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Health Promoted by Righteousness

The Power of Thought. "Be in Health even as thy soul prospereth."--3 John 2.

IN this day of general awakening and independent thinking many are coming to realise the wonderful power of the mind over the body. They fancy that this is something new, and some even appropriate as a name for their theories, the "new thought." Other names are Christian. Science, mental healing, hypnotism, mind cure, etc. Peculiarly enough, all these writers find the best expression of their sentiments in the language of the Scriptures, although they ignore the Scriptural teachings as a whole and very evidently do not understand them. For instance, favorite among their quotations are these : "As a man thinketh in his heart, so is he." (Prov. 23:7) ; "Be ye transformed by the renewing of your minds" (Rom. 12:2) ; "Changed into the same image from glory to glory, as by the Spirit of the Lord" (II Cor. 3:18) ; "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). But notwithstanding tributes to the teachings of the Bible, so far as we can discern, few of these "mind-cure" teachers are really "believers" in the Scriptural sense of the word. Very generally, while referring Jesus in a respectful manner, they give evidence that they do not accept Him as the only teacher—the sent of God. Rather, they seem to class Him, with Plato, Socrates, Confucius and others of the good and great, and to accept His teachings[^] as on a parity with theirs.

On a False Foundation.

We do not claim that these various theories are wholly bad. Satan now realises that it is impossible to shut out the light of the oncoming day. Hence, his transformation, by which he becomes a leader, a teacher, along what might be termed good lines in many respects. He would be a teacher of gentleness, quietness of spirit, good thoughts, pure thoughts.. In this capacity he is now flooding the world with spurious teachings, and making a special point of mental healing. Indeed, we cannot doubt that he even stands prepared to assist these theories which he is now promulgating by granting blessings of health and relief from disease to those whom he would more particularly associate with himself and his theories. This power is manifest to some extent in the healings done in the name of Mormonism, in the name of Christian Science, in the name of Spiritism, in the name of Occultism, in the name of Mind Cure etc. The Scriptures everywhere recognize Satan not only as a malevolent being, opposed to God and to righteousness, but they declare that he does possess certain powers for evil. In olden times these were known as occult powers, and the apostle wrote about those who were afflicted of the devil. Our Lord said of one poor woman He healed, "whom Satan hath bound, lo, these eighteen years" (Luke 13:16).

God declares in His Word, His ability to completely control sin, and that, ultimately, He will do this—that

Satan shall 'be hound during the thousand years of the Millennial Kingdom of Christ, during which time the world will be blessed and uplifted from sin and death and the malevolent influences that are now upon mankind. They declare that even in the present time God will permit the wrath of man and the malevolent of Satan only as far as He can use these ultimately for good, and that the remainder He will restrain. In other words God at the present time is gathering out .of the world the "Little Flock," the Bride of Christ, whom He designates His "jewels," and He uses Satan and evil men and the malevolent conditions of the present time to try, to prove, to test, to' polish these saints whom He is preparing for the Heavenly Kingdom—for joint-heirship with His Son in the work of the Millennial Age—the work of uplifting humanity generally, so many as will return. We might say, then, that the adverse influences of the present time constitute the grindstone upon which these jewels are polished, and that Satan, through his various agencies, is used of the Lord in turning this grindstone. And this is the Scriptural thought : Note the experiences of Job, and how God in his case gave Satan permission to try, to prove, to test that noble man—to polish him. Note that the Apostle similarly refers to his own experiences, saying that a certain adverse condition of the flesh was used of Satan to. buffet him, but that the Lord assured him, "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12:9). Therefore, says the Apostle, I will glory in my infirmities, since I shall have correspondingly more of the grace of God wherewith to resist them and be profited by them. For, he declares, the light afflictions of this present time are working out for us a far more exceeding and eternal weight of glory, while we look away from the things seen to the things that are unseen.-2 Cor. 4:17, 18.

"In All Deceitfulness of Unrighteousness."

In these words the Apostle points out that Satan will be granted by the Lord special power in the end of this age, and that as a result there will be especially severe testings upon the people of God. We are to closely discriminate between Divine permission and Divine authorisation. We are to remember that "God tempteth no man" (James 1:13), and that it is a totally different matter that He permits Satan to tempt. Thus the Lord would separate the wheat class from the tare class, and not only so, but divide the wheat class into two portions, two classes, a "Little Flock" of "more 'than conquerors" and a "Great Company," loyal at heart, but not sufficiently zealous to be counted worthy of a place as members of the Bride of Christ.

