

The Nazarene Fellowship Circular Letter No. 68

July 1985

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Editorial

Dear Brothers and Sisters in Christ Jesus,

Warm Greetings to you all and many thanks to those who have corresponded with us during the past month. Bro. and Sis. Phil and Rene Parry write we remember all in isolation and exhort them all to endure patiently and hold fast the profession of our faith, for now is our Salvation nearer than when we believed. "As many as I love I chasten" said Jesus. And says James "We count them happy which endure, though it seem not to be joyous at the time."

Our Joy and Crown of Rejoicing is certainly to be in the presence of our Lord Jesus Christ at His coming, may we all be worthy of the suffering He endured for us by confessing Him before all men.

A recent letter from a Christadelphian in connection with the answer by Bro. Parry to an article supposedly refuting our teaching states that Jesus had sin in His body as the only interpretation of II Corinthians 5:21, in spite of the fact that all scripture points to His absolute sinlessness - the Antitypical "Lamb of God without blemish and without spot" thus they make the antitype inferior to the type, the true explanation of that verse which harmonises with other Scripture is given in the Emphatic Diaglott that "sin" here signifies Sin (offering) as it does in various other Scriptures e.g. Hosea 4:8, Hebrews 9:26 and 28 and 13:11 etc., the error stems from their original error of a physical change in Adam when he transgressed the law in Eden and making natural death to be the death for sin, if this were so Christs' death profits us nothing for His death was inflicted.

The recent news informs us of increasing terrorism and anarchy around the World and especially in the Middle East and the isolation of Israel in the surrounding nations with no respite of the troubles in Lebanon, but we know there is a much brighter future for all these peoples as there is for the rest of the world when they come to know and worship the one true God and His Son Jesus Christ, let us then pray for the peace of Jerusalem as never before and the coming of her King.

In this issue we have an article on "The Palm Tree" by our late Bro. Fred Pearce and. one by E. Turney entitled "Did Jesus eat and drink the Emblems of His own flesh and blood?" A short commentary on "Humour, Is it legitimate or is it idle."

We pray for the welfare of brethren and sisters everywhere, with sincere love in the service of the Lord.

Harvey and Evelyn Linggood.

The Palm Tree

We read in Psalm 92 :12 that the righteous shall flourish like the palm tree.” Now to understand the significance of this saying it is necessary that we should know some of its natural history. “First Natural... then... Spiritual” (I Corinthians 15:46).

It is a wonderful tree in many ways and full of lessons to the people of God. Although we have not many references in the Scriptures yet the general use and symbol of the Palm Tree has to do with the righteous. Only in one place in the Bible that I know of where it is used in the opposite sense, Jeremiah 10:5; “but even this passage does not do away with the meaning of its Hebrew name, ‘Tamah’, which signifies, upright, beautiful, shadowy, and flourishing. The native place of this tree is in the tropical countries, each side of the equator, but they have been introduced into many other places. We are told that there are over 1,200 different species, from shrubs to trees: some 60 to 100 feet in height. The date palm is the one that we wish to deal with in this essay. It is now rarely seen in Israel, “but grows extensively in North Africa. They do not grow in forests or in rich soil, but they grow upright and fruitful out of the hot, burning sandy desert. The roots of the palm are not very deep, and do not spread very far: yet they do support a trunk which is so high and whose thickness is almost the same throughout. It is said of this tree by travellers in the desert that it is as a ‘lighthouse’, because where it is seen it is an indication of plenty of fresh water near its roots, mainly springs. The palm tree differs from most trees in that where other trees are hard and solid in the centre, the heart of the palm is soft and spongy. In its growth this soft and pulpy heart pushes upward and outward. The branches are on the top, the younger ones in the centre, and the older on the outside. They vary in length from 4 to 10 feet and are fairly “broad. They are evergreen, and the dust will not rest on them. The outside of the trunk is very hard and is easily climbed owing to what some call ‘notches,’ which are cavities where the leaves have once been. The flowers are male and female on different trees, so that before fruit can be produced they must be fertilized. The palm tree does not come to maturity until 50 years after planting from seed or stone. Its fruit is delicious and is given in abundance: the clusters weigh from 10 to 40 lbs., which amount to about 500 to 600 lbs. a year. The best fruit is said to be when the tree is 100 years old. “The Arabs are practically sustained by it. The life of the palm tree reaches over 200 years.’ Gibbon says that there is no other tree so useful as this one: among the uses which are mentioned are covering houses, fences, ropes, hats, baskets, wine, honey, oil, sugar; and even the stones are liked by the camels when ground. There are over 560 uses for this wonderful tree. We have many different natural illustrations in the scriptures, and they all have different characteristics as can be seen from Psalm 92:12, “The righteous shall flourish like the palm tree. He shall grow like a Cedar in Lebanon” (this is another like subject but sufficient here to say that the cedar stands for strength). “For whatsoever things were written aforetime were written for our learning, that we through Patience and Comfort of the Scriptures might have hope” (Romans 15:4). The meaning of the word is to Thrive, grow luxuriously, to prosper, Psalm 1

