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What Does Easter Sunday Mean to You?

IN taking up this subject it is to be understood that no particular significance is attached to Easter, but rather to those most outstanding events with which the term Easter has become familiar. A reliable Encyclopedia states the matter this way:—"Easter is a word of Saxon origin, and imports a goddess of the Saxons, or rather of the East, Esteria, in honour of whom sacrifices were offered annually about the Passover time of year, and the name began to be attached by association of ideas to the Christian festival of the resurrection, which happened at the time of the Passover; hence we say

Easter-day, Easter Sunday, but very improperly, as this by no means refers to the festival then kept to the goddess of the ancient Saxons.-

Now, in our Authorized Version of the Bible we find that the word "Easter" occurs once only, in Acts 12:4, and there it is a mistranslation; it should be rendered "Passover". While, then the name Easter was adopted from the heathen into the Christian teachings about the third century, it need make no particular difference in our minds, for we do not use it to celebrate the goddess of the East. However, it is helpful to remember that the Lord fixed the time of the Passover centuries before the heathen festival of Easter was thought of; so, when referring to Easter Sunday it should be understood that the very important third day of the Passover season is implied.

The manner in which God arranged the particular period of the Passover is of much interest to us, because the sacrifice of our Lord took place in accord with, and in fulfilment of, that typical ceremony enacted in Egypt at the time of the deliverance of Israel from that land of bondage. God gave very definite instructions to Moses concerning the Passover date, as shown in Exodus 12. "And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month (Abib, or Nisan, the seventh month of the civil year) shall be unto you the beginning of months; it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house . . . . And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. . . For I will pass through the land of Egypt this night, and will smite all the firstborn in the, land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment; I am the Lord. And the blood shall be to you for a token upon the houses where ye are;

and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever." (Exod. 12:1-3, 6, 7, 12-14.)

From the above setting for the Passover season, on the anniversary of which our Lord died as the antitypical Lamb, it can be understood that Easter does not always coincide with the Passover date. For instance, this year the 14th of the beginning of months, the 14th of Nisan, fell on Wednesday the 9th of April, commencing at sundown on Tuesday the 8th of April. In some years the difference is almost a month. However, we are not stressing the importance of any particular day, but rather the great importance of that event for which Easter Sunday stands, as we shall see,

Now, Israel, over the centuries following their deliverance from Egypt, lost the spirit of the Passover—only a comparatively few kept it in spirit and in truth. However, the parents of Jesus did observe the Passover in the right spirit, as we would expect, as shown by Luke 2:41.—"Now his (Jesus') parents went to Jerusalem every year at the feast of the passover."

Very little is mentioned about succeeding Passovers, but the message of John the Baptist, following our Lord's baptism when thirty years of age, is most significant.—"John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world .. . Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus." (John 1:29, 35-37.)

Our Lord thus began His ministry, finding those who were assured that they "had found the Messiah, of whom Moses in the law and the prophets did write"; those who were glad to "come and see"; those who were "Israelites indeed," in whom there was, no guile. These disciples our Lord talked with, travelled with, lived with, and prayed with. They listened to "the gracious words which proceeded out of His mouth". No wonder they were cemented together in holy, sacred bonds; no wonder Peter, even at that time, under the power of the heavenly Father, could declare—"Thou art the Christ, the Son of the living God.".

Then, as our Lord's ministry progressed, after three of the yearly Jewish Passovers had been kept, Jesus informed His disciples of the great purpose of His mission to earth, as shown in Matt. 16:21-23.—"'From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed. and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan (adversary) ; for thou savourest not the things that be of God, but those that be of man." We can sympathise with Peter in his reaction to the thought of Jesus leaving them, but our Lord must be firm in His rejection of any suggestion that would interfere with the Father's will for Him — His sacrifice for a dying world of mankind.

Again in Matt. 17:22, 23 we read,—"And while they abode in Galilee, Jesus said unto His disciples, The Son of man shall be betrayed into the hands of men; and they shall kill him, and the third day he shall be raised again. And they were exceeding sorry." Yes, they were exceeding sorry, and no wonder even though they found it hard to grasp the full import of their Master's words, as shown further in Mark 9:31, 32— "For he taught his disciples and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him." It all seemed so mysterious to the disciples that their Lord should allow Himself to be taken and be killed, in view of His mighty miracles. So, while not able to grasp the necessity for His sacrifice, they overlooked the repeated promise,—"he shall rise the third day."