So much for the reasons why God permits Satan now to masquerade as the champion of pure thoughts and righteous living and to deceive and lead astray all these who, having the Word of God in their hands, have loved the error rather than the light, or, as the Apostle puts it, they receive not the truth in the love of it ; therefore, there comes now to them strong delusions that they may believe a lie, that they all may be condemned—that it may be manifested that they were not worthy of the glorious things which God has in reservation for those who love righteousness and hate iniquity, who love the truth and hate falsehood.

Selfishness and Falsehood Rewarded.

We are not uncharitable but truthful, when we say -that in the case of many of these false teachings the reward of health is sought from selfish motives purely ; nor are we too severe when we say that health is frequently secured as a reward for systematic falsification. The very teaching is that the facts are to be denied, and that the denial, the untruth, is to be insisted upon until it becomes a very part of one's being. Those who take this evil mind-cure are taught to lie to themselves as well as to others, and to say, I have no pain, I have no aches, I am well, thoroughly well. This systematic lying is rewarded, no doubt by the father of lies, who if he had the power to inflict with all manner of disease in olden times, doubtless has considerable of the same power to-day, and if he has power to inflict would also have power to release from his affliction.

But, do you say, how could Satan be interested in such a propaganda? We reply : (1) That all who follow

this prescription and learn to lie thoroughly to themselves thereby vitiate their own minds and consciences, so that thereafter they cannot reason correctly because they have lost the foundation of truth. Their minds are in confusion, at least upon every religious subject. (2) By this so-called new light, new thought, new mind, science, etc. the Adversary directs and draws away from the true light, the true science, the Word of God. He kept it hidden for centuries, called the “dark ages ;” then subsequently, as the Reformation light broke in, he endeavoured to turn it aside and to twist it and to misrepresent it, so now, when the true light is shining forth, showing that the Word of God is grand and beautiful and harmonious, and that our difficulties in the past were mistranslations and misinterpretations of the Word, Satan draws attention away from it entirely to what his unwitting votaries style the power of the new thought, the new mind. (3) Those whom Satan is using in this direction, as we have already seen, quote Scriptures freely wherever they can pervert them to an apparent support of their theories, but they do not really believe the Scriptures, neither do they really believe in Christ. Does this seem a hard saying?

We answer that by their works they deny Him, for although they use the name of Christ—as, for instance, Christian Scientists—they really deny the foundation of His teachings. They deny, for instance, that man was ever perfect, in the image of God ; they deny that he ever fell from perfection into sin; they deny that a death penalty was upon him ; they declare that there is no such thing as sin and death, that belief in these are merely mental delusions that should be put away. And if they deny sin and death, of necessity, logically, they must also deny a redemption from sin and from death ; and if they deny the redemptive work of Christ they as surely deny that He is the Redeemer.

“Look Unto Me and Be Ye Saved.”

We are opposed to Satan and all his healing falsehoods and all the various delusive arguments by which he is now seeking to put darkness for light, and to make the true light of God’s Word appear to be darkness.

While, therefore, others are selfishly looking to mind-cures, hypnotism, Christian Science, Spiritualism, Occultism and other “isms” for the cure of their maladies, let us harken to the voice from heaven saying, “Look unto Me and be saved.” (Isa. 45:22.) Let us be content to have what the Lord has promised us in His Word, and to desire no more. Spiritual Israel enjoys God’s favor during this Gospel Age, but is not promised health, wealth and prosperity of an earthly kind.

Indeed, the Spiritual Israelite is exhorted to have such an appreciation of the spiritual blessings proffered him as would prompt him to gladly surrender all of the earthly blessings that he may have the heavenly--even to the extent of laying down wealth, strength, life itself in the service of the Lord and on behalf of the brethren. “We ought to lay down our lives for the brethren,” says the Apostle. (1 John 3:16.) And the laying down of life frequently means the laying down of health and strength—it means self-denial in the interests of others. It is the reverse of seeking first physical health and personal advantage. Its rule is, Seek first the Kingdom of God and its righteousness and all earthly blessings shall be added unto you according to the heavenly Father’s wisdom of what would be for your highest welfare.