The first point we notice is that it grows in the Desert where other trees cannot grow. We are in a desert and grow in conditions in which only Palms could grow. We are in the World, but not OF it (John 17:18). We could not Flourish with those trees - their Soil is too Rich for the flesh. But they are necessary for the developing of our character, (This is the Victory that Overcometh the world, even our faith I John 5:4). The Flower and Fruit bring to mind the words of Jesus: “I am the true vine and My Father is the Husbandman... As the branch cannot bear Fruit of itself... no more can ye except ye abide in me.” John 15:1-4.

Only a good tree can bring forth Good Fruit. Paul gives us a list of the fruits of the Spirit: Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance (Galatians 5:22), Let us remember these in connection with what Jesus said... “Herein is My Father glorified, that ye bear much fruit” (John 15:8). The Heart of the Palm is soft. It is from the heart that life and fruit comes (Proverbs 4:23), and unless we are Palms (hearts of wax) always ready to receive impressions, and Drink of the springs of the Water of Life (the Word Of God) we cannot bring forth fruit; if we are hard-hearted we shall be Barren and Unfruitful (II Peter 1). This is the special Lesson of the Palm Tree. The trunk is

hard and almost the same thickness throughout. This brings to mind another essential quality of the Tree of God's own planting (Isaiah 61:5).

The Parable of the Sower show that many fail because they are not strong in the Lord, and cannot withstand the fiery darts of the wicked. The Sand, storm and the heat of the desert must be met and overcome, this can only be done as did the Master with: "It is written even... the word of life." The sameness suggest that we should always be the same every day of our life and under all conditions (Hebrews 13:8). The growth is Upward and Outward. Grow up into Him in all things. Walk in Wisdom towards them that are without (Colossians 4:5). Let your Light so shine... and glorify God (Matthew 5:16).

Easily Climbed. This is very suggestive in the Natural. A traveller can get the Fruit if he so wish... We should ever be ready to give a reason for the hope... with meekness and fear (II Peter 3:18). We should always be approachable and glad to give of the unsearchable riches in Christ.

Roots not very Far or Deep. Moses and Paul give us the answer: For the Commandments... is not far... But the word is very nigh thee (Deuteronomy 30:11-14). Who shall descend into the deep? (that is, to bring up Christ: Romans chapter 10). Milk for Babes, and Meat for the Pull Grown.

What does its height mean to us? The "Song of Mary" shows that we have been raised from a very low state or position to a very high one, from sons of Adam to Sons of God. "God hath exalted them of LOW degree" (Luke chapter 1). We are in Heavenly Places in Christ now, but when we shall be made Equal to the angels to die no more, we shall be higher than the Kings of the earth. Straight or upright, "Honest in the sight of men." Abstain from all appearance of evil (I Thessalonians 5:22). He that Walketh Uprightly walketh Surely (Proverbs 10:9). The more the Palm Tree is oppressed the more it thrives and the stronger it grows. This does not sound right, but nevertheless it is true. The children in Egypt is an example when God is in it (Exodus 1:12; John 15).

