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## *A Mountain Top Experience*

(Contributed Address)

WE use the expression "A Mountain Top Experience" to designate an experience which is especially pleasant to us from a physical point of view but spiritually beneficial. It could be a Convention or a study meeting, where we learn something we never quite understood before. Or it could be a season of Class fellowship where we all found we were of one accord when we faced a special problem or course of action to be taken. These mountain-top experiences act as booster stations for us, when our spiritual energy is revived when it might have been down a little. Then these mountain-top experiences cause our energy to go up again. It is like getting a car battery recharged. The battery is in the car, the outside casing is in good order and the interior parts are all there, and everything seems to be all right, but the battery has lost its power. What happens? Well, probably one of several things. The battery has become dead or overloaded. The energy of the battery may have been used for the wrong purpose.

I remember when I was young we used to go on what we called beach parties, and I would take my car out to the beach and point it towards the ocean, and turn on the lights of the car at night and turn on the radio, and we would have a nice time together. But my car battery, which provided lighting for the beach party and the radio for our physical pleasures, was not supposed to be used for that purpose entirely. It is supposed to be used for getting from one place to another. We know that when a car is going some place we can have the lights on and the radio playing and yet the battery will not run down, because while we are going towards our destination the car battery is being charged by the generator. I think this can be a very fitting illustration of why, perhaps, our spiritual energy may be low at times or even dead. Perhaps too much energy is being used for the wrong purposes, and instead of going some place spiritually we are "parking" too long. Activity in the Lord's service begets spirit-

ual energy. I'm going to repeat that, because I think that is a very important thing to remember. **Activity in the Lord's service begets spiritual energy.**

Another cause for a battery to become dead or even totally destroyed, is because impure water was added to the battery when the water was low. Most of us know that only distilled water should be used to replenish the water in a battery if it is low. Why? Because our regular tap water has many impurities in it which can be very seriously damaging to the battery. Our drinking water has such things as chloride, iron, lime, manganese and so forth. Our bodies reject what they do not require, but a battery does not do that. For instance, if there is a manganese content in the water we put into a battery over five one-thousandths of the weight of the active material, it causes corrosion and therefore destroys the battery completely. It cannot be charged up. That percentage is .0005. Just that little infinitesimal part of manganese can destroy the car battery beyond recharging.

I think here again we can learn something to profit by spiritually, because it shows how careful we should be that the Water of Truth that we use to add to our spiritual bodies if our spiritual batteries need replenishing with water is quite pure. We must be absolutely certain it is pure and peaceable and so on, otherwise it will have a very harmful effect on our spiritual energy. Unfortunately, it can often lead to the destruction of our spiritual life. We are not going to be able to give any light if this life we have as new creatures is put to death. There is no such thing as going out to buy a new life, as we could buy a new battery. Our eternal destiny can be lost by these small impurities coming in and corroding and destroying. It can be malice, hate, envy, strife, things of that kind. They can destroy us spiritually. So we must be very careful what we add to provide us with energy for our spiritual light-bearing.

One would think that Jesus would not require

a mountain-top experience. Maybe He did not. But Jesus had one, just the same.

You remember after Jesus' baptism we find that the account of the early part of His ministry is described largely in verses like this, that "He went about doing good." "No man spake as this man spoke." "And the people heard him gladly." Expressions like these described in a general way the ministry of our Lord. But then we find that Jesus chose His disciples, and was then ready to face trials and difficulties. In Luke 9:22 we read—"The Son of man must suffer many things and be rejected of the leaders and chief priests and scribes and be slain, and then be raised on the third day." Here very plainly Jesus was telling the disciples that He would suffer and die. And yet they forgot all about it. In verse 23 He said—"If any man will come after me, let him deny himself, and take up his cross daily, and follow me." In other words, it was not all going to be peaches and cream, this life of being a disciple of Jesus. He was preparing them for a later period of time which was to come.