The true Christians, the Elect, are urged to set their affections on things above and not on the things of the earth, for they are reckoned as dead to the world and as having become alive as new Creatures in Christ and, therefore, as enjoying with Him superior joys.

“Be in Health — Even as Thy Soul Prospereth.”

The Scriptures acknowledge sin, sorrow, pain, suffering, death, and they teach us to sympathise with those who are thus afflicted. They show us how all these are the works of the flesh and of the devil, that Satan was a murderer from the beginning, that it was through his lie that our first parents were led into

disobedience. They show that Satan's course since has been to lead men downward through falsehood, through the perversion of their minds with all manner of untruth and impurity. , They show God's condemnation of sin and His declaration of sympathy, and the manifestation of that sympathy and love in the providing of Christ as man's Redeemer. They show that ultimately the Redeemer is to be the King of the world and to take His great power and bind Satan, and destroy all unrighteousness, and lift up the poor fallen race during the Millennial Age, called in the Scriptures the "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." (Acts 3 :19-21.) They tell us that this will be accomplished at the second coming of Christ, and that in the interim, between the sacrifice and the time of the establishment of the Kingdom in power and great glory, a special work is to be in progress ; namely, the selection of a Little Flock of footstep followers who, hearing of the grace of God, shall be so moved thereby to love righteousness and hate iniquity that they will accept the Master's invitation to walk in His footsteps of self-denial.

"A More Excellent Way."

We have been surprised that Christian people of considerable development and experience have been attracted by the literature and theories of mind-cure, etc., when we have heard them comment upon the good, helpful advice given in some of these writings. We have been astonished that they did not seem to know how much better advice is given in the Word of God, in comparison with which all such writings are foolish.

In illustration : These various "new-thought" instructors give out as a piece of news, as something thoroughly original with themselves, the declaration that fear is the basis of much of the pain sorrow and disease of mind and body which prevail. There is truth in this beyond a doubt; a truth not only recognised and taught long ago by every school; namely, that to fear a disease is to induce the disease; but the same lesson in much its best form is taught in the Scriptures. For centuries they have been telling such as have the ear to hear that while "the fear (reverence) of the Lord is the beginning of wisdom," the "fear of man bringeth a snare." Do they not again declare that "fear hath torment" or trouble? Do they not exhort God's people saying, "Fear not their fear, neither be afraid, but sanctify the Lord Go(11); in your hearts, and let Him be your fear and Him be your dread." In other words, fear and dread nothing except what would be displeasing to God and, therefore, wrong and injurious toward yourself and others.

On the other side of the question do not the Scriptures hold out hope and courage in a way that no other writings in the world ever did? Do they not say, "Be of good courage, and He shall strengthen thy heart ?" Do they not apply this mental medicine to all of life's affairs and interests, as, for instance, assuring us, the Father knoweth what things ye have need of, and He is more willing to give the holy Spirit to them that ask Him than are earthly parents to give good gifts unto their children? Do they not assure us that "as our days, so shall our strength be?" Do they not tell us that "no good thing will be withheld from them that walk uprightly?" Is it not written, "The eternal God is thy refuge, and underneath are the everlasting arms?" "Thy help cometh from the Lord:" also, "Let not your heart be troubled, neither let it be afraid." "Take no anxious thought for the morrow ; cast all your care upon Him, for He careth for you." "It is God that girdeth me with strength ;" "When thou passest through the waters, I will be with thee ; and through the rivers,. they shall not overflow thee."

Their Rock is Not Our Rock.

What a rock foundation is thus presented in the Word of God for those who have the proper faith and can claim these promises. How poor in comparison are the words of the worldly-wise of our day, who are attempting to give the world the "new thought"—attempting to take away their fear, and instead to give them hope and courage. We might say, without fear of contradiction, that the only strength their position contains is gained from the occasional misapplication of Scripture. The peace, the joy, the rejoicing, the

blessing, the comfort, the refreshment, the rest of heart set forth in the foregoing expressions of sympathy and love and assurances of help are all and only for the Lord's beloved ones. These "new thoughts" are antagonistic to the Bible, and anti-Christian, in that they teach unregenerate men and women to ignore the sin which separates them from God, and to claim to be God's children and to appropriate thoughts of peace and of Divine favour. The Bible, on the contrary, denounces such doctrines as "doctrines of devils," because they ignore Him who is the Way, the Truth, the Life, and aside from whom none can come unto the Father nor under Divine blessing, nor properly have peace with God.