Within a few days of the last Passover of our Lord's earthly life we find Him, even more plainly, trying to impress upon the minds of His little band the momentous events about to take place, as we read—"And Jesus going up to Jerusalem took the twelve disciples apart in the way. and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again." (Matt. 20:17-19.) Then followed the preparation for our Lord's last Passover, when He knew that "His hour had come," and as He assembled with His twelve apostles, no doubt with much feeling, He declared—"With desire I have desired to eat this passover with you before I suffer." (Luke 22:15.) Yes, with desire, our Lord had looked forward to this momentous hour — the culmination of His gracious mission to earth, when He would fulfil the type in becoming "Christ, our Passover Lamb, slain for us."

Following the institution of the Memorial Supper our Lord warned His little band of the sorrows, trials and persecutions which would come to them very soon. He declared—"The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me. . . . These things have I spoken unto you, that ye should not be offended . . . But now I go my way to him that sent me . . . But because I have said these things unto you, sorrow hath filled your hearts. Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the comforter will not come unto you, but if I depart, I will send it unto you . . . And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." (John 15:20, 21; 16:1, 5-7, 22.)

Thus did Jesus seek to support His bewildered followers through the experiences in Gethsemane, the betrayal and trial throughout that awful night, and finally the cruel death on the cross the following morning. What terrific experiences for the disciples who had thrown in their whole lives with the lowly Nazarene—those who had talked and walked, toiled and lived, prayed and hoped with Jesus for the coming Kingdom. And now their Lord was crucified! Their Lord was dead!

Then followed the delivery of the body of Jesus to a rich man of Arimathea named Joseph, who also was Jesus' disciple. After wrapping the body in linen he laid it in his own new tomb, and rolled a great stone to the door of the sepulchre; this procedure being especially noted by the devoted women who had also viewed the death of their Lord. (Matt. 27:57-61.) Thus closed that tragic day with the setting of the sun, and the Jewish sabbath began during which none or the disciples would approach the sepulchre of their Master.

But with the passing of the sabbath day prearranged plans were put into effect, as we read,' When the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll away the stone from the door of the sepulchre?" (Mark 16:13.) Can we grasp something of the thoughts in the minds of these dear sisters, saddened by the cruel death of their Lord from heaven? And now, as they thought of the fast service to be rendered to Him, the anointing of His body, a considerable obstacle stood in their way—Who shall roll us away the stone? Who indeed?

These dear women were amazed at the spectacle awaiting them, as we note from Matthew's account,—"As it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow . . . And the angel said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here, for he is risen, as he said. Come, see the place

where the Lord lay. And go quickly and tell his disciples that he is risen from the dead . . . And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word." (Matt. 28:1-8.) The angel of the Lord descended from heaven, and came and rolled back the stone from the door. What an experience! The stone rolled away! The empty tomb! The Lord is risen! Come, see the place where the Lord lay! And go quickly and tell His disciples that He is risen from the dead!

Need we ask, What did the resurrection morning (Easter Sunday) mean to these dear disciples who first experienced it? It meant that an absolutely new hope and joy had come into their lives; their loving Master was no longer dead; He had risen; He appeared to them shortly afterwards; they were sure that He was the same Jesus, though now in spirit form, as His varied appearances were intended to convey to them. Truly, now they could praise God as never before, and rejoice greatly in the words of their risen Lord—"I ascend unto my Father, and your Father; and to my God, and your God." (John 20:17.)

What a day it was, that resurrection day, with the Lord appearing at least five times to His startled and delighted disciples, and making Himself known by the familiar tone of voice, or the blessing and breaking of bread as had been His custom during His ministry with them. No wonder the two disciples on the Emmaus road afterwards declared— "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures," Then, on their return to Jerusalem these two disciples found the eleven apostles and others gathered together to recount the amazing experiences of that eventful day. What stories they had to tell; what joy was welling up in their hearts; and, then, to crown it all—"Jesus himself stood in the midst of them, and saith unto them, Peace be unto you." Oh, joy and gladness of heart!