Then Jesus made a statement that most people find very difficult to understand. In verse 24 of Luke 9 He says—"For whosoever will save his life shall lose it; but whosoever will lose his life **for my sake**, the same shall save it." We understand the meaning, but not too many people do, those who do not have the Truth. It is simply a continuation of His preparing His disciples and perhaps even Himself for the suffering that was to come. Jesus was telling them and us, If you want to follow Me it will be self-denial and suffering, and once you have entered into the way and been accepted by the Heavenly Father, there is no turning back. So we must enter into this way very carefully. Once we have promised to give up our old ways, and then try to hang on to this present earthly life and aims and ambitions, we will lose everything. But He says, If we are faithful and sacrifice our life for Jesus Christ we will have His blessing and guidance. We realise that many people are dedicated and suffer and are sacrificed to a degree for many other causes. But if we sacrifice and live for His sake as a follower of Jesus, we shall save the new life that is begotten.

Verse 27 is sometimes a puzzle to some among us. "But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God." Most of us agree that even now the kingdom of God is not established. How could those of Jesus' first advent not taste of death till the kingdom is established? We are not going to answer that question yet, but we will put it on the shelf and answer it later.

It is here that Jesus and some of His disciples were given a mountain-top experience that was to be such a comfort and help to them in the days ahead. Luke 9:28-36—"And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a

mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And, behold, there talked with him two men, which were Moses and Elias; who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep; and when they awoke, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elias; not knowing what he said. While he thus spake, there came a cloud, and overshadowed them; and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen."

If we had just this one account of this experience of Jesus on the mountain top with His disciples, we might have a little difficulty in knowing just what happened. But we have also Matt. 17:1-9 and Mark 9:2-9. By putting together all three accounts, we have a very clear and concise picture of what happened and its meaning for us.

The occurrence is called The Transfiguration Scene. The question that comes to our minds is, Did this really take place in its entirety as it is recorded, or is it a vision? By reading the other two accounts, we get help. In Matt 17:9 the question is answered for us. Verse 1 called it a "high mountain." "As they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead." So they actually went up into this high mountain, but what they saw and what they heard was a vision, on no less an authority than that of Jesus. Who was there with Jesus? Peter, James and John. Someone says, You have forgotten Moses and Elias. But they were not really there. They were only in vision. To have them there they would have had to be raised from the dead, and we know it was not time for them to be raised from the dead.

But what is the meaning of Moses and Elias being there? This vision, I think, is a symbolic representation of the glory of Christ's Millennial Kingdom. The appearance of Jesus was altered. He became a glorious being, and even His clothing became glorious clothing. It was a picture of His being raised a Divine being after His resurrection. Moses and Elijah represented the association with the Lord and the glory of His Kingdom of the two companies, the earthly phase of the kingdom and the heavenly phase of the kingdom. Moses represented the earthly phase, Elijah represented the spiritual or heavenly phase of the kingdom.

Now taking the question we left on the shelf, we will answer it, because here we have the

answer as to how some in Jesus' day could be said to not taste of death till they would see the kingdom of God. This is in verse 27. They saw the symbolic representation of the kingdom established in power and glory, the earthly phase of the kingdom and the heavenly phase of the kingdom. They talked about Jesus' decease that would be accomplished. But I am sure they talked about the glory of the kingdom, and what it would be like. Why do we say that? Listen to what Peter said. He was so overwhelmed and happy and enjoyed this kingdom so much, he said—"Lord, it is good for us to be here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elias." He just wanted to stay there for the rest of his life. He did not want to go back down from the mountain top.

Why did God choose Moses to be in this scene? We all know the story of Moses, and that he was used to make a picture or type of the coming earthly phase of the kingdom. What did Moses do? He delivered the children of Israel out of bondage. Christ in due time will also deliver the world of mankind from the bondage of sin and death. Moses was a mediator between God and Israel. So Christ and the Church will be the Mediator between the earthly phase of the kingdom and the heavenly phase of the kingdom. And when Israel came into the Promised Land after wandering around in the wilderness, what do you think it was like? Suppose you had been wandering in the wilderness for 40 years, then suddenly you entered into the Promised Land; it was probably like a new life. For 40 long years they had little to eat and drink besides manna and water. Now they had entered this land full of milk and honey. When the spies came back, it took two men to carry one bunch of grapes, they were so beautiful.

