses to observe any sabbath.

The first mention of a seventh day observance would seem to be in regard to the institution of the Passover and the deliverance of Israel out of Egypt. Then comes the fourth commandment, given to the nation of Israel as a "shadow," a "type," reminding them of the days of creation, those long periods of time in which God prepared this earth for human habitation, and also pointing forward to the great anti-typical sabbath, when the Divine purpose respecting humanity and the earthly home shall be completed, and all will be at rest in perfect life, perfect environment, under the Divine rule of righteousness and peace.

Our Seventh Day Adventist friends would have us believe that the great Creator did all His wonderful creative work in seven days of twenty-four hours each. However, neither scientific research, nor reason, nor. Scripture support this small view; facts of nature contradict it. God takes time to accomplish His designs and works along the lines of His own ordered nature. The church of Christ is a new creation and it has been oven nineteen centuries in course of creation.

The seventh day of Israel was evidently fixed at the time of the deliverance from Egypt, when Moses was told that that month should be the beginning of months to them. The lamb was slain on the 14th of this first month, Nisan, and Israel went out of Egypt on the first day of the next week and had to keep the whole of that week holy, with a holy convocation on the first and seventh days. Then came the Law Covenant, the ten Commandments being part of it.

This Covenant was made with Israel only. (Deut. 29:1.) "He hath not dealt so with any nation; and as for His judgments, they have not known them." (Psa. 147:20.) "You only have I known (recognised) of all the families of the earth." (Amos 3:2.) God had special reasons for dealing only with Israel during that age, in harmony with His promise to Abraham. The Law demonstrated Divine justice and would reveal the Messiah, as He only could keep it. That nation might have passed on into the favour of the Gospel, and the church, the heavenly seed of Abraham, would have been exclusively from Israel. They failed to enter into the rest of faith, into the real sabbath, because of unbelief, and so the Gospel came to the Gentiles "to take out a people for God's name."

Jesus had come to Israel with a new offer of salvation. They had failed under the Law Covenant; it was a "yoke on them that they were unable to bear," and He came saying, "Come unto Me all ye that are weary and heavy laden and I

will give you rest. . . For My yoke is easy, and My burden is light." (Matt. 11:28-30.) Yes, "the Law came by Moses but grace and truth came by Jesus Christ." (John 1:17.) Jesus came and kept the Law and then died under the Law that He "might redeem them that were under the Law." He opened a new and living way —the narrow way, the way of faith. (Gal. 3:9-14.) "And if by grace, then it is no more of works: otherwise grace is no more grace." (Rom 11:6.) So Christ redeemed those that believe of the Jewish people from under the Law, so that they could be married to another, even become the Bride of Christ. (See Rom. 7:1-6; Col. 2:14.)

"Then said he, Lo, I come to do Thy will, O God. He taketh away the first (the type) that he may establish the

second (the reality or antitype). By the which will we are sanctified, through the offering of the body of Jesus Christ once for all." The Law and the prophets were until John (the Baptist), since then the kingdom of heaven is preached. There was the great change of dispensation and Jesus indicated this in Matt. 5:27-48, in which He quoted what saith the Law and contrasts it with what He says.

It took the apostles quite a time to realise the great change and a vision was necessary to reveal to Peter that Gentiles were to be acceptable as members in Christ; he was instructed to go and use the second key of the Kingdom and to open the door to the Gentiles, Cornelius being the first Gentile convert. Then Paul was appointed of the Lord to be the apostle to the Gentiles. However, the apostles were still clinging to the Jewish religion and ceremonies, as Christ had said to the two disciples on the way to Emmaus, "0 simpletons and slow of heart to believe." The question arose as to what it was necessary for Gentile converts to observe, some thinking that they must observe the Law as well as believe in Christ. So a council of apostles and leading brethren was called at Jerusalem. James was the presiding elder at Jerusalem and evidently was chairman. We have the account and the decision reached in Acts 15:5-11. We have Peter's expression and then Paul and Barnabas speak and James as chairman sums it up. See verses 19-29. This was the decision of the Council and there is, not a word about keeping any of the Law's commandments — no mention even about keeping the fourth commandment. Certain men are reproved in verse 24 for having troubled the Gentile Christians with words subverting their souls and saying that they must be circumcised and keep the Law—"to whom we gave no such commandment."

If it was essential that Christians should observe the Jewish Sabbath then the apostles would certainly have said so, but their decision was otherwise, that Gentiles were not to have the yoke which they could not bear put upon them; they were not to be troubled in the matter either of circumcision or keeping the Law. That ought to be sufficient to settle the question. There is, however, much more in the New Testament to make the matter plain. In fact, there is no ground whatever to support the Seventh Day Adventists' teaching on this subject.

