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## Peace I Leave with You.

(Convention Address.)

“Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled neither let it be afraid.” —John 14:27.

THESE lovely words were spoken by our Master the last night of His earthly life.- It was a choice blessing He would give them, a tranquillity of soul, a rest of heart and peace of mind which He Himself possessed—the peace of God.

Now to whom and why were these words spoken? A passage from the “Herald” would perhaps answer best:— “Every consecrated child of God in whom His holy spirit dwells is a temple of God; a royal residence for the King of kings; this high privilege being theirs through the precious blood of Jesus who redeemed them: thus made them eligible for the call of God, to be thus set apart, a holy sanctuary, an habitation of God through the spirit, and it is their blessed privilege in reverent humility to realise the condescending love of God in thus making them His chosen vessels and to profit by all the hallowed influences of His presence and favour.”

- There are different conditions of peace; but the peace we would mention is that which is not dependent on outward circumstances; it is born from inherent goodness. The words of F. R. Havergal which appeared recently in our “People’s Paper” maybe are helpful here:—“That I may know in ebbless flow, the perfect peace of full and pure allegiance.” There are various verses in the Bible speaking of peace, and we would all have our favourite, but the one we will mention here is in Isaiah 26:3:—“Thou wilt keep him in perfect peace, whose mind is stayed on Thee;

because he trusteth in Thee.”

There are few things more wonderful than memory; of the many capacities which God has endowed man, it surely must be one of the most potent for good. Our surroundings change, our hair, our health, our bodies change; but this one faculty, this vital tenacity of the mind never changes. We can go back through the vistas of years and bring back subjects of our lives of the dim past, and make them to be a living force. Speaking to the memory of her angel mother, General Booth said, “Oh, how choice a gift of God is that memory that can bring into the strain and stress of present life those sweet, pure days and ways of our earliest years.” Though the years had piled on her head, her words seemed to come back with added power. Oft when pressed with the difficulties and problems of life how helpful the counsel given, how

sweet the memory when her mother laid aside her work, and gave to her children her evening blessing of prayer and song.

Wilhelmina Stitch, who conducted a “Fragrant Minute Column” to five million readers daily, sought to create and thus enhance a love for God’s beautiful things, and thus a love for God Himself. She died mourned by many and left behind her a fragrant memory.

What fragrant moments from a fragrant memory God’s children may have, because from the lips of Jesus fell the sweetest and finest fragrance. Back in Deuteronomy is a passage said by scholars to be one of the finest in the Bible. Deut. 32:1, 2—“Give ear, O ye heavens, and I will speak; and hear, O earth, the words of My mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the, small rain upon -the tender herb, and as the showers upon the grass.” This verse has reference to Him who spake as never man spake. For, “all bare Him witness, and wondered at the gracious words that proceeded out of His mouth.”

To you and me, in our common task, what words could be more helpful than the words of our text: “Let not your heart be troubled, neither let it be afraid”? What power and peace they contain; also the verse previous: “The Comforter which is the holy spirit shall teach you all things and bring to your remembrance whatsoever I have said unto you.” “Call to remembrance,” says the Apostle, “after ye were illuminated.” How helpful to memory are these verses. Does a little bit of heaven—heavenly-mindedness—come down to us through memory of the vision of the golden candlestick shedding light upon our way? “Thou wilt keep him in perfect peace whose mind is stayed on Thee.”

Why are we prone to forget? Is it not through lack of prayer or lack of zeal in allowing our minds to drift? Even the beautiful and fruitful vine needs to be trained, tied to a support that it may grow upward. So the new creature which has its old brain with which to think, realises all are leaky vessels, apt to forget. “Set your affection on the things above,” the Apostle tells us. How can we do it? David wrote, “Great peace have they which love Thy law”—or will.

There is a little poem of the Night Scented Stock, an insignificant flower through the day, but like other precious flowers it freshens up at night. Those who value it, place it near a door or window, where the dew and the evening breeze flood the room with its wonderful fragrance.

