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## Songs in the Night.

ALTHOUGH the nightingale sings during the night-time, darkness is the time when most birds are silent and hidden away in their cosy nests. But we know that they will sing again in the morning, and we look forward to it. We know that at their convenience they will entertain us throughout the day, when not too busy with their domestic affairs. Speaking of an evening in Paradise the poet Milton wrote :- “Now came still evening on, and twilight grey Had in her sober livery all things clad.

Silence accompanied for beast and bird,  
They to their grassy couch, these to their nests  
Were slunk—all but the wakeful nightingale.”

The world’s morning time now dawns, but it is not yet fully here. When it comes there will be songs of joy and gladness throughout the world. Regarding that period David wrote, “Sorrow may endure for a night, but joy cometh in the morning.” (Psa. 30:5). Again he said, “My soul waiteth for the Lord more than they that watch for the morning.” (Psa. 130 :6). Also the prophet Hosea said, “Then shall we know, if we follow on to know the Lord ; His going forth is as the morning.” Solomon observes that the morning is the “time for the singing of birds.”—Cant. 2 :12.

### Early Singers.

The world’s night-time has been long and dreary, yet it has not been without its songs. Very early in the history of the human family the Lord found some to sing His praises. So beautiful and so acceptable was that early song of faith which Abel raised to God that his sacrifice was approved and he received immediate evidence of the blessing of the Most High. Enoch also was one of the sweet singers of that early age. While the darkness of sin and death lay upon the land, back there over five thousand years before the breaking forth of the present morning light of the blessed Messianic age, he sang of the coming of the Lord with all His saints, to execute the works of righteousness and justice in the earth and to convince all the wicked of their ungodly deeds.

Evidently there always has been some of the divine plan and purpose revealed, sufficient to give assurance to all those who possessed that rare element of faith in God. When Jehovah pronounced the sentence of death on our first parents, He nevertheless gave a ray of, hope in the prophecy that “the seed of the woman shall bruise the serpent’s head.” That star of hope has shone throughout the darkest ages for

those who have looked for it, impelling songs of joy. It is only when all hope is removed that one loses the power of song. God alone has held the world's hope in His own keeping, and has revealed it to His servants so that they might have courage and zeal to witness for Him, and that the power of their faith might give them joy and songs, even in this night-time of sin and death.

As we follow the course of God's dealing with His prophets, with the Jewish people, and with all His witnesses before the first coming of Christ, we find that song after song arose from true and loyal hearts. All these songs were based on the divine promises. David was a prophet, and he made reference to "an instrument of ten strings." This wonderful harp of harmony manifestly pictures the great divine plan of the ages. Just how much of that plan David knew, we are not fully informed ; but when he wrote such remarkable songs as Psalms 2, 37 and 72, he must have believed that a great Kingdom of righteousness would be inaugurated in God's due time, and that under that divine regime all corruption, injustice, oppression, and wickedness of every kind would be destroyed throughout the earth. In his mind's eye David must have seen the Lord in His coming great glory, when He takes unto Himself His mighty power and establishes His universal reign on this planet.

David's Songs Were Prophetic.

It is interesting to note to what extent the Psalmist's "songs in the night," as David so beautifully sang them, deal with the experiences of God's faithful people throughout the intervening centuries until now. For example, in Psalm 116 he says : "I love the Lord because He hath heard my voice and my supplication. Because He hath inclined His ear

unto me, therefore will I call upon Him as long as I live. The sorrows of death compassed me, and the pains of hell (sheol) gat hold upon me; I found trouble and sorrow . . . The Lord preserveth the simple; I was brought low, and He helped me. Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. For Thou hast delivered my soul from death, mine eyes from tears and my feet from falling. I will walk before the Lord in the land of the living . . . I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people. Precious in the sight of the Lord is the death of His saints."

Who is there among the Lord's people to-day who cannot appreciate the sentiments of this beautiful song of praise? Yet it is but one of the many "songs in the night" that God has had sung for our encouragement. And we, too, can join with the prophet in singing it from the heart. We all can realise that the Lord heard our voice and our supplication when we cried unto Him, and that He still harkens unto us in every time of need. The sorrows of death and the pains of sheol follow the course of humanity, for all men are condemned in Adam. But God has delivered us from a state of condemnation, and has placed our feet on salvation's mighty rock—Christ Jesus. Daily now we can say, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." Verily, our rest is in Him ; and we know that outside of Him there is no certainty, no assurance, no peace, no comfort, no rest.

