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The Memorial Supper.

NOW the feast of unleavened bread drew nigh which is called the Passover." Such is the sacred narrative announcing the last Passover Supper of which our Lord partook. Once more we have the Passover with us. It is in some respects the most hallowed occasion of the year, observed by disciples of Christ as a Memorial and celebration of their Master's sacrificial death, and of their participation with Him in that death 'in hope of the glory to follow.

Amongst the Jews the term "Passover" was frequently applied as the name of a festival week, otherwise called the Feast of Passover, beginning on the 15th day of Nisan. But we should not confound this with the frequent references to the Passover found in the Scriptures when the word "feast" is not used, which generally refers to the lamb that was killed, the Passover. For example we read, "Then came the day of unleavened bread when the Passover must be killed." Again Jesus sent disciples to inquire of a friend, "Where is the guest chamber where I may eat the Passover with My disciples?" We read again, "And they made ready the Passover." When the Master sat down, with the disciples to eat of the lamb, He said, "With desire I have desired to eat this Passover with you before I suffer: For I say unto you, I will no more eat thereof until it be fulfilled in the Kingdom of God."

Probably one reason why He specially desired to eat this Passover with them was that He there designed breaking the truth of its significance to them, to the extent that they could receive it; for, "As they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is My body." "This is My body which is given for you: this do in remembrance of Me." "And He took the cup and gave thanks, and said, Drink ye all of it; This cup is the new testament in My blood, which is shed for you." We cannot doubt that the design of the Master was to call their minds from the typical lamb to Himself, the Antitype, and to show them that it would be no longer proper to observe a feature of the Law which He was about to fulfil.

And the bread and wine were to be to them, thereafter, elements which, as a remembrancer of Him, would take the place of the typical lamb. Thus considered there is force in the words, "This do in remembrance of Me"—no longer kill the literal lamb in remembrance of a typical deliverance, but instead, use the bread and wine, representative of My flesh and life, the basis of the real deliverance, the real passing over. Hence, let as many as receive Me and My words henceforth—"Do this in remembrance of Me."

Taking our Lord's words in their simple obvious's sense, how beautiful is their lesson. Unleavened (pure) bread henceforth would at this Memorial represent our Lord, the Bread from heaven, of which we may eat and have everlasting life. But this "bread" must be "broken" in order to be appropriated. And so we see that it was necessary not only for our Lord to come from heaven as the "Bread", but necessary also that He be broken in death—sacrificed for our sins—ere we could appropriate His merit and enjoy everlasting life.

The "fruit of the vine" was also introduced as an important part of this Memorial of our Lord's loving sacrifice. He explained that it represented His blood—"The blood of the New Covenant, shed for many for the remission of sins." What a reminder this is of the ransom-price necessary and secured on behalf of the sins of the world. The broken bread

taught a part of the lesson, the "cup" taught the remainder of it.

The Lord's disciples must, by faith, partake of, "appropriate", both the "bread" and the "cup", or they cannot be one with Him.

More than this: the Apostle shows that there is another subsequent view of this Memorial. We who thus eat and drink—who thus partake of our Saviour's merits — are reckoned in with Him as His "members", as His "Body", being broken and our lives sacrificed in His service, under His direction are counted as a part of His sacrifice. The Apostle's words are: "The 'cup of blessing which we bless, is it not the communion (common union) of the blood of Christ? The loaf which we break, is it not the common union of the Body of Christ? For we, being many are one loaf, and one Body, because we are all partaker of that one loaf (Christ)."

The drinking of the Lord's Cup by the Church represents our participation in the sufferings of Christ in the present time. None shall be a member of the Body of the great Mediator of the New Covenant unless he comes in now under the proper terms. The drinking of the blood, then, is the sharing of the Cup. For if we drink not of His Cup, neither shall we share with Him in His glory. He said, "Drink ye all of it." All must drink; and the entire Cup must be drained during this Age.

It is a very great privilege that we are permitted to have a share in the sufferings of Christ. We see that our beloved Lord drank of the bitter Cup to its dregs, and did so thankfully. And we are to remember that He gave the Cup to us, that we shall all drink of it. "If we suffer (with Him) , we shall also reign with Him." We shall participate in the inauguration of the New Dispensation, and in dispensing its blessings.

After the institution of the Memorial Jesus went out into the Mount of Olives in company with the eleven. It is believed that the passage was made at midnight across the Kedron and up the slopes of Olivet into the garden of Gethsemane. It seems that the Saviour realised that He was entering this place for the purpose of fighting a great battle that was to win for Him the victory of Calvary; for out of this agony Jesus stepped calm and strong for the final hour, and herein is a great lesson for His followers: We must win our battles before we come to them, in secret prayer and gathered strength.

