



Volume XVII. No. 10 MELBOURNE, 1st OCTOBER, 1934.
Price—Twopence Halfpenny

Cast Not Away Your Confidence.

WITH very many of God's people, as well as with the world's people, the ideal Christian life is one of constant peace and tranquility. They have never learned that "the peace of God which passeth all (worldly) understanding," promised to the Christian, is to rule in and keep his heart (Phil. 4: 7,; Col. 3: 15), but does not apply to his outward life. They forget or perhaps never learned, that our Master's words were, "In the world ye shall have tribulation, but in Me ye shall have peace" (in your hearts). "If the world hate you, ye know that it hated Me before it hated you." "If they have called the Master of the house Beelzebub, how much more them of His household?" "Yea, and, all that will live godly in Christ Jesus (in this present world, or dispensation), shall suffer persecution." It 'is of a wicked class, and not of the saints, that the Prophet declared, "They are not in trouble as other men" (John 10: 33 ; 15: 18 ; Matt. 10:25; 2 Tim. 3::12; Psa. 73:5).

Only to those who have some knowledge of God's great Plan is His dealing with His people understandable and readable. The world marvels that those whom God receives into His family, as sons by redemption and adoption, should be required or even permitted to suffer afflictions. But to the well-instructed saint the Apostle says, "Think it not strange concerning the fiery trial that shall try you, as though some strange thing happened unto you" (1 Pet. 4:

12). And this saint may now clearly discern the object and utility of present trials, afflictions and persecutions. He sees that these are in fullest accord with his high calling, his heavenly calling—to be an heir of God and a joint-heir with Jesus Christ our Lord, "if so be that we suffer with Him, that we may be also glorified together" (Rom. 8: 17).

But why should a share in the coming glory be made dependent upon present sufferings? We answer, For two reasons:—

Positive Character Necessary.

(1) Severe trials and testings of our love for God and for His Truth, and of our faith in Him and in His promises, are only a wise provision on God's part, in view of the very high honor and responsibility of the great office to which He has called us. If it was proper that our Lord and Redeemer should be tested in all points as to faith and obedience

before His exaltation to the excellent glory and power of the divine nature, much more so it is fitting that we, who were once aliens and strangers, far from God, and children of wrath even as others, should be thoroughly tested.

We are not tested as to the perfection of our earthen vessels, for God and we well know that in our fallen flesh dwelleth no perfection; but tested as to our new minds, our consecrated wills, whether or not these are fully consecrated to the Lord, firmly established in the love of truth, purity and righteousness in general. We are also tested to see whether we will compromise any of the principles of righteousness for worldly favor, selfish ambition, or for any of “the pleasures of sin for a season.” Those who love righteousness and hate iniquity, who develop positive characters, these are the “overcomers” who shall, as members of Christ, inherit all things. The undecided, the lukewarm—neither cold nor hot—are far from having the spirit of the Kingdom class, and will surely be rejected— “spewed out” (Rev. 3:16).

Love, Not Selfishness, the Ruling Principle.

(2) A share in the coming glory is dependent upon present sufferings, for the reason that the coming glories are to be bestowed only upon those who have the Spirit of Christ, the spirit of holiness. And whoever has received this holy Spirit, or disposition, and has been transformed by the renewing of his mind, or will, so that no longer selfishness but love shall rule over his thoughts and words and deeds, that person, if in the world at all, could not avoid present suffering. His love for God, his zeal for God’s service and people, his faith in God’s Word and his uncompromising attitude respecting everything relating to these, would be so greatly in contrast with the prevalent spirit of doubt, selfishness and compromise that he would be thought peculiar, called an extremist and a fanatic, if not a hypocrite.

Evil surmisings, out of hearts not fully consecrated, will attribute every good deed to some selfish or evil motive, and, therefore, “Ye shall be hated of all men for my (Christ’s) name’s sake”; for “the world knoweth (understandeth) us not, because it knew Him not” (Luke 21: 17, 1 John 3:1). The reason for all this is evident: it is because “the god of this world hath blinded the eyes” of the vast majority of men; because the faithful, who appreciate the Truth, who have new hearts (wills) and the right spirit on these subjects, are but a “little flock.”

Present Conditions Most Favorable For Overcoming.