So Moses is a typical picture of the earthly phase of the kingdom. And in the eyes of the world of mankind it will not only **seem** like a new life, but will **be** a new life, for they will be raised from the dead.

Why was Elijah chosen? Because Elijah was a prophet, and God blessed him. He prayed for the rain to stop, and it stopped. He prayed for rain to fall, and it did so. He had a wonderful victory over 400 prophets of Baal, and was finally caught up in a whirlwind and taken away. That was a great miracle! This might represent the experiences of the Church this side of the veil, and the way they will be ushered into heaven itself, which will be the greatest miracle of all.

So Peter was ready to stay there all the rest of his life. Let us build homes and live here, was his thought. But it was not to be. What is the lesson for us in this little experience? Sometimes we may feel especially blessed at the Convention or a specially nice study meeting, and feel it is a shame to have to go back to work in the world with its problems, and we want to stay on the mountain top. But God in His wisdom says

No. And why is that? For the same reason He said No to Jesus and Peter and James and John. They had to go down to preach the Gospel and have more testings and severe trials, to prove themselves faithful even unto death.

Jesus had to die, and His Church must also die sacrificially. The servant is not above his Master, so what happens to Jesus happens to us. I think this is a little point against the thought of going into seclusion and meditating and hoping to come closer to God that way. Jesus came down from the mountain and preached the kingdom of God. So let us take the lesson to heart also, and recognise the need to be tested and tried and the need to preach the Gospel, not expecting it to be plain sailing all the way. These mountain top experiences refresh us and enable us to clean up our hearts and make them a suitable place for the holy spirit to dwell. If we are putting new furnishings into our home, it is much easier if we clean out our household before putting in the new things. To turn out everything is not so bad, but we have to make a decision what to do with this or that. I think sometimes cleaning out the mind which had been filled with improper thoughts or incorrect beliefs is worse. It is amazing what can be found behind the furniture of the mind. People are notoriously poor housekeepers when it comes to cleaning behind refrigerators or washing machines. Have you ever moved such a piece of furniture and wondered where all the dirt came from, and how all the little things found their way there? Sometimes we have thoughts in our minds that get hidden away, and wrong can come from them. We have wrong conclusions, sometimes. They are like the dust behind the refrigerator. Sometimes we find that the real reasons for believing what we do are that we are selfish. We covet another person's prestige, or we are jealous of his or her success. We may expect others to walk in the right way, and forget the truth of the matter ourselves.

For most people there is some time in life when the mind is an empty house. Parents should see that only the right thoughts go into a child's mind. Yet not all parents recognise what a responsibility it is to furnish a child's mind with good and pure thoughts about the Heavenly Father.

When we are spiritually begotten, old things pass away and all things become new. This is a time when it is important to be careful, because this is something that will affect our eternal destiny. Once we are spirit-begotten and our house cleaned of jealousy and lies and pride and other things of the flesh, our house is empty. But the question is, who do we invite back into the mind? Do we invite back seven other spirits that are more wicked? In Matt. 12 there is an interesting little series of texts in verses 43-45. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house

Continued on page 7.

PEOPLES PAPER  
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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.

## *The Institute's Work*

ANOTHER year's work for the Berean Bible Institute has been completed with the month of April, and it is with gratitude to the Lord for all His blessings realised throughout the year, that this brief review is presented respecting the efforts to serve His cause from our centre here in Melbourne. The co-operation of our brethren throughout Australia and also overseas has been most helpful and encouraging again, and sincere thanks is extended to all who have enabled our work to continue, in the Lord's providence. The efforts in our work are to present the truth of God's Word for the encouragement of our brethren, and to witness the gospel message of the kingdom to others who have hearing ears.

Our bi-monthly "Peoples Paper", now in its 60th year of publication, provides a regular contact with many brethren and friends throughout Australia and overseas. Appreciation of the messages in our "Paper" continues to be expressed by readers generally, which is encouraging as we seek to serve the cause of truth which the Lord has blessed to us, and in which we rejoice. Sincere thanks is expressed again at this time to those who have contributed to the columns of our "Peoples Paper"; this co-operation is much appreciated and is most helpful in the Lord's service.