We observe that the Master realised that His hour of betrayal and fierce temptation was close at hand; He first comforted, counselled, and prayed for and with His disciples, and then His next strong impulse was to seek a solitary place for prayer and communication with God that He might find grace to help in this time of sore need. He wanted to see full and clear the light of His Father's face before He stepped into the final darkness. He sought to fall into perfect submission to the will of God and feel the assuring, sustaining power of His omnipotence; He knew full well that He could then bear the cross. And dear friends, have not all true followers of Christ realised that prayer is the highest preparation for every duty and burden? It quiets the soul and clears the vision so that the path of truth and duty can be seen. In entering any Gethsemane let us enter through the gate of prayer, and then we can endure the agony and may be able to come out calm and strong.

Leaving all but Peter, James and John at the entrance of the Garden, as a sort of outer guard against the sudden intrusion of His betrayer upon His last hour of prayer, He advanced with the three —the three in whose ardent natures He seemed to find the most active and consoling sympathy—and with an earnest appeal to them to watch and pray, He left them and went about a stone's throw beyond.

All realise that sympathy has a wonderful power to lighten burdens. Solitary suffering is doubly hard to bear. It gives us a sense of unsupported and forsaken loneliness that kills all courage and fills us with despair. The presence of a friend rallies our energies and inspires us with new life. We may reasonably suppose that it was the simple presence of these chosen disciples that Jesus wanted, not their talk. There was nothing they could say to Him that would help Him; but their watchful waiting near by would help Him. The best sympathy is not that which is most talkative and fussy. The silent presence, the sympathetic tear, the thoughtful, helpful act, these go deeper. There are chambers of sorrow in which voluble speech is an impertinence and silence is soothing to the soul.

Under the trees of Olivet, the Master' had a good chance to think over the sequence of . events that were to culminate on Calvary. The grass was cool and sweet to Him; the air was balmy and mild. The heavens of that night with all their gleaming brilliance betokened the love-light of His Heavenly Father which seemed as though it were bestowing a silent blessing upon His head. It was a time when lovers walk about in the joy of youth; but He, the greatest lover of all time — the lover of God and righteousness and truth walked alone, for the disciples had been left behind. And there, in that mighty temple of nature, Jesus had the final conflict of His earthly career. Knowing what -was coming, He prayed, "O My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt." (Matt. 26:39, 42.)

How much depended upon the Lord's fortitude in that awful hour, awaiting the certain arrival of Her betrayer and His persecutors maddened with bat and full of the energy of Satan. Oh, how the destinies of the world and of Himself seemed to tremble in the balances! Even the perfect human nature was not equal to such an emergency without Divine aid, therefore it was that He offered up prayers and supplications with strong crying and tears unto Him who was able to save Him from death,—by a resurrection. The necessary comfort was provided, as foretold by the prophet Isaiah, "Behold My servant whom I uphold, Mine elect, in whom My soul delighteth . . . I, the Lord, have called Thee in righteousness, and will hold Thine hand, and will keep Thee (from falling or failure) and give Thee for a covenant of the people, for a light of the Gentiles . . . He shall not fail nor be discouraged."

Then, though the cup might not pass from Him, His prayer was heard and a special ministry from God strengthened Him. Just how, we know not, but probably by refreshing His mind with the precious promises and prophetic pictures of the coming glory, which none of His disciples had sufficiently comprehended to thus comfort Him in this hour when the gloom of thick darkness settled down upon His soul. It was Jehovah's hand upholding Him, according to His promise, that He might not fail nor be discouraged.

The result of that blessed ministry was a reinforced courage which commands the deepest admiration. With His eye of faith upon the glorious victory of truth and righteousness, when He should see of the travail of His soul and be satisfied—satisfied with the eternal joy and blessedness of a redeemed world, with the welcome and wealth of the Father's blessing, and the love and gratitude of every loyal creature in heaven and in earth—yes, comforted and encouraged thus with a realising sense of the rewards of faith and faithful endurance to the end, He could now calmly and even courageously, go forth to meet the foe. Yes, this was the victory by which He overcame, even His faith, and so we also are to overcome.