The Best qualities are brought out when under Trial. "Beloved think it not strange concerning the fiery trial which is to try you... but rejoice, inasmuch as ye are partakers of Christ's sufferings." I Peter 4:12, James 1:12, Acts 14:22). I have read that great weights have been put on the Palm Tree so that it has been bent in a half circle and kept there for days: then as soon as it was released it would spring back to its original straightness. This is how we should be. "Now no chastening for the present seemeth to be joyous, but grievous; yet afterwards it yieldeth the peaceable fruit of Righteousness unto them which are exercised thereby" (Hebrews 12:11).

The older the Palm the better the fruit. This is as it should be. Growth in the Spirit means that we go on to perfection. More and more unto the perfect day. Many say that they have been Christians for years, but it is to their shame, "The Name of God is blasphemed through you" (Romans 2:24). But the Lord says: "they shall still bring forth fruit in Old Age" (Psalm 92).

The Palm Tree as a lighthouse, we know what they are for! Let us Point the Way from Danger to the rest that remain for the people of God.

Shadowy- Just think of a traveller in the Desert. The Palm Tree is not only meat and drink, but a shelter from the blazing sun. "For thou hast been a Strength to the Poor and to the Needy in Distress, a refuge from the storm, a shadow from the heat" (Isaiah 25:4). Its 360 uses - There are 360 degrees in a circle. A use for every day. Jesus said: "If any man will come after me, let him deny himself and take up his Cross daily and Follow Me" (Luke 9:23). Here are a few general references to the Palm Tree: there are about 30 of them, The first place in the Bible is Exodus 16:27, at Elim (the fifth stop of the journey of the Children of Israel), where there were 70 Palm Trees and 12 Wells. There were 70 Elders and 12 Disciples Numbers 11:16 and Luke chapter 10. The next is where the "branches were used in connection with the Feast of Tabernacles to the 40 years in the wilderness (Leviticus 25:40, Nehemiah 8:15).

Jericho is called the City of Palm Trees (Deuteronomy 54:5, Judges 1:16 and 4:5). Palm Trees were carved on Solomon's Temple (I Kings 6:29, 52:55), also on Ezekiel's which is to be built at the Coming of Jesus Christ (40:16). Then there is that Notable Event when Christ entered Jerusalem, when they took branches of the Palm Tree and cried: "Hosanna, Blessed is the King of Israel that cometh in the Name of our Lord" John 12:15. There were three women by the name of Tama (Genesis 58:6, Matthew 1:5, II Samuel 15:1, 14:27). Then in the Song of Solomon 7:7,8, the Bride of Christ is compared with a Palm Tree. And in Revelation 7:9 we have the saints with Palms in their hands. The symbol of victory. The tree is beautiful and wonderful in every respect. Jesus is the true vine. He is the true palm. He is the rose of Sharon and the lily of the valley. He is the altogether lovely and the chiefest among 10,000. He is the Way, Truth, Life, and if Christ is in us we will try and be Psalms in its many and beautiful and wonderful ways, and be all we can to all travellers in this wilderness of Sin, who hunger and thirst after righteousness, that they may "be filled. Then we shall be among that Happy Multitude who will sing the song of the redeemed. "And they sung a new song saying, worthy art Thou to take the Book... for Thou wast slain, and hast redeemed (purchased) us to God out of every nation and hast made us unto our God Kings and Priests, and we shall Reign on the Earth" (Revelation 5:9 and 10).

J.J.Pearce

Let us sing in adoration,
Of the One whose blood was shed.
Christ, the Firstborn of creation,
Rises Firstborn from the dead..
Sing the praises,
Of our living Lord and Head.