Thus did the risen Lord, at various times throughout the forty days prior to His ascension to heaven, thrill the hearts of His dear disciples with convincing proofs of His resurrection from the dead. And then the time came for the Lord's ascension to heaven, His mission to earth completed, but not before He assured His dear people that "the promise of the Father", the holy spirit, would come upon them, as they tarried in Jerusalem, to bless and comfort, to guide and counsel, to sustain and strengthen them in their ministry of service and sacrifice in the steps of their risen and exalted Lord. Of the last appearance of our Lord we read—"And he led the disciples out as far as Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God." (Luke 24:50-53.)

The Apostle Paul takes up this wonderful theme of the resurrection when he declares—"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. 9:24.) The result of that ascension "for us" — for "himself and his house"—the members of His Body and household of faith generally—was the outpouring of the Pentecostal blessing upon the waiting disciples, and from that time onward they experienced the fulfilment of the Master's words—"I will see you again, and your heart shall rejoice, and your joy no man taketh from you." (John 16:22.) No, indeed; the joy implanted in the hearts of those dear disciples of the early church increased and abounded throughout their lives, as they gave their all gladly in the service and sacrifice of their risen Master.

We see the electrifying effect of Christ's resurrection and the indwelling of the holy spirit upon the early Church, as recorded in the Acts of the Apostles and the Epistles, and is it not appropriate to ask ourselves—What does Easter Sunday (or the anniversary of Christ's resurrection) mean to us? Does it bring us to the feet of Christ in full surrender? Does it inspire us to love God and our dear Lord whom He sent into the world, as never before? Does it prompt us to rededicate (reconsecrate) our lives to God? Does it give us a new song in our mouths? Does it help us to grasp, and by God's grace, to appreciate fully the words of the Apostle—"But God, who is rich in mercy, for his great love wherewith he loved us,

even when we were dead in sins, bath quickened us together with Christ, (by grace ye are saved), and bath raised us up together, and made us sit together in heavenly places in Christ"? (Eph. 2:4-6.) Surely it does, to all who have yielded their whole beings to the heavenly influence of the exalted Lord.

However, on the other hand, do we sometimes find great obstacles, great stones, obstructing our Christian pathway, weakening our faith, and perhaps dimming our vision of the risen Christ? Do we sometimes find it difficult "to endure, as seeing him who is invisible?" Do we ever ask, Who shall roll away the stone? when confronted with great issues of belief, or trials and besetments in the Christian way? If so, let us ever remember the experiences of the dear sisters on that first resurrection morning—"The angel of the Lord descended from heaven, and rolled away the stone"— revealing the open tomb, the risen Christ, and ultimately the power of His resurrection in their lives. As God sent His angel to open the way for the revelation of Christ on that first resurrection morning, so it is still true—"The angel of the Lord encampeth round about them that reverence him, and delivereth them", and as Paul declares, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Psa. 34:7; Heb. 1:14.)

According to our faith shall our relationship be with our risen Saviour, of whom Peter declares—"Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory," (1 Pet. 1:8.) From this standpoint of beholding Christ in our new minds, since our full consecration to God, we can approximate the intense yearning of Paul for a much larger vision and perception of his Lord on high, when he declared—"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." (Phil. 3:10, 11.) A holy and sacred desire indeed, well pleasing to God, which must also be the supreme ambition of all who shall be heirs of God and joint-heirs with Christ in that glorious inheritance where Christ sitteth on the right hand of God.

Yes, says our dear Apostle Paul, "If ye then be risen with Christ"—if you have received that new mind through a full consecration to God; if you are dwelling in heavenly places in Christ; if you have been delivered from the power of darkness, and have been translated into the kingdom of God's dear Son; if you have no continuing city here, but seek one to come; if you have been planted together in the likeness of Christ's death, that you may be also in the likeness of His resurrection;—then, you will, you must certainly, with heart and soul, "seek (continually) those things which are above, where Christ sitteth on the right hand of God. For ye are dead, and your life is hid with Christ in God. And when Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3:1-4.)

A living Christ, of wondrous birth,
Who trod the dreary paths of earth,
Shedding abroad His holy light
Through the deep gloom of sin's dark night.