These conditions will not be changed until the testing of the “little flock” is finished. God will permit evil to be in the ascendancy until that testing, sifting, refining and polishing’ of the Bride of Christ is fully accomplished. Then Satan shall be bound for a thousand years, and not be permitted to blind and deceive the nations during the Millennial Age of blessing; but, on the contrary, the “little flock” of overcomers, with Christ, their Lord and Head, will bless all the families of the earth with a full knowledge of the Truth.

Therefore, dear brethren and sisters, let us give heed to the Apostle’s words, and not cast away our confidence— confidence in God, in the outworking of His great Plan, and in all who trust in the precious blood and are bringing forth the fruits of the Spirit in their daily lives--meekness, patience, brotherly kindness, love.

Confidence the Basis of Christian Effort.

With some of the Lord’s people, however, there is a tendency to become discouraged, to think that they may have been unfaithful and thus to lose their peace of mind. In some instances, this feeling of discouragement leads to such fear and distress that the Second Death is apprehended. The Apostle seems to have in mind this condition. We are surrounded with. imperfection of both judgment and conduct; and

those who have a proper estimate of themselves must know that they come far short of the Divine standard and of their own vow of consecration. This knowledge should tend to make all very humble, and very generous in considering others, but not to discourage us.

St. Paul exhorts all such, saying, "Cast not away your confidence." Let such remember that the fact that they have received this Divine favor is an indication that their offering has had Divine acceptance. Faith, or confidence, in God and in the "great and precious promises" is the very basis of all Christian endeavor. Without this faith one cannot fight a good fight. In proportion as the promises are before our minds, in that proportion we have strength and courage to run the narrow way.

If a follower of the Lord has been thus discouraged or has felt that his expectations have not been realized, he should not be weary in well doing. He should go to the Lord in prayer and renew his vow of consecration. He should rise from the ashes of discouragement and lift the cross with renewed zeal. He should endeavor to walk on a higher plane than ever. If he lose confidence, lose faith, he will easily be overcome by the Adversary.

The very ones whom God will approve are those who walk by faith. The rewards are for those who hold the faith even unto death. We must beware of everything that tends to weaken or destroy our faith. The Lord deals graciously and generously with us. He will do for us whatever is right. Knowing this we can have confidence in God, even though the decision of Divine Justice should bar us out of Divine favor. Those, whose hearts are right are submissive to the Divine will. The Lord wants us to have a faith that will continue in sorrow and in sunshine; that will trust where it cannot see, that will continue under all the leadings of Divine providence.

Communion with Christ in Suffering.

In Hebrews 10:32-39 the Apostle clearly shows that there are two ways of enduring the afflictions of Christ: (1) to be made a gazing-stock both by afflictions and reproaches, and (2) by avowing our sympathy for the reproached ones and thus sharing their reproaches and afflictions. For if one member suffer, all the members of the Body of Christ suffer with it.

"Call to remembrance the former days," and note that your afflictions and trials came principally after you had been illuminated with the light of the knowledge of God, shining in the face of Jesus Christ our Lord; and that they have increased as the light of Present Truth has increased with you. It is not difficult to discern the reason for this. The great Adversary is not interested in disturbing those who are "asleep in Zion"; but he is ever on the alert to mislead and entangle those who are awake. And the more active we become in the service of the Lord and the Truth, and, consequently, the more actively opposed to Satan and error, the more he will fight against us. And the more faithfully and vigorously we fight the good fight, as good soldiers of the Lord Jesus Christ, the more we shall have of the Master's approval now, and the greater will be our reward in the Kingdom.

Increasing Severity of Trials.

No doubt there are many and more severe trials just before us. From God's standpoint, having been blessed with greater light, we should be able to endure greater trials and afflictions. From Satan's standpoint we, as a Gideon's band, armed with the Truth, are more injurious to his cause than all others combined. The only wonder to us is that he has not assailed us still more fiercely in the past. Perhaps he was hindered; perhaps he will be granted yet more liberty to buffet us, as the night draws on. Such is our expectation, based upon the direct statements and the types of Scripture.

But such reflections should bring us no sadness, no fear; for He that is on our part is more than all that be

against us (1 John 4:4; Rom. 8: 31). His promises, as well as His providences, are walls of salvation and protection on every hand. What shall separate us from the love of God in Christ? Shall tribulation? No! It shall but cause us to draw closer to Him; and under His protecting care we shall rest. His grace is sufficient for us. His strength is made manifest in our weakness. -When we feel weak in ourselves, then we are strong in Him. He will never leave us nor forsake us. "Watchman, what of the night?" "The morning cometh, and also the night" (Isa. 21: 11, 12).