On the cross He suffered for us,
Died to take our sins away.
Let us join the joyful chorus,
On this resurrection day.
All the wisdom,
Of our God is on display.

Join, O join in exultation.
What a joy the knowledge brings!
We are saved from condemnation;
Now each heart in triumph sings
Of our Saviour,
Roused from death the King of kings.

Did Jesus Eat And Drink The Emblems Of His Own Flesh And Blood?

This question is much more easy to ask than to answer in a satisfactory manner. Whether we reply in the affirmative or in the negative, proof should be given, otherwise the answer leaves the mind unsatisfied. Hundreds of persons who read the accounts of the "last supper" given by the three evangelists, think that the eating of the bread and the drinking of the cup was the keeping of the Passover by Jesus and His disciples. We hardly need say that this an erroneous impression arising from inattention to what is repeated several times in Exodus, Leviticus, Numbers and Deuteronomy, as to the proper mode of observing the Passover. The food eaten at the Passover was bread and flesh, and bitter

herbs, the bread was unleavened. No mention is made of wine, or any other kind of drink, and the Israelites were forbidden to use any water in the preparation of the lamb or kid. But the food eaten at the “last supper” was simply bread and wine. This is sufficient to prove that the “breaking of bread” was not the Jewish Passover.

It is not our object at this time to speak of the Passover in its details; but only to make such allusions to it as may appear useful for the better understanding of our remarks on the “breaking of bread.” Of this ordinance John makes no positive mention. The writers who treat of it distinctly are Matthew, Mark, Luke, and Paul. In turning to their testimony it will be instructive to notice what they do not say, as well as what they do say. “Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto Him, where wilt Thou that we prepare for Thee to eat the Passover? And He said, go into the city to such a man, and say unto him, the Master saith, my time is at hand; I will keep the Passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the Passover. Now when the even was come, He sat down with the twelve. And as they did eat, He said, Verily, verily, I say unto you, that one of you shall betray Me.” Matthew 26:17-21.

Thus far Matthew speaks exclusively of the Jewish Passover. Whether this Passover was kept the day before, in anticipation of the feast to be held on the following day by the Israelitish nation, or whether the Passover was that year kept both on Thursday and Friday, as some writers’ think, we shall not now attempt to determine. The point we wish just now to point to is that Jesus gave commandment to His disciples to make ready the Passover, without saying a word about anything else, and that He sat down to eat it with them. Of course He would keep it as prescribed by Moses. It was customary for all at the table to help themselves from the same dish. Harmer says the Jews to this day make a kind of thick sauce to represent the clay which they worked in Egypt.

It is not improbable that the man at whose house the feast was held was one of Christ’s disciples.

Now Matthew says: “And as they were eating, Jesus took bread and blessed it, and brake it, and gave to His disciples, and said, Take eat, this is my body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it for this is my blood of the New Testament which is shed for many for the remission of sins. But I say unto you I will not drink hence-forth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.” This bread was undoubtedly unleavened, for at that season the Jews were forbidden to have leavened bread in their dwellings. But this unleavened bread does not seem to have any importance in regard to what is commonly called the Eucharist. Paul, for instance, in enjoining the Corinthians to keep the ordinance as he had “received of the Lord,” does not specify that the bread is to be leavened or unleavened; though of the unleavened Passover bread he in another place makes a beautiful and instructive figure. The institution of “breaking of bread” seems to have been established immediately after the Passover had been eaten; that is to say, as soon as the lamb had been consumed, and while bread remained on the table. Of the Passover Jesus did undoubtedly eat with His disciples; but Matthew does not say that He partook of the bread and wine which represented His body and His blood. As far then, as Matthew goes, if we abide strictly to what is written, we dare not affirm that Jesus partook of His own body symbolised by the bread, and of His own blood symbolised by the wine. It may, however, be said that the words “henceforth I will not drink of the fruit of the vine” implies that Jesus drank of it then. Be this as it may, no allusion is here made to the bread. And the word ‘henceforth’ is hardly strong enough to be taken as proof that Jesus himself drank. It may be that He only intended to say that after this time until such a time I will not drink, without meaning that He drunk then. We cannot regard the word ‘henceforth’ as conclusive evidence that Jesus partook with His disciples. The common idea that this supper was a meal may render it somewhat less easy to look upon Jesus blessing and distributing it, but not eating and drinking Himself. But that the “breaking of bread” ought not to be looked upon at all in the light of a meal to satisfy the natural appetite is plain from Paul’s rebuke of the Corinthians: “What, have ye not houses to eat and drink in?” The breaking of bread is a sign of spiritual participation with Christ.