He had passed beyond the need of His disciples' help. His victory was won. The cross was already as good as behind Him. With calm courage that feared no evil, with masterful faith that scattered the darkness of Calvary, He said, "Rise up, let us go; lo, he that betrayeth Me is at hand." Mark His calm, dignified fortitude, as He addresses Judas and the Roman soldiers, and its effect upon them. They were so overpowered with the grandeur and nobility of this wonderful man that they could not have taken Him had He not voluntarily placed Himself in their hand. Notice, too, His kind consideration for the bewildered and weary disciples, and His loving excuse for them, "The spirit truly is willing, but the flesh is weak," and His request to the Roman soldiers at the time of His arrest that they might be permitted to go their way, that so they might escape sharing in His persecutions. So through all the trial and mocking, and finally the crucifixion, His courage and solicitude for the welfare of others never failed.

Let the curtain go down on Calvary, on the darkness of the reeling crosses, on the death of God's beloved Son, the great antitypical passover Lamb. Let it go down on the weeping women, on the disciples, on the Roman soldiers and on the cruel Pharisees and scribes. Then let it rise on the glorious morning of His resurrection, when a mighty angel had rolled away the stone from the tomb, and said to those who came to embalm the body, "Why seek ye the living among the dead? He is not here, but is risen."

How the Christian feeds on these events—the death and resurrection of Jesus! They are the very essence of life and power at the present time, just as they have been for nearly two thousand years. The feast that God has provided through His Son is to be eaten with unleavened bread—the bread of pure truth — and with bitter herbs of persecution. This feast has continued throughout the Gospel Age.

"Let a man examine himself" says the Apostle; let him see to it that in partaking of the emblems he realises them as the ransom-price of his life and privileges; and furthermore that he by partaking of them is pledging himself to share in the sufferings of Christ and to be broken for others. Through lack of proper appreciation of this Memorial, which symbolises not only our justification, but also our consecration to share in the sufferings and death of Christ, the Apostle says, "Many are weak and sickly among you and many sleep." The truth of this remark is evident; a failure to appreciate and a losing sight of the truths represented in this Supper, are the cause of the weak, sickly, and sleepy condition of many in the Church. Nothing so fully awakens and strengthens the saints as a clear appreciation of the atoning work of our Lord and their share with Him in His sufferings and sacrifice in behalf of humanity. "Let a man examine himself, and so let him eat of that bread and drink of that cup." These words are not to be taken in the sense of a discouragement by any sincere follower of the Master, but rather in the sense of impressing the solemnity and depth of meaning that should always be associated with the partaking of the emblems. Far from discouraging any who desire to walk in the Master's footsteps His own words are sufficient—"Come unto Me. . . . Take My yoke upon you, for My yoke is easy and My burden is light."

Let us never forget that unless we partake of His Cup, unless we are immersed into death with Him, we can have no share in His Kingdom of glory; we can never sit with Him in His throne. Let us then, count all the things of this earth as loss and dross that we may attain this Pearl of Great Price. As the experiences of our consecrated way come to us, let us not be afraid, nor "think it strange concerning the fiery trials that shall try us" for even "hereunto were we called," to suffer for our beloved Master now, and by and by be glorified together with Him in the Kingdom eternal!

Let us also at this time take warning as well as encouragement, not only from our 'dear Lord's life of sacrifice, but also from the lives of the Apostles who were with Him for the greater part of His earthly sojourn. We might particularly think of three; in the first place how sad is the case of Judas; we all know the terrible result of the wet, selfish desire of the natural heart which allowed Satan to fully enter, as exhibited finally in the betrayal of his Master for thirty pieces of silver, and that with a kiss. We may be sure that the details of Judas' act in this way, being recorded by the four Evangelists, are so arranged as a lasting lesson for all the Lord's people. Oh, how we each need to keep our hearts with great diligence, to preserve our first love for the Lord, for if our hearts are right and we make mistakes, which we are all prone to do, we shall soon be restored to the Lord's favour and find grate and strength to be on guard against any weaknesses in the future. Such was the case with Peter; his heart was right, and after the acknowledgment of his denial of his Master and receiving the necessary admonitions, we find that he was recovered and reestablished in the Lord's favour and confidence. The recording of Peter's denials and subsequent forgiveness by the Lord has

undoubtedly been a very great help to many Christians who have been overtaken in a fault, and then sought the Lord's forgiveness with the result that, as with Peter, they have realised much strengthening of character, with greater determination to serve the Lord faithfully in all the days ahead.

Then we think of loving John, the one with whom the Lord seemed to have most fellowship of the twelve; he was ever alongside his Master, even to following Him to the judgment hall, and also to Calvary's hill, and where from the cross his Lord commended the caring of His earthly mother to his charge. Oh, that we might be more like loving John, tender-hearted, affectionate, and fully devoted to our Lord, willing, yes cheerfully rendering our all so fully, so completely to Him, to whom- we belong, since we have covenanted to follow in His steps, and then willing to be used, in the interests of His people and cause as He may direct.