In Col. 2:16-17 the apostle says, "Let no man judge you in meat, or drink, or in respect of an holy day, or of a new moon, or of the sabbath, which are a shadow (type) of things to come; but the body (the reality) is of Christ." As verse 14 states, Christ has blotted out the handwriting of ordinances that was against us, and took it out of the way, nailing it to His cross. Our S.D.A. friends ask us to believe that it was the ceremonial part of the Law Covenant only that was done away. Then the apostles should have said so at the council at Jerusalem and Paul should have said so in Col. 2:14, but instead he goes on to particularly mention holy days and the sabbath.

In 2 Cor. 3:7 Paul definitely speaks of the difference of ministration under the Law and that under Christ and particularly mentions the Law written on tables of stone as being the ministration that passed away.

Rev. 22:14 has been quoted as referring to the ten commandments given to Israel, but that is not so. The "words of Jesus" can be referred to as the commandments of Jesus, also the apostles' instructions are referred to as commandments, as noted in Acts 15,—"to whom we gave no such commandment." The Greek word for commandment may mean instruction, prediction or exhortation. (Crudens Concordance.)

The Apostle in Heb. 7:11, 12 in mentioning that Jesus as the great Melchisedec Priest was not of the Levitical priesthood, for under it the people received the Law, asks what further need was there that another priest should rise after the order of Melchisedec and not after the order of Aaron? And states "For the priesthood being changed there is made of necessity a change of the Law." Then read verses 17-19. . . "For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we drew nigh unto God."

In Heb. 3 Paul again contrasts the arrangement under Moses with that under Christ. Moses was head over a house of servants, to whom it was necessary to give the Law—thou shalt and thou shalt not—for as Jesus said, a servant knoweth not what his Lord doeth, but I have called you friends. (See also Gal. 3:9-14, 18-29; Gal. 4:1-11, 21-31; Gal. 5:1-4.)

How did it come about that the early Christians chose the first day of the week (which of course is every seventh day)

to be their day for fellowship, instead of continuing the Jewish day? The S.D.A. friends assert that Constantine changed the day by edict. Constantine no doubt made it nationally legal, but the early Christians had practiced it ever since our Lord rose from the dead and made Himself known to the disciples on the first day of the week. During those six weeks of His invisible presence it was usually the first day of the week that He appeared to them. That did not make the first day of the week a sabbath under the Law in the sense of the Jewish sabbath, but it seemed to be and was evidently taken to indicate the Lord's will that the first day should be their day for special fellowship—emphasising the great change of dispensation and the passing away of the Law Covenant with Israel. The Law of commandments had been nailed to the cross.

This was evidently so understood by the apostles and disciples as is shown by an epistle written by Ignatius who lived in the days of the Apostle John and was martyred about 107 A.D. He wrote (See Milner's History, page 58):—"If we still live according to Judaism we confess that we have not received grace, for the divine prophets lived according to the Gospel of Jesus Christ. For this they were persecuted, being inspired by His grace to assure the disobedient that there is one God who has manifested Himself by Jesus Christ His Son, who is the eternal Word. If then they have cast off their old principles let them no longer observe the Jewish Sabbath but live according to the resurrection of the Lord, in whose resurrection from the dead our resurrection also is assured." That was what Ignatius wrote about 200 years before Constantine made the day nationally legal by edict.

Our first parents in Eden had no instructions to keep any seventh day sabbath or rest, for it was an eternal sabbath, a continual rest there, and each evening they might "hear the voice of the Lord God walking in the cool of the day."

The Jewish sabbath was given as a type of the restored rest that is to be for the whole creation (that is groaning and travailing in pain until now, waiting for the manifestation of the sons of God), in the seventh 1000 year day when Christ and these sons of God, now being chosen during this Gospel age, will reign to bless and restore all the willing and obedient and bring them into that eternal rest of harmonious reconciliation with God, the fellowship, the peace and joy of Eden restored.

These sons of God who are at present being chosen have the privilege of entering this sabbath-rest even now, ahead of the world. (See Heb. 4:1-9.) "We who have believed do enter into rest. . . and there remaineth therefore a rest (sabbath) for the people of God."l 20 0 0

Change of Radio Station in Perth.

Our friends in West Australia are advised that a change has been made in the broadcasting station for the "Frank and Ernest" Dialogues in Perth. The station now engaged is 6KY (227 metres) , and the new time is 7-15 p.m. on Sunday evenings. It is hoped that the later time for the session will be an improvement.