That 116th Psalm is a consecration song. The Christian knows that to be consecrated in heart and life, and to maintain that condition during each hour of the day, means to be in alignment with the great spiritual laws and forces of the Almighty. Such consecration means pureness of motive and intention. It means love of truth, because truth reveals the character of God. It means courage to stand for principle and to defend it with "the sword of the spirit, which is the Word of God." It means a discernment of the causes of gratitude, which are clearly manifest to us when we look for them. It means a constant searching of ways whereby to prove our love. It means holiness unto the Lord. It is a practical thing, a mighty thing, a thing that if established and maintained is bound to win for us the eternal blessing of God.

## The Song of Sanctification.

When we speak of consecration we call attention more especially to our own side of the proposition of being a Christian. There is another term that suggests to our minds the part that God plays, and that is the word sanctification. In this connection Jesus prayed to His Father regarding His followers, and said, "Sanctify them through Thy

Truth. Thy Word is truth." The Apostle Paul said to his fellow Christians, "The very God of peace sanctify you wholly." (1 Thes. 5 :23). And again he said, "That He (God) might sanctify and cleanse it (the Church), with the washing of water (truth) by the Word ; that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing ; but that it should be holy and without blemish." (Eph. 5 :26, 27). Of course, the Apostle says, "Sanctify the Lord God in your hearts." (1 Pet. 3:15). But we must remember we cannot sanctify God in the sense of making Him holy, for He already is holy ; but only in the sense of fully recognising His holiness, and keeping it ever to the fore in our own thoughts.

Thus, during this night-time of humanity the Christian can sing the song of sanctification. That is, he sings of the part that God plays in the deliverance and salvation of His people. All things are of God. In the first place, He provided the plan of salvation, and He also has furnished the means whereby we can make progress in the straight and narrow way. The means He has provided cannot fail if faithfully used, for God is at the back of it, and working through it. Sanctification means a full dependence on God as the source of all grace and blessing. It keeps us in closest touch with Him who is engaged in "bringing many sons to glory." "Lead me in Thy truth and teach me," cries the earnest, devoted heart; "for Thou art the God of my salvation."

## The Song of Faith.

One of the sweetest theme songs in any age is the song of faith. And this song has its sweetest note when the dark clouds of sorrow gather about us, and when earthly sources of comfort and help seem far away. A poor widow, arrested for vagrancy, was asked by the judge if she had means of income. She replied, "Yes, I have my two hands, my health, and above all, I have my God." The poorest Christian, rich in faith, is never down and, out.

This attitude of faith, that can say, "I have God," no matter what the circumstances may be, is in itself one of the mightiest of sermons and finest of songs. Christians of strong faith give far more than they ever receive from the world and, living on a higher plane than the rest of mankind, they can appraise the events of life with an eye to the prophecies which show them the eventuality of all earthly affairs. Furthermore, a life daily lived in the power of faith is an uplifting force even when it meets with opposition from workers of iniquity.

To assist us in cultivating faith the Apostle Paul wrote the 11th chapter of Hebrews, wherein he, recounts the valiant deeds wrought by many of God's ancient worthy ones fighting "the good fight of faith" through the long centuries of the past. He says that these all died in faith, not having received the promises; but were persuaded of them, and embraced them by faith, and confessed that they were strangers and pilgrims in the world. Because of their faith they will obtain a "better resurrection" than the rest of mankind. The assurances of God were everything to them, and by embracing the divine promises of restoration they remained strongly entrenched in their citadel of faith.

## The Song of Love.

The most comprehensive song, and manifestly the most helpful one that God has given us to sing during this present night-time, is the song of love. This is a song that gathers into itself all the finest qualities of the Christian life. The Apostle tells us that such things as faith, hope, meekness, endurance, unselfishness, etc., all belong to the great “love” family. He says, “Love is not provoked to anger .. thinketh no evil .. rejoiceth not in iniquity, but rejoiceth in the truth ... beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth.” To learn to adequately sing the song of love is worthy of one’s utmost endeavour, for it is the highest accomplishment to which one can attain while tabernacling in the flesh. A Bible commentator, speaking of love, has aptly said :

“Love is not, like justice, an exact principle to be measured and weighed. It is three-fold in its character : it is pitiful; it is sympathetic, in the sense of kinship of soul — affectionate; it is reverential. These different forms of love are exercised according to the object upon which love is centered. Pity-love is the lowest form of love; it takes cognisance of even the vile and degraded, and is active in measures of relief. Sympathetic love rises higher, aid proffers fellowship, comradeship. But the reverential love rises above all these, and delights in the contemplation of the good, the pure and the beautiful. In this latter form we may indeed love God supremely, as the impersonation of all that is truly worthy of admiration and reverence; and will love our fellowmen in proportion as they bear His likeness. The divine law commands love, both to God and to man.”

