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## The Memorial Supper.

“This do in remembrance of Me.” (Luke 22:19.)

“Ye do show the Lord’s death till He come.” (ICor. 11:26. )

THE former text above quoted from Luke’s Gospel, taken with the context which explains the Lord’s Supper as instituted by Christ on the night in which He was betrayed and within a few hours of His crucifixion, gives us a sure basis for observing this request of our Lord’s as a Memorial of His great sacrifice on our behalf. The plain, simple words—“This do in remembrance of Me,”—surely touches a responsive spot in the hearts of all people able to grasp the graciousness of God in providing the Saviour, and the love of Christ manifest in His willingness to become the sacrifice for sins—dying “the just for the unjust that he might bring us to God.”

Approaching again the time of the anniversary of the sacrifice of our dear Redeemer (this year the date is 22nd April after sundown), we call to mind the fact that the Memorial of His death, instituted following the yearly Passover observance on that same night, was carried out in the upper room with His beloved disciples in all humility and quietness, without any outward show or ceremony of any kind. This surely was intended as a guide to all who have taken delight, down the centuries, in observing what may be described as our Lord’s dying request—“This do in remembrance of Me.”

How beautifully effective is this service in remembrance of Christ. The emblems our Lord presented to His disciples, the unleavened bread and wine, figurative of His body and His blood, are partaken and appropriated as indicative of the merit of Christ covering the imperfections of all who thus appropriate Him by faith as their Redeemer from the Adamic curse, by the grace of God. To all such the Apostle Paul declares—“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” (Rom. 5:1.) And all those who continue to hold, in all sincerity of heart, that faith in His broken body and shed blood which accepts Him as their own personal Saviour, will truly have that peace with God fitting to the justified standing in Christ. This is the important step to be taken by all who shall ultimately follow on to full consecration, which is also portrayed so clearly and solemnly in the Memorial service, as we shall see. Let us realise, however, that the primary meaning of justification by faith in His sacrifice was the main lesson presented by Christ to His little band, when, in leaving them this solemn yet simple Memorial He declared—“Take, eat; this is my body,”—and in passing the cup, the wine—“Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.” (Matt. 26:26-28.)

Can we wonder that our Lord was meditating deeply about this Memorial as the time approached? He had kept the previous Jewish Passovers each year at the appropriate time, though there is no reference to these in the Gospels, as they belonged to the Jewish dispensation. But now as His 31 years of ministry draws to a close this occasion is very different. He must now take the place of the literal lamb—the time had come when the words of John the Baptist were to be fulfilled for the benefit of all who could receive them—“Behold the Lamb of God, which taketh away the sin of the world.” (John 1:29.) What feelings, then, our Lord would have as He instructed Peter and John to “prepare us the Passover,” and as revealed from the words of Luke 22:14, 15—“And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer.” Yes, the hour had come to institute the Memorial of His death; something His disciples would hold very precious; something that would bind them to their Saviour, to their Heavenly Father and to one another throughout all life’s pilgrimage—“This do in remembrance of Me.”

That there is also a deeper meaning in the Memorial of Christ’s death is clearly shown by the Apostles, especially St. Paul,

though our Lord did not refer directly to it when He instituted this observance. No doubt this was one of the things to which He referred in John 16 :12, 13—"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when the spirit of truth is come, it will guide you into all truth." The spirit of truth, God's holy spirit, through the faithful apostles, has revealed in no uncertain manner the secondary and deeper significance of the Lord's Supper to all followers of Christ who, being justified by faith in His sacrifice, have also responded to the invitation to "present their bodies a living sacrifice, holy, acceptable to God through Jesus Christ." (Rom. 12:1. )

The second text at the head of this article, taken with its context, together with other statements, such as 1 Cor. 10 :16, 17, clearly shows that the Lord's consecrated people observe the Memorial, in addition to the primary meaning, to indicate that they are willingly sacrificing their lives in the footsteps of Christ, being broken with Him, using up their life's powers in God's service, just as Jesus did.