“All day it looked so weedy and forlorn,  
But lo, at eventide blooms newborn,  
Making my garden, now, a holy shrine  
Of sacred memories, and love divine.  
May I, in fashion like to this sweet flower,  
Even when at length the evening shadows fall,  
When fear and loss so many hearts appal,—  
Make of my life a gracious fragrant bower,  
That sad and weary hearts may find in me  
Refreshment, from a heart at peace with thee.”

Have we ever felt like that ourselves, when, perhaps not long after reading our “Manna,” we have fallen into some besetment and struggled through the day in the slough of despond? When the evening quiet steals into our hearts, do we feel like David?—“Let my prayer come before Thee as incense and the lifting up of my hands as the evening sacrifice.” ‘Tis sweet to know we can always come boldly to the throne of grace, with a true heart in full assurance of faith.

Truly, “Great peace have they which love Thy law.” How may we learn to love God’s law? By reading

the Bible.

In her "Fragrant Minute Column," Wilhelmina Stitch gave her opinion, under the title, "Your Bible and Mine," as follows: "The reading and expounding of it is not an intellectual pursuit set aside for the clergy. When I am reading it, it is exclusively mine; it excites and feeds my imagination; it delights my sense of rhythm. It guides me in my problems; it comforts me in my griefs. It rejoices with me in my gladness; it mourns over my failures, pleads with me for my repentance, and promises me—yes, me—salvation. This is what it is to me, when I am reading it alone in my room. But when I am talking of it, or writing about it, then I remember it is yours. My great desire is to share with you the beauty I have found in your Bible. Behold this shining gem. Perhaps you have forgotten it; perhaps you have missed it altogether. Look then with me. It is yours and mine."

How would you and I approach the Bible? He who would grow beautiful roses must first grow them in his heart. We must have a love for God's word like Jeremiah—"Thy words were found and I did eat them and they were unto me the joy and rejoicing of my heart." "If thou seekest her as silver and searchest for her as for hidden treasure; then shalt thou find the knowledge of God." What sweet Balm of Gilead; what waves of compassion; what spiritual vitality; what thrones of light; what joyous fountains of truth; what wells of purity; what hills of hope—"Beautiful waters that sparkle so free; bringing their sweetness and life to me." "The words that I speak unto you, they are spirit and they are life," said our Lord, and such life as Paul told Timothy—"Life that is life indeed" (I Tim. 6:19, RN). If we can keep these things and not let them slip, when the Lord, by His spirit, brings them to our remembrance, our lives would be an impelling peace, aiding us in our common tasks to develop that deepness, constancy and sweetness that in some measure should make us the salt of the earth, and the light of the world, as our Master intended His followers to be.

Speaking to Bible Students can I say the experiences of a soul are not transferable, that the visions of God fall only on those who seriously, very seriously, obey at every step of the pilgrim way their truest impulse, and follow the highest they know? The choicest jewel that can be found in any character is purity. Even the heavenly wisdom is first pure. A mind illumined with the heavenly wisdom, to what can we compare it? "His works of grace, how bright they shine; how deep His counsels, how divine." What a monitor upon our way that can aid us to spiritualise our thoughts and turn life's intonations into gateways to God. What a guiding star through life; what a blessing of light upon darkness.

Hideous may be the thought, most insidious the approach of a wily Adversary, or of hosts of wickedness in high places of Satan's kingdom of darkness. Let us not be discouraged if we should experience this fiery ordeal. Even the great Apostle who had the mind of Christ experienced the warring of the mind. What an example of a voice in the mind we have in Elijah. How discouraged he was, and how strengthened and refreshed he was by the angel of the Lord. So, God can and does send aid to His tempest tried little ones. How sweet and comforting when a Scripture sometimes comes to our memory such as came to Daniel: "O man greatly beloved, fear not; peace be unto thee, be strong, yea, be strong." God wants strong characters that can win out and overcome. "Resist the devil and he will flee from you: Draw nigh to God and He will draw nigh to you."