What Became of a Lie.

"First somebody told it,
Then the room wouldn't hold it,
So the busy tongues rolled it

Till they got it outside.
Then the crowd came across it
They onward did toss it,

Till it grew long and wide.
From a very small lie, Sir,
It grew deep and high, Sir,
Till it reached the sky, Sir,

And frightened the moon;
For she hid her face, Sir,
At the dreadful disgrace, Sir,

That happened at noon.
This lie brought forth others,
Dark sisters and brothers,
And fathers and mothers,
A terrible crew.

And while headlong they hurried,
The people they flurried,
And troubled and worried,
As lies always do.
And so evil boded,

Till at last it exploded
This monstrous lie goaded,
In smoke and in shame.

While from mud and from mire,
The pieces flew higher,
And hit the sad liar,
And killed his good name."

—Mrs. M. A. Kidder, in Jewish Gazette.

The Great Company.

THE Divine plan for human salvation is a perfect one, and God's provision for the great company on the spirit plane

appears necessary in order that the full measure of that completeness may be made up.

We know full well that the invitation extending over the Gospel Age is to the end that we may form with Jesus the reigning power. Consequently the promises of sharing His nature and throne are absolutely definite.

The hope of obtaining spiritual life apart from the glory, honor and immortality promised to the body members of Christ, is, of necessity, not nearly so clearly stated, for "we are all called in the one hope of our calling," nevertheless, the hope of obtaining a spiritual birth, aside from the 144,000, is variously set forth in the Scriptures both new and old.

The fact that our heavenly Father has made provision for a great company who enter for, but fall short of winning the prize of the High calling, is not only prefigured by the scapegoat, but also alluded to in Psalm 45: 1,4, "The virgin and her companion virgins" (bridesmaids, as it were, making complete the wedding party), the same circumstance is supported by Rebecca and her damsels.

Then we may gather the same view from Matt. 25: 1-12. Verse 7 says, "All the virgins arose," not all the world, in fact, not any of. the world. The parable shows the subsequent preparedness of the foolish virgins. They were "too late," or not ready in time. Is it either reasonable or scriptural to conclude that such a class as they, in losing the prize of the High calling, were lost themselves? If not, what is the only alternative? They 'surely cannot be dealt with a second time, when the time will have come for the world's judgment or trial. Having become new creatures (in Christ) all earthly rights were given up, and so that avenue to life cannot be opened to them. All who have started in the way now open to life, have left the world forever, and it seems unthinkable that any who have exchanged earthly hopes for heavenly, should eventually gain the former. Consecration to death with Christ can by no means lead on to life on earth.

The question then is; Where are those spirit-begotten ones to be who are not included in the Bride class, having not fully overcome, but later having been "saved so as by fire"? The Scriptures answer; "Blessed are they that are called to the marriage supper of the Lamb." Called to be the Bride but not chosen, the great company, in keeping with God's bounty, are the favored wedding guests. (Rev. 19:9; 7: 9-15).

PEOPLES PAPER.

Published by the Berean Biblical Institute, at National Bank Chambers, 226 Glenferrie Rd.,

Hawthorn, Melbourne E 2.

(Monthly) 2/6 per annum, post paid.

While it is our intention that these columns be used for teachings strictly in accord with the Lord's Word. we cannot accept responsibility for every expression used. either in the correspondence or in the sermons reported.

“A Falling Away First.”—2 Thess. 2: 3.

A GREAT wave of unbelief is sweeping over Christendom to-day. Not only among the laity, but particularly among the clergy, it is apparent on every hand that it is not confined to one denomination or another. It is evident that it is no longer necessary for a minister to believe in the inspiration of the Bible, nor even in miracles, the virgin birth, or the resurrection of our Lord.

No doubt the great fulfilment of Paul's words was in the falling away from the true faith and the compromising with pagan doctrines and festivals, and the setting up of the great Papal system, but it is wonderful how many features of that great decline from Christian purity of doctrine, worship and practice seem to have a refulfilment in this end of the age.

So many examples of loss of faith in the New Testament by the clergy appear, but two are now before us. The Rev. H. Emerson Fosdick, speaking of the Lord walking on the sea of Galilee, said, “The fourth Gospel says that coming down (from the mountain) He walked upon the tempestuous waves of Galilee, and the other Gospels add that the winds grew calm. Many of you do not believe that such a thing really happened; no sea storm was ever stopped, you say, nor did any one walk on the water. No more do I believe it really happened.” Yet it is attested by witnesses chosen of the Lord to be, “witnesses unto me both in Jerusalem and unto the uttermost parts of the earth” (Acts 1: 8).