From this standpoint, what depth of meaning there is in the words of our text—"For as oft as ye eat this bread, and drink this cup (as each anniversary of the great sacrifice of Christ comes round) ye do shew the Lord's death till he come." In other words, this Memorial, partaken by the consecrated followers of Jesus, signifies their "communion (common participation) of the blood of Christ," and their "communion of the body of Christ." (1 Cor. 10:16. ) What an amazing privilege is this! To think that the members of Christ's body here on earth, those who have gladly yielded up their justified lives to God and have been "planted together in the likeness of His (Christ's) death," (Rom. 6:5) are really "showing the Lord's death until he come."

That we may not feel doubtful about this matter of so great favour, the Lord, through His apostles, has assured us again and again that it is true. Note the words of Paul when recounting his experiences in the footsteps of his Lord.— "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live (in Christ's service) are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh . . . For which cause we faint not . . . For our light afflictions (considered so, because of the privilege) , which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. 4:10, 11, 16, 17.) Again in Rom. 8:36 we have Paul's words, quoted from the prophet,— "For Thy sake we are killed all the day long (all the Gospel Age, the day of sacrifice) ; we are accounted as sheep for the slaughter." Further, in his letter to the Colossians we find Paul declaring — "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." (Col. 1:24. )

How the understanding of this matter distinguishes between nominal Christians and those who have responded to God's call to sonship in His heavenly family by making an unreserved consecration of their all to Him, henceforth, to obey the Lord's will, serving Him in spirit and truth, all their days and all their hours. "Showing forth the Lord's death," then, is the daily privilege and delight of all who have truly taken up their cross to follow Christ. And this is surely the great lesson and exhortation left for us by our dear Lord in the solemn Memorial of His death and of our union with Him in death, if so be that we may also live with Him in His glorious Kingdom.— "This do in remembrance of Me."—"Ye do show the Lord's death till he come."

"Lord, I would follow Thee  
In all the way  
Thy weary feet have trod;  
Yes, if I may.

Help me the cross to bear,  
All Thy fair graces wear.  
Close watching unto prayer,  
Following Thee."

#### FRANK & ERNEST BIBLE TALKS

Geelong, 3GL, 222 Metres	-	10 a.m <sup>^</sup>
Sydney, 2KY, 294 Metres	-	8.15 a.m.
Perth, 6KY, 227 Metres	-	10.15 a.m.

SUBJECTS FOR APRIL 4th April—"Sons of God"

11th April—"The Truth About Hell." 18th April—"The Rich Man and Lazarus." 25th April—"God's Witnesses."

2nd May—"Christ's Second Presence."

SUBJECTS FOR APRIL 2KY 4th April—"World Destruction." 11th April—"Judgment Day Blessings." 18th April—"The Atomic Bomb Age." 25th April—"The Angry Nations." 2nd May—"A Second Chance."

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

## Passover Memorial, 1948.

The Jewish date for the anniversary of the institution of the Lord's Supper falls this year four weeks after Easter —on the evening of Thursday, 22nd April, after sundown. This will therefore be the appropriate time to keep the Memorial of Christ's death by the Lord's people generally.

Friends desiring the unleavened bread and wine will be gladly supplied from this office; early application should be made for same.

## Memorial Services.

The following services have been arranged (D.V.) to take place in remembrance of Christ our Passover Lamb.

Melbourne.—Thursday evening, 22nd April, at 8 p.m., at Berean Bible Institute, 19 Ermington Place, Kew, E.4, Melbourne. (For information, write, or phone Hawthorn 6251.)

Adelaide.—Thursday, 22nd April, at 7.45 p.m., in Willard Hall, Wakefield Street, Adelaide.

Sydney.—Thursday, 22nd April, at 7 p.m., at Child Study Building, 75 Liverpool Street (near George Street).

Perth.—Thursday, 22nd April, at 7.30 p.m., at The Women's Service Guild, Lesser Hall, Cecil Buildings, Sherwood Court, Perth.

## “Peoples Paper” Subscription 4/- per annum

Increasing costs of production, which now amount to 100% above those of years ago when the “Peoples Paper” subscription was 2/6 per year, leaves no alternative but to increase the price, which will now be 4/- per annum. Our friends will at once realise that even this advance will not meet the full increase, but it will assist to that end, and thus relieve the General Tract Fund of some of the deficiency to be made up in the production of “Peoples Paper.” New subscriptions can assist, and our friends who can help in this way will be rendering good service, and it is hoped bring a blessing to those receiving the “Paper.”