When the Apostle Paul summed up the seventh chapter of Romans in those sublime and heartfelt words, "I thank God through Jesus Christ our Lord," how he valued our Master and His words. So, to you and I there may be times when those words are not only a fragrant memory, but can be of truest loveliness and most infinite preciousness. "Let not your heart be troubled, neither let it be afraid."

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### PEOPLES PAPER.

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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.

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## The World State.

THE only ultimate remedy is a federation of nations —the application of the principle of the State to the whole world,” says the Marquess of Lothian, writing on “The Demonic Influence of National Sovereignty” in “Religion and Life.” “No form of League of Nations can end war. The sovereign State will invariably defeat any League based on contract. Law and order, peace, justice, freedom, social progress, derive from the unity and dedication involved in citizenship in a sovereign State. And it is the fact that, in the last resort, the allegiance of the citizen is owed to his own State and not to the League of Nations, which makes the League impotent as against its own members.”

No system of co-operation can overcome this terrific power. There is no final remedy for the tremendous evils which spring from the fact of national sovereignty, save the pooling of that sovereignty in supernatural matters, in a world federal State, a State which, in its own sphere, will command the allegiance of every individual, be able to legislate for and tax him, and which will represent him while leaving the national State freedom to deal with affairs in the national sphere. When such a body comes into being, then and then only, will war end and the perversions and destructions inherent in the competition of national sovereignties be ended on earth

“Christianity alone offers the remedy,” continues Lord Lothian. “As a noted Oriental scholar has said, all the real achievements of Western civilisation, the respect for human personality, the humanitarian movement, the abolition of slavery, individual freedom, the emancipation of women, the ideal of moral purity, the concept of social reform, the rise of democracy, the assault on war, have all derived their greatest support and their greatest driving power from those who have drawn deeply from the fountains of courage and inspiration and devotion to God and man which spring eternally from the Bible.”

The above statement regarding the needs of the poor troubled world would seem to be remarkably near to what the Scriptures indicate will take place.

We do not know just what may have been in the mind of the Marquess of Lothian respecting- how the one sovereign state could be established. So many have thought that the churches must do, this by missionary effort and other means, and deem that church unity is essential for this purpose. While such anticipations are vain, yet it is true that dolly the glorified Church of Christ associated with her -Lord in His Kingdom of blessing can bring about this desire of all nations.” It is then and the only that the followers of Christ have any responsibility in regard to the world’s government

The work of the Church during the Gospel Age has been quite apart from all politics. The commission given was to preach the gospel of the kingdom as a witness in all the world, in order to call out a special class (Acts 15:14-17) which should be sanctified and prepared for the future work of Messiah’s reign. When the Body of Christ is completed, the full number required gathered, then the government will be inaugurated that will command the whole world as one sovereign state. “For unto us a child is born, unto us a son is given and the government shall be upon His shoulders . . . and of the increase of His government there shall be no end . . . to order it and establish it with judgment and with justice from henceforth even for ever.” (Isa. 9:6, 7.)

While the Church as a company of spiritual beings with Christ will be the real government, though unseen by the human eye, natural Israel will be established once more in Palestine under divine favour, and will be the earthly central government, representing the heavenly controlling power as shown by Micah 4:1-7. “. . . Many nations shall come and say, come let us go up to the mountain of the Lord and to the house of the God of Jacob; and He will teach us of His ways and we will walk in His paths; for the law shall go forth of Zion (Christ and the Church in glory) and the word of the Lord from Jerusalem . . . nation shall not lift up a sword against nation, neither shall they learn war any more.” The Lord’s prayer

will then have fulfilment, “Thy will be done on earth as it is in heaven.”

“The light that shines on Zion’s hill  
Shall lighten every land,  
The king that reigns in Salem’s Towers  
Shall all the world command.”