Mark describes the last Passover substantially the same as Matthew, but not exactly in the same words: “And the first day of unleavened bread, when they killed the Passover, His disciples said unto Him, Where wilt Thou that we go and prepare, that Thou mayest eat the Passover? And He sendeth forth

two of His disciples, and saith unto them, go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him, and wheresoever he shall go in, say ye to the good man of the house, the Master saith, where is the guest-chamber, where I shall eat the Passover with my disciples? And he will show you a large upper room, furnished and prepared, there make ready for us. And His disciples went forth and came into the city, and found as He had said unto them, and they made ready the Passover. And in the evening lie cometh with the twelve. And as they did eat, Jesus said, Verily I say unto you, one of you which eateth with me shall betray me. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take eat, this is my body. And He took the cup, and when He had given thanks, He gave it to them, and they all drank of it. And He said unto them, this is my blood of the New Testament which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the Kingdom of God.” (Mark 14:12-25).

In this we have several interesting particulars omitted by Matthew; but both writers very clearly show that the “breaking of bread” in commemoration of Christ’s death did not take place till after the Passover had been disposed of; and both are equally silent as to Jesus himself partaking of the bread and wine. It would seem that Judas did not break bread, but arose and went away as soon as Jesus exposed him by saying, “it is one of the twelve that dippeth with me in the dish,” that is while they were eating the Passover. He (Judas) had previously bargained with the priests, and now being unexpectedly unmasked, he rushed off to inform them that no time was to be lost, and quickly returned with a band of soldiers. The account of the Passover given by Luke is so nearly in the language of Mark that it need not be fully translated. We learn from it that Peter and John were the two disciples sent to prepare the feast. This fact is not brought out either by Mark or Matthew. Of the cup Luke writes: “And He took the cup, and gave thanks, and said, take this, and divide it among yourselves, for I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come.” Then Luke repeats the ceremony beginning with the bread. “This is my body, which is given for you.” And of the cup. “This cup is the New Testament in my blood which is shed for you.” The words “I will not drink” scarcely leaves room to conjecture that Jesus drank with His disciples. And the other words also, “divide it among yourselves,” would indicate that the wine was intended exclusively for the twelve. A like import seems to attach to the saying concerning the bread: “This is my body, which is given for you,” and “this is my blood which is shed for you,” as much as to say, I now appoint this ordinance to be kept by you in remembrance of me, it is not for me, but for you. My body is not broken for me, my blood is not shed for me, but for you, it is therefore not for me to eat and drink, but for you.

It is clear enough from several passages that the disciples did not then understand the meaning of the newly appointed institution. They were ignorant of the necessity for the death of Jesus, and did not know that He should rise from the dead. It would then only be after their minds had been enlightened by the occurrence of the facts that they would understand the intention of the breaking of bread, besides the ordinance was appointed specially to keep Jesus in their remembrance – “this do in remembrance of me” while Jesus was present there could be no remembrance, so that though appointed during His life it was only after His death and departure that the disciples would fully realise the significance of it.