Not mine, oh Lord, the power that I need,

To change my life, my passions, and my fate,

Unless Thy light my path illuminate

And Thou not I, my steps control and lead.

Michael Angela.

# The Manner of Christ's Return

(Part 6. Continued from March Issue.)

## IN LIKE MANNER.

WHAT, now, is taught by the statement of the Angel at the time of our Lord's departure —Acts 1:11—“This same Jesus which is taken up from you into heaven shall so come, in like manner, as ye have seen him go into heaven”?

A careful examination of this text will manifest its harmony with the foregoing. Many seem to think the passage reads, As you see the Lord ascend into heaven, so, in like manner, you shall see Him come again. Such should read it again and again, until they note the fact that it does not say that those who saw Him go will see Him come, nor that any one else will see Him come. What it does say is, that the manner of His coming will be like the manner of His going. What, then, was the manner of His going? Was it with great splendour, and with great demonstration? Was it with trumpet sound and voices and a great shout rending the air, and the Lord's person shining in supernatural glory and brightness? If so, we should expect His coming again to be “in like manner.” On the other hand, was it not as quietly and secretly as was possible, consistent with His purpose of having thoroughly convinced witnesses of the fact? None saw Him, or knew of the fact, except His faithful followers. His statement (John 14:19), “Yet a little while and the world seeth me no more,” has never yet been disproved; for none but the brethren saw even His manifestations after His resurrection, and no others witnessed His ascension. And in like manner as He went away (quietly, secretly, so far as the world was concerned, and unknown except to His followers) so, in this manner He comes again. And as when He went away He lifted up His hands and blessed them, so, when He comes again, it is that their joy may be full, as He said: “I will come again, and receive you unto myself”; will see you again, and your heart shall rejoice, and your joy no man taketh from you.”—Luke 24:50, 51; John 14:3; 16:22.

The angel seemed also to give special emphasis to the fact that the coming again would be the coming of this very “same Jesus”—the same one who left the glory which He had with the Father before the world was, and became man—became poor that we might be made rich; the same Jesus that died on Calvary; the same Jesus that arose a quickening spirit the third day; the same Jesus that had manifested His change during the forty days—this same Jesus now ascended up on high. Yes, it is the same Jesus who has experienced two changes of nature—first from spirit to human, and then from human to divine. These changes of nature have not destroyed His individuality. His identity was preserved, as the angel thus assures us, whether the philosophy of that fact be understood or not; and though we shall know Him no more after the flesh (as a man) but should remember His exaltation, that He is now of the divine, spiritual nature, and should anticipate His coming in harmony with this change and exaltation, yet we may remember that He is the same loving Jesus, and not changed in this respect. It is “this same Jesus,” who, though present forty days after His resurrection, was seen of the disciples only, and by them but briefly, who in His second presence will be as invisible to the world as during the forty days preceding His ascension. We must remember that He does not come to give Himself as a sacrifice, and hence that He has no further use for a human body prepared for sacrifice. (Heb. 10:5.) That is all over now: He dies no more, but now comes to rule and bless and uplift the redeemed race.

Our Lord furnished us a most beautiful illustration of the manner in which His presence will be revealed, when He said, “As the bright-shining emerges from the east, and illuminates even unto the west, so will be the presence of the Son of man.” (Matt. 24:27.) That most translations of this verse are faulty in using the word lightning, where sunlight is meant, is evident; for lightning flashes do not come out of the east and shine unto the west. They just as frequently come from other quarters, and rarely, if ever, flash clear across the heavens. The Lord's illustration, and the only one which will comport with His words, is the sun's brightness, which does invariably emerge from the east and shine even unto the west. The Greek word “astrape,” here used, is thus shown to be improperly translated in this text, and also in the account of the same words by Luke (17:24). Another instance of the use of this word “astrape” by our Lord is found in Luke 11:36, where it applies to the brightness of a candle, and in the common version is rendered “bright-shining.” Incorrect ideas of the manner of our Lord's coming and revealing, firmly fixed in the minds of translators, led them into this error of translating “astrape” by the word “lightning.” They supposed that He would be revealed suddenly, like a flash of lightning, and not gradually like the dawning sunlight. But how beautiful is the figure of sunrise, as illustrating the gradual dawning of truth and blessing in the day of His presence. The Lord associates the overcomers with Himself in this figure, saying, “Then shall the righteous shine forth as the Sun in the Kingdom of their Father,” And the Prophet, using the same figure, says, “The Sun of righteousness shall arise with healing in his beams.” The dawning is gradual, but finally the full, clear brightness shall thoroughly banish the darkness of evil, ignorance, superstition and sin.