A dying Christ, whose precious blood
Seals the poor sinner's peace with God ;
And fills the soul with fullest love,
Like to the joy prepared above.

A Christ ascended—all is done.
A world redeemed, a victory won.
With angel hosts, a glorious throng,
We'll sing with joy salvation's song.

A living Christ our spirits need,
A loving Christ our souls to feed;
A dying Christ, our ransom He,
A risen Christ to set us free.

This, too, our need—a Christ within,
A life with God, afar from sin,
A Christ whose love our hearts shall fill,
And quite subdue our wayward will.

Perth Meetings.

Friends in Western Australia are advised of a new address for the regular Sunday meetings at 3.30 p.m. and 6.15 p.m., namely-9 Howard Street, Perth.

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Convention News from Adelaide.

IT was a pleasure to be able to meet together 1 and en joy the very helpful season of fellowship, and feast our new minds upon the rich spiritual food provided by our Heavenly Father at the Easter Convention at Adelaide. We feel it was one of the best Conventions we have ever been privileged to attend. The Lord's spirit was much manifest in the meetings—truly He opened to us the windows of heaven and poured out a blessing beyond our capacity to receive. (Mal. 3:10.)

The loving spirit of co-operation, each endeavouring to give of their best to assist and encourage and comfort others, was much in evidence, indicating that the Lord's words through His apostle—"By love serve one another"—were being kept in mind by the brethren.

We were glad to welcome in our midst some visiting Brethren from Victoria and also from country parts of South Australia. Our special prayers were offered on behalf of some of our members who were hindered by sickness from attending the meetings. We feel they missed a spiritual treat of a very high order, but no doubt our Lord compensated them in other ways when He sees it is not possible for them to attend.

We found the four Bible studies very helpful and instructive, refreshing our minds concerning some of the very important doctrines of the Bible. The passages chosen for study were found in Rom. 8:16-25 ; Mal. 3 :1-3, 15-18; Rom. 6:3-11 and 1 Pet. 4:12-17. These were a feast in themselves under the guidance and blessing of the Lord's spirit in our midst.

The addresses by various of the visiting and local brethren gave us much food for thought and tended to "stir up our pure minds by way of remembrance". Topics for the addresses were as follows:—"Men Ought Always to Pray"

; "The Administration of Kingdom Blessings" ; Spiritual Development" ; "The Weapons of Our Warfare" ; "The Blessed Life" ; "What Does Easter Sunday Mean to You?"; "Who is Sufficient for these Things?" and "Girding Up the Loins of Your Mind". Each in his own way our brethren endeavoured to encourage us to patient endurance and to the cultivation of faith and love and all the graces of the holy spirit, so that the character-likeness of Christ may be more and more impressed upon our hearts and minds.

It was good to hear in the Praise and Testimony meetings the words of heartfelt appreciation of the Lord's goodness and blessing experienced along the way, and the earnest desire of heart to walk more closely in the Master's footsteps in the future days. The always popular session, "Hymns we love, and why", afforded opportunity for many to speak words of cheer, comfort and encouragement to one another, and and to "sing and make melody in their hearts to the Lord". The Question meeting was another helpful feature of our programme, and afforded opportunity to discuss several questions and added further to the interest and profit of our Convention.

It was a pleasure to receive messages from some Classes and friends; these were much appreciated. The message sent to the churches and individual members is found in 1 Pet. 4:12, 13. This message is commended to the Lord's people everywhere, along with the Christian love and good wishes from the brethren gathered in Convention.

It is the sincere hope and earnest prayer that the many good lessons brought to our attention again at this Convention season will long remain in our memories, and under God's blessing have the designed effect of producing in our hearts stronger faith, deeper love, brighter hope, purer joy and more abiding peace as the days go by, and ultimately bring us into closer heart-harmony with God and with our Lord Jesus Christ.

The Convention closed with the usual Love Feast, bidding each other Godspeed and singing "Blest be the tie that binds our hearts in Christian love" and "God be with you till we meet again". Our hearts go out in deep thankfulness to the Giver of every good and perfect gift for the rich blessing bestowed upon us at this very happy and profitable Convention. Truly "He has brought us to the banqueting house, and His. banner over us is love".