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Love Not the World.

“Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God.”—James 4:4.

THIS text brings to mind another one somewhat similar—”Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him.” (1 John 2:5.) From these Scriptures we should not get the thought that we are to have no worldly people as our friends, nor to have them consider us as their friends; otherwise it would imply that we were their enemies and they our enemies. But we are to be the enemies of none, and are, therefore, to be the friends of all.

One can, however, scarcely read the above advice from two of the Lord’s Apostles without having another Scripture suggested to his mind—and this, too, from the lips of our dear Lord himself—which at first sight may seem contradictory, viz., “God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.” (John 3:16.) The two, however, are not antagonistic, but are in full harmony when rightly understood.

How, then, shall we understand that we are not to have friendship with the world, and yet are to love the world?

The key is found in the word “world.” As, for instance, if one should go into politics, he would find that politics is so interlaced with evil things that it would be practically impossible for him to engage in it without compromising his relationship with God. In former times no one could associate very much with any one in the world unless he were, more or less, in politics. Therefore, it would mean being in accord with sinful practices — not, perhaps, directly, but indirectly.

Very few people know how political affairs are carried on. A man in politics forgets his conscience; he is almost compelled to “give and take” with others. Otherwise, the district or ward or state that he represents would proportionately lack representation, because he would be ignored; and anything that he would be inclined to say, would result in driving him out of politics, which would cause his ward or district or state to suffer injury. So, then, the broad thought connected with this text would be that God’s people will recognize the things of the world in general, as being in opposition to the service of God, and that they are not in sympathy with the methods of the Prince of this world.

There is a worldly side to every question, every business; and for us to conform ourselves to these arrangements and to co-operate with them, would be sin on our part. Nevertheless, as the Apostle says, we cannot go out of the world, and must, more or less, have contact with worldly people. The proper course is, therefore, as indicated in the Scriptures, that the Lord’s people walk circumspectly, seeking to keep themselves loyal to God and to all of His principles; seeking to separate themselves from the world and to be burning and shining lights that the world may see their good works and glorify their Father in heaven.

We Are To Do Good To All Men As We Have Opportunity.

If God so loved the world, even while they were yet sinners (Rom. 5:8), as to sacrifice the dearest treasure of His heart in order to redeem and save them, then such love and such benovolence toward the world on our part cannot be out of harmony with His will. Indeed, such is the direct teaching of the Word—”As you have therefore opportunity, do good to all men; love your enemies, do good to them that hate you; pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good and sendeth rain on the just and on the unjust.”—Gal. 6:10; Matt. 5:44-48.

To love the world as God loves it, is not the sentiment against which the Apostles warn the Church. That is a grand and ennobling love which, without having the least fellowship with the impure, pities the fallen and longs for the time when they may be rescued from their degradation. The love which is worthy of our emulation is that which benevolently ignores personal antagonisms and animosities, and, overleaping all selfish considerations and vengeful feelings, considers only the possibilities and the ways and means for peace and reformation and salvation.

But the love of the world, the friendship of the world to which the Apostle refers, is the love of fellowship, which implies the partaking of its spirit—its aims, ambitions and hopes, and its methods of pursuing them. If any man love the world in this sense, surely the love of the Father is not in him.

As children of God we have been called to a position of great favor and advantage. Our Heavenly Father has revealed to us His plans and purposes and has condescended to take us into His fellowship and active co-operation; and so grand

and glorious and extensive is the outlook of the future that we are able to view the things of the present life in a vastly different light from that in which the world views them.

So we are not to love the present order or arrangement, nor the things that are part and parcel of it, identified with it; but rather we are to love the Kingdom of God and its righteousness, for which we pray, “Thy Kingdom come; Thy will be done on earth.” We are to love the world only in the sense of having sympathy with ;t, as our Heavenly Father has, while we are unsympathetic with its arrangements.

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While it is our intention that these columns be used for teachings strictly in accord with the Lord’s Word, we cannot accept responsibility for every expression used, either in the correspondence or in the sermons reported,

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Convention News.

ADELAIDE.

THE Convention at Adelaide has once more proved to be an occasion of very helpful and refreshing fellowship in the things pertaining to our faith and hope in Christ. Our hearts are filled with thanksgiving to our Father in heaven for His goodness to us in giving us again such a lovely Convention. The perfect weather conditions enabled us to enjoy to the fullest extent the many good things set before us on the Lord’s table.