Dr. Bevan in the “Christian World” answers a questioner, whose wife had died, and who could not think that she lay unconscious in the grave, but felt she had gone to the safety of the Father's house; yet he was puzzled about the doctrine of the resurrection. In his reply Dr. Bevan says, “I do hope you will keep on believing as you do, for I am sure you are right. Do not argue about it with any one, nor let your mind be perplexed by the many and conflicting New Testament references. Your spiritual perception has shown you the truth, Don't be anxious, keep on believing as you do and put down everything in the New Testament that speaks of a time when graves are to be opened and those that sleep are • to arise, as evidence that though the Christians had grasped the truth of personal immortality (which is not • truth—Editor) they were at the mercy of their prescientific ideas and had but cruder thought with which to express and explain the truth.”

Thus it would seem that Dr. Bevan and such leaders claim to be more reliable authorities as to what is truth than the words of Christ, and the Apostles (John 5: 28; 1 Cor. 15, etc.). The difficulty, of course, is that they believe Satan's lie, “Thou shalt not surely die”; they do not believe in death but call it “transition” and think they become more alive than ever. If that were true, then, of course, there could be no resurrection from the dead, during the second. presence of Christ, when the trumpet shall sound (a proclamation) and the dead in Christ should rise first.” “Afterwards they that are Christ's during His presence,” when “all that are in the graves shall hear the voice of the Son of God and come forth.”

“If the blind lead the blind they shall both fall into the ditch” (of unbelief), and that is what is taking place to-day. Even in this the words of the New Testament are being fulfilled before our eyes. The trouble is that the false teaching of the “higher critics” has permeated Christendom's preachers and most of them no longer believe in Christ's death as being the necessary redemption price to redeem the human race.

One is reminded of Spurgeon's words and grave warning: “Dear hearers, never have any questions upon the vital point of redemption by blood. This is a fundamental truth, and he who is in darkness upon that subject, has no light in him. What the sun is to the heavens, that the doctrine of a vicarious sacrifice is to theology.”

We are living in a day of peculiar testing of faith and temptations to let go the anchor of faith in God's Word and thus drift into indifference. Many are falling on the right hand and on the left (Psalm 91). God's Word is our only sure foundation for faith, rest and peace. If 'we were to be guided by our own or some one else's "spiritual perceptions," we should indeed be floundering in the quicksands of doubts and fears.

"The Word of the Lord endureth forever."

"Daily Heavenly Manna" to be Printed.

After due consideration and waiting upon the Lord, it would now seem to be • beneficial for an edition of the "Daily Manna" to be printed at this time in the pocket size.

The work will be put in hand as soon as possible, and the orders received, also those coming in shortly, will have prompt attention when the books are off the press.

While appreciating the good interest of so many of the friends in this fine little hook, there are probably many others who would have them if they realised how helpful are the morning texts and comments with which to start each day. As a gift the "Daily Manna" is admirable, and some are undertaking to offer them for sale as they have opportunity. Additional orders may be placed at once, and we are pleased to state that the price will probably be less than 1/9, quoted previously, with Special reductions for half dozen and dozen lots.

Bible Study Meetings.

The members of the Adelaide Class desire to make known that their services for Bible Study; etc., continue to be held each Sunday afternoon and evening, also mid-week, in Liverpool Buildings, Flinders Street, Adelaide.

The meetings are quite unsectarian and a hearty invitation is extended to all desiring to join them in their helpful gatherings. Further information may be obtained from the Class Secretary, Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide, South Australia.

Correspondence.

8th September, 1934. Dear Brother,

Many thanks for your kind letter of the 17th ultimo. I hope sincerely that you and all the dear friends in Melbourne are in the best of health. I mean, of course, physical health, for I feel assured that your spiritual, health is good and improving continually under the Lord's care and guidance.

As to ourselves, the Lord has been kind and gracious to us, far more gracious than we deserve, and we are striving earnestly to show our appreciation, though we know that even the little we accomplish falls far short; but the redeeming merit of His precious blood comforts and encourages us.