Cleansed, Transformed, Renewed.

These philosophies of men seem to parallel the truth, only on a false basis. This is another evidence that they are not merely of human origin, but that the father of lies has had to do with their arrangement and propaganda. They give out as a brand new thought that all disease is the result of filth, mental, physical, or both, and the proper course for man is to put away sinful thoughts, impure affections, from his mind, and to fill it instead with good things, that his body similarly should be cleansed by an abundant use of water, inwardly and externally; that the system should not be clogged by gluttony, else the blood will become impure and sickness result; that the air we breathe should be pure and plentiful, and that physical exercise is necessary to proper health. To all this we agree; it is all good, it is all useful and we wish that all mankind — the world and Christians—might appreciate it and obey its suggestions. But it would be a mistake to suppose that these things are new to a Christian who is informed respecting the teaching of the Word of God. Is he not therein taught by the Apostle, "Cleanse yourselves from all filthiness of the flesh and of the spirit (mind)?" Is he not urged to be abstemious and instructed—"Let your moderation be made known unto all men?"

"The Perfect Law of Liberty."

It is not a new thought that love should be the guiding, the controlling impulse among men everywhere, but the Bible first of all presented this teaching--love for God and the brethren, love for kindred, love for our neighbours, yea, even love for our enemies. It is the Bible that pre-eminently teaches that perfect love filling our hearts will cast out fear and selfishness, and that, relieved of these—which are the representatives of darkness--our whole bodies may be full, of light and be refreshed and re-invigorated and strengthened, and that thus we may be blessed, not only in the life to come, but also in the life that now is. But, we had, with the Scriptures, that while a kind of love may be possible to the world; the real, genuine love which is of God can come only through the begetting of the Holy Spirit, and that all other loves are merely fragments or imitations of this true love. This love alone will stand the careful inspection and criticism which the Apostle gives us in I. Corinthians 13.

In proportion as we do by faith grasp the promises, and in proportion as we daily strive to live so as to maintain our relationship with the Father and with the Son, and with their gracious promises, in that same proportion our faces will show all these—joy, peace, patience, love. These will gradually become more and more written in the lineaments of our faces, visible to all. And more and more will our health and strength prevail, spiritual and physical. And it is proper in this connection to remember the instruction of the Apostle, that we should not think about the evil and undesirable things, but think about the pure and good and noble things. Undoubtedly a poisonous effect upon the system is engendered by thinking about sinful or injurious things of any kind; undoubtedly also the body and mind are both strengthened by thinking about things noble and good and pure. The Apostle's words are, "Whatsoever things are pure, whatsoever things are true, whatsoever things are lovely, whatsoever things are of good repute; think on these things." And let us remember that the new commandment of the Master was that we should love one another; and the Apostle declares that "Love is the fulfilling of the law," and again the Master says that we should love even our enemies.

As daily and hourly we seek to cultivate this spirit of love, and to allow it to dominate in our words and thought and deeds, in the same proportion will be the measure of our blessing, because in this we will be “doers of the Word and not hearers only.” We are not, however, to place too high an estimate upon the present life, and health and earthly blessing and joys; rather we are to be content with such things as we have, and to realise the Divine supervision of our affairs and to allow all of life’s experiences to bring us more and more of the peace of God which passeth all understanding, and which should continually rule in our hearts. But while not seeking to save the present life, but rejoicing in the privilege of laying it down prudently in the Lord’s service as opportunity offers, we will, nevertheless, find that the rest and peace of mind which come through believing and through following the Lord will be a favourable influence as respects our physical health, peace, joy, blessing. We who believe enter into rest now and yet, as the Apostle declared, “There remaineth a rest for the people of God.” Heb. 4:9). We will attain that in our change in the First Resurrection--we will be satisfied when we awake in His likeness.--Psa. 17:15.