## Rebirth of the Jewish Language.

RABBI FALK in the following article sees the revival of culture in Palestine nearing an apex of achievement. The language of Ancient Jewry has been encouraged and after 2000 years a lowly Hebrew has succeeded in a wonderful resurrection of time-hallowed customs:—

The ancient, historical land of Palestine—cradle of the two great world religions, Judaism and Christianity—has throughout the centuries attracted the interest of the whole world. To-day that land arrests still greater attention; not merely because of the recent lamentable disturbances, but mainly by reason of its amazing rural and urban growth.

Too often, however, does this latter phenomenon —the transformation of a land neglected for centuries ‘ into a land equipped with all the amenities of life—obscure the fact that there has been an intellectual and cultural growth of the first magnitude. Particularly does this apply to the revival of historical, Biblical Hebrew; its transformation into a colloquial tongue, and its development within the last decade to a high intellectual level. This rebirth of Hebrew as a spoken vernacular, after 2000 years of potential dormancy, stands out preeminently as a stupendous achievement in the realm of the spirit, and in the history of the movement for the re-establishment of a Jewish national home in the land of Palestine.

The story of the renaissance of Hebrew as a living language begins in the land of Palestine towards the end of the nineteenth century. At this time there were living there a small population of Jews, composed of different nationalities, yet united by the single idea of creating Jewish agricultural colonies in the land of their forefathers.

Curiously enough, no effort was made by them to revive their ancient language. They used Hebrew as a “pis aller,” in much the same way as a group of University students, of different nationalities, resorts to the Latin language for purposes of mutual understanding. It was, then, not due to, this group, but to a few outstanding personalities, that a movement for the rebirth of the historical Biblical language was begun.

Outshining all other contemporaries in this mission was a withered consumptive man, who was born in a little Ghetto town of Russia, and known as ben Yehuda. Together with his wife he had, in 1880, come to a deserted and ruined Palestine—a place where he knew no one—with the sole purpose of causing the sweet sounds of the language of David and Solomon, of Isaiah and Jeremiah, to re-echo in the hills of Palestine.

Once in the land he spoke nothing but Hebrew, and when his first child was born ben Yehuda was privileged to hear his son babbling in Hebrew. After two thousand years this was the first child to be reared wholly in the Biblical tongue. Thus, was set the matter-of-course habit of the Palestine life of to-day; a precedent which, however, could not have been achieved without almost superhuman self-denial.

His earnestness and idealism gained him the moral and practical support of the Zionist movement. From

now on, the recreation of the Hebrew language as the spoken national tongue of the Jews. of Palestine was one of the fundamentals of that organisation. A school of secular education, in which the medium of instruction was the Hebrew tongue, was set up; and a Hebrew paper, at first only a single sheet, was published.

The movement met with bitter opposition. The Turkish Government--at that time the rulers of the country—saw in it the furtherance of a political unity which might weaken their central power. The orthodox Jews, from purely religious motives, joined this opposition. To this group, which had come to Palestine for the purpose of prayer and meditation, the use of Hebrew as a medium of everyday conversation was sacrilege. Hebrew, in their eyes, was the “Loshan Hakodesh”—the Holy Tongue—a language to be used for prayer, meditation, and study alone. Most surprising of all was the antagonism of Jewish parents to this movement. They did not believe that so purely a literary language as Hebrew could give their children a secular education sufficiently thorough to fit them out for the battle of life.

Notwithstanding this opposition from religious, political and parental bodies, these difficulties were fought and overcome; mainly by the self-sacrificing idealism of the teachers and the enthusiasm of their young pupils. Teachers and pupils agreed between themselves to teach and learn in secret what could not be taught and learnt in public; and as time went on the language gained greater and greater recognition. School after school was established, with curricula based on the Hebrew language, and newspaper after newspaper was founded, after the style of the original single sheet of the first Palestinian Hebrew paper.