"Teach me to do Thy will,
And look to Thee alone,
Ready to labour or be still,
So that Thy will be done.

"Teach me to show Thy praise
In silence or in speech,
By lip and life, through all my days.
As only Thou canst teach."

—E. G. Cherry,

Memorial Services

Melbourne.

ON the evening of 8th April, the brethren in Melbourne gladly assembled to keep the annual Memorial of Christ's death, the attendance being larger this year with the presence of some brethren who have arrived from Europe and who are warmly welcomed in our midst.

For three weeks prior to the anniversary service, studies had been held on the special subject of the Memorial, with meditations on "The Passover of the New Creation" from the study "The New Creation" and portion of the Apostle Paul's presentation of this matter in 1 Cor. 11:23-34. These studies proved very edifying in preparing our minds for the observance, and as a lasting benefit in our daily devotions to the Lord.

It was in quiet, reverential spirit that we approached the Lord's table. The lovely hymns. with sweet organ tones, were truly thanksgivings of praise to God above for the sacrifice of His dear Son; the prayers of gratitude to the Giver of every good thing ascended ,on behalf of all dear brethren in Christ the world over; the words of explanation and encouragement in the address, stimulating our desires "to keep the feast" in spirit and truth in all the days ahead, were all so helpful and uplifting; and with the Lord's spirit so fully in evidence, it was a really hallowed occasion before His presence.

Following the blessing of the emblems of unleavened bread and wine, these were gladly and thankfully partaken of, in remembrance of Christ's sacrifice in the first instance; then, as we appropriate the merit of Christ by faith, to show the means of our justification before God; and finally, to demonstrate our willingness, yes, our delight to be broken with Christ, and our life blood to be poured out in service and sacrifice in His steps., Thus, in deeply meditative spirit, solemn thankfulness and praise to God and our Lord Jesus, the closing hymn brought to conclusion this simple yet blessed Memorial service for 1952.

Geelong, Vic.

On Tuesday evening 8th April, we met in the same room as former years to partake of the emblems of bread and wine in memory of our Saviour's loving sacrifice on our behalf, the merit of which must soon begin to be appreciated by all the world as well, for the divine Word and the signs of the time show it will soon be "the due time". (1 Tim. 2:6.)

Hymns 437, 166, 345 (B.S. Hymnal) were sung; the Brothers offered prayer, gave Scripture readings (Exod. 12:114, 29, 30; 13:1-3;

1 Cor. 10:1-17; 5:7, 8), and a short address. These,together with two class studies on previous Sundays, and meditation, prepared our hearts and minds to partake of the emblems in a discerning manner and with thankfulness.

Adelaide.

Once again it was a privilege to meet with the Adelaide Class on the occasion of the keeping of the Memorial of the death of our Lord and Saviour Jesus Christ. We met on the evening of 8th April as a little band of His disciples, in obedience to His request,—"Do this in remembrance of Me."

After reading the Scriptures which refer to this important event, and the singing of some appropriate hymns, the events of the last few days of our Lord's life on earth were traversed by a Brother who also brought to our minds the significance of the Memorial.

Then, with earnest prayer for God's blessing upon each one present, and also upon the Israel of God in every place, we partook or the emblems, thanking God for the gift of His Son to be the Saviour of the world, and for the privilege given to us not only of believing in Him, but also of being permitted to share in His sufferings. Coming annually, the Memorial affords us the opportunity of examining our hearts and renewing our vows or consecration to be dead with Christ to all earthly things, that we may also live with Him as members of His anointed body.

Sydney.

We held our Memorial on 8th April with 19 friends present—all the dear faces we see year after year. The ceremony opened with the hymn "In memory of the Saviour's love we keep this simple feast", followed by a welcome by the chairman and prayer for God's blessing upon the special occasion.

Then followed an address on the meaning and purpose of the Memorial, both from type and antitype, with special reference to the trials and sufferings of Christ which began at the time of His baptism in Jordan and culminated on the cross. All this we were remembering in this Memorial. We were remembering also our share in His sufferings and in the glory that should follow, not through any merit of our own, but through His grace. We remembered that as His Body we were a part of that loaf that was to be broken; we remembered also His precious blood as a stream of life that was poured out on our behalf and on behalf of the whole world. Remembering our union with Him and the brethren, we were led to a thorough search of the inward man before partaking of the elements, and no crumb of leaven, we trust, was left there to cause us to hesitate to partake of this feast.

