

THE PASSOVER.

"Christ our Passover is sacrificed for us, therefore, let us keep the feast." [1 Cor. 5:7](#).

From the account of the instituting of the Lord's supper, furnished in [Matt. 26:26,28](#), and [Luke 22:7-20](#), and [1 Cor. 11:23-26](#); we incline to the view that it was designed to be a *yearly* remembrancer of our Lord's death, and that it is properly observed on its anniversary. Apparently it was instituted by Christ Jesus "our Passover," "The lamb of God which taketh away the sins of world," ([John 1:29](#)) as a substitute for the Jewish *Passover*.

For this reason we meet each year for its commemoration on the anniversary of our Lord's death. (The 14th day of the first month--Jewish time.)

We do not quarrel with any who prefer to commemorate more frequently, neither do we regard it as a binding or compulsory observance. We observe it because we rejoice thus to remember our *ransom price*-- "the propitiation (*satisfaction*) for our sins, and not for ours only, but also for the sins of the whole world."

The time for the observance of the Lord's death this year will be after 6 P.M. of April 2d, which we believe to be the date corresponding to the time at which Jesus and his disciples ate of it; 3 o'clock P.M., the day following corresponding to the hour of Jesus death. [Matt. 27:46-50](#).

Accordingly, there will be a meeting at the residence of J. L. Russell, No. 80 Cedar avenue, Allegheny City, at 7:45 P.M. of Sunday April 2d, for commemorating the breaking of the body and the shedding of the blood of Christ. Thus, "as oft as we do this, (on its anniversary) we do show the Lord's death till he come"--till the last member of his body being dead with him, shall be like him, glorified and perfected as a new creature. For "the cup of blessing which we bless is it not the communion [sharing by us] of the blood [death] of Christ? The bread which we break is it not the communion of the body of Christ [in his death]? For we being many are one bread [loaf] and one body." [1 Cor. 10:16](#). Hence, when we eat and drink, we show not only our interest in his sacrifice, but also express our own covenant to be dead with him, and to drink of his cup. (See, [Matt. 20:22,23](#).)

These are always precious seasons here; and letters received from various groups of twos, threes, twenties and fifties last year, indicated that they enjoyed a similar blessing. "Christ our Passover is sacrificed for us, therefore, let us keep the feast"-- putting away all leaven of *malice, envyings*, etc., let us be of the unleavened loaf--the body of Christ --each member, not puffed up, but easily broken.

We generally use unleavened cakes (which may be purchased of any Hebrew family) and raisin juice.

TRUTH, when it is won, is the possession of the whole nature. By the action of the whole nature only can it be gained. The king must go with his counselors at his side, and his army at his back, or he makes no conquest. The intellect must be surrounded by the richness of the affections and backed by the power of the will, or it attains no perfect truth. --*Phillips Brooks*.

We have many questions, some of which will be answered in next issue.

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