“As a man thinketh in his heart, so is he.” This is not to be understood as meaning that whatever a man thinks is true. That is a false definition the correct thought respecting this statement is that what a man may seem to be outwardly is not necessarily a correct view of his real character—his heart, his will, his intention, is the real man as God sees him. If, therefore, our hearts condemn us not we have peace with God; but if our hearts condemn us we know that God is greater than our hearts and knoweth all things, and we should not have peace, but should repent of the wrong-doing and come again into harmony with God, where we may enjoy true peace.

The Apostle illustrated this, saying, “If any man seem to be religious and bridled not his tongue, but deceiveth his own heart, that man’s religion is vain.” (Jas. 1:26). So surely as his heart is changed, so surely as he is begotten of the Holy Spirit, so surely as the spirit of love dwelleth in his heart and more and more abounds richly, it will affect not only his actions, but also his looks and his words. He will seek to bridle his tongue, to bridle all of his passions, to be emptied of his former ambitions and desires, and to be filled with the noblest, the purest, and the best, which come from the fountain of grace and truth in the Divine revelation.

The Power of the Will.

The majority of mankind, fearful and discouraged, fail to make the best possible use of their talents and opportunities. The Scriptures instruct those who have entered the school of Christ that the will is the first matter that is to be settled—that a double-minded man, who has never a settled purpose in respect of his life, is unstable in all his ways. They urge positiveness—a full consecration of heart, mind, body, talents, everything to the Lord ; and to those who take this position of a full consecration the Scriptures give valuable assurances, which should strengthen every fibre of the human body ; as the Apostle expresses it, “Gird up the loins of your mind and hope to the end.”

And again he says, “Be strong in the Lord, and in the power of His might ;” “I can do all things through Christ, Who strengtheneth me ;” “According to thy faith be it unto thee.” Oh, what marvellous power has come to weak and fainting hearts through the fixing of the wilt—the conversion of the will to do and to be in harmony with the Lord at any cost ; and the appropriating then of these promises, exceeding great and precious, which belong to no others than this class! How many have found that thus the Lord’s strength was made perfect in their weakness after they had taken the proper step of consecration—after they had exercised the faith which He called for, and which is necessary for our development ! No wonder these can rejoice in the Lord ; no wonder the Apostle says that they are able to rejoice in tribulation, knowing that tribulation is working out the lessons of patience, experience and hope, and fitting them for the glorious things to come.

PEOPLES PAPER.

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In Due Time.

Time is one of the most important factors in God's plan. The days of creation were long periods of time ; the time of man's experience with evil has been six days of a thousand years each ; the days of redemption and of the development of the Church has been nearly two thousand years. Time has been necessary for the accomplishment of God's great work ; and it has also been necessary in proving to man the righteousness of God's character. Only time could prove to men his invincible justice. Six thousand years ago His sentence of death passed upon mankind, and during all that time He has permitted generation after generation to go down into the grave in the midst of agony, blood and tears. And though He loved men so, even while they were yet sinners, that He spared not His own Son, but freely gave Him up for us all, yet He has never for a moment relented so as to interpose His power for the relief or release of the groaning creation ; nor will He do so until His "due time"—the time which His wisdom appointed, which will be the very best time for the securing of the largest possible results to the race, both of knowledge and of advantageous experience, as well as for the development of several of the most important features of His plan. But, as time only can develop God's plan, so time only can manifest His love as well as His wisdom, His power and His justice.

Time will fully manifest the Divine wisdom in what seems to short-sighted humanity like pitiless delay. Already those who are privileged to view by faith the Divine plan see the necessity of time for its full accomplishment. It is in view of such necessity that the children of God are frequently exhorted to patience. God has kindly brought us to His standpoint of view, and bidden us look into the glorious future—to the outcome of His plan ; and in proportion, as we are able to comprehend and believe it, we may rest and rejoice in it. But in the meantime, being thus graciously refreshed by the cheering prospect, we must patiently wait for the end, however painful the waiting season may be.