A Brother then prayed for a blessing upon the bread and it was broken and partaken of. Then folowed a blessing upon the cup, representing our Lord's precious blood shed for the remission of our sins and later applied for the sins of the whole world. This was also handed round, and the chairman pronounced the parting words of blessing. We then sang the closing hymn, "When I survey the wondrous cross", and dispersed.

Canberra.

For some weeks prior to the annual observance of the Memorial of Christ's death the Canberra brethren had their attention focussed on the Passover and the institution of the Memorial by medium of Berean studies, etc. Six brethren participated on 8th April.

For the occasion we were reminded of the tense atmosphere prevailing at the inauguration of the Passover—the shadow of the "destroying angel" and the necessity of being under the blood. Also, on the occasion of the institution of the Memorial, how coming events cast their shadows over the participants; howbeit, lightened by the assurance of a reunion, when the Lord would drink the wine "new in the kingdom".

Finally, with fast deteriorating world conditions hovering o'er us, the brethren solemnly partook of the emblems, esteeming it a favour to be associated with our Lord in His suffering and the joy when He shall see the travail of His soul and shall be satisfied. Surely, our heartfelt desire must be "we will remember Him".

Glenbrook,

Once again, by God's grace and love under the guidance of the holy spirit, a little company of six were privileged to partake of the solemn Memorial instituted by our precious, loving Saviour.

As we viewed the accounts of the Memorial Supper given us in the Scriptures we thanked God in prayer that with all dear Israel of God throughout the world we once again were privileged to partake of this solemn feast and to realise that our present Lord was with us in spirit. Our earnest prayer is that God's richest blessings may rest upon all dear brethren in Melbourne and throughout all the world.

Perth,

It was again our privilege to gather around our Lord's table on the evening of 8th April, the friends commemorating our Lord's death at both Fremantle and Perth.

On the Sunday prior we had studied Isaiah 53, which again forcibly reminded us at what cost it was to our Lord to leave the courts of heaven and become man for the suffering of death; to pay the price for sin, the just for the unjust.

We were reminded of the passing over of the firstborns of Israel on account of the blood of the lamb, and so we are truly thankful to have the blood of Christ, "the Lamb of God that taketh away the sin of the world", to cleanse us from all sin, that we may be of that class which is termed "the Church of the Firstborns".

With thankful hearts we partook of the emblems which our Lord used to represent His body and His blood firstly "In remembance of Him", and also showing our desire to sacrifice with the Lord—to have common-union with Him, so as to suffer with Him, that we may later live and reign with Him. After singing "When I survey the wondrous cross" we quietly dispersed as did our Lord and Apostles.

Tasmania.

There were five of us gathered at the usual home to keep the Memorial, to do this in remembrance of Christ's broken body and shed blood, and to renew our vows to go forth to Him without the camp, bearing His reproach. (Heb. 13:1 3.)

In the afternoon an address was read for us and much enjoyed, and in the evening the emblems were gladly partaken of. We were also reminded that it was the beginning of our new year and we resolved to make it the best year yet.

Consecration

"Consecration is not a religiously selfish thing. If it sinks into that it ceases to be consecration. We want our lives kept' not that we may feel happy and be saved the distress consequent on wandering and get the power with God and man and other privileges linked with it. We shall have all this because the lower is included in the higher; but our true aim, if the love of Christ constraineth us, will be far beyond this. Not for 'me' at all, but 'for Jesus'; not for my safety, but for His glory; not for my comfort, but for His joy; not that I may find rest, but that 'He may see of the travail of His soul and be satisfied'. Yes, for Him I want to be kept; kept for His sake; kept for His use; kept to be His witness; kept for His joy; kept for Him that in me He might show forth some tiny sparkle of His light and beauty; kept to do His will and His work in His own way; kept, it may be, to suffer for His sake; kept for Him that he may do just what seemeth Him good with me; kept so that no other lord shall have any dominion over me, but that Jesus shall have all there is to have; little enough, indeed, but not divided nor diminished by any other claim. Is not this, to you who love the Lord, worth living for, worth trusting for?"—F. R. Havergal.