An imperfect translation of the word “parousia” has further tended to obscure the sense of this passage. In the Emphatic Diaglott and in Prof. Young's translation it is rendered presence, in Rotherham's it is arrival; while in the common version it is rendered coming. And though the text of the Revised Version retains this last erroneous rendering—coming—yet in the marginal reading it acknowledges “presence” to be the true definition of the Greek.

The Greek word parousia invariably signifies personal presence, as having come, having arrived; and it should never be understood as signifying to be on the way, as the English word coming is generally used. The text under consideration therefore

teaches that as the sunlight gradually dawns, so shall the presence of the Son of man be gradually manifested or revealed.

Together with this illustration, our Lord coupled words of caution to guard us against certain errors which would be advanced about the time of His second advent, calculated to lead His Church astray. "Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the bright shining (sun) cometh out of the east and [gradually] shineth even unto the west, so shall be the presence of the son of man." Thus does our Lord put us on guard against two errors rapidly growing in our day. One is the claim that our Lord will come in the flesh, in the wilderness or desert of Palestine; and, so believing, some have gone thither, and are waiting to see Jesus in the flesh, with the scars, as when crucified. Expecting Him as He was, and not "as He is," they seriously err, and blind themselves to the truth, as did the Jews at the first advent. These false expectations lead this class to interpret literally the statement of the prophet (Zech. 14:4), "His feet shall stand in that day upon the Mount of Olives," etc. Blinded by false expectations, they do not see that the "feet" in this passage are figurative, as truly as in Psa. 91:12 ; Isa. 52 :7 ; Psa. 7:6 ; 110:1; Eph. 6:15; Deut. 33:3; and in many other passages. If they knew what to expect, they would know not to go to Jerusalem to look for the man Christ Jesus; for the highly exalted King comes as the sunlight, making His presence and influence felt the world over. Wherefore, "Go not forth."

"If they shall say, Behold, he is in the secret chambers; believe it not." Spiritism, ever ready to deceive by counterfeits, and ever ready to use advanced truths as a garment of light (2 Cor. 11:13, 14) , has not hesitated to claim that we are in a period of dispensational change, the dawning of a glorious age. Among other such things, some of them even teach that Christ is present, and, we doubt not, ere long they will give seances at which they will claim to show Him in the secret chambers. Should the error present itself in this form, or any other, let us remember our Lord's words and repudiate all such claims as false, knowing that not thus will He reveal His presence, but "as the sunlight," emerging gradually —"the Sun of righteousness shall arise with healing in his beams."

(To be continued.)

# Studying to be Quiet,

(1 Thess. 4:11. Convention Address. )

AS to whether quietness is a desirable thing depends on a person's outlook and state of mind. Unregenerate youth appears to revel in noise; indeed many of their elders sometimes prefer it to quietness, but generally speaking the older a person gets the greater the desire for quiet. As for a Christian, his or her very hall mark should be quietness in tone of voice, in actions and general demeanour. It appears very out of place for one who is a professing Christian to be loud-voiced, restless and dissatisfied in disposition.

The whole tendency of a knowledge of the true God and Jesus Christ whom He has sent (John 17:3) , and of the Plan of the Ages being worked out by God through Christ (Eph. 3:10, 11, Diaglott) is such as to promote peace within, as well as outwardly toward all with whom we have to do.

This being so, what was in the Apostle's mind when he exhorted the Thessalonians to "study" to be quiet? Was he counselling them to pursue studies that would increase their knowledge of God's plan and thus give peace and rest unto their souls? While such knowledge would have that effect, it does not appear to be all to which the Apostle, was referring.

A careful review of this epistle shows that he was addressing those who had understood and complied with the elementary requirements that constitute one worthy to be called a Christian. They had made some progress as followers of the Apostles and of the Lord, having received the word of truth with the afflictions that always accompany it, as well as some of the compensating joys of the holy spirit (ch. 1:6).