Some increase in publishing costs has occurred in the past year, and the Australian postage rates have continued at their high level, being much higher than many overseas countries. However, the subscription to "Peoples Paper" is still maintained at 85c per annum, so that all desiring the "Paper" may receive it. The postage cost for one or up to three copies is \$1.08 per annum, throughout Australia, and \$1.20 for overseas, and this expense is being met from the General Tract Fund, which is supported by many of our brethren. Also some friends, realising the high postage costs, cover the postage as well as their subscriptions, which is greatly appreciated. The General Tract Fund also covers the deficiency in publishing the "Peoples Paper", and this is compensated by supplying the "Paper" free to numerous new friends to encourage their interest in the Lord's message of truth. Supplies of our "Peoples Paper" and "Voice" tracts are also provided free to the brethren in India for distribu-

tion where English is understood. Helpful assistance by some of our Melbourne friends has continued with shorthand and typing for articles for our "Paper", as well as proof reading and other work, all of which is much appreciated in the service of the Lord.

During the year additional finance has allowed advertising of booklets in some of our popular weekly magazines, and the response has been moderate, considering the expense, but some good has been done especially in some outback areas of this continent. Copies of "Peoples Paper" are supplied free for some months to all who respond, and some are pleased to receive the "Paper" regularly by subscription. Tracts are also distributed by our brethren who seek to witness to the truths in which they rejoice. Tracts are gladly supplied free through the General Tract Fund, to all who are alert to the privilege of service in this way.

The broadcasting of the message of the Kingdom through 3GL Geelong, now in the 35th year, continues to give encouragement, and extra advertising of the radio sessions has been possible throughout the year also. The offer of printed copies of all broadcasts to listeners, as well as other literature, is proving very beneficial. It is encouraging also that our own brethren appreciate the broadcasts and use the printed copies also as tracts. Announcements over the radio for public lectures are also a good witness, and all who respond to the broadcasts receive some months' copies of "Peoples Paper" free. We have faith that the Lord will add the increase as He sees good, either at the present time, or in the kingdom of His dear Son.

In the General Tract Fund and Radio Fund balance sheets the financial position of the work of the Institute is revealed. In the Lord's providence, the voluntary contributions of our brethren and friends have enabled an increase in the work to be undertaken. To all who have gladly sacrificed earthly good things to assist the work so well, sincere thanks is expressed, realising that all has been rendered as to the Lord, in the service of His truth in which they also rejoice. The prayers of all our dear friends are requested that the Lord's blessing and guidance may be upon the efforts, that sincere faith and humility may be exercised in all our privileges of service for our Lord and His cause.

### **Nambour Convention**

The Nambour Convention is to be held (D.V.) on 30th and 31st July, in the Activities Hall, Nambour State School, Coronation Drive, Nambour, to which interested friends are invited. Further information from—Mr. G. Tosh, M.S. 58, Paynters Creek Road, Nambour, Queens-

5093.

In the absence of regular and active occupation, the mind is apt to grow morbid, stagnant, and, what is worse than either, selfish.—Goulburn.

**General Tract Fund**

To Credit Balance 1/5/76 .....	\$465.75
„ Donations .....	4,384.01
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	\$4,849.76

By Free Tracts and Deficiency "Peoples Paper" .....	\$587.31
„ Advertising "New Idea", "Woman's Day" .....	582.00
„ Advertising "Weekly Times" .....	264.00
„ Other Advertising, Lectures, etc. ....	158.20
„ General Expenses (Office, Phone, etc.) ....	589.47
„ Towards Personal & Household Expenses .....	1,102.89
„ Postage .....	802.39
„ Assistance in the work .....	236.00
„ Assistance to Brethren .....	181.10
„ Sundries .....	41.10
„ Credit Balance 1/5/77 .....	305.30
	<hr/>
	\$4,849.76