“Saviour, Thy dying love Thou ‘gayest me,
Nor would I aught withhold Dear Lord from Thee.
In love my soul would bow,
My heart fulfil its vow,
Myself an off ‘ring now I bring to Thee.
Lord, I would follow Thee
In all the way
Thy weary feet have trod;
Yes, if I may.”

Ah, yes! How deep are the Lord's lessons! And the deeper we look, the more beauty we see, the eyes of our understanding opening more and more as we appreciate and heartily obey.

“Let us keep the feast,” then, in both senses, (1) Appropriating and feasting on the great work done for us by our Redeemer and the riches of grace granted us through Him, and (2) Appreciating our privilege of joint-sacrifice with our Redeemer—laying down our lives in His service, for the brethren, and thus “filling up that which is behind of the afflictions of Christ.” Left behind, not because our Lord could not suffer enough for all, nor because His sufferings were not sufficient for all, but because He wished to have us with Him to share His nature and His glory, and only by suffering with Him. and as His members could we be allowed to share His glory, honour and immortality.

The hour is late—the end is drawing nigh—
As we gather here,
Brethren beloved, to share this holy feast,
We know the time is near
When all His loved ones shall be gathered home,
Our tears all wiped away,
And all the shadows that oppress us here Shall yield to perfect day.
Then with rejoicing let us now partake ;
Our journey's almost o'er;
The light is breaking o'er the heav'nly hills !
Our King is at the door.

Passover Memorial, 1950.

The anniversary of the institution of the Memorial of Christ's death falls this year on Friday evening, 31st March, after sundown. This date will therefore be the appropriate time to keep the Remembrance as our Lord requested.

Friends desiring supplies of the unleavened bread and wine may obtain these from this office; early application should be made for same, and please state the number of friends to be served.

Memorial Services.

Services in remembrance of Christ our Passover will be held in the various States, to which all believers in the ransom sacrifice of Christ will be welcome.

Melbourne.—Friday, 31st March, at 8 p.m., at Berean Bible Institute, 19 Ermington Place, Kew, E.4, Melbourne. (For further information, write, or phone Hawthorn 6251.)

Adelaide.—Friday, 31st March, at 8 p.m., at Builders and Contractors Rooms, Waymouth Street, City.

Sydney.—Friday, 31st March, at 7 p.m., at Child Study Rooms, Liverpool Street (near George Street) , City.

Perth.—Friday, 31st March, at 7.30 p.m., at The Women's Service Guild, Lesser Hall, Cecil Buildings, Sherwood Court., Perth.

Adelaide Easter Convention.

The brethren in Adelaide wish to announce that they are holding their usual Convention at the Easter season this year, from Good Friday, 7th April, to Easter Monday, at Builders and Contractors Rooms, Waymouth Street, Adelaide. They extend a hearty invitation to all friends able to join them for these four-day gatherings. Further information is obtainable from the Class secretary—Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, South Australia.

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street) —Sundays, 3 p.m. and 6 p.m.

Geelong, Vic.—Sons of Temperance Hall, Ryrie Street, Sundays, 3 p.m.

Adelaide.—Builders and Contractors Rooms, 17 Waymouth Street.—Sundays 3 p.m. and 6.15 p.m.

Sydney.—75 Liverpool Street (few doors from George Street) —Sunday, 3 p.m. and 5.15 p.m.

Perth.—The Women's Service Guild, Lesser Hall, Cecil Buildings, Sherwood Court, Sundays, 3.30 p.m. and 6.15 p.m.

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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.

A Cross (x) on the wrapper indicates that the Subscription to "Peoples Paper" is overdue.

News Item.

Vatican May Moderate Policy.

(Australian Associated Press.)

ROME.—An important change in the Vatican policy towards closer collaboration of the Roman Catholic Church with other non-Catholic Christian churches was forecast by semi-official sources in the Vatican.

A document in five languages is now being prepared by the highest canonical authority chiefly for Anglo-Saxon and other mixed-religion countries. It will, these sources said, substantially ease or abolish previous papal injunctions against collaboration with non-Catholics.

The Vatican, it was added, was aiming at the establishment of a strong, united Christian front to pave the way for future collaboration in the fight against Communism. Since 1325 a canon law has banned Catholics from taking part in religious discussions or conferences with non-Catholics.