It was a pleasure to welcome our visiting friends, three from Melbourne, three from Murray Bridge, and two from Gawler. The attendance averaged about thirty. The largest attendance was on the Sunday afternoon when 39 were present at the public meeting. This number includes ten who were new-corners to our meeting, and it is to be hoped they derived some help from what they heard respecting the resurrection hope. Some expressed pleasure and satisfaction at what they heard, and accepted further reading matter. Some had been listening to the “Frank and Ernest” dialogues, which have been a means of comfort to them. •

The theme for our Convention was expressed in the Master’s words “One is your Master even Christ, all ye are brethren.” It is an unspeakable privilege to serve Christ in His members, and we are deeply grateful to our Father that He is enabling us more and more to see our privileges in this direction.

Our study in 1 John 4:9-16 served to remind us again of the very great love of our Father that prompted Him to give the dearest treasure of His heart in order that we, who by nature are sinful and imperfect, may come into fellowship with Himself through Christ. The apostle reasons that since God has loved us with so great love, we surely should be loving, forgiving and kind one to another. If we fail to love one another it shows that we do not know God, for God is love. .

On the Saturday afternoon the portion for our study was in Psalm 19:7-14, where the Psalmist shows the very great value of the teachings and instructions of the Word of God. Surely the cleansing power that will effect our sanctification is found in the Scriptures. But it is not sufficient to know where it is. In order to get any benefit from the Word, we need to receive it into our hearts with child-like faith, and humble, earnest endeavour to obey it and practice it in our daily lives. Knowledge alone will puff us up, but combined with love it builds us up in Christian character.

On Easter Sunday night our study was in Romans 12:9-16; here again the lesson of the practical living of the Christian life was impressed. The Lord evidently sees that we need to have these matters brought to our attention.

While giving knowledge of doctrinal matters its rightful place, it seems impossible to over-estimate the importance of keeping our hearts very tender and kind in all brotherly love one toward another, in honor preferring one another.

There were five addresses given during the Convention, the topics being “Numbered with the Transgressors,” “A Few Reflections upon Stone,” “The Christian Warfare,” “If ye love Me, keep My commandments,” “Do you believe in the

Resurrection of the Dead?" There was also a discussion respecting our "privileges and responsibilities as members one of another"; also a Question Meeting, and Praise and Testimony Meeting. The Convention came to a close with the usual Love Feast, and singing of the farewell hymn "God be with you till we meet again."

Although the Convention proper concluded on the Sunday night, Easter Monday found about 30 friends assembled at Uraidla, about 12 miles from Adelaide in the beautiful Mt. Lofty Ranges. After spending some time wandering around the orchard and garden, and enjoying the natural beauty of the surrounding scenery, we partook of refreshment at the home of our dear brother and sister whose guests we were for the day. During the afternoon our minds were refreshed by a meditation on the beautiful 91st Psalm. This was an appropriate closing to a very happy and enjoyable Convention. "Happy Zion, what a favored lot is thine," we sometimes sing. Well may it be. Dwelling in the "secret place of the Most High," we "abide under the shadow of the Almighty." Praise God from Whom all blessings flow.

The Scriptural greeting sent by the Convention to all those who had kindly sent messages to us, is found in Rev. 3:10-12.

SYDNEY.

THE Sydney Convention was held during the Easter holidays and was indeed a season of rich blessing. The chairman in his opening remarks of welcome referred to the 133rd Psalm—"Behold how good and how pleasant it is for brethren to dwell together in unity," and this spirit proved to be the keynote of the whole Convention. Love, joy and unity were the predominant features of each session.

The Bible study was from Romans 8:1-7 and quite a helpful discussion centred round verses 2 and 3, the law of the spirit of life, the law of sin and death, and the law given to Moses.

The Symposium conducted by various brethren was much appreciated, the topic being Phil. 4:8—'Whatsoever things are true etc." The following are some thoughts from the talks:

Things that are true, the value of truth and its sanctifying influence.

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Things pure, the necessity for purity of heart.—"Blessed are the pure in heart (intention) for they shall see God."

Things honest, not in £s.d. only, but more especially in things pertaining to the truth, most of all our relationship toward God.

Things just, justice being the basis of all right living, and the need to incorporate it in our character.

Things lovely, the beauties of nature, God's gift to mankind, the beauty of the Divine character.

The addresses were very helpful and showed deep spiritual insight on the part of the speakers. Just to mention a few of the many thoughts expressed—Remembrance: The memory of sweet seasons of fellowship in the past and the pleasure it brings. Malachi 3:16, "A book of remembrance was written. . . and they shall be mine saith the Lord of Hosts."