How perfectly Jesus knew the great song of love! How fully He had known it up in the heavenly state before He ever came to earth ! Of Him it was said that “having loved His own that were with Him in the world, He loved them unto the end.” He Himself said, “The Son of man is not come to destroy men’s lives, but to save them.” We are told that He “had compassion on the multitude.” He wept at the grave of Lazarus. He felt sadness for the poor groaning creation. There was no place for bitterness or unkindness in His great and generous heart. His life moved on in tune with the harmonies of heaven. He knew the divine love song from beginning to end. In singing that song He made no discords. And He has set forth the music of that song as no one else has ever rendered it from the creation of the world.

## A Song That Few Can Sing.

And how wonderfully well John the Apostle learned this same song of love! He also suggests that our singing of this song is the criterion of our standing with God, saying that “we know that we have passed from death unto life, because we love the brethren.” He says also, “He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?” “Beloved, let us love one another, for love is of God; and everyone that loveth is begotten of God, and knoweth God.” “God is love; and he that dwelleth in love dwelleth in God, and God in him.” “He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.”-1 John 3:14; 4:20; 4 :7; 2 :10.

Ah, yes, here is the grandest of all the songs of the night—the song of love. As the realisation of divine love becomes sweeter as the days go by, so this love song assumes a fuller and richer tone. In the 14th chapter of Revelation the church class is pictured as standing on Mount Zion singing the song of divine love, to the accompaniment of the harps of God. “And no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.” How strange that so few could learn a song like this !

In the fable of the nightingale it is said that he did not wish to be equalled by the other birds, so he determined to sing at night-time when the rest of the feathered choir would be in their nests and would not be able to get near him to learn his song. The Christian learns the song of love more perfectly as he keeps close to God, in the spirit of prayer and praise, and by daily contact with His Word. And how wonderful it

is to realise that an important part of the great plan of the eternal God of the universe is being accomplished in us. We should pray that there be no short-circuiting of the spirit of divine grace and truth, but that under every circumstance God's will may be done in our hearts and minds without any mental resistance on our part. Then we shall be able to sing as do all those who have caught higher visions than the things of this world. Our whole life then will be a song, even as the life of Jesus was a song, and as also the lives of all the faithful disciples of the Master have been songs for the past nineteen hundred years.

The Divine Plan as an Oratorio.

An oratorio is a musical composition of many parts, all blended together into the main theme chosen by the composer. Handel's "Messiah" is a composition of this kind. Such a masterpiece invariably reminds us of the Divine Plan of the Ages. Here indeed are various parts — creation, the divine promise of restoration, the birth of Jesus, the ransom, the resurrection of Christ, the call of the church, the future exaltation of the church, and the ultimate blessing of all mankind. Was there ever anything so wonderful as this? Can we sing it?

Where are those harps of ours? If for any reason we have laid them aside, let us get them out and tune them up. They were not intended for disuse. As we endeavour to give to others some benefit from the lay of love and faith and hope which we sing, our own hearts will rejoice with exceeding great joy, and we'll have assurance that God is using us for some great purpose of His own. "What though my joy and comfort die,

The Lord my Saviour liveth;  
What though the darkness gather round,  
Songs in the night He giveth.  
No storm can shake my inmost calm,  
While to that refuge clinging;  
Since Christ is Lord of heaven and earth,  
How can I keep from singing

How, indeed? We have assurance that our King will soon declare Himself, and that ere long to cause every knee to bow and every tongue confess." We behold the old order dissolving before our eyes, and men are at their wits' end to know what to do to solve the momentous problems that now face the world. We know that we now have but a brief witness to give, and then we'll hear the call to "come up higher." Truly the great song of redemption and divine love and grace was never so sweet and precious to us as at the present time.

Who wants to sing the songs of God, especially the song of His great plan of salvation and deliverance? Let us get closer together in the relationship of love. Let us blend our hearts and voices in the music that God has so carefully written for us.

Let us keep singing on and on into the Kingdom.

And when we get there we'll still keep on singing, "in a nobler, sweeter strain," through the ages of the ages, this great love song of gratitude and praise to the beneficent Father of all mercies, the Author of all truth and the Dispenser of all love.