This being so, apparently there is another meaning attached to our text. A careful check and comparison of the two words "study" and "quiet" proves interesting. In referring to both dictionary and Bible Concordance some helpful thoughts are found. The dictionary gives what might be termed a general meaning to the words, while the concordance gives insight into the meaning of the actual Greek words used in the text. The dictionary gives the meaning of "study" as—to apply the mind to; and "quiet" -- calm, silent, tranquility. From the dictionary therefore a reasonable rendering of our text could be "apply your minds to a state of calm tranquility." The concordance (Young's) gives the meaning of the Greek word translated "study" as—"to esteem as an honour," and "quiet"—to rest, keep quiet. However, more exhaustfully it is noted that the same words are used in other places in the scripture. The word translated "study" in our text is used in two other places with the meaning of—"to labour or endeavour to strive," while the word "quiet" is twice used with the meaning of—"to hold one's peace."

Surveying all this, it seems reasonable to translate our text something like this—Apply your minds to a state of calm; and esteeming it an honour, strive to hold your peace by quietness.

Viewed thus, we see it is not so much attaining, but maintaining a condition, and possibly there has been no time in the Church's history when such has been as difficult to maintain as now. We, to whom it is given to be living in the "time of the end" of Daniel's prophecy (Dan. 12:4) , find it no easy task to keep an even keel in this day of mad running to and fro. Though not of it, we are in the world and cannot escape contact with its frenzy, but we must strive to keep ourselves from becoming intoxicated with the same spirit.

The Christian to-day, in common with all, finds a tax upon his time in going here and there, attending to this and that, and if no discretion was used he would never redeem any time for more direct service to the Lord. (Eph. 5:15, 16.)

In the words of a journalist "the world is ill," so seriously so that its very life is in danger, and the general knowledge of the fact causes alarm in the hearts of all who are desirous that the end of the world (this present evil world) should not come. The result is many remedies are applied, discussed and agitated for in the political, financial, social and religious circles of the world, causing a babble of voices the like of which no equal has probably ever been known. Here again it is no easy task for the real Christian to exercise a calm spirit and hold his peace. While none are better able to diagnose the cause of the world's distress, and none know better than we the only solution, it is not our work to attempt any reform in the present time apart from quietly letting our light shine in the surrounding darkness. This is done by showing fidelity to Christ and His teachings and the writings of the divinely inspired Apostles and Prophets, and not by participating in any partisan intrigue that inspires and encourages the babble of voices referred to above. (Phil. 2:14, 15; Psa. 31:20.)

In these days of the Son of Man the saints of God are few. They were never more than an infinitesimal minority of the population at any period of the Gospel Age, but they are fewer than ever now. We know that the wisdom from above is the noblest science and the best instruction (Psa. 111:10) but as we sojourn here below we live in an atmosphere, and amongst men, where only another wisdom is recognised—the wisdom of this world.

So foolish does this wisdom appear to our spirit-enlightened minds that the Christian is often hard put to it to hold his peace, and refrain from entering into debates of "profane and vain babblings" etc. ( 1 Tim. 6:20). No good can come of entering into such,

for as Solomon said, "If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest or peace" (Prov. 29:9). Further, in Eccles. 9:17 we read, "The words of wise men are heard in quiet, more than the cry of him that ruleth among fools." Let us remember this, then, on those occasions when we find ourselves in a circle or a company where only the reasonings of men are followed. Our quietness can often be a more effective witness than "casting pearls before swine."

We do not desire to be misunderstood that a word spoken in season is not good. There are times when it is just what the Lord would have us do; but if the occasion seems good let it be a word of truth in the power of the spirit, and not many words endeavouring to follow the vain philosophies of men which can only engender strife of words to no profit.

Further, in quoting the text 'casting pearls before swine' it is not insinuating that any person is considered by us as likened to "swine." Nor did Jesus mean it that way. He simply meant that swine would have no appreciation of the value of pearls, they would simply trample them underfoot. In the same way natural men could not be expected to appreciate the real value of spiritual things.