The remark that John had made no distinct mention of the Passover, nor of the “breaking of bread” subsequently established, will be seen to be correct by reference to the narrative of a supper between Jesus and His disciples, in the 13th chapter. “I speak not of you all; I know whom I have chosen, but that the scripture may be fulfilled, he that eateth bread with me hath lifted up his heel against me. Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another doubting of whom He spake. Now there was leaning on Jesus’ bosom one of His disciples whom Jesus loved. Simon Peter therefore beckoned to him that he should ask who it should be of whom He spake. He then (at meals they reclined on couches on the left elbow, feet from the table) lying on Jesus’ breast saith unto Him, Lord, who is it? Jesus answered, he it is to whom I shall give a sop, when I have dipped it. And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon.” It will be noticed that all this was done secretly. There was no asking all round, “Is it I?” as on Passover night. The text says, “Now no man at the table knew for what intent He spake to him. For some of them thought because Judas had the bag, that Jesus had said to him, buy those things that we have need of against the feast.” That was the feast of the Passover, a plain proof that the supper that John was speaking of was before the Passover. On this occasion, as well as on Passover night, Jesus warned Peter that he should

deny Him. It should seem that Jesus knew perfectly what Judas was plotting in his heart; and the sudden revelation of this treason not to the whole of the guests present, but only to John and Peter, caused him to complete the murderous sale of his Master. "He then," says the beloved disciple, "went immediately out and it was night."

The next and last history of the supper is that by Paul, "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said. Take, eat, this is my body which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." 1 Corinthians 11:25-26. We should think if the Lord Himself ate and drank, the apostle would in this, the only place he describes the ceremony, have mentioned it. But like the three preceding historians, he is silent on that point, while, like them also, he emphatically specifies that the eating and drinking were for the disciples, "This is my body which is broken for you." In 1 Corinthians 5th chapter, Paul teaches that the slaying of Christ was the killing of the Christian Passover: "For even Christ our Passover is sacrificed for us." The eating of this Passover was indicative that the eaters were members, in a spiritual sense, of Christ's flesh and of His bones; that they were taken out of His side after the pattern of the first bride; and that they are at a future time to be presented to Christ in marriage, when they will be made literally like Him. All this would appear to signify the need on their part only to eat the Passover, that is, His body. He is not to be made like them, they are to be made like Him. He was made like them in His first appearance in the world; they eat and drink of Him now in sign of their present mental and moral likeness, and also of their future physical assimilation to His nature, that is, the divine.

We do not at present gather from these considerations that it was imperative for Jesus to eat the bread. If our eating of it signifies that we eat His body, had He ate of it would not that be equivalent to eating His own body? We are at a loss for a reason why he should eat symbolically of His own flesh; He said to the disciples: "Except ye eat of the flesh of the Son of Man, and drink His blood, ye have no life in you." But how could this apply to Himself is not easy to see.

As regards the Jewish Passover, it may be alleged that that was prophetic, or typical of Christ's death, and assumed that as Christ ate of it. He might in like manner eat of the supper which typified the same event. But it is not quite correct to say that the supper was established as a type of the death of Christ. It would be better to describe it as a memorial of His death, for He evidently designed it to bring His death to remembrance. A type foreshadows an event, a memorial refers back to it. The Jewish Pascal lamb must be eaten by Jesus, for He was a Jew; if for no other reason than to bring to memory thereby the grand deliverance of the nation from Egypt. If, however, it could be confidently affirmed that Jesus ate and drank His own supper, the sense in which He did so could not be altogether the same as that intended for the disciples then and since. It could only, we think, be in a typical sense, foreshadowing His death by violence, not as partaking of His own flesh and blood.

This matter is now, and until He come, the import of the supper; and during all this time He abstains from the fruit of the vine - performing the vow of a Nazarite unto God. Still even of this typical eating we fail to see any proof. But in drinking the wine new in the kingdom of God with His resurrected and glorified brethren, it will be a glad memorial, "a feast of fat things a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined:" it will be a joyous feast; the saints will shout for joy; the children of Zion will be joyful in their King; a grand celebration after two thousand years of the slaying of the Lamb of God, and the sprinkling of their hearts, by faith, with the blood thereof, delivering them from the vengeance of an eternal grave.