—From "The Dawn."

## Communion.

“Begin the day with God;  
Kneel down to Him in prayer;  
Lift up thy heart to Him above,  
And seek His love to share.

“Open the Book of God  
And read a portion there,  
That it may hallow all thy thoughts,  
And sweeten all thy care.

“Go through the day with God,  
Whate'er thy work may be;  
Where're thou art—at home, abroad,  
He is still near to thee.

“Lie down at night with God,  
Who gives His servants sleep;  
And when thou treads't the vale of death,  
He will thee guard and keep.” —Selected.

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## Europe's Big Crisis.

“Waiting for War,” says American.

EUROPE is face to face with the most serious crisis in its history—a catastrophe which only a miracle can avert,” says Mr. Arthur Brisbane, internationally-known journalist, who returned recently to New York from a tour of Europe.

“In prize fights unimportant preliminaries precede the main event, in which a black man knocks out a white one or a German knocks out a coloured brother,” he said. “Europe is waiting for the main event—the next world war.”

“It has been watching the preliminaries—the knock-out of Haile Selassie by Mussolini in a few rounds, and the savage and bloody civil war in Spain, which still rages.

“The newspapers will have told you that the hideous Spanish conflict is based on political and religious hatreds. The rebellion is a protest against the establishment of a Red Government along Russian lines.

“Statesmen and newspapers in European countries, regardless of their sympathies with either side, urge their Governments to stand aloof, avoiding the possibility of making a new enemy if the other side should win.

“The present Radical French Government's sympathies are with Spain's Government. France does not want an active Fascist enemy beyond the Pyrenees and fronting on the Mediterranean.

“The ultra-Radical French newspaper ‘L'Humanite’ declares that Mussolini and Hitler have furnished 22 fighting planes to the Spanish insurgents. Both dictators doubtless pray for victory for the rebels and Dictator Franco, if they ever pray. But they, too, want no enemy. Europe is waiting for the main event.

“So it goes on in far off China, which, like some huge afflicted dragon biting at its own coils, endures a permanent condition of civil war, complicated by famine and flood.

“There South fights North, while quiet, thoughtful little Japan bites out choice pieces here and there.

“The new situation in European politics shows the united air fleets of Russia and France theoretically opposed to those of Germany and Italy, with England isolated.

“The aeroplane presents a difficult complication with the heart of the British Empire—the Royal palaces, West End shopping district, hotels, Houses of Parliament, Bank of England and the Stock Exchange—crowded into a few acres and Six million Londoners packed together waiting to be bombed and gassed.

“In the next war the nation that drops the first bombs —explosive and gas—on the capital city, will probably win, at least temporarily. In the long run, fortunately, the highest intelligence will be found, not in any single dictator or personality, but in the intelligent will-power of the nation attacked.”—Melbourne “Herald.”

The above summary of the present world outlook by Mr. A. Brisbane is just one of many such predictions respecting a fast-approaching catastrophe that threatens to consume the boasted civilisation of modern

times. These statements are coming from thinking men the world over, though how few seem to look in the right direction to discern the cause of such a dreadful upheaval, and so they are at a loss to know of the gracious remedy that the Lord of the Universe has in store for the poor, groaning creation.

When we find that over nineteen hundred years ago our Lord foretold the very conditions existing today—"Upon the earth distress of nations with perplexity ; men's hearts failing them for fear and for looking after those things which are coming on the earth" (Luke 21:25, 26)—and that the Scriptures assure us that eventually the whole creation "shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21), the wonder is, that the understanding of God's Word, as the Divine revelation to man, is so little sought after.

How dark and gloomy indeed is the outlook in world affairs apart from "the more sure word of prophecy," which the Apostle exhorts "whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." (2 Pet. 1:19). But what relief comes with a clear understanding of the purposes of God. While "darkness covers the earth and gross darkness the people," on account of man's disobedience and fall into sin, yet, after the exaltation of the complete Body of Christ, and the subsequent passing away of the present order of unrighteousness in the great time of trouble that looms ahead, a better and grander day is promised wherein "all the families of the earth shall be blessed."

The Lord in His wisdom has seen well to permit the present reign of sin and death to continue over the ages, because in no other way could all mankind be so well impressed with the results of disobedience than by a personal experience in its fruits. Having had their teeth set on edge by the "sour grape," the lesson will be a lasting one with the majority, and so when the Lord's Kingdom is established in the earth it will surely be "the desire of 'all nations.'"