Dear Brother, there are so many questions I often would like to ask you, but when the time comes I seem to have forgotten them. But there is one thing that occupies my mind more than anything else, next to my own weaknesses and shortcomings, and it is the question, what am I doing with the light the Lord has so graciously granted me? What can I do? How am I doing it? Am I doing it in the way the Lord would approve? This is the harvest time, He is the Chief Reaper. No voice of disapproval seems to come to me, the Spirit seems to bear witness that my work is approved. When I was with the Rutherford people work was the principal thing. I had to thrust that which I considered holy upon people who rejected it with scorn and disdain, and my spirit felt horrified and revolted against such a profanation. This is not so now. I no longer "cast my pearls before swine," but on the other hand now my circle of activity is narrowed considerably, for those who appreciate and inquire after Divine things with a sincere heart are few. I teach my family,

I witness among my workmates (those who will give me a fair hearing) at every suitable opportunity, towards others, too, my feelers are always out, yet the opportunities are so small, I feel I am not doing enough. I ask myself, am I negligent? Do I lack zeal? I am not ashamed of the gospel of Christ; I am only too eager to spread the light; God, who can read my heart, surely knows it. The Rutherford people used to tell me that unless I went out and warned all and sundry about their coming doom God would require their blood at my hands, quoting Ezek. 3: 16-21. The matter is of too serious import to be disregarded, and it would be helpful if I could get your view on the matter.

Thanking you for the "Peoples Paper," which you so kindly sent me, and for all your kindnesses towards us. I ask the Lord to bless you and your house and so am as ever, Your Brother in Christian love, —B. E.

[While "faith without works is dead" there has always been a tendency to rest in works. It would seem pleasing to feel that we could do something that would bring its reward of justification, but all are imperfect and cannot do works that in themselves could be acceptable to God, but through faith in Christ's redemptive sacrifice we are justified and thence able to offer ourselves in willing sacrifice and service.

As new creatures in Christ we have responsibilities to live up to the light of truth we have received, and to allow its sanctifying effect in our hearts and minds, so that we may gradually gain likeness to Christ in our characters. That is the chief purpose of our being called, namely, that we should make our calling and election sure. By the close of the Gospel Age the Church will be complete as the Body of Christ. We have responsibility also to let our light shine out in good works, in kind deeds and in patience, gentleness and goodness. Then, too, we must let the light of truth shine through us, by seizing all opportunities of presenting the glad message to whosoever will listen.

The words of Ezekiel 3: 16-21, referred to, state a general responsibility that comes to all God's people favored with the privilege of His message. It does not mean that we are to assume that the Lord has sent us on an errand or has given us a message for some one or some Church or nation; we must be sure that we are "sent" before we embark on any warning or condemning work, otherwise we shall possibly be found doing harm instead of good.

The Christian's message is a message of good news, a message of peace,—"Into whatsoever house ye enter say, 'Peace be to this house.'" if the sons of peace are there tell the glad tidings, if you are not wanted, then go away;

"Cast not your pearls (of truth) before swine." It is nowhere suggested in the New Testament that we are to judge or condemn,—"Bless and curse not." Not until glorified with the Lord will the Church have any mission of judging.

The mission at present is the perfecting of the saints in the unity of the truth, and of the knowledge of the Son of God (Ephes. 4: 11-15). "Speaking the truth in love," "contending earnestly for the faith," as one has said,—"Our good fight of faith consists in a considerable measure in our defence of the Word of God, which includes also our defence of the character of God. This will mean our willingness to stand for the truth at any cost and against any number of assailants, against the creeds and theories of men which would misrepresent the good tidings of great joy, which the Lord and the Apostles have announced, and which shall, thank God, yet be unto all people. As the Apostle again says, "I am set for the defence of the truth" - "Heavenly Manna."

All should feel that burning zeal exemplified in Jeremiah 20:9; "Zealous of good works" (Titus 2: 14). We cannot have too much zeal, our poor hearts burning with love to God and the Lord Jesus Christ, but we need also great wisdom so that our zeal may be bent in right ways in line with the Divine will and exercised in the spirit of love and mercy. We are to work out our own salvation and assist all we call, also to reach the mark for the prize of the High calling of God in Christ Jesus.]

Formal Prayer.

"I often say my prayers;
But do I always pray?
And do the wishes of my heart
Go with the words I say?
I may as well kneel down
And worship gods of stone,
As offer to the living God
A prayer of words alone;
For words without the heart •
The Lord will never hear,
Nor will He to those lips attend,
Whose prayers are not sincere."

The Christian's Warfare.