With the rapid growth of Hebrew it became necessary to augment its vocabulary, the reason being that since a natural development of Hebrew as a spoken vernacular had been arrested 2000 years ago, it was totally inadequate to cope with many words of modern origin, particularly scientific and technical terminology. Thus it is doubtful whether Hebrew could have developed, to the extent it did, were it not for the band of erudite scholars who, on the basis of the old Biblical Hebrew, created those words which were essential for modern conditions.

Various methods were employed by them. An interesting example is the word thermometer. On examination it was found to be derived from flu. Greek therme = heat, metron = measure; so the Hebrew word coined was mad-chon, a literal translation of the Greek.

This analysis of the modern word and transliteration of its component parts was only one of the methods used. Another was to give new meanings to the old Biblical words, e.g., the modern Hebrew for the noun “strike” is the same as the Biblical Hebrew for the noun “rest.” Words were also borrowed from cognate Semitic languages, especially Arabic, and scientific and sporting terms were adopted without change from modern language. (“Football” is a curious exception, being literally translated as “ball of the foot.”)

Of course, many of these innovations which were not in harmony with the spirit of Hebrew were soon neglected, and those that remained were absorbed in the language; so much so that words which were looked upon as part and parcel of the Hebrew language were mere coinages and foreign bodies. To guard against too wide a divergence from classical Hebrew there was, in later years, established a body of scholarly Hebraists, called the Vaad Haloshon (Council of Language), which in its outlook may be compared to the Academie Francaise. The purpose of this Vaad Haloshon is to ensure the development, while retaining the purity of the language. From time to time it publishes brochures showing the results of its researches and the words accepted into the language.

From the modest beginnings of ben Yehuda and his supporters, some two generations ago, Hebrew has become an accomplished fact—a fact in the soul and in the blood. The old virtues that classical Hebrew retained in its literature have continued with it in Palestine, namely: remarkable conciseness, allusiveness, concomitant by-values of meaning possible only to a language heavy with ancient memories.

To this Palestine has added unexpected resiliency, mercurial adaptiveness, the innate simplicity of village talk, all of which gives the modern language an untranslated genuineness of thought and feeling. The virile youth of the new Palestinian generation, born and bred in Hebrew-, exhale the language from the air, from the street, from the whole environment.

To-day Hebrew is one of the three official languages, the other two being English and Arabic. With a population of about 400,000 Jews, Palestine has about 65 Hebrew periodical publications, of which four are daily papers--"Haaretz" (The Land), "Door Hayom" (Daily Post), "Dvar" (The World), "Haboker" (The Dawn)—each of superb literary merit;

30 weeklies and fortnightlies, 24 monthlies; and the rest bi-monthlies . and quarterlies. The two large publishing houses of Dvir and Mizpeh, together with the 'University Press, issue thousands of Hebrew books a year, with original works and translations, in all fields of literature.

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## Living and Walking in the Spirit

“If we live in the spirit let us also walk in the spirit. Let us not be desirous of vain glory, provoking one another, envying one another” --Gal. 5:25,26

THE Apostle says, “If we live in the spirit, let us also walk in the spirit.” What did he mean? Was it possible to live in the spirit, and not walk in it? It would certainly be useless to be professing the spiritual life if not conforming oneself to walk in that direction. The Apostle Paul set such an example of walking in the spirit that he said, “For me to live is Christ.”

Until the personal indwelling presence of the spirit of Christ has become one of the deepest facts of our experience as Christians, we will not have begun to realise the real meaning of these words. This is evident from the testimony of Jesus respecting His own life on earth. He declared that His own life was what it was, solely because of the indwelling- spirit of the Father. He said, “The words that I speak unto you, I speak not of Myself; but the Father that dwelleth in Me, He doeth the works.” John 14:1.0. Thus it is that, unless we are abiding in Him and He is abiding within our hearts, taking possession of us, we are incapable of doing or being anything acceptable to God.