How thankful, then, we are to know that though the present distress and troubles must later become intensified throughout the whole world, and be the means of bringing all humanity to their knees before the Lord of Hosts, that the rich blessings to follow will much more than compensate when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

The Lord's people, surely, may well rejoice at every evidence of the near approach of the Kingdom, at the same time giving earnest heed to the words of our Lord—"Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke 21:36).

## New Office Address

The office of the Berean Biblical Institute is now permanently situated at 19 Ermington Place, Kew, E.4, Melbourne, Victoria, Australia.

All correspondence, etc., should bear this new address, also Postal Notes and Money Orders may be made payable at Kew Post Office.

Friends visiting the office will find Ermington Place situated running off the main Deepdene and Mont Albert tramway route from Melbourne city, near the junction of Glenferrie and Cotham Roads. Our telephone number is Hawthorn 6251.

## Swedish Periodical.

Word is to hand from Sweden advising that a monthly paper called "Dagninger" (The Dawn) is now in publication on the truth, for the benefit of readers of that language.

We shall be pleased to hear of anyone able to read Swedish being interested in this paper, and a sample will be gladly forwarded. Subscriptions for "Dagninger" may also be sent through this office.

The prayers of the friends are requested on behalf of this effort by our Swedish brethren to serve the cause of truth.

## Helps to Bible Study.

"Daily Heavenly Manna."—A supply of our second edition of these pocket "Manilas" is now due from the printers. A marked improvement will be found in the binding of the cloth covered books, and those bound in leather will be of the same high quality. In black or dark green cloth, gold stamped and red edges, at 1/9 (40 cents) per copy; with black leather binding, gold stamped, red edges, at 2/6 (60 cents) per copy.

"A Review of the Doctrines."--This helpful little book by Bro. H. J. Shearn of England, Price 1/6 posted. Strong's and Young's Concordances.—These fine Concordances are now available new, and one or the other is really indispensable to the earnest Bible student. Prices on application.

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"Plan of God—in Brief." A helpful booklet to pass on the message to others. Good supply on hand at 6d. per copy.

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"Some of the Parables." An instructive work on some of our Lord's Parables priced at 8d. per copy; reduction on three or more.

"Christ's Return," also "Hell, Death, Spiritism," at 4d. each.

"Where are the Dead?" and "I will Come Again," at 3d. each.

## Bible Study Meetings.

Friends visiting Melbourne, and expecting to attend the Class meetings, are advised to communicate with us respecting the meeting place. 'Fowler House, 18 Queen-street, is no longer available, and the new address has not yet been decided.

# The Birth of a Nation.

(Part 3.—Continued from last issue).

THE wonder city of Palestine is Tel-Aviv, lying to the north of Jaffa. It is a startling example of what Jewish initiative is capable of accomplishing. Upon what was nothing more than sand dunes a quarter of a century ago there has arisen a go-ahead and modern metropolis with a population of just over 130,000, all Jews. What is more, it is still rapidly expanding. It is not only the largest city in Palestine, but an important economic and distributing centre for the Middle East.

The story of Tel-Aviv is a wonderful romance. In 1908, the heads of sixty Jewish families in Jaffa decided to form a little residential settlement of their own. They were led to do this because of the lack of suitable accommodation in Jaffa, while they were also anxious to live their lives in their own way. So they went out to the sand dunes to the north of the town and there erected sixty little cottages, and called the place Tel-Aviv, meaning "The Hill of Spring" after a Hebrew settlement on the Euphrates during the Captivity. When the War broke out, the settlement had grown to 139 houses, with a population of 1416. Then it was closed down, the houses sealed up and the place evacuated, to come to life again at the close of hostilities.

Since then, its growth has been phenomenal. It is today a prosperous and flourishing city of spacious boulevards, fine public buildings, stores, shops, restaurants, cafes, cinemas, theatres, synagogues, schools and colleges. It has its own electric power plant, railway station, police force, and a municipal council elected by popular vote, with an annual budget of £400,000.

As you stroll about its streets and note the general air of prosperity everywhere, you are quickly aware that it has a personality and atmosphere of its own. It is not Oriental, being far too modern and new for that. Neither is it entirely Occidental, nor even a mixture of the two. Yet you sense there is something about the city and its people that singles it out as different from all others. Then you discover the reason. It honours and favours one race, though it despises none. Written all over the city is Hebrew. All notices and signs are in this language, and you hear Hebrew spoken on all sides. Not that English and Arabic are not used, for they are. In fact, at Tel-Aviv you can hear almost any European tongue but the dress, manner and bearing of the people bespeak their race, and they do not hesitate to emphasise it.