(1 Cor. 9: 24-27.)

(Continued from last issue.)

OUR acceptance of the Divine call to the spirit nature means our begetting as new creatures,— • “sons of God.”

We shall never succeed in bringing our flesh into absolute harmony with the Divine law, because of its imperfections, inherited and otherwise, Hence, the necessity that it be covered with the robe of Christ's righteousness. He who looks for perfection of his flesh and who rests his faith therein, must of necessity have a poor hope of ever attaining to the likeness of Christ, of ever becoming one of the predestinated class, of becoming “the image of His Son.”

In joining the Lord in faith and consecration we are proclaiming ourselves, not as graduates and heirs, but as students, disciples, who desire to be prepared to inherit the things which God has prepared for them that love Him.

If this thought be kept in mind as the Divine teaching on the subject, it will tend to prevent our discouragement with ourselves when we find that unavoidably we do those things which we ought not to do, and leave undone those things which we ought to do; for in our flesh dwells no perfection.

It is necessary for us to point out that the new mind, in proportion as it develops in likeness to the mind of Christ, is to relax no efforts to keep the body under, to keep the will of the flesh dead. No spirit-begotten son of God could allow sin to reign in his mortal body. Should sin to any degree control him it will be but momentarily, until the new mind, the new creature, seeing the uprising of the flesh would conquer it, obtaining the promised grace and help in every time of need, from the heavenly storehouse of grace. This thought rightly entertained will help true disciples to appreciate their own position and not be utterly cast down if overtaken in a fault of the flesh, so long as they realise that their hearts are in sympathy with the principles and instructions of our Teacher and longing to be cleansed and acceptable in His sight. Moreover this thought will also help all such to exercise fervency of love amongst themselves, toward the brethren, who similarly are disciples, pupils in this school, not according to the flesh but according to the spirit of their mind.

If, therefore, one should see blemishes in the flesh of a brother, disapproved and striven against, he should remember that the evil which he sees, is his brother's enemy, and he may have confidence in the brother's overcoming, if so be that he gives the assurance that his heart is in harmony with the Lord and His law of love, and that he is daily seeking to fight a successful warfare against the weaknesses of the flesh.

When studying this subject we must keep two facts in mind. Firstly, the Scriptures ascribe no sin to the new creature and additionally no perfection in righteousness to our fallen flesh. This new mind, which is begotten of God, cannot sin ; for in its very essence, as the seed or germ implanted by the truth, “the spirit of the truth,” it is opposed to sin. It is so fully imbued with the spirit of the Lord, the spirit of holiness, that it delights in holiness and not in sin ; and this must be the case so long as this begotten or holy spirit condition continued. “He that is begotten of God sinneth not (willingly, neither approves of sin, nor takes pleasure in it), because His seed remaineth in him and that wicked one toucheth him not.”

The whole world is depraved and under the control of the spirit of selfishness, and largely, though unconsciously, the tools of Satan, “who worketh in the hearts of ‘the children of disobedience.’” To the children of God, the world has become an enemy and a tempter by reason of the fact that the church has

been begotten again to new hopes, ambitions, aspirations and desires, which are along different lines from anything the world knows or with which it has sympathy. Our begetting is of the holy spirit, and its tendencies are heavenly and spiritual in harmony with righteousness and love. Yet it is only our hearts that are thus changed, our flesh is much more in harmony with the world than with the new order of things established in our hearts by grace and truth through Jesus Christ. Consequently, when the Lord's people come in contact with the world through the words or writings or general spirit of any of its children, they find that although their hearts are loyal to the Lord and to all the gracious things which He has promised them, and to the spirit of righteousness, love and truth, yet, nevertheless, their flesh has an affinity for, and some attraction toward the world, its views and arrangements. For this reason the Christian is called upon to reckon himself dead to the world, which is in harmony with sin and has perverted tastes and appetites. As the apostle intimates, there is a constant battle between the new and the old. He says, "the flesh desires contrary to the spirit and the spirit to the flesh." And even though the advanced Christian has reached the place where he is enabled to reckon his flesh and will completely dead and buried, nevertheless he has need continually to re-examine' himself lest the flesh should become alive again.