Patience is a virtue which our heavenly Father desires to cultivate in us; and He manifests in Himself the grandest example of it. Through all the centuries past he has patiently endured the reproaches of those who, failing to understand the course of His wisdom in executing justice and in working out the deep designs of His abounding grace, attributed evil, and only evil, to His glorious and holy character. He knows that "in due time" His character will be fully vindicated, and so He patiently waits and works and endures. So also our Lord Jesus waits and endures. He endured great humiliation in coming to our low estate. Then, as a man, He patiently endured the contradiction of sinners against Himself and ungrateful persecution, even unto death, from those He came to serve. And, like His heavenly Father, through it all He was cheered in consideration of that "due time," though then in the far distant future, when His character, and also the Father's character, would be fully vindicated and manifested to every creature in heaven and in earth. And still our blessed Lord Jesus and our adorable heavenly Father await with patience the grand consummation. So, in similar attitude of mind, we must wait, for the servant is not above his Lord, and our rejoicing in view of the future will, if we have the mind of Christ, be not only because of our own prospective vindication and glory, but also in prospect of the vindication and glory of God and of our Lord Jesus Christ, and of ' the prospective everlasting triumph of truth and righteousness.

The waiting time is by no means a time of rejoicing, except in hope. This is a time when they that live godly must suffer persecution, when our eyes must look upon scenes of sorrow- and mourning, when our ears must hear the wails of distress, and when our feeble flesh must experience the pangs of death. But oh, there is a glorious release to come "in due time." Wait for it patiently. "Let patience have her perfect work !" Submit to the humbling process. The Church's pathway of present humiliation leads to the future glory.

"Humble yourselves," says the Apostle, "under the mighty hand of God, that He may exalt you in due time." Do not make the great mistake of seeking present exaltation at the expense of that which is to come

in due time to those who patiently endure to the end. It is only in proportion as any turn their eyes away from the glory to follow in due time, and thus lose faith in it, that they begin to prize the trifling recompenses which the world offers for the sacrifice of their birthright. Let us, therefore, dearly beloved, keep the eye of faith fixed upon the hope set before us in the Gospel ; and, forgetting those things that are behind—all worldly ambitions, etc.—let us press toward the mark for the prize of our High Calling, which shall indeed be realized by the faithful--"in due time"; for, "Faithful is he that hath called you, who also will do it." His purposes cannot fail, nor His word return unto Him void.

Zion Heard—and was Glad.

IN the midst of all this trouble and tumult in the world to-day, what is the attitude of the Lord's truly consecrated and faithful people? Are they, too, in fear? As the judgments of the Lord fall heavily upon the wayward and disobedient, so that the whole earth reels and staggers as a drunken man (Psalms 107:27), are the saints in dismay and distress.

Ah, no; for it is written, "Zion heard, and was glad and the daughters of Judah rejoiced, because of Thy judgments,

O Lord." It is the "sinners in Zion" that are "afraid." Psalms 91 and 46 show why the saints rejoice and are restful of heart while others weep and lament. It is because they "dwell in the secret place of the Most High (represented by the Holy of the typical Tabernacle), and abide under the shadow of the Almighty" (as the typical Tabernacle was covered by a pillar of cloud by day and a pillar of fire by night). It is because God is their "Refuge and Strength." "The secret of the Lord is with them that reverence Him and He will show them His Covenant." Psalm 25:14.

These dwellers in the secret place of the Most High are provided in these perilous times with a clear knowledge of the Divine plan, with its times and seasons, which enables them to see both the necessity for the present method of Divine discipline upon the world and also the peaceable fruits of righteousness which shall result there from. In the midst of the storm and battle of this great Day of the Lord, they hear the commanding voice of the Lord of Armies, and their hearts rejoice; for they have full confidence in His ability to bring order out of all the confusion. They realise that in the judgment of this day it is the Lord that speaks from Heaven—from the high place of authority and control; therefore they give thanks at the remembrance of His holiness (Psalm 30:4)—of His Justice, Wisdom, Love and Power, which ensure His doing all things well.

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Question Box.

Question: What is your thought respecting prayer? In some societies and churches, men seem to pray so long and loud and work themselves up so. Is that as it should be?

Answer: When the Lord was asked, "Lord, teach us to pray," the specimen prayer He used was very short, simple, yet covered so much, and right to the point of things essential. When ye pray, say, "Our Father, who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done as in heaven so on earth. Give us this day our daily bread. Forgive us our trespasses, as we forgive them that trespass against us. Lead us not into temptation but deliver us from evil."