When you reach the shore with its casino and fine stretch of sands, and note the facilities for bathing, the rows and rows of deck-chairs and refreshment kiosks, you begin to understand how Tel-Aviv has developed into a pleasure resort. It has become the Riviera of the Near East. At night the municipal band plays in the casino, and restaurants and cafes along the front are crowded. In the town are modern cinemas, with the latest talkies, an opera house, two large theatres, a stadium and gymnasium, a museum, and an art gallery.

The great surprise about Tel-Aviv, perhaps, is the discovery that it is the home of over four hundred factories, large and small, all of them to-day in a flourishing condition. With its lack of raw material and cheap power, Palestine was never regarded as anything but an agricultural country. The Jew has shown that such a view needs modification. Not only are the factories of Tel-Aviv catering for local consumption, but the larger concerns are exporting to neighbouring countries and elsewhere such products as textile goods, boots and shoes, false teeth, wireless sets, engineering products, chocolate, sweets, cigarettes made from native-grown tobacco, preserved foods and a host of other articles and commodities.

The city now boasts its own permanent International Exhibition, covering 100,000 square metres of ground, with buildings specially designed for exhibition purposes. Then, Tel-Aviv is the home of several

large publishing houses which now supply Hebrew readers at home and abroad with their literature, both original and translated. There are two Hebrew daily newspapers and several weekly and monthly journals.

The Jews' success in the ordinary realm of farming has astonished many people. It used to be said that you could never make a farmer of a Jew. But the Jew has proved a very successful farmer in Palestine, easily beating his Arab neighbour by his more up-to-date methods, and business acumen.

The Arab still ploughs with a primitive wooden instrument, fitted with an iron shoe, and drawn over the ground by an ox or mule. He cuts his corn by hand, by means of a sickle, and it is carried to the threshing-floor, where the grain is laboriously trodden out by oxen, the chaff and straw being separated from the grain by winnowing—a method which is undoubtedly picturesque, and a reminder of that followed in Bible days.

The Jewish farmer, on the other hand, resorts to the latest mechanical devices. The soil is turned over by petrol-driven tractors, and the harvesting and threshing are done by a mechanically-operated machine, which cuts, threshes, and sacks the grain in one continuous operation.

There are now some 120 Jewish agricultural settlements scattered about the country. They vary considerably in size, and also in population; ranging from 800 to 1500 acres in area, and from a score or so of settlers, to as many as 700 or 800. They are in every sense of the term model institutions of their kind. Some of the colonies devote themselves to mixed farming, others to dairy farming, others again to raising cereals, citrus fruits, or other products. Much depends upon the soil, situation, the kind of produce it is proposed to cultivate, and the type of settler.

In some colonies the farms are individually owned, and run much as farms are in this country. The settler either buys his farm or is assisted in its purchase by one of the Jewish financial agencies, such as the Keren Hayesod. Then some settlements are split up into small holdings, where each farm is managed by the settler and his family, and is held on a hereditary lease. Then there are what are termed the communal settlements, where the whole estate is worked and developed in common. Every member has equal rights, "each giving according to his capacity and receiving according to his needs." All income and expenses are pooled, and members use a common dining-room.

Many of these modern farm villages stand on what was, a few years ago, swamp land. Take the colony of Nahalal, in the Plain of Esdraelon as an example. It was founded in 1922, covers about 2000 acres, and has a population of some 600 souls. The greater portion of the land on which it stands was swamp, the breeding-ground of mosquitoes. One section of the swamp was known to the Arabs as "ain sommune," which means "poisoned well," and it was said that anyone who drank its water died of malaria. Not only were the swamps drained, and the mosquitoes got rid of, but the water was purified, and is now looked upon as the best drinking-water in Esdraelon. Furthermore, the water which was running to waste here is now used for irrigating the fields and orchards.

The Jews now own about 178,000 acres of agricultural land, upon which some 48,000 Jews are engaged. The greater majority of these settlements were founded since the War, and are today self-supporting. In addition to meeting their own food and forage requirements, the settlements sold on the market last year, through their cooperative sales organisation, milk and dairy produce to the value of 1130,000; various fruits, £22,000; and vegetables and honey and other produce, 125,000.