Abiding in Christ: "I am the vine, ye are the branches." The need of abiding in the vine to receive the nourishment from the root, also the need of the husbandman's care, to prune, etc.

The Kingdom: Conditions at present leading to chaos and disaster. The heavenly kingdom the only remedy and its near approach.

Counsel for the closing days of the age: Signs of the end, "Men's hearts failing them for fear," the King present with the risen saints already directing earth's affairs, "Blessed are the dead which die in the Lord—they may rest from their labours and their works do follow them." (Rev. 14:13.)

Psalm 40: Our rescue from the pit. of condemnation, our feet placed upon the solid rock (Christ Jesus), our way of life settled and directed. Praises to God for all His mercies (which cannot be numbered) our constant theme.

A time of sweet fellowship was brought to a close with a love feast and the hymn "Blest be the tie that binds our hearts in Christian love."

Memorial Observances.

VICTORIA.

The anniversary of the institution of the Memorial of Christ's death, March 27th, was the occasion for the Melbourne brethren to observe the Lord's Supper in response to the loving request of the Master, "This do, in remembrance of Me."'

Each year this simple yet solemn service is a means of rich blessing to all the followers of the Master, as it impresses the sacred truths concerning the sacrifice of Christ—"the Lamb of God that taketh away the sin of the world." Additionally, the depth of the meaning of consecration to God is so clearly revealed as the followers of the Lord are invited to participate in the sacrificial death of Christ, so that they may "drink anew with Him in the Father's kingdom."

It was a pleasure to have two country members present at the Memorial, but through sickness some others were prevented from attending. However, the Lord knoweth those who are His, and wherever His people remembered the great sacrifice on Calvary no doubt a blessing was imparted from above. It was our privilege on this occasion to especially remember in prayer the Lord's dear people everywhere, that the Lord's grace and strength may be realised fully, enabling them with us to "keep the feast" in spirit and in truth throughout the remainder of the earthly pilgrimage, to His praise.

He called me out, the Man with garments dyed.
I knew His voice—My Lord, the Crucified;
He showed Himself, and oh, I could not stay ;
I had to follow Him, had to obey.

It cast me out—this world, when once it found
That I within my rebel heart had crowned
The Man it had rejected, spurned and slain ;

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Whom God in wondrous power had raised to reign.
And so we are ''without the camp"—My Lord and I,
But oh, His presence sweeter is than any earthly tie,
Which once I counted greater than His claim :
I'm "out" not only from the world, but to His Name.

—Hy. P.

From Digby, Victoria, the following has been received—Our little Class of four held the Memorial of our Lord's suffering and death on the evening of the 27th of March. The Scriptures we read and spoke of were Isaiah 53; 1 Cor. 11:23-34; and Matt. 26:26-30; and the hymns were 437, 438, 18 and 166. The Merino friends were unable to come down, so would celebrate on their own.

An isolated Brother writes as follows:—I was not able to be with you for the Memorial, at least not in the flesh, though I was in the spirit. I was able to steal away on my own beneath the moonlight sky to quietly remember Him who so long ago endured so much for our sakes, and by whom we have the privilege of entering the narrow way that leads to our celestial home. If we suffer with Him, we shall reign with Him. I thought how appropriate is a verse quoted by a Sister in a letter appearing in Feb. "Watchers of the Morning":

"When thou passesth through the waters,
I will be with thee;
Sure and sweet and all sufficient
Shall His presence be.

All God's billows overflowed Him In the' great Atoning day;

Now He only leads thee through them—

With thee all the way."

SYDNEY.

The Sydney friends observed the Memorial of our Lord's death on Tuesday evening, 27th March, the service being very impressive. The fact of our nearness to that day when we would drink it new with Him in the kingdom added to the solemnity of the occasion.

We were reminded that another mile stone had been reached in our pilgrim journey, and that God's goodness and mercy had followed us during the year, and that by His grace we had been kept in the narrow way.

Our thoughts were directed back to the institution of the Passover in Egypt; particularly to the blood of the typical lamb sprinkled on the side posts and upper post, which protected the typical firstborns from the avenging angel, showing that the precious blood of the Lamb of God is our protection, and that we are safe while under the blood.

The 53rd of Isaiah was quoted, the 5th verse being emphasised,—"Surely He hath borne our griefs and carried our sorrows." We were also reminded of our privilege to participate in His sacrifice (according to 1 Cor. 10:16), in order that we might share in the glory to follow. "If we suffer with Him, we shall also reign with Him."