There is no suggestion that we should scream aloud as though God could not hear. He knoweth our needs before we ask Him. Our chief concern should be "seek first the Kingdom of God and His righteousness." If we have faith in God's love and care for us and His power to do more than we could ask or think, we know He can read the intents of our hearts even if we but wait in silence before Him, like the worthy Hannah of old. No, shouting and screaming or "making long prayers at the corners of streets, in vain repetitions as the heathen do," is not the way to approach God. We must approach in reverence and humble confidence and "make our wants and wishes known," submissively ready to accept whatever Divine wisdom may either grant or withhold. "Thy will be done."

The object of prayer is not to inform God of anything, it is rather to bring ourselves into condition of heart and mind to receive whatever His good providence may grant. It is the drawing nigh to God, to gain supplies of grace and strength, to be encouraged by communion with our Father, that we may be able to go through our day to His glory and be a source of comfort and blessing to all with whom we come in contact.

How many prayers request things which the Lord has not promised to His people of this age. Quite often things are requested which in our consecration we are supposed to have surrendered. When we determined to take up our cross and follow Christ, and entered the covenant of sacrifice, all earthly hopes, aims, ambitions, worldly pleasures or prosperity were laid on the altar. Our hopes and aims were transformed into spiritual desires and we committed ourselves, our all to Him. "In whom we have believed and are persuaded that He is able to keep (guard) that which we have committed unto Him against that day." Then what should our prayer be but longings for His grace, thanksgivings for all His good gifts, which He bestows more than we could ask or think and a seeking to be filled with His spirit that we may overcome anything in us contrary to His will and that we may discern more and more clearly the heavenly manna, the teachings of His Word, and be able to live rejoicingly to His praise and help others to also come and glorify His name.

It is here too that we may come when the deep shades of sorrow and grief weigh heavily upon our hearts, we may here cast our burdens on the Lord and find the rest and peace, consolation, the "balm of Gilead," the solace for all woes, the assurance of such good promises.

Yes, "Come ye disconsolate, where'er ye languish,
Come to the mercy seat fervently kneel:
Here bring your wounded hearts,
Here tell your anguish,
Earth hath no sorrow that heaven cannot heal."

The Birth of a Nation.

THE following is the first instalment of an article bearing the above title, and written by Mr. H. J. Shepstone on the wonderful progress being made in Palestine. It appeared in "Pearson's Magazine" early this year, and 'Mr. Shepstone has kindly granted permission for this reprinting. While more recent reports of the trouble between the Jews and Arabs may curtail some of the progress in the Holy Land temporarily, we feel sure that this article will be of much interest to our readers, in view of our Lord's words concerning "a parable of the fig tree." (Matt. 24 :32).

The first Jewish conquest of Palestine, under Joshua, was by the sword. To-day we are witnessing another conquest of this little land of sacred memories. This time it is a commercial and industrial one, but it is, nevertheless, equally daring and thorough, and is one that bids fair to have far-reaching results upon the whole civilised world. After nearly twenty centuries of dispersion the Jews are returning to the land of their forefathers, and are creating there a new state — a Jewish commonwealth.

There is no denying the unique position the Jew holds in Palestine to-day. He recognises his power, his resourcefulness, his ability to make good, and is carrying everything before him. He sets the pace, and is largely directing the policy of the country — commercially, industrially, educationally and socially. Not least, he looks upon the land as peculiarly sacred to him and his race.

As a result of Jewish initiative, Jerusalem has been transformed from a place of pilgrimage into a city bristling with life and energy, a recognised financial and business centre. The Holy City boasts her University, educational and philanthropic institutions, and is a city of art and culture. That dreary and desolate region, the Dead Sea, has, through Jewish enterprise, become a second Klondyke. The valuable salts are being recovered at the rate of over two hundred tons a week for fertilising and medicinal purposes. Here, too, is the world's most novel Lido, Kallia, built upon the shores of this extraordinary sheet of water, lying 1400 feet below sea-level, famed for the great salinity of its waters and for its awe-inspiring scenery. The recently completed hydro-electric power-station on the River Jordan, with its four great turbines generating 32,000 horse-power, is a Jewish concern. Its erection called for the building of dams and miles of canals in the heart of the wilderness. The demand for electricity, both for light and power, has been so great, however, that a second station is now to be built. The sleepy old city of Tiberias, the only town upon the Sea of Galilee, has become a centre of great activity, with its power-station, factories, garages, banks, schools, hotels and restaurants. Its famous Hot Springs, whose waters equal those of the leading spas in Europe in medicinal qualities, have been modernised, and to the north of the town a promenade has been built, with facilities for bathing, boating, yachting, tennis, etc.