Bro. Edward Turney

**“And His Name shall be called Wonderful, Counsellor, the Almighty God,
the Father of the future age, the Prince of Peace”. (Isaiah 9)**

Wonderful; is thy Fame and Birth,
Thy life was wonderful on earth,
O Jesus, Son of God,
Accepted, righteous, without spot,
Stripes due to rebels was thy lot,
Beneath the father’s rod.

Counsellor; for thine Israel,
Removed from scenes of human ill,
Thy Word is Power Divine,
Thy voice doth never plead in vain,
God’s promises are all, Amen,
In thee, the Fathers shrine.

Mighty Eloah; thou dost stand,
Strong to prevail at God’s right hand,
For mercy and for grace,
The weakest saint who seeks thy prayers,
Thy help obtains, thy favour shares,
Until he sees thy Pace,

The Father of the future age;
Redeemed from weary pilgrimage,
Thy glorious Sons shall sing,
In full assurance of the Rest,
Prepared for them thy love hath blest,
Hosannas to their King.

Prince of the Peace! whose vital flow,
The soldiers of thy Cross shall know,
When their last fight is done,
Come from the presence; to impart,
Its joy to every sorrowing heart,
Proclaim the victory won;

D. B.

Humour

Is it legitimate or is it idle?

It would seem to depend largely on its quality. Humour may be quite constructive and useful. A sense of humour has eased many a difficult situation. In difficult times, when it is comparatively easy to become depressed in outlook, a touch of humour will often brighten a ‘deep depression.’ But foolish remarks and flippant references to subjects which ought to be treated reverently, and the wit which displays itself in sarcasm are all of them ‘idle’ and none constructive. On examination of Ephesians chapters 4 and 5, where Paul forbids ‘jesting,’ it would appear from the context that this particular reference is to a rather common type of jesting - jests of an immoral and objectionable character, or purely silly observations. The main object of all speech is to make oneself understood; it is a mistake to use long words, difficult for others to understand. In public speaking it is better to be brief than to be

lengthy, since it is easier for the mind to retain that which is concentrated than that which is long and involved. One reason why a lie is so despicable is that it is a misuse of a great gift, for the object of a lie is to make oneself misunderstood. A clock which cannot be depended upon to keep correct time is not only of no use, but may cause great harm; a tongue which cannot be depended on to speak truth is a great evil. Whilst few disciples of Christ would be guilty of deliberate lying yet it is very easy to get close to it by giving a wrong impression whilst using an expression actually correct in the words used, when in discussion one is endeavouring to establish ones own case and overthrow an opponents; it is a common tendency to misrepresent the opponents case by exaggerating its weaknesses, and by giving the impression that there are no weaknesses in ones own. The effect the 'Truth' should have upon its adherents is to make them truthful, accurate, moderate in speech and sincere. The Bible is a splendid example of accurate restrained language. The sins of its characters are simply and plainly recorded, as well as their virtues and attainments, without unnecessary embellishments. The charge to 'let your yea be yea and your nay be nay is binding upon us and is expressive of the admirable quality of truth with brevity. One of the noticeable features of this age is the use of words without appreciating their meaning. The word 'awful' which is truly an expressive and beautiful word, should be used in connection with subjects which arouse a feeling of awe, is applied to the weather or someone's appearance in a particular kind of headwear. Words are mutilated and spoiled by this habit and not only does it have the effect of robbing beautiful words of their true value, but one is apt to discount rather heavily the remarks of one thus given to verbal exaggeration. In the realm of speech the principle of Colossians 4:6 operates just as in the sphere of action. Retaliation in kind and word we feel is forbidden by Christ. It is evil for evil, both in word or action.

J.B.