The above news item appeared in the Melbourne press on February 9th, and is really in line with the expectations of Bible students for some considerable time. The following, written over fifty years ago, is enlightening in this connection:

“The ‘sure Word of Prophecy’ indicates very clearly that the various Protestant sects will form a co-operative union or federation, and that Catholicism and Protestantism will affiliate, neither losing its identity. These are the two ends of the ecclesiastical heavens which, as their confusion increases, shall roll together as a scroll (Isa. 34:4; Rev. 6:14) for self-protection,—as distinct and separate rolls, yet in close proximity to each other. . .

“It will be of little consequence that the ecclesiastical heavens (the religious powers, Papal and Protestant) will have rolled together as a scroll. The combined religious power of Christendom will be utterly futile against the rising tide of anarchy when the dread crisis is reached. Before that great army ‘all the host of heaven (the church nominal) shall be dissolved, and the heavens shall be rolled together as a scroll (the two great bodies which constitute the ecclesiastical heavens, namely, Papacy and Protestantism, are the two distinct ends of the scroll); and all their host shall fall down (fall off, drop out; not all at once, but gradually, yet rapidly) as the leaf falleth off from the vine, and as a falling fig from the fig tree’ (Isa. 34:4); and finally these ‘heavens, being on fire, shall be dissolved, and the elements (of which they are composed) shall melt with fervent heat.’—2 Pet. 4:12.”

While the prophecies of the Bible so clearly indicate the course of events to be expected in connection with the passing of the present religious systems, God’s Word also supplies equally clear information about the “new heavens,” comprising Christ and His Church, which will control the affairs of Christ’s Kingdom throughout the earth. (2 Pet. 3:13.) The overthrow of the present “heavens” will mean that millions of mankind will be liberated from the superstitions and false teachings of men which so often blaspheme the name of the Lord. As for the Lord’s true servants, either on earth or in heaven, we read—“Rejoice over her (Babylon), thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.”—(Rev. 18:20.)

One has commented on this passage in Revelation 18:20 as follows:—“The term ‘heaven’ as employed here, would seem to symbolise the true heavenly, righteous, spiritual class—those who are right with God, who are true co-workers together with Him and who recognise the righteousness of His cause; and this spiritual class is made up of such as those mentioned in the text—‘ye holy apostles and prophets.’ There is a strong contrast between this language and that which precedes. Kings, merchants, and seamen, who had been countenanced and sustained by her (Babylon — mother and daughter church systems) in the indulgence of corrupt passions, or who had been enriched by traffic with her, would have occasion to mourn. But not so they who had been persecuted by her. Not so the Church of the redeemed. Not so heaven itself. The great oppressor of the Church, and the corrupter of the world, was now destroyed, the grand hindrance to the spread of the Gospel was now removed, and all the holy in heaven and on earth would have occasion to rejoice. This is not the language of vengeance, but it is the language of exultation and rejoicing in view of the fact that the cause of truth might now spread without hindrance throughout the earth.”

Rejoicing in the Lord.

(Convention Address.)

THE children of God are called to be representatives of Christ, showing forth the goodness and mercy of the Lord. As Jesus has revealed to us the true character of the Father, so we are to reveal Christ to a world that does not know His tender love. "As thou has sent me into the world," said Jesus, "even so I have sent them into the world." "I in them, and thou in me—that the world may know that thou has sent me." (John 17:18, 23.)

The Apostle Paul says to the disciples of Jesus, "Ye are manifestly declared to be the epistle of Christ, known and read of all men." (2 Cor. 3:3, 2.) In every one of His followers Jesus sends a letter to the world. If we are Christ's He sends in us a message to the family, the village, the street where we live. Jesus dwelling in us, desires to speak to the hearts of those who are not acquainted with Him. Perhaps they do not read the Bible, or do not hear the voice that speaks to them in its pages; they do not see the love of God through His works. But if we are true representatives of Jesus, it may be that through us they will be led to understand something of His goodness, and be won to love and serve Him.

Christians are set as light-bearers in this world of darkness. They are to reflect to the world the light shining upon them from Christ. Their life and character should be such that through them others will get a right conception of Christ and of His service. If we do represent Christ, we shall make His service appear attractive, as it really is. Christians who gather up gloom and sadness and murmur and complain, are giving to others a false representation of God and the Christian life. They give the impression that God is not pleased to have His children happy, and in this way they bear false witness against our Heavenly Father. Satan is pleased when he can lead the children of God into unbelief and despondency. He delights to see us mistrusting God, doubting His willingness and power to save us. It is the work of Satan to represent the Lord as lacking in compassion and pity. He misstates the truth in regard to Him. He fills the imagination with false ideas concerning God, and instead of dwelling upon the truth in regard to our Heavenly Father, we too often fix our minds upon the misrepresentations of Satan and dishonour God by distrusting Him and murmuring against Him. Satan ever seeks to make the godly life one of gloom. He desires it to appear tiresome and difficult; and when the Christian presents in his own life this view of Christianity he confirms the falsehood of Satan. Many walking along the path of life dwell upon their mistakes and failures and disappointments, and their hearts are filled with grief and discouragement.