**Radio Fund**

To Credit Balance 1/5/76 .....	\$380.00
„ Donations .....	2,353.90
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	\$2,733.90

By Radio Station 3GL .....	\$1,281.60
„ Advertising "Age" Radio Guide .....	798.48
„ Advertising "Listener-In" .....	152.80
„ Printing Dialogues, Stencils, etc. ....	35.18
„ Repairs Recorder, Microphone .....	111.35
„ Travel and Sundries .....	34.60
„ Bank Charges .....	29.39
„ Credit Balance 1/5/77 .....	290.50
	<hr/>
	\$2,733.90

**Memorial Observances****Melbourne**

THE brethren in Melbourne gladly observed the annual Memorial of Christ's death again this year. This service demonstrated again not only our great thankfulness to God for the gift of our Lord Jesus to be our Saviour, but also our delight to walk in the steps of such a loving Redeemer, who delighted to do the Father's will to "taste death for every man."

Previous studies on "The Passover of the New Creation" in the 6th Volume, particularly pages 461-469, proved very helpful in refreshing our minds on the importance of this observance, the spirit of which is to be kept in our hearts continually.

During our service prayers of thanksgiving to God, and on behalf of brethren everywhere were offered, appropriate hymns were sung, and Scripture readings in Matthew 26:17-75; 27:1-50 brought the final hours of our Lord's earthly sacrifice very impressively before us. A helpful address on the graciousness of our Lord's sacrifice and the great benefits to be derived therefrom also preceded the partaking of the emblems which symbolize our Lord's broken body and shed blood. Asking the Lord's blessing on the emblems we partook of these with grateful hearts for the

privilege of being invited to sacrifice our lives with our Master, and on proving faithful, by His grace, to live with Him and share in the blessing of "all the families of the earth."

**Geelong**

With visiting brethren present we were a few greater in number than usual at the observance of the Lord's Memorial this year. Our simple hour long observance consisted of the singing of three hymns—numbers 42, 166, 414—from "B.S. Hymnal", the reading around of John 19, prayer and a short address during which some of the events leading up to and following the particular Passover observance in the days of the good King Josiah—2 Kings 23:21-23—were considered. An application was made as to how we need to observe certain things when we come to the Memorial and throughout the year, and if we do so each Memorial may be for us more blessed than all which have gone before. Our service closed with the observance based on the Apostle's words in 1 Cor. 11:23-26.

**Adelaide**

The brethren of the Adelaide Class met together to keep the Memorial of our Saviour's sacrificial death as in previous years. This service is always a blessed one, and we gladly observe it in obedience to our Lord's request—"This do in remembrance of me". We are thankful to our Heavenly Father and also to our Lord and Saviour Jesus Christ, for the grace so freely bestowed upon us. We realise that all our hopes of future life and blessing are dependent upon the ransom-sacrifice of our Lord Jesus Christ.

As a pre-Memorial study we examined the Apostle's words in 1 Cor. 11:23-24. We considered the meaning of the Lord's words in Matt. 26:17-20, 26-30, and also the Apostle's words in 1 Cor. 10:16-18 Diaglott.

We do thank our Heavenly Father for bringing us "into Christ", in this "acceptable day", covering us with the robe of Christ's righteousness, and imparting His spirit to our hearts, inclining us to follow in the steps of the Great Master. We seek His grace to enable us to "walk in newness of life", "looking unto Jesus", and seeking, by "abiding in Him", to bring forth, by His grace, more and more of the fruitage of His spirit. The Apostle assures us in Rom. 6:5—"If we have been planted together in the likeness of his death (His sin-atonng death) we shall be also in the likeness of his resurrection." Also Phil. 1:29—"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

**Perth**

A little group of brethren remembered our Lord's death at the appropriate time. We had been previously studying through John's Gospel, chapters 13-17, and just prior to the Memorial we studied chapters 18 and 19 which brought our minds

into a ready state to appreciate the great sacrifice our Lord made on our behalf.