The way we walk will manifest the measure of thy indwelling spirit of Christ, and according to the teachings of Jesus we must eventually reach the point where we can say, “I live, yet not I, but Christ liveth in me.” Then, too, we may say, “I am in Christ and Christ is in me, and He that dwelleth in me He doeth the work.”

In the many illuminating figures used by the Apostle Paul, we have the progressive stages of Christian experience set forth. The identification of the true believer with Christ is so complete that the Apostle declares him “crucified with Christ.” We are said to be dead with Him, buried with Him, and also raised with Him. He was raised for our justification, and in order to accomplish the work of sanctification in us He must live with us, for this work is wrought out from within, not miraculously from without.

More important, then, than questions touching the right direction of religious activities is the matter of ‘the hold which Christ -has got upon the interior life. More important than questions of method is that of spirit; more important than questions of form is that of life. If Christ be supreme within, if He has His own way within the domain of the soul, all questions as to the particular shape that service ought to take are of secondary concern. To one wholly given up to Him, it is all ,one to lie in the Divine hand or to be led by it; to stand and wait, or to run and work. One thing is sure, the life that Christ possesses and directs cannot miss the mark.

Let Christ be formed within as a spirit and principle of righteousness and the mastery of inborn sin is broken. As His power increases, the power of sin will decrease; as He gains ascendancy, the world, the flesh and the devil will lose their hold; as the image of the heavenly comes out, the image of the earthly will fade away. The Christian will grow as Christ grows in him; the conscience will become tender, softened by His grace, and the will becomes subdued by His all-conquering love. As Christ expands within, Christian life expands without. Christian activity increases as the place which Christ fills in the inner life enlarges. When the indwelling spirit of Christ comes to its full strength the whole life becomes fashioned into the perfect type of a Christ-imaged character. Let us then strive to be of those in whom the spirit of God can dwell and bring about these great attainments.

The Apostle assures us that we stand surrounded by “a cloud of witnesses”—those of a former age who

accomplished much through their faith in God. The Lord was able to use them in wonderful ways because they were obedient to His will and because they were subjected to the power of the spirit exercised in their day. There have been many others in the present age whose lives stand out like lighted lanterns, pointing us to greater things, as well. These have been God's faithful witnesses to the power of the indwelling spirit, and we may catch from them an added inspiration enabling us to reflect the light received from the Sun of Righteousness. It is good to think of these resplendent characters and to admire in them the splendid characteristics they displayed, but it is far better to have our eyes fixed upon the source from which their triumphs sprang, beholding "the glory of the Lord," and by the power received when we "see Jesus only," be "changed into the same image from glory to glory." May we with willing selfabandonment, ardent devotion and fervent zeal follow Christ from day to day. If we do so, through praise or otherwise, through peaceful circumstances or seeming failure in dark valleys where faith is tried as in a fire, we shall one day see Him face to face and share with Him: the glory that excelleth. His abiding presence in our hearts in the days of our pilgrimage here below, will accomplish this for us if we will only give Him undisputed control of our lives.

Students of the Bible are no doubt well aware of the fact that the Scriptures clearly show two kinds of believers side by side in the Church, and many of the Apostle's sorrows were traceable to this fact. If this was true at the time of the early Church, it must certainly have been true ever since. Because of this fact, it is important to determine of whom the Apostle was speaking when he spoke of the "more than conquerors." It is the heritage of every believer to become of this class, but very few really attain this standing. Take, for illustration, the Israelites, who, having left Egypt, were free from Pharaoh and their former taskmasters, but they grieved God for forty years through their failure to at once go up and possess their inheritance, Canaan. Through unbelief they did not enter in. They saw such great impossibilities in their natural way—cities with great walls and giants, but saw themselves as grasshoppers. Herein was their sin of unbelief. We need to carefully note that it was not a question of doubting the report of the spies about the desirability of the goodly land, but a matter of supposed inability on their part to take possession of it. However, there were two of those who went to spy out the land who are typical of those in all ages who have been the pioneers in carrying the truth forward. All these records of Israel, their failures and doings, have been written for our instruction. It is God's way of showing us that to-day, the same as in previous times, the "sin of unbelief" shuts many out from the inheritance of blessing provided for those who have the strong desire to obtain and the faith to pursue, until they possess it.