An account was read of a woman who was being conducted along a garden pathway; her guide was pointing out the various beautiful blooms and enjoying their fragrance, when the woman called the guide's attention to some unsightly briars that were impeding her way. There she was mourning and grieving. She was not walking in the pathway following the guide, but was walking among the briars and thorns. "Oh," she mourned, "is it not a pity that this beautiful garden is spoiled with thorns?" Then the guide said, "Let the thorns alone, for they will only wound you. Gather the roses and the lilies." Are not God's promises like fragrant flowers growing beside our path on every hand? Will we not let their beauty and sweetness fill our hearts with joy? The briars and thorns will only wound and grieve us, and if we gather only these things and present them to others we may prevent those around us from walking in the path of life. It is not wise to gather all the unpleasant recollections of a past life — its iniquities and disappointments — to talk over them and mourn over them until we are overwhelmed with discouragement. A discouraged Christian is filled with darkness, shutting out the light of God and casting a shadow upon the pathway of others. We can thank God for the bright pictures which He has presented to us. Let us hold together the blessed assurances of His love, that we may look upon them continually—the Son of God leaving the presence of His Father, that He might rescue man from the power of Satan; and we if faithful unto death will be clothed in the righteousness of Christ and exalted to His throne. These are the pictures upon which God would have us meditate. When we seem to doubt God's love, and distrust His promises, we dishonour Him and grieve His holy spirit.

How would a mother feel if her children were constantly complaining of her, just as though she did not mean them well, when her whole life's effort had been to forward their interests and to give them comfort? Suppose they should doubt her love; it would break her heart. How would any parent feel to be thus treated by his children? And how can our Heavenly Father regard us when we distrust His love, which has led Him to give His only begotten Son that we might have life. The Apostle Paul writes in Rom. 8:32, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" God is listening to hear what kind of report we are bearing to the world about our Heavenly Master. Let our conversation be of Him who makes intercession for us before God. We all have trials hard to bear, and temptations hard to resist, but let us not tell our troubles to those whom we contact in the world, but carry everything to God in prayer.

If we make it a rule never to utter a word of doubt or discouragement, we can do much to brighten the lives of others and strengthen their efforts, by words of hope and Godly cheer. There are many who have a wrong idea of the life and character of Christ. They seem to think that He was devoid of warmth and sunniness, that He was stern, severe and joyless. It is often said that Jesus wept, but that He was never known to smile. Our Lord was indeed a man of sorrows, and acquainted with grief, for He opened His heart to all the troubles of men. But though His life was self-denying and shadowed with pain and care, His spirit was not crushed. He did not have an expression of grief and repining, but always one of peaceful serenity. Wherever He went He

carried rest and peace, joy and gladness. Our Saviour was deeply serious and intensely in earnest, but never gloomy. The lives of those who imitate Him will be full of earnest purpose; they will have a deep sense of personal responsibility. There will be no boisterous merriment or the like, as the religion of Jesus gives peace like a river. It does not quench the light of joy; it does not restrain cheerfulness, nor cloud the sunny, smiling face. Christ came not to be ministered unto, but to minister; and when His love reigns in the heart, we shall follow His example. If we keep uppermost in our minds the unkind and unjust acts of others, we shall find it impossible to love them as Christ loved us; but if our thoughts dwell upon the wondrous love and pity of Christ for us, the same spirit will flow out to others. We should love, and respect one another, notwithstanding the faults and imperfections that we cannot help seeing. Humility and a patient tenderness with the faults of others, should be cultivated, and this will do away with selfishness and make us large-hearted and generous.

In Psalm 37:3 we read, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." "Trust in the Lord," says the Psalmist.