The Jews have certainly demonstrated the agricultural possibilities of this sacred land. Success has resulted from long, hard, patient toil, backed by practical and scientific help. There is a Jewish Agricultural Station, with several experimental fields in various parts of the country. The Station has devoted its energies to such important items as cereal growing, cultivation of fodder and vegetables,

feeding of livestock, cross-breeding, improvement of cattle strains, efficient and rational utilisation of the soil, crop rotation, fertilisation and plant and animal disease.

Such, in brief, is the Jewish hold upon the sacred land of Palestine. During the past twelve years, the Jews have sunk over £40,000,000 in the country. They are spending something like £180,000 a year upon their schools and education, and another £160,000 a year on medical work. The Rothschild Hospital in Jerusalem is being converted into a recognised medical school. Eminent Jewish scientists from Germany are being invited to join its staff. Seven have been brought out within the last four months, making a total of twenty-one such refugees from Germany since 1933. I am aware, of course, that the Arab population does not look with favour upon this Jewish invasion. But the Jew is already there, he has dug himself firmly in, and nothing but a miracle could drive him out. Was it not the land of his ancestors? It was in Palestine that the Jews were welded into a nation, there that their racial characteristics were formed, there that their language, literature, religion, culture and customs were fashioned and fostered; there that their kings ruled, their prophets taught, their psalmists sang.

Palestine means everything to the Jews as a nation, and throughout the centuries of their dispersion they have remained indissolubly linked with it in hope, memory and ideals, their longing for a return and a restoration animating all their religious celebrations and enshrined in all their prayers. That age-old dream of world Jewry is now being fulfilled, and the historian of the future will record how it was hastened by Europe's persecution of the despised race.

(Concluded.)

# When Christ is King.

The Hope for Humanity.

MANY have thought that Christ is King of Earth to-day, and that He has been trying to gain control of His Kingdom through the activities of His people. People have been urged to “win the world for Christ,” and evangelists have taught

that the more conversions that were made the more Christ’s Kingdom was extending, and that when all the world had become Christianised then Christ’s Kingdom would have come.

As we view the world in comparison with even fifty years ago, we have to confess that it is less Christian today than then. Not only is there a larger percentage of heathen and avowed agnostics and atheists, but we have to deplore the fact that there is less real earnestness among professing Christians. There are fewer real consecrated Christians understanding what it means to take up the cross and to follow Christ in the churches to-day than there were. We realise that if all the heathens of India, Africa, China and Japan were converted to the present condition of Christendom they would need still to be converted to be Christians, for there is probably more evil and wickedness in what are called the Christian nations than among the heathen.

In view of this condition of things, it should be evident to all who will consider the matter that if we were to wait for the coming Kingdom of Christ until the churches should “win the world for Christ,” we should wait in vain, for it would never come at all.

Yet all men have a hope of a better day coming, and socialists and others have a hope of establishing such a system of national economy that will mete out justice to all, and recognise that every man should have a good opportunity of providing for the necessities for himself and his family without so much worry and anxiety and sweat of face—that there must be less of class distinction and luxury and waste on the one side, and less of poverty and need on the other.

Leaders of such thought may not be Christians at all, yet no doubt it is with good purpose they think to bring in a better day. While some alleviation of those who have been oppressed has taken place, yet the results of their schemes only demonstrate that man by his own effort cannot establish an arrangement that will mete out justice to all and make the world a happy brotherhood. Even if that could be done, there is still the fact of calamities, sickness and death, which only the lifting of the Divine curse on account of sin can stop.

It is to the Bible that we must turn to learn of the sure hope for the poor “groaning creation.” Here we find a clear plan for ultimately releasing mankind from the death sentence and leading all the willing and obedient up the highway of holiness (Isaiah 35) back again to the perfection and happy condition enjoyed by our first parents prior to the fall.

We see that in God’s wisdom mankind was represented in Adam, on trial in Eden, and therefore all were condemned by that one man’s offence (Romans 5 :12-19), so that in due time, when all shall have tasted of the baneful results of that disobedience to Divine Law, they might be released from that penalty of death by one man’s righteousness and death (Heb. 2:9 ; 1 Tim. 2 :3-6).

In this way justice, which is the foundation of God’s throne, could be satisfied—life for life—so God provided a way that, while still being just, He might be the Justifier of him who believeth in Jesus (Romans 3 :23-26).