The meeting closed in the usual way by singing a hymn, each going his way, glad of once again having the opportunity of showing forth the Lord's death till He come.

CANBERRA.

On the 27th March the Class here kept up the Memorial of Christ's death. There were seven of us and two of our members were in Sydney—they were going to have it together in the hospital. We had a great blessing. Four had not had the Supper with us before and expressions of pleasure were made afterwards regarding the service, saying it much enjoyed.

For ourselves, we must say that our determination to continue in the narrow way of sacrifice was reiterated. We want more completely to drink the Lord's cup, that we may be with Him and drink it new in the Kingdom. That time cannot be far distant now./e Fund 20 0 0

ADELAIDE.

Once again at the Memorial season our little Class met together to commemorate the Lord's death. We are glad that this service has been provided for by our Lord, because it serves to remind us each year of the great debt we owe to

Him who so loved us as to lay down His life for us. It also serves to remind us that we also have made a covenant of sacrifice with the Lord to be dead to self and live unto Him.

After reading appropriate Scriptures and singing hymns in line with the spirit of the occasion, a Brother presented some thoughts in harmony with the meaning of the symbols and we partook with grateful hearts thanking God for His great goodness to us, and seeking supplies of grace that we and all the dear people of God everywhere may be blessed with renewed appreciation of the meaning of the service, and that we may be enabled throughout the corning year to continue to abide in Christ, feeding daily upon the supplies of His grace, and striving to purge out the old leaven of malice and of every sort so that we may be the more filled with His own spirit of love and loyalty to God and to the brethren, and also to all men. Thanks be to God for His unspeakable gift.

BURNIE, TASMANIA.

The 27th of March is now a sweet memory of the past. We met at a Sister's; four in all. The afternoon was spent in general converse on the primary cause of our meeting, as we avoid a class study, that individually we might keep the thought before our minds, "In remembrance of me."

The chief points brought out during the afternoon were, our dear Lord's perfect and finished work; our marvellous privilege of being allowed to follow in His footsteps to enable us to be exalted with Him to the Divine nature; the necessity of keeping the blood sprinkled on the doorposts and lintels of the heart; that as we stand, staff in hand and loins girded, ready to lead the world out of sin and death conditions, we have to remember the vital importance of putting the last touches to the bridal robe, assisting each other to do the same, that as the Beloved. Bride we may soon drink it anew with our glorious Bridegroom in the kingdom. As one Sister said, It was a blessed thought how the Master steadfastly set His face to go up to Jerusalem, knowing what was before Him. Truly we do not know "our time," but by grace may we set our faces to Jerusalem knowing the journey is nearly over and longing for the consummation of our hope. To this end may 1 Thes. 4'117, 18 strengthen and enthuse us all.

After tea the emblems were quietly partaken of, to enable those at a distance to get home.

PERTH.

On the evening of Good Friday, the Perth Ecclesia celebrated the Memorial of our Lord's death. Twenty members were present. It was with solemn thankfulness and joy that we partook of the bread and the cup in commemoration of our dear Lord's suffering and death, and in recognition and appreciation of our participation with Him. It was good to meet again in this way, and once again we felt that it was a time of spiritual stimulation, a time when, being reminded of our common-union in the body and blood of Christ, we resolved to keep pressing along diligently in the race set before us.

Several, too, gathered on the previous evening at Fremantle at the home of an elderly Sister, and experienced a similar time of blessing.

He Cometh with Clouds.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."—Rev. 1:7.

THIS Scripture is generally quoted as a proof that our Lord Jesus at His second coming will be visible to the whole human family; that they will all have great mourning when they see Him; that it will be a sad day for them—especially for the Jews. Our thought respecting the passage, in the light of other Scriptures, is different from this. In the first place, the Lord himself said, "Yet a little while, and the world seeth me no more, but ye shall see Me." Only the Lord's faithful followers were to see Him. The Apostle Paul explains that Jesus' followers will see Him because they are to be changed in the first resurrection, "in a moment, in the twinkling of an eye." The Scriptures clearly indicate that our Lord's present condition is the heavenly, the spirit condition, not only as high a condition as before He came into the world, but still higher.

The Lord prayed to the Father that He would glorify Him with the glory that He had with Him before He came into the world—''before the world was." The Father assured Him that He had glorified Him and would glorify Him again. (John 17:5; 12:28 Vatican M.S.). The Scriptures also assure us that our Lord in His glorified condition is far above angels, principalities and powers. (Phil.2:9, 10.) When He was a man, He was a little lower than the angels." (Heb. 2:6-9.) The Scriptures declare that the Lord is now the express image of the Father's person (Heb. 1:3), and also declare of Him, "whom no man hath seen nor can see."