A Christian.

Our every day, every hour silent conduct is more effective than our conduct when we are among the Lord's people. There has always been a tendency in two opposite extremes when describing what a Christian ought to be.

One is to look for absolute perfection; the other is to lower the standard, by excusing the defects and sins of the followers of Christ. Let us avoid both. We cannot place before our vision a standard too high.

While we cannot be perfect and faultless, it is required of us that we be "blameless and harmless the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." And the Apostle tells those who are so doing that it will be a cause for rejoicing in the day of Christ, that they did not "run in vain, neither laboured in vain."—Phil. 2:15, 16.

A Christian is one whose eye is single to God's glory. "If your eye is single your whole body will be full of light," and the influences that proceed from you cannot but have a sanctifying effect upon those you meet and Associate with daily. How responsible a matter is daily life, particularly the daily life of the Christian!—Selected.

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 Way-mouth Street.—Sundays, 3 p.m. and 6.15 p.m.

Perth.-9 Howard Street, Perth.—Sunday, 3.30 pan. and 6.15 p.m.

“Our Lord’s Great Prophecy.” —Most helpful explanation of this timely subject, 50 pages, paper cover, price 9d. ; 6 copies for 4/-.

“The Plan of God—in Brief.”—This 104-page booklet covering the main features of God’s Plan of the Ages. Most helpful ; heavy paper cover, price 1/-; 6 copies for 5/-.

“The Lord is My Shepherd.”—The beautiful 23rd is explained in a very helpful manner in this booklet of 24 pages. Price 5d. per copy ; 6 copies for 2/ posted.

“Peace Desired—War Continues.”--In this booklet of 24 pages the present world outlook is reviewed, and the only hope for peace set forth in the light of God’s Word. Price 5d. per copy ; 6 copies for 2/ -, posted.

“Do the Dead Know Anything”—The full and satisfactory answer to this question is given from the Bible in this 24- page booklet. Price 5d. per copy; 6 copies for 2/-, posted,

“He Went Apart to Pray Alone.”

Matt. 14:23.

It is the quiet evening hour, the sun is in the west,
And earth enrobed in purple glow awaits her nightly rest:
The shadows of the mountain peaks are lengthening o’er the sea,
The flowerets close their eyelids on the shore of Galilee.

The multitude are gone away, their restless hum doth cease,
The birds have hushed their music, and all is calm and peace :
But on the lonely mountain side is One, whose beauteous brow,
The impress bears of sorrow, and of weariness e’en now.

The livelong day in deeds of love and power He hath spent.
And with them words of grace and life hath ever sweetly blent ;
Now He bath gained the mountain top, He standeth all alone,
No mortal may be near Him in that hour of prayer unknown.

He prayed—But for whom ? For Himself, He needeth nought;
Nor strength, nor peace, nor pardon, where of sin there is no spot ;
But ‘tis for us in powerful prayer He spendeth all the night,
That His own loved ones may be kept and strengthened in the fight ;

That they may all be sanctified, and perfect made in one:
That they His glory may behold where they shall need no sun:
That in eternal gladness they may be His glorious bride:
It is for this that He hath climbed the lonely mountain side.

It is for this that He denies His weary head the rest
Which e’en the foxes in their holes and birds have in their nest ;
The echo of that prayer hath died upon the rocky hill,
But on a higher, holier mount that Voice is pleading still.

For while one weary child of His yet wanders here below,
While yet one thirsting soul desires His peace and love to know ;
And while one fainting spirit seeks His holiness to share,
The Saviour’s loving heart shall pour a tide of mighty prayer.

Yes! till each ransomed one bath gained His home of joy and peace,
That fount of blessing all untold shall never, never cease.

The daily deeds of kindness,
And words of truth and cheer,
Raise hearts like drooping flowers,
‘Mid withering sorrows here.

FRANK & ERNEST TALKS Geelong, 3GL, 222 M. Sundays 10 a.m.
Sydney, 2KY, 294 M. „ 8.15 a.m.
Perth, 6KY, 227 M. „ 4.45 p.m.