Each day has its burdens, its cares and perplexities; and when we meet, how ready we are to talk of our difficulties and trials. So many borrowed troubles-in-trade, so many fears are entered into that one might suppose we had no pitying, loving Saviour, ready to hear all our requests, and to be to us a present help in every time of need. Every day we are enjoying the bounties of God's providence, but we sometimes overlook these present blessings. Why should we be worried or perplexed over the cares of this evil world, when we know that the Saviour has overcome the world? Jesus has promised His aid if there is effort on our part, and while we are casting our burdens upon Him, let us accept our position cheerfully. It is not the will of God that His people should be weighed down with care. He knows there are trials and dangers, and He does not promise to take His people out of a world of sin and evil, but He points them to a never-failing refuge. Jesus' prayer for His disciples was, pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil." In the world, He says, "ye shall have tribulations; but be of good cheer; I have overcome the world." (John 16:33.) In His Sermon on the Mount, Christ taught His disciples precious lessons in regard to the necessity of trusting in God. These lessons were designed to encourage the children of God through the years, and they have come down to our time full of instruction and comfort. The Saviour pointed His followers to the birds of the air, and said they sow not, neither do they reap, and yet the great Father provides for their needs. The Saviour asks, "Are ye not much better than they?"

The great Provider does not drop the food into the birds' bills, but He makes provision for their needs. They must gather the grains He has scattered for them. They must prepare the material for their nests. They must feed their young. Are we not, as intelligent spiritual worshippers, of more value than the birds of the air? Will not God provide for our necessities if we but trust in Him? This lesson of Christ's is a rebuke to the anxious thought, the perplexity and doubt of the faithless heart. The Lord would have all His children peaceful and obedient. Jesus says, "My peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Happiness that is sought from selfish motives soon passes away, and we are filled with loneliness and sorrow, but there is joy and satisfaction in the service of God. If we do not have the pleasures of this life, we may still be joyful in looking to the life beyond.

But even here, Christians may have the joy of communion with Christ, they may have the light of His love and the comfort of His presence. Every step in life may bring us closer to Jesus and give us a deeper appreciation of His love, and may bring us nearer to our blessed home of peace. As we look towards new perplexities in the coming conflict, we can say, "Hitherto hath the Lord helped us." The trials will not exceed the strength that shall be given us to bear them. So let us go forward, believing that whatever may come we will not be left alone to carry our burden, and we will remember the Lord's words, "Be ye faithful unto death, and I will give you a crown of life."

Correspondence.

Dear Frank and Ernest—I have often listened in to your fine session on Sunday mornings over 3GL, and it's great to be able to receive a copy of these addresses we would like to read again and maybe pass around among our friends who have not listened in. Will you kindly forward me today's address, and, if you still have them, copies of your Xmas Day and New Year's Day addresses, as I could only listen in spasmodically on those days. . .

The wireless is a fine means of spreading Christianity to the nations and how sorely this sad world needs the Christian Gospel which is the only thing that can change the hearts of men and women, and so change the world. Whenever you have the opportunity emphasize that Christians and non-Christians read their Bibles, for so many do not. Thanking you in anticipation and wishing you God speed in your fine work. Yours very sincerely.

Dear Sirs—After listening to your broadcast of this morning I would like you to send me a copy of the discussion and the little book you spoke of. You didn't mention any payment for these, but if there is any such, please let me know.

I do enjoy listening to your Sunday morning discussions, Frank and Ernest. . . Your Talks are very helpful and do enlighten anybody who is at all interested. Wishing you the attainment of your objective in your weekly broadcasts. God bless you; sincerely yours.

(Copies of the broadcasts are free to all who promise to read them carefully.—B.B. Institute.)

Frank and Ernest, Dear Sirs—I wonder if you will be good enough to let me have two copies of this morning's Talk as I have a few friends who I should like to give them to. I must tell you I enjoy your Talks very much myself, and would like others to share the same beliefs and joys. Thanking you in anticipation; I am, Yours in the soon coming One.

Frank and Ernest, Dear Sirs—I have been a constant listener to your session over Sydney radio 2KY at 8.15 a.m. on Sundays for about nine months. I find them very interesting and instructive, and take this opportunity of asking for the copy of "Superstition and Facts," and also ask is it possible to ask any question of you by ordinary mail, if the questions are not very involved (only short answers or reference would do) and I pay the cost of returning to me?

The various prophecies of the Bible are what interested me in the session, having been given the first start in them by someone who possibly knows them due to study, but I realise that the session has been going for longer time than I have been listening and therefore I may have missed a lot. Is there any booklet obtainable in Sydney or elsewhere dealing with this subject?

In conclusion, I wish to thank you for the session, however short it is, and let you know that I am not in my own opinion a churchgoer, Christian, or religious person, only after the truth or otherwise of the Bible. Yours faithfully.

(All questions on the Bible are gladly received, and the booklet "Our Lord's Great Prophecy" and other literature are supplied to assist in understanding Bible prophecy.-B.B. Institute.)