Another Scripture tells us that the coming of Christ will be for the blessing of the world. The very object of His coming will be for the lifting up of the poor and fallen race. St. Peter tells us that there will be "times of restitution of all things, which God hath Token by the mouth of ALL. His holy prophets since the world began." —Acts 3:20, 21.

How shall we harmonise this last statement with that of our text, which says that He shall come with clouds; that every eye shall see Him; and that all mankind "shall wail because of Him"? The answer is that in harmony with other Scriptures the coming with clouds would signify the coming in a period of trouble—the word "clouds" being used to signify trouble—in the dark day. He is coming in clouds, in that the time in which He will first manifest Himself to the world will be a very dark day to the world—"a time of trouble such as never was since there was a nation," and, we are told, never shall be again. (Matt. 24:21.) That will be a dark, cloudy day, and we are approaching that time now.

In that time, ultimately all eyes shall be opened; and all mankind shall see Him with the eyes of their understanding—see Him in the sense that we agree Him now, and have knowledge of Him and of the Father. A blind man sees in the same sense. He says, "I see now"—meaning that he sees with his intellectual sight. It is far better to see with the intellect than with the natural sight.

Darkness now covers the earth. "The god of this world hath blinded the minds of all those who believe not." (2 Cor. 4:4.) There are a great many blinded minds at the present time. They do not know the object of Christ's coming. They do not have the Scriptural teaching as to why He comes. But their blinded eyes shall be opened. Every human being shall come to an understanding of the fact that the Lord's Kingdom is for the blessing of "all the families of the earth" according to God's promise made to Abraham and all the prophets after his day.

The Jews will come to recognise Him. The Apostle Paul says, "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved" (Rom. 11:25, 26) from their blindness, from their ignorance, from their misunderstanding at His presentation of Himself at His first advent. Another Scripture says that

when they see Him, recognise the “sign of the Son of Man in the heavens, then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory.” (Matt. 24:30.) The prophet says that those that “pierced Him” shall mourn for Him as a man mourns for his only son. (Zech. 12:10.) Thus they will appreciate Christ, and their eyes will be the first eyes that will be opened. But at the same time, when their eyes begin to see out of obscurity, there will not be anything that they can see with the natural sight.

There is first of all a parousia, or presence, of Christ, which is known only to His church, His bride class. This presence of Christ, “the days of the Son of Man” has been with us for some time, and the culmination of His work in the parousia will be the gathering of the church to Himself in the first resurrection. The Scriptures go on to say that He shall be revealed in flaming fire, taking vengeance.

The “clouds of heaven” well represent the confusion in general. The world for a time will be in ignorance of His presence. But gradually they will come to know that they are in the time of trouble, the day of wrath, in which this age is to close. Then they will mourn. The whole world will be in mourning. If the world has mourned in the past, much more shall we expect it to do so when the trouble will be general. In the midst of that trouble, they will gradually learn of the grace of God. Human selfishness, they will find, has been so overruled as to lead up to the glorious kingdom of Messiah, through which are to come all the blessings which God has promised.

Correspondence.

Victoria.

To Frank and Ernest, Dear Brothers in Christ—I was much interested in your Talk to-day on “Baptized for the Dead.” Will you kindly forward me a copy to pass on to others. Thank you also for sending me the “Peoples Paper.” The print is small. I cannot read it myself and most of my friends are in a like condition. I had thought of asking you not to send it, but have at last found someone who will be glad to have it.

I like your Talks very much, and quite agree with Frank nearly everything. I am in my 88th year, and have been watching events most all my life ; my father looked for and taught the return of Christ for many years. I learned much from him. . . . Yours in the love of Christ.

P.S.—April 8th : I have delayed sending this, and should like your Talk for to-day. Please also send me “God’s Restitution Plan.”

Dear Frank and Ernest—It was my privilege to hear part of last Sunday’s Talk and whole of to-day’s. I am very interested and am requesting you to send me copies of ‘these Talks, also booklet “God’s Restitution Plan.” I intend, after reading, to forward them on to one of my sisters. I am enclosing stamps for postage, and thanking you in anticipation, I am yours faithfully.

Frank and Ernest, Dear Sirs—I am writing for a free copy of Frank and Ernest Talk of the resurrection (8th April) , also the free booklet which was mentioned, please. I enjoyed their Talk very much.

Frank and Ernest, Dear Sirs-1 have been listening-in to your Talk every Sunday, and I would like a copy of your last two weeks’ Talks ; that is, Easter Sunday and last Sunday—”Joy in the Morning.”