This was the apostle's method. He says, "I keep my body under and bring it into subjection (to the new mind), lest having preached to others I myself should be a castaway." As we well know St. Paul was a most successful soldier of the cross; and from his epistles we gain much information as to how to fight our weaknesses successfully. The thought is not that we are to keep each other under, but that a special commission is given to us in respect of our bodies, that we ourselves will be held accountable for our conduct. The statement, "I keep my body under," would be true only of one, who is begotten of the holy spirit. But although the individual is reckonedly a member of the body of Christ and called a son of God he has not as yet, of course, received the spirit body promised; but is awaiting to receive it in the resurrection. Meantime, God calls upon all spirit begotten ones to demonstrate their loyalty to righteousness and their faithfulness by practising upon their mortal bodies.

It is not sufficient, however, to declare our intention, for God allows the difficulties and trials of life to prove our faithfulness to the covenant of sacrifice we have made. And while making provision for the blemishes of our mortal body, He, nevertheless, holds us responsible for our words and actions. We must develop our characters to such an extent that the, new creature will fight down to the best of his ability everything opposed to the new will, that the body be kept in subordination, under restraint. We have an illustration given us in the writings of one where he says, "Those who deal in horses tell us that all horses must be broken; and that to break a horse is difficult of accomplishment and requires a great deal of force. The object in thus dealing with the horse is not to continue to break the animal every day, but to break him in once for all, that he might be put to some service." This illustration seems to fit the apostle's thought. As a new creature the apostle had a mortal body which was rebellious against God's will, and thus must be dealt with in a firm manner in order to bring- it under the control of • its master, the -new mind, whose head is Christ. If the body be taught this lesson of submission it may be a good useful servant of the new master and serve unto death, just as a horse may be broken in and serve his master well. This is the thought of the apostle's words, "I keep my body under."

When the apostle says that he would be in danger of being a "castaway" if he did not bring his body into subjection, and thus prove to be an overcomer, it is tantamount to saying that he would fail to make . his calling and election sure. He was called to become an heir of God and joint heir with Jesus Christ. If, therefore, he should fail to perform his part of the contract of sacrifice, he would become a "castaway" in respect of this election. He would not gain the election. He would lose in the race in which he had started. It is our duty • to watch ourselves, that we do no harm, that our body does. good service and not injury to ourselves.

We need to recognise that habits make character. In keeping the body under we need to exercise the fruits

of the spirit, gentleness and meekness. Whoever fails to cultivate gentleness in the small things as well as the larger, is failing to develop a necessary trait of character. He is losing a glorious opportunity of practising upon himself, of keeping the body under, of getting himself into the way of doing things in a sensible and reasonable manner.

We realise the rising of thoughts are small at the beginning, and if they grow they come to words, and to actions.

The keeping of the body under, lest it should become alive again, is a constant necessity to those who would be overcomers, for it is the victory of the new mind over the old will of the flesh that constitutes us victors,—the developing in us of a strong, holy, character like unto that of our Lord and Redeemer.

(Concluded.)

The Tongue That Jesus Spoke.

To-day we are so accustomed to reading the Bible 'in English that we tend to forget that it was first of all written in a very different language, and the compiling of translations occupied the minds of the greatest scholars of utility centuries. This fact is called to mind by two manuscripts of the New Testament recently found in a Syrian monastery in Armenia, and written in the Aramaic language, which is the tongue that Jesus spoke. The manuscripts are in the authorised version of the New Testament used by the Syrian church, and the earlier of the two, which was written between the years 440 and 550, contains nearly the whole of the Gospels of Mark and Luke, and about three-quarters of John. The second manuscript contains practically all the -Gospels, and was written in the sixth or seventh century. No earlier Syriac manuscripts of the New Testament are known, but the British Museum has an imperfect fifth century manuscript of the Gospels of Matthew and Mark, while in the Vatican library there is one of the sixth century. It is believed that the earlier) of the newly discovered manuscripts is that translated from the Greek by Rabbula, who was Bishop of Edessa from 411 to 435, and it will be most valuable to students of the Bible, as it will throw light on disputed passages, and help to establish the accuracy of the text of our Gospels. It is interesting to remember that the words Jesus used on the Cross, "Eli, Eli, lama sahachthani," are Aramaic.—Melbourne "Age," September 14, 1934.

Though we have none else to provide for us, our Heavenly Father knoweth all the things we need, and will make the best provision.—Baxter.

Booklets on Bible Truths.

"Some of the Lord's Parables" 8d.

"Christ's Return" 4d.

"Where Are the Dead?" 3d.

"Hell, Spiritism" ••• 4d.

"The Plan of God—in Brief" •• - 6d.

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