Nineteen hundred years ago the great sacrifice was made; Jesus “bore our sins on the tree” ; He bought us with His blood ; His flesh He gave for the life of the world, as “the Lamb of God that taketh away the sins of the world.” “Christ died for our sins according to the Scriptures.” Thus, “He is the propitiation for our sins (the Church’s sins) and not for ours only, but ‘for the sins of the whole world’” (1 John 2:2).

Without the cross of Christ there was no hope for humanity; death would simply have swept us all away. There would have been no resurrection and no hope beyond the tomb. Thus the mission of Christ at His first advent was to lay the foundation for His intended work at His second coming. The effect of the cross of Christ would have been no use to mankind generally without the work to be done at the second coming. To have released man from the condemnation to death, while so weak and erring through hereditary taint, would only have meant that he would soon have sinned again and so each would have personally incurred the second death penalty.

It is on this account that God has arranged to leave the world in the hands of His Son during the Kingdom Age of 1000 years, so that He may lead them step by step towards righteousness (Psalm 72; John 5:22-29; 1 Cor. 15:22-28).

As steps towards holiness and righteousness are taken there will be rewards of life and health and prosperity, while wickedness and disobedience will have corresponding punishments. This course is termed in John 5:29 a “resurrection (raising up again) by judgment.” (R.V.).

The seeming delay since the first advent has been on account of the Divine purpose to select the Church, the Body of Christ, or the Bride Class, to be “joint heirs” with Christ in the Kingdom, to - reign with Him, to bless all the families of the earth (Gal. 3:9, 16, 29).

Soon now the Gospel Age will close, its purpose being accomplished, and then “the kingdoms of this world will become the Kingdom of our Lord and of His Christ” (Rev. 11 :15).

Our Lord foretold, as did also the prophets, particularly Daniel 12 : ; Matt. 24 :21-22 ; Luke 17:20-30, that just such days as we see about us at this time should come at the end of this dispensation and precede the establishment of Christ’s Kingdom on earth.

How Christ Comes.

Many people expect our Lord to reappear in human form, but such is not in accord with the apostles’ teachings, for 1, John 3:2 informs us that we do not know what our Lord’s glorious body is like (since • His ascension) and we are to see Him “as He is.” When He came to earth as a babe, He changed from the spiritual body to the human “for the suffering, of death”; “made a little lower than the angels.” Jesus said, “My flesh (human nature) I give for the life of the world,” and again, “The World seeth Me -no more, but ye shall see Me because where I am shall ye be also” (that is the Church) (John 14 :19, 3). Paul said, “Though we have known Christ after the flesh, henceforth know. we Him (so) no more.” No one ever saw Jesus in human form after His ascension. Paul, in order that, as an apostle, he should be a witness of His resurrection, was granted a sight of Christ in His glorious spiritual body. (“There is a natural (human) body, and there is a spiritual body”).

Prior to His ascension Jesus appeared in different forms to His disciples in order to converse with them, but never after His ascension.

So now we do not look for Him to return circumented by a human body, but in His glorious spirit body, “in the express image of the Father’s person,” “in all His glory and all the holy angels with Him.”

Thus He comes to dethrone Satan and all the wicked spirits that have been so long deluding mankind through witches, necromancers, medicine men, mediums of spiritism, and the oracles of paganism. Satan has been the prince of this world (age) and so selfishness, lust, strife, wickedness, superstition, and error have prevailed to ruin and deceive mankind.

What a relief it will be when Christ, instead of Satan, is King, when all the evil influences are restrained, when all inducements to sin are taken out of the way, when error and superstition are exposed and when evil and wickedness are quickly detected and justly punished.

Then, when the Kingdom is the Lord's and He is Governor among the nations will the people learn righteousness (Psalm 22:27, 28; Isaiah 26:9);

Instead of selfishness, ambition and greed, the spirit of the new King will prevail, the spirit of love and care for one another, a spirit of brotherhood among men. No more will false teachings deceive men, for when the fiery time of trouble is over, the high-minded, the proud and hard-hearted will have been humbled and melted, and the pure teachings of God's Word, showing His great and good purpose respecting mankind, will be made known and "all with one consent will turn to the Lord" (Zeph. 3 :8, 9).

## The Ships.

One ship drives east and the other drives west,  
With the self-same winds that blow,

'Tis the set of the sails, and not the gales,  
Which determines the way they go.

Like the winds of the sea are the winds that blow,  
As we journey along through life;

'Tis the set of the soul,  
That decides the goal,

And not the storm and the strife.  
"He bringeth them unto their desired haven."

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