The emblems used, so suitably represented His broken body and His shed blood. Gladly we feed on the Bread from heaven, the Bread of life, and accept His blood poured out for our cleansing and salvation. And now, as our Lord from heaven, as our Saviour and Advocate, we are invited to follow in His steps. This is a time for much heart searching as we look unto Jesus, the Author and Finisher of our faith, as we receive redemption through the cross of Christ. Praise the Lord!

### Sydney

The Memorial Service held here, as in previous years, though simple, was a blessing to everyone. Although it was a sad night in commemoration, the peace of God was manifest in every face, young and old, which did gladden our hearts. We also had the pleasure of having visiting brethren in our midst, whose presence brought further joy to all.

This simple feast, which mildly and yet forcefully brings home so many facets of God's plan and our relation to it, is truly something for which to look forward. Besides the formal service which is very profitable in itself, the time one spends in sweet contemplation at this time of the year makes one a new person really, and for all this we thank our gracious Heavenly Father.

Our prayer and our wish is that every child of God makes use of the opportunity offered and remembers "Christ our Passover" and gains from observing that ordinance much needed strength and comfort.

### Brisbane

A small group of brethren observed the Memorial of our Lord's death, as in past years. After the singing of suitable hymns, and prayers of thankfulness to God for the gift of our Saviour, Exod. 12:1-28 was read, showing the typical Passover, the lamb on that occasion picturing our Passover Lamb. Scriptures from the New Testament Gospels and Epistles were read and meditated upon with much benefit, showing the privilege of following in the steps of Christ's sacrifice. A blessing was asked on the emblems, which represent our Lord's broken body and shed blood, and were partaken of with much gratitude to the God of our salvation.

### Nambour

Once again the small group of the Nambour Class met together in remembrance of our Lord's sacrificial death. Our thoughts and prayers went out to all others of the Lord's people who were gathered together to observe the Memorial as we were. Several nice hymns were sung, also an appropriate reading was given of the first Memorial when it was instituted. A study in 1 Cor. 11:23-33 was taken, where Paul gives us a very deep insight into the communion that the follow-

ers of Jesus have with their Lord and Head. How they need to appreciate what He did for them in His great sacrifice, and also need to follow in His steps with joyfulness, being broken with Him. After an address we partook of the emblems with thankful, solemn, yet joyful appreciation of this annual remembrance of His great sacrifice. May each one be true not only in the symbol but also in the reality.

### Toowoomba

In Toowoomba a small number met together to keep the Memorial of our Saviour's sacrificial death. The service commenced with prayer of thanksgiving to God, and remembrance of fellow brethren everywhere. An appropriate recorded Memorial address by the late Brother Pollock was played, and hymns 437, 284 and 42 from "B.S. Hymnal" were sung. All present appreciated the blessed privilege we had in being enabled once again to commemorate our dear Redeemer's sacrificial death in accordance with His admonition—"This do in remembrance of me", and "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you"—Luke 22:19, John 6:33, 51, 53, 57.

## Convention News

THE Easter Convention at Adelaide was a season of helpful spiritual fellowship. The Lord's blessing was upon our meeting together "in His Name." We are thankful to the Lord for the many blessings received during the three days of happy fellowship. It was a pleasure to welcome to our midst a number of brethren from the Melbourne and Geelong Classes, including some of the younger brethren from the Melbourne Class. We were pleased also to have with us three brethren from country centres in South Australia.

We were privileged to have a helpful Bible Study on the lovely passage of Scripture found in Romans 8:31-39. The gracious promises and assurances found in these verses are most encouraging to all the Lord's dear people.

The addresses given by the brethren were as follows—"The Victory of Love over Fear"; "Contentment"; "Samson"; "Our Walk with God"; "Security"; "Governing the Nations"; "Christ—The Resurrection and the Life"; "The Great Jubilee Years"; "The Wheat Harvest"; "Heirship"; "Not Dead but Sleepeth"; "The Inward Man"; and "The Prayer of Daniel."