Walking in the spirit means progress. Slipping back would not be walking. . We may, like Israel of old, admit that the land of our inheritance "floweth with milk and honey," but when we sing, "There is joy in the valley of blessing so sweet," do we actually possess it as a permanent reality? —the fulness of joy that Jesus promised to all His own. Then we sing, further, "There is peace in the valley of blessing so sweet," and it is so, but do we really possess that abiding peace? —"the peace that passeth all understanding," and that will abide through all misunderstanding as well. "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

So, in the epistle of John the Apostle proceeds to probe the life using tests to which each of us must submit, tests that distinguish the true from the false. "He that saith he abideth in Him ought himself also so to walk even as He walked." The Apostle also uses the expression, "If we say" testing our sincerity. Our professed fellowship with Him is put to a practical test. We may ask ourselves: Is that light and love manifested in our daily walk? His spirit flowing in us and actuating us should find a like expression in our life as it did in His. His walk then becomes the standard by which we should strive to walk; it is the inwardness of His life, its controlling principles evidenced in His walk that must control our walk and our lives.

In his Gospel the Apostle John comprehends that matchless walk as a manifestation of light and love. He walked in the light of the Father's presence by constant communion with Him and by a life in all things

pleasing in His sight which brought forth the commendation, “This is My beloved Son in whom I am well pleased.” Jesus was in such oneness and communion with the Father that He could say, “He that hath seen Me hath seen the Father.” Then tracing His words and works back to His Father as their source, He said, “The words that I speak unto you I speak not of Myself.” Our Lord so walked in the light of the Father’s face that on the cross, when this light must of necessity be withdrawn from Him, the experience was one of utter darkness and dismay. He so walked that He was “the light of the world,” and could invite others to follow Him with the assurance that they would “not walk in darkness.”

Then He also walked in love. Under test His love never failed—He continued loving. He not only loved His own to the end, but He loved His enemies as well. Being reviled, He reviled not again, but commended God’s love in pouring out His life for the world of mankind, some of whom hated Him with cruel arid malicious hatred. What a standard of love He set for His followers.

The Apostle John associates us with our Lord in that he says, “we ought also so to walk.” And again, “If we walk in the light as He is in the light, we have fellowship one with another.” We cannot walk in reliance upon our own resources, but if we have the spirit of God ruling in our hearts, we will have the power to demonstrate that we have been brought out of darkness into His marvellous light.

(To be continued.)

## The Covenant and Confidence of Faith.

My whole though broken heart. O Lord.  
From henceforth shall be Thine  
And here I do my vow record:  
This hand, these words are mine.

All that I have, without reserve, offer here to Thee;  
Thy will and honour, all shall serve,  
That Thou bestow’dst on me,  
All that exceptions save, I lose;

All that I lose I save;  
The treasure of Thy love I choose;  
And thou art all I crave.  
My God, Thou hast my heart and hand;

I all to Thee resign:  
I’ll ever to this covenant stand,  
Though flesh hereat repine.  
Now it belongs not to my care,

Whether I die or live;  
To love and serve Thee is my share,  
And this Thy grace must give.  
If life be long, I will be glad,

That I may long obey:  
If short—yet why should I be sad,

That shall have the same pay?

Christ leads me through no darker rooms  
Than He went through before;

He that into God’s Kingdom comes  
Must enter by this door.

Come, Lord, when grace bath made me meet  
Thy blessed Face to see;  
For if Thy work on earth be sweet,  
What will Thy glory be? —Baxter.