At Haifa, the only town on the Palestine coast possessing a modern harbour, the Jews have started many important industries—flour mills, soap works, cement factory, tobacco factory, textile warehouses and the like. Here, too they have founded a technical Training College, the only one in the country, where young Jews are taught the various branches of engineering and allied trades. The Jaffa orange industry has risen from an export of 400,000 cases per season in the pre-war days to over seven million cases, some seventy per cent, of this production being Jewish. Palestine is also a large exporter of grape-fruit, all grown in Jewish orchards. Bananas and table grapes are other items of export from Jewish fruit growers.

The Jewish city of Tel-Aviv, lying to the north of Jaffa, is now the largest city in Palestine, eclipsing Jerusalem in population and also in importance as a trading centre. It is the wonder city of the East and few realise now fast it has developed and the influence it is destined to exert upon the economic life of the country. Then, all over the land, from Dan to Beersheba, there are now some 120 flourishing Jewish agricultural settlements. Recently the Jewish dairy farmers of Galilee sent over a shipment of eggs which

the Empire Marketing Board pronounced as “very satisfactory.”

The transport of the country is in Jewish hands. Motorbuses run everywhere, linking up the towns and villages with very efficient service. As an example of the thoroughness of the bus services, there is a bus every quarter of an hour during the day between Jerusalem and Jaffa and Tel-Aviv. a distance of some forty miles, over very hilly country, and the return fare is only 3s. 6d. Jewish ships under their own flag, now ply between Haifa and New York, and it is their intention to form a direct shipping line between this country (England) and the Holy Land. The Jewish flag is quite a pretty emblem, consisting of a white background relieved with two broad bands of blue, with the so-called “Star of David’ in the centre, two equilateral triangles, also in blue.

I am aware, of course, that Palestine is being governed by Great Britain under a High Commissioner, Sir Arthur Wauchope, who resides in Jerusalem. But Palestine is not a British possession. We are administering the country under a Mandate from the League of Nations and with the consent of the leading Powers. In that administration Great Britain is far from being a free agent, and has to render to the League and to the civilised world an account of her stewardship.

The Mandate gives international recognition to the policy of a Jewish National Home, based upon the historical connection of the Jewish people with Palestine. It provides, among other things, “that the Mandatory shall be responsible for placing the country under such political, administrative and economic conditions as will secure the establishment of a Jewish National Home,” and that the administration of Palestine, “while ensuring that the rights and privileges of other sections of the population are not prejudiced, shall facilitate Jewish immigration under suitable conditions and shall encourage, in co-operation with the Jewish Agency, close settlement of the Jews on the land, including State lands and waste lands not required for public purposes.”

The Mandate also provides for the official recognition of “an appropriate Jewish agency as a public body for the purpose of advising and co-operating with the Administration of Palestine in such economic, social, and other matters as may effect the establishment of a Jewish National Home and the interests of the Jewish population in Palestine.”

In other words, the League and the civilised world have promised Palestine to the Jews as their National Home, and they mean to see, so far as they are able, that that promise is kept. This desire to found a Jewish state in Palestine has long been a dream of world Jewry. It received organised expression in the formation of the Zionist Movement, which came into being long before the war, though it was the latter that gave a real impetus to the movement. It is common knowledge how in November, 1917, the late Lord Balfour write to Lord Rothschild to the effect that “His Majesty’s Government view with favour the establishment in Palestine of a National Home for the Jews.”

Behind this declaration is a striking little incident, not generally known, but nevertheless authentic.

Shortly after the war broke out, the Government found itself short of a certain mineral which was necessary in the manufacture of high explosives. At this stage Dr. Chaim Weizmann, a