It was pleasing to receive many messages of Christian love and greeting from several Bible Classes and individual brethren. These messages and assurance of Christian love and prayers of the brethren were much appreciated. The Christian love and greetings with the Scripture in Romans 15:13, are sent from the Convention to all brethren who so kindly remembered us, and also to all brethren everywhere. The Praise and Testimony meetings gave opportunity for expressions of gratitude and thankfulness to our Heavenly

Father for all His loving kindness. The "Hymns We Love and Why" session was, as usual, heartily entered into. The Lord's people are very thankful to the Lord for the lovely hymns which enable His people to express thankful praise with heart and voice. Much appreciation was expressed for the loving services of the sisters who attended so helpfully to our needs by supplying refreshments. We are assured that all these various services are done as unto the Lord, and we give all thanks and praise to Him for all blessings received.

The Convention concluded with the Love Feast, and singing of the hymns—"Blest be the tie that binds our hearts in Christian Love", and "God be with you till we meet again." Then followed the closing prayer of thanks and praise to God for a very helpful season of spiritual fellowship, and asking His grace to help us to serve Him faithfully in the coming days, and requesting His blessing upon the Israel of God in every place.

Continued from page 3

from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation." So there is a principle here that Jesus is telling us that we must be especially careful on this second time around, because this is the last time we have a chance to furnish the mind with proper thoughts.

In 2 Cor. 6 we read about somebody who is going to come and live with us. "What concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." So God says He will come and live with us. Whenever we have an important visitor come to our house, we immediately try to clean up the house better than it usually is. So if an important visitor is coming, we will try to have the whole house cleaned up and everything made ready. That is how we should treat our minds and hearts. God wishes His holy spirit or power to live here, but not in a dirty house.

Then getting back to Luke 9 and the Transfiguration Scene, we read in verse 34—"there came a cloud and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him." The Father is represented as being in the bright cloud, and in effect He was saying, Now Moses was a great leader and a great man of faith, and he did mighty works and miracles for me and on my behalf. And so was Elijah. He did mighty works and miracles also.

But that is in the past. This is My beloved Son; I want you to listen to Him. "Hear ye Him!"

In Luke 16:16 we see that the Law was until John and after that the kingdom of heaven was preached. Jesus Christ brought life and immortality to light through the gospel. Paul speaks about the mystery hid from ages and from generations, and now made manifest to the saints of Jesus. In Heb. 2:3 we read about this "so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." "Hear ye Him" was the message.

The message for Peter, James and John was the message for us. When we listen to the words of Jesus and hear the teachings of Jesus, we have the precepts to live by and the wonderful plans and purposes of God for us. Here was another testimony from God Himself declaring our Lord to be His Son. There were three occasions when the Heavenly Father confirmed the fact that this was His Son. Once at His birth, the heavenly messenger announced Him. At His baptism the voice declared—"This is my beloved Son." Then in this Transfiguration Scene God declares—"This is my beloved Son, hear ye Him!" Then when the voice was passed, the vision was over.

Why did God give Jesus this experience? I think it was to encourage our Lord in the sufferings and trials which would come upon Him. Jesus during the 3½ years had been hoping He had been pleasing God, but sometimes, no doubt, He wondered, Am I really doing what God wants me to do? Then God assured Him, Yes, you have done everything just the way I wanted you to do it. "This is my beloved Son; hear Him."

We have the same experiences as our Lord at times. We wonder, Am I really doing what God wants me to do? Have I been faithful? How wonderful when, every once in a while, God assures us in one way or another, Yes, you are, but keep on keeping on.

Did this help Peter later in life, near the close of his ministry? Yes, we have Peter referring to this in a very special way. In 2 Pet. 1:16-18 we have Peter saying—"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." Peter was saying, I'm sure beyond any shadow of a doubt that we have the truth, and God is dealing with us. We note that Peter, at the time he said this, was very near to the end of his human existence.

I always thought Paul was the only one who knew ahead of time when he would die and be buried. But Peter also knew. And not only knew when, but how he was to die. And he knew that

all along the way. In 2 Pet. 1:13, 14 we read—“Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me.” Jesus told Peter how he would die. We go back to John 21:18, 19 and read what Jesus said to Peter—“Verily, verily I say unto thee, When thou wast young, thou girdest thyself and walkest whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.”