It was interesting to read recently a letter published in a Christian monthly, of a brother who wrote of his little shack which he had built himself as a holiday or week-end retreat in a secluded mountain area. "There," he said, "I am able to get away to a place of real quiet at least for a little while." We can conjure in our minds all that that little spot would mean to that brother; away from his business worries and the work-a-day world that so often saps up our energies as we seek to provide the things honest before men and for those dependent upon us; away from the blare of wireless jazz music and the overdone advertising programmes of the air with their oft attendant childish and foolish serials etc., which we are so often obliged to listen to against our wills; away from the milling crowds of pleasure seekers in the city walks and away from the din of "modern" means of travel as they jostle each other in the streets in their running "to and fro." How the brother would appreciate his quiet time. Did not the Preacher know what he was talking about when he said in Eccles. 4:6—"Better is an handful with quietness than both the hands full with travail and vexation of spirit."

Yes, dear friends, we can appreciate such quiet times when it pleases the Lord to grant them to us. We should be very thankful for them. Our Convention gatherings are blessed times of rest and refreshing, when to a good degree we are able to shut out the hustle of the world around us. Perhaps some brethren are not as alive as they might be in realising how Conventions (the assembling of ourselves together) assist in restoring that quietness and confidence which is the real strength of the Christian. (Isa 30:15.)

When our Master Himself was on earth He realised the value of a quiet time for refreshing and reinvigoration, and thus we find Him calling 'His disciples unto Him that they, together, might find a desert place or place of quietness away from the pressure that did not allow them even proper time to eat. (Mark 6:31.). But in this same narrative, be it noted, that what Jesus sought was denied Him, for if we read on from verse 33 we find that the crowds who desired His ministrations found out His retreat and followed Him, with the result that He was more pressed upon than ever (v. 34 and 56). And the heart of Jesus was filled with compassion and He did what He could to assist and bless, and despite the weariness He must have felt, still found time to pray to His Heavenly Father (verse 46) . Can we not draw valuable lessons from the foregoing. If we long and seek for the quiet time and it does not come, if we make time to pray it will do us good.

When counselling us to "study to be quiet" the Apostle did not mean that we were to run away from the difficulties that meet us, but to quietly face them in the Lord's strength. When we find ourselves amidst much babble of voices of natural men, whether their viewpoint be political, civil or religious, let us not enter it with argumentative mind, but study to be quiet, or as the concordance has it, "to hold our peace."

We are not interested in the jockeying for position that is now going on amongst the nations of the world, apart from the prophetic significance of it all; and until the Kingdom comes we seek for as long as it is possible to conform to the spirit of the Apostle's teaching in 1 Tim. 2:1, 2, and 1 Pet. 2:13-17, that we may lead a quiet and peaceable life in all godliness and honesty.

We also are not interested in the bitter animosities between capital and labour, headed up by the continual bickerings of labour unions and vested interest combines, apart from their prophetic significance as we see them tending to terminate the order of this present evil world to make way for the Kingdom of God. Until then, let us study to be quiet; to hold our peace and recognise only the scriptural admonition given for such affairs. 1 Peter 2:18; 1 Tim. 6:1, 2; Tit. 2:9, 10; Col. 3:22, 23; Eph. 6:5-9.

It is not easy to exercise restraint or self-control under pressure. Maybe the most frequent temptations do not come along the lines just enumerated, but in seemingly smaller ways—in our own homes and amongst those with whom we live. How true are the words of James in 3:5, 6—"Behold how great a matter a little fire kindleth. And the tongue is a fire" . . . Who can doubt it? Does not observation prove it daily? It is probably no exaggeration to say that 90 per cent. of the quarrelling and bickering that tends to make life so unbearable is caused by failure to exercise self-control, particularly of the tongue. Nearly always the heated argument that leads to unpleasantness is started by an utterance of someone who should have kept quiet—very often amounting to what the scriptures call "busybodying in other men's matters" ( 1 Pet. 4:15)

One is amazed to notice how anxious some people are to offer advice or otherwise interfere in what is none of their concern at all. It is significant that in the passage in Peter referred to, the Apostle was exhorting Christians concerning a very important portion of Christian experience—suffering for righteousness sake and the sake of the Truth of which he says we need not be ashamed, for we glorify God by it. “But,” said he, “let none of you suffer . . . as a busybody in other men’s matters.- Let us learn well the wisdom of the Apostle’s advice and hold our tongues. (Read James 3:13-16.) The word “confusion” in v. 16 is in the margin rendered “tumult, or unquietness.” To busybody in other men’s matters will engender strife.