One question I would like to ask. Do you believe that all will rise from their graves at Christ’s second advent, and then judgment ? I remain, Yours faithfully.

(In John 5:28, 29 Jesus explained the resurrection of the taints—”they that have done good”—and also the world in general—”they that have done evil”—the latter coming forth “unto the resurrection of judgment”—not “of damnation,” see Revised Version. This resurrection of judgment will take place during the thousand years of Christ’s Kingdom as shown by Acts 17:31—”God bath appointed (still future) a day, in the which He will judge the world in righteousness . . . by that man . . . raised from the dead.” Isaiah adds confirmation to this truth—”When Thy judgments are in the earth, the inhabitants of the world will learn righteousness” (Isa. 25:9.) Those individuals who will not “learn righteousness” in that day but wilfully disobey “that prophet” shall be “destroyed from among the people.” (Acts 3:23.) .—B.B. Institute.)

South Australia.

Frank and Ernest, Dear Sirs—I was very interested in your Talk over the air on Sunday morning last (8th inst.) re

resurrection. I think the title was “Joy in the Morning.”

I should be grateful if you can forward me a copy of the Talk as indicated by the announcer. Yours faithfully.

Dear Frank and Ernest—Enclosed please find subscription of 3/- for further copies of the “Peoples Paper” to be sent to us. We still both enjoy your Sunday morning discussions and look forward to further Talks. May God bless you in your work

yours faithfully.

Berean Bible Institute, Dear Sirs—Just a line to renew my subscription to “Peoples Paper” for another year. I have bee :a able to listen to the broadcasts on Sundays lately, and enjoy them very much ; my wife also listens ; the only fault she finds is that the Talks are not long enough.

Please send us the Talks in print; send them with “P.P “ every month will do. I am sending 10/ - , please renew my sub., and send me one each of “Armageddon” and “The Golden Future,” any balance is for Radio Fund. With kind regards, yours sincerely.

To Frank and Ernest—Please will you forward to me your little booklet “Good News,” also your pamphlet of April 8th Sunday morning Talk. In a recent Talk on the “restitution of all things” given one Sunday morning, is one given to understand by your exposition of the words “all things” that the “wicked dead’’ are to be restored to earthly blessings too? If so, how do you interpret Revelation 20:10-15 where it states that “those whose names were not found written in the book of life wsre cast into the lake of fire,” the place where “the beast and the false prophet are” and were evidently to be “tormented day and night for ever,” or “to the ages of the ages” as used in Heb. 1 :8, eternal, in the sense of unending. Would you explain this passage more fully for me?

(The statement in Rev. 20:15, “And whosoever was not found written in the book of life was cast into the lake of fire” refers •to the wilfully wicked at the close of the Millennial age, and not at its beginning. By reading this 20th chapter of Revelation carefully it will be seen that Satan is bound at the beginning of the thousand years “that he should deceive the nations no more, till the thousand years were finished.” (Verses 2 and 3.) During this time mankind in general have the opportunity of accepting the laws of Christ’s Kingdom ; then, at the close of the thousand years, Satan is loosed (verse 7, etc.) to test the obedience of all who have had the blessings of that time. Those who are then proved wilfully wicked “not found written in the book of life”—not worthy of life—are destroyed, together with Satan, in the same manner as the systems “the beast” and “false prophet” had been destroyed at the beginning of the thousand years. (Verses 8-10.) Even death itself and hell (the grave) is then destroyed (verse 14) , because after this there shall be no more death, neither sorrow, nor crying, neither shall there ‘be any more pain : for the former things are passed away.” (Rev. 21:4, etc.) To avoid confusion it is well to mention that Rev. 20:5, with the exception of the last five words, is spurious, not being found in the most reliable manuscripts. Information respecting the “lake of fire” and “torment” is found in the booklet “Hope Beyond the Grave,” which is supplied on application—B. B. Institute.)

New South Wales.

To Frank and Ernest, Dear Brethren—I have been so interested in your Talks on the wireless, as they do make one understand the Bible when we seem all in the dark at times.

I have been going to write for your booklets sooner, but somehow in these very distressing and droughty times I have put it off; one always feels things so much easier and brighter after listening to you, so thanking you for your Talks and to send the booklets. I will be looking forward to receiving them; again thanking you and wishing you every blessing, I am, Yours sincerely.

To Frank and Ernest—Please send me a leaflet on your Talk each Sunday morning, as I am a keen listener, and love for Sunday to come.

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