## Self-Examination.

IN 2 Cor. 13:5 Paul says, "Try your own selves whether ye be in the faith; prove your own selves. Or know ye not, your own selves, that Jesus Christ is in you, except ye be reprobates?" The context apparently shows that the Corinthians had accused Paul of having no influence over them for good, and his ministry as being weak and insignificant. Paul replies by telling them to look at their present condition as compared with their past, see the change that has taken place in their lives, see the possession they now have, and in the light of these things let them say whether his influence over them has been for good or not, or if his ministry is weak and insignificant. Again, in 1 Cor. 11: '28, the same Apostle says, "Let a man examine himself." But, in this, Paul means only to interpose a caution to prepare the receiver to eat the Lord's supper worthily.

It is impossible to know ourselves by looking at the present. We only partly know ourselves as we see our life in the past. Every day our actions surprise us, and frequently we find that we have done the very thing we never thought we would do. I suppose Abraham did not really know the strength of his faith till called upon to sacrifice Isaac. In the light of that trial we could estimate the real strength of his faith. In the shortness of memory we fail to profit by past mistakes. In every action of ours there are so many details giving rise to so many causes of actions which may differ in each action, thus making it impossible for us to judge truly of our own condition. The Greeks had a favourite motto among their philosophers, "Know thyself"; but by this they did not mean to teach that by merely looking into their own - actions they came to understand their own character and became able to estimate their real worth, but rather that each-one should examine the basis and facts of his philosophy for himself, and not be content to receive them secondhand. Then, again, many people do not grow better from rigid self-introspection. The bad only see good and excuses for the evil in their lives. The good only see evil in theirs, and sadden their lives by deploring it. One of the saintliest women I ever knew, and whom all revered, began to direct her attention to her own life, to examine it, to search it, and to question whether she did truly believe or not, till in a few months she concluded she had no faith, that her life was full of evil deeds, that she was unsaved and had no hope, and that there was none for her; and in this state she lives to-day.

We make a distinction between heart-searching and life-searching, which many fail to make. Our hearts, that is our wills, should be perfect; but our lives cannot be perfect, because "we have this treasure (our new wills or new hearts) in earthen vessels.-(in imperfect bodies)."- He, therefore, who judges of -his acceptableness with God by judging of his perfection or imperfection in thought, word and deed, must condemn himself, if he be honest and if he have a proper estimate of perfection in these respects. But he that judges his heart, his motives, his will, his intentions, should always be able to find it true to the Lord,—however much his life may come short of his new will—the mind of Christ begotten in him by the exceeding great and precious promises of God's Word.

We are not merely to ask ourselves whether we love God, but also whether our love takes the practical form of willing and trying to serve God. This, His Word indicates, is the real test--not what we succeed in doing, but what we honestly and earnestly try to do.

The mother never questions whether she loves her children or not, but shows her love by her services; the industrious man never stops to wonder if he is industrious. Christ says, "He that heareth My words and doeth them, he it is that loveth Me."

We can know our hearts only as God, who sits as a refiner of gold, tries us: under the hand of His proving we learn to know ourselves. God does the searching to see if there is any evil way in us. He searches, tries and proves us, and not we our own hearts. The Christian only grows Godlike, strong in faith and hope, as

he learns to look away from himself to the Son of Man. It is said that one of the gifted painters of the world stood before the masterpiece of the greatest genius of the age. This he never hoped to rival, nor even to equal, yet the infinite superiority did not crush him, nor cause him to despair. He saw realised those conceptions that had long floated vaguely before him in unsubstantial form; in every line and touch he felt a spirit immeasurably superior. As he stood gazing at it his heart swelled with emotion, his feelings became elevated, and he turned away exclaiming "And I, too, am a painter." Let the hesitating believer look on Christ, the embodiment of the highest and holiest of all conceptions, till his heart can feel His spirit and touch, then he can turn to the world, believing and declaring, "I, too, am a Christian."

—Selected.

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