It seems good in passing, however, to explain that “studying to be quiet” is not to be understood as adopting a “peace at any price” attitude where the Truth itself is at stake. In declaring the Truth on proper occasions we may encounter those who will display enmity towards us, for as v. 17 says, “the wisdom from above is first pure then peaceable” etc. However, when the Truth arouses enmity, the spirit of wisdom should still prevail and if it does, the labour of the child of God will be towards quietness. The Truth we must hold to at all hazards, but there are two ways of presenting and maintaining it. It can be maintained forcefully, dogmatically in such a way as to gender strife or contention, or it can (as it ought) be presented in a quiet way with all meekness and forbearance as we remember the opposers’ difficulty, being held in the snare of the devil, (Read 2 Tim. 2:24-26.)

Our studying to be quiet along these lines requires great patience. Our own conversion out of darkness into light was not accomplished in a day, therefore let us remember the words in Jeremiah’s lamentations, ch. 3:26—“It is good that a man should both hope and quietly wait for the salvation of the Lord.”

Even though we may have to bear long with a state of affairs as recorded in Micah 7:6, 7; Matt. 10:35, 36; Luke 12:52, 53, we have no reason to doubt or despair that our opposers may one day repent and come to a knowledge of the true God. Holding this thought in our minds should assist us to exercise quietness and forbearance during the fiery trials of the present. True, our hearts need to be filled with love—“Love suffereth long and is kind . . . love is not provoked to anger.” (1 Cor. 13:4, 5, Diaglott.) When we read scriptures like this and meditate upon them long enough to realise what they mean, we are conscious how far short we yet fall of what God requires of us.

The afflictive pressure that comes upon God’s people from time to time cannot be adequately expressed in words— “None but His loved ones know.” Must I endure all this without being provoked to anger? In view of the promise that we shall not be tempted above what we are able to bear it seems clear that we are expected to do so. That we so often fail is clear evidence that we have not yet attained to the desired mark and there is but one thing we can do about it—confess to Him who is faithful and just to forgive. then forget the things which are behind and press on toward the mark for the prize. The only sense in which we should allow remembrance of our failures to linger, is insofar as we make them stepping stones to better things.

And of many such experiences, what is the sum if we are rightly exercised thereby? Is it not a mellowed Christian character that realises more every day that quietness and confidence in God is real strength? “They that wait upon the Lord renew their strength for he giveth power to the faint” (Isa. 40:29, 31).

The ornament of a meek and quiet spirit is in the sight of God of great price or value (1 Pet. 3:4). When Peter used these words he was apparently addressing sisters in the Church. It is natural that woman, as the glory of the man, should seek to make herself attractive and pleasing to man, and doubtless, then, as now, many were the ornaments with which women bedecked themselves to that end. What spirit-filled exhortation the Apostle gave to all who can receive it—“Whose decoration let it not be that external one, of braiding the hair, and putting on of gold chains or wearing of apparel; but decorate the hidden man of the heart with what is incorruptible, a quiet and meek spirit which is very precious in the sight of God” (Diaglott rendering). We do not understand that the Apostle was upholding carelessness in attire, nor condoning slovenly appearance, but he was merely pointing out the greatest decoration of all—the spirit filled life—most pleasing to God, yea, and to all decent men also.

In conclusion we read in Isa. 14:7—“The whole earth is at rest and is quiet.” This refers to the day when “this present evil world” with all its turmoil has passed away, and Christ’s Kingdom is holding sway and Satan is bound. What a wonderful prospect!

“Drop Thy still dews of quietness,  
Till all our strivings cease,  
Take from our souls the strain and stress  
And let our ordered lives confess  
The beauty of Thy peace.”

## Correspondence.

Frank and Ernest, Dear Sirs—Would you please send me monthly your “Peoples Paper” and “The Voice” for which I enclose a postal note of 5/-. Will you also send me some of your broadcasts on “Our Lord’s Return” and any others that you may have on hand?

I would like to express my gratitude for your interesting Talks on the Bible and also for some “Peoples Papers” which were given to me by a friend. Yours faithfully.