The Manager, Radio Station 2KY, Sydney—Dear Sir—I was particularly interested in the religious sessions conducted by Frank and Ernest at 8.15 on two recent Sunday mornings. Could you kindly pass on my request for copies of the scripts of the two Talks "New Bottles for New Wine" and "Facts Versus Superstition." I would be glad also for a copy of the booklet "God and Reason." Thanking you, I remain, Yours faithfully.

Dear Sirs—Would you kindly send the copy of this morning's lecture. I am always anxious to hear your very good lectures every Sunday morning, and try to get people to listen to them; no doubt they are very inspiring. I do not know how you are supported; if I may I would like to send a little at times, for I think it is well worth it. . . Yours very sincerely.

(The cost of broadcasting, as well as the general work of the Institute, is supported by voluntary contributions.B.B. Institute.)

Dear Sirs—Would you please forward me your last four broadcasts over 2KY Sydney. I have now got quite a few of your broadcast Dialogues and read them over and over again till they sink in.

Enclosed 3/- to help in your work in helping us to understand God's Holy Word. Would also like "God and Reason." Faithfully yours.

Frank and Ernest, Dear Sirs—I have been listening with interest to your Sunday morning Talks from Station 2KY Sydney and would like to read some of your literature. Please send me a list of your literature to above address together with price list of all publications.

I am a seeker for the truth and during the past 20 years have read "Studies in the Scripture" . . . Your Talks seem to be similar to the "Divine Plan" and I am very interested. Yours seeking for truth.

Berean Bible Institute, Dear Sirs—Please accept the enclosed small contribution, and many thanks for the Frank and Ernest Dialogues which come to hand regularly, together with the copies of "Peoples Paper."

I had lent to me recently a copy of "The Bible Teachings on the Covenants, Mediator, Ransom, Sin-offering, Atonement." It is a reprint of a former publication, the reprint dated 1937. . . I was wondering if any copies of this publication are available today, or if they are now entirely out of print. If a copy is available I would be delighted to forward the purchase price, whatever the cost may be. With all good wishes; sincerely yours.

(It is hoped to produce a supply of the book "The Bible Teachings" again, in the course of a few months; reference will be made in the "Peoples Paper" when these books are ready.—B.B. Institute.)

While the above information is most interesting, it is surely strange that the promoters of the Jewish National Fund seem to have no place for the God of Israel in their scheme of things, up to the present time. However, there are, no doubt, many in the Holy Land who are trusting in the God of Jacob, and the events taking place are undoubtedly in preparation for the time when the Lord will deliver regathered Israel from the greatest time of trouble they have ever known (Jer. 30:5-7), which will be the means of their conversion, and then shall the Lord "restore thy judges as at the first, and thy counsellors as at the beginning; afterward thou shalt be called the city of righteousness, the faithful city." (Isa. 1:26-28.)

"A Word in Season."

The following letter shows how it is possible to witness for the message of truth, and should be an encouragement to our friends generally.

Frank and Ernest, Dear Friends—It was with very great interest that I listened to your broadcast for the first time this morning on 2KY. The message was very inspiring and so simple to understand. (I find the Bible is hard to understand.) My only regret is that I hadn't heard you before. I have often tuned-in to hear something concerning the Bible and the Lord Jesus Christ but just at those different times it was jazz music or some other trash. . .

I will just tell you how I came to tune-in to 2KY (your broadcast on Sundays at 8.15 a.m.). Last Tuesday I returned by train from a visit to Sydney and an elderly gentleman and his wife sat opposite me in the train. I guessed they were Christians by their pleasant, smiling faces; the lady smiled at me and I remarked how lovely the scenery was. Then she agreed and said the time wasn't too far distant when the Lord Jesus would make a new earth and heaven, and we all had a very interesting talk concerning the Bible. I said to her, I often wished there were more broadcasts concerning God and His Son, Jesus Christ. They both said to me, "Did you ever listen-in to 2KY on Sundays at 8.15 a.m., for talks by Frank and Ernest?" I said, "I never knew those talks were broadcast, as at times when I just happen to tune-in there were items that didn't interest me." Then the gentleman and lady told me they never miss listening-in to your broadcasts—Frank and Ernest—as do many of their Christian friends. They told me I would find the talks very interesting and inspiring (which I had found this morning). I will be looking forward to your broadcast next Sunday. Have you been broadcasting long on the air? I would be very pleased to receive a copy of last Sunday's broadcast "The Holy Spirit." If there is any charge for your leaflets please let me know and I will send you money for them. Hoping to hear from you; Yours sincerely,