Now there is a note in the Diaglott which helps us to know the real meaning of this text. It says that in the days of the Romans, when our Lord was alive, it was a Roman custom if they were to crucify someone they would put a yoke on their back, tie their hands to that yoke and lead them through the streets with their head bowed down under the yoke. This is exactly what the Lord Jesus told Peter. Tradition has it that Peter was crucified upside down; he did not think he was worthy to be crucified in the same manner that Jesus was crucified.

It is a beautiful lesson, this vision, this experience Jesus had with his disciples Peter, James and John. They saw a vision and they gave it to us, and now we have seen a vision. The question is, do we fully appreciate the message contained there? The message very simply is this, we will from time to time have mountain top experiences. But we cannot live on the mountain top all the time. We have to go down into the valley and suffer, be tested and tried and preach the gospel. The example is there, and it is up to us to follow it. May the Lord help us to do so.

## *Extracts from Correspondence*

Berean Bible Institute, Dear Sir—Some months past, I wrote to you in response to your kind offer, seeking a copy of the booklet—“God and Reason”—and for which I thank you very much. I have found the booklet of deep interest. I have also greatly appreciated your kindness in forwarding to me copies of the “Peoples Paper”, and I apologise for not writing to express my appreciation before this.

In the “Peoples Paper” you have made mention of “Classes” in Melbourne, Adelaide, Sydney and Perth. As one who has become somewhat dismayed with a particular denomination, after many years association, I would greatly appreciate information regarding the formation of the groups of the believers who constitute the “Classes”.

During the past few months, I have taken every opportunity to listen to Frank and Ernest on 3GL,

and have found their talks most interesting. I would greatly appreciate copies of their talks—“The Truth About Hell”, “A Rich Man in Hell”, and “Life After Death.”

I would also appreciate copies of the following—“The Creator’s Grand Design”, “Israel in History and Prophecy”, “Christ’s Return”, “Our Lord’s Great Prophecy” and “God’s Plan,” Enclosed please find a cheque for \$———, to cover the above literature, \$——— toward the Frank and Ernest Broadcasts, and \$——— toward the “Peoples Paper”. Thanking you for your concern and courtesy. I remain, Yours in the Master’s service.

The Berean Bible Institute—Please find enclosed our Easter donation towards the radio broadcasts of Frank and Ernest. This service means a great deal to many people, we are sure; it has been most helpful to us. May God bless your efforts. Yours sincerely.

Dear Mr.———, please find enclosed \$——— towards the cost of the papers you have ordered for me; thank you for re-ordering. I enjoy reading those magazines very much. They have taught me a lot. I pray that God will continue to bless you in the work that you are doing in His Name. In Christian fellowship.

Dear Frank and Ernest—Please accept the enclosed cheque as a token of appreciation of your good work and enlightening messages through your weekly broadcasts. May the Lord bless you and all your undertakings. Yours in Christ.

Dear Brother—We enjoyed your articles—“We Shall Not All Sleep”—in your recent “Peoples Papers”. Keep up the good work. Subscription \$5,00 enclosed. Christian love from—

(Other brethren have also appreciated the articles—“We Shall Not All Sleep”—in the last two “P. Papers”, as expressed—“We have enjoyed the address on 1 Cor. 15th chapter. It is very helpful, and we trust and pray the Lord may bless this message to His dear people.” Additional copies are available on request—B. B. Institute.)

**Oxford Reference Bible**, with References, India paper, Brevier clear type, Leatherex binding, thumb index, \$19, plus postage.

**Oxford Teachers’ Bible**, with References, India paper, Brevier clear type, Persian Morocco binding, with Oxford Helps, Subject Index and Concordance, \$21, plus postage.

It isn’t your position which makes you happy, or unhappy, but your disposition.

## **FRANK & ERNEST TALKS**

**3GL Gee’ong, 1350Kc. — Sundays 10 a.m.**  
**2TM Tamworth, 1290Kc. — Tuesdays 10.10 p.m.**