The Berean Bible Institute, Dear Sirs—Will you please send me a copy of your book “Hope Beyond the Grave”. I am enclosing stamps for cost of same, and would also like a copy of the Dialogues by Frank and Ernest for the last two Sundays. Would it be possible to have them posted each week or do I have to apply weekly for them. We have had a terrible loss in the family in the death of our only daughter at an early age, and I do get quite a lot of comfort by listening to the Dialogues, and did enjoy the booklets you sent me a fortnight ago. Thanking you; I am, Yours faithfully.

(The copies of Dialogues are gladly posted regularly each month to all friends making personal application for same; these are supplied free from .the Radio Fund.—B.B. Institute.)

Dear Brethren—Many thanks for package of literature posted this week, and also for huge package posted before Xmas, every item of which I value, as within each I find food for thought, knowledge and understanding, refreshment of mind and strength of faith in God and His Word.

I thank God daily that I was led to listen to your Radio Session over 3GL some two years ago now (and I have listened intently each Sabbath since), as your summing up of the Truth and the Christian faith is so much in accord with my own beliefs, in which I seem to have had nothing hut opposition. But I just carried on fearless of man and knowing that God’s Word was true, being at all times armoured with St. Paul’s and St. Peter’s declaration that all Scripture was given by inspiration of God. . . .

Again thanking you, also please enrol me on your 'Peoples Paper’ and kindly post list of booklets. Enclosed 10/- postal note to the good work. Yours sincerely.

Dear Sirs—Thank you for the booklets and papers which you sent me; I would like you to send me a copy of “Divine Plan of the Ages.” I bought a book secondhand 25 years ago and I liked it because it was questions and answers; before I finished reading it, I loaned it to a friend who burnt it, saying that it was false teaching.

I tried everywhere to get another copy. I am sure that the one I had, had the Berean Bible Institute marked on it.

I listen in regularly to the Dialogues and enjoy doing so, although I do not see things the same as you do concerning the Jews; I have worked with them that much that I almost hate them; most of them I have found dishonest. I have studied the Bible for over thirty years and I really believe that you are correct in all your other teachings. Enclosed please find 10/- to pay for the book ordered and the rest to help the work along. Yours sincerely.

(In viewing God’s promises to the Jews it is necessary to keep in mind the words of Paul—”He is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”—Rom. 2:28, 29. Those Jews who are merely nationalistic in outlook will need to be converted as truly as the majority of Gentiles when Christ’s Kingdom is set up. A helpful booklet on the Jewish subject, entitled “Chosen People” is supplied at 1/3 per copy.—B.B. Institute.)

Berean Bible Institute, Dear Sirs—Will you please post me a copy of the Talk broadcast this morning on “The End of the Age.” Have you anything on the state of those who wilfully refuse to accept Christ when the second advent takes place, I mean those who reject Him in this dispensation; also the state of those who have never heard the Gospel, or have been misled by false teaching? I listen to your broadcast nearly every Sunday. I am, Yours faithfully.

(For a helpful explanation of the truths of God’s Word in handy form, the booklet “The Plan of God in Brief’ is highly recommended. It is supplied at 1/- per copy.B.B. Institute.)

Frank and Ernest, Dear Sirs—I was living in for some time and used to listen to your Dialogues on the Bible on Sunday mornings and enjoyed listening to them. I cannot get them now on our wireless and as you said that you would send a copy of them, I am asking you please to send me a copy each week. You will see by the above address that I am living in . Yours faithfully.

Frank and Ernest, Dear Sirs—Having heard your broadcast this last two Sunday mornings for the first time I was very much

taken up with them, as I could listen all day hearing the Bible explained. I would be pleased to have some copies; I heard you speak about Christ reigning 1000 years; have you that copy as I often wondered when that time will take place? You did not mention the cost, so if you will let me know I will forward it along. I am a cripple at the present time and I always enjoy hearing a talk on the Scripture; so thanking you. Yours sincerely.

Berean Bible Institute, Dear Sir—We are enclosing a postal note for 5/- for a copy of your weekly broadcasts over 2KY on Sunday mornings, as when the static is bad we miss part of them. Please let us know when the sub. is up, as we are very interested in them and would not like to miss any. Thanking you in anticipation; I am, Yours truly.

(As previously stated, the copies of broadcasts are supplied free; friends forwarding donations are supplied with the monthly "Peoples Paper" as well as the Dialogues—B.B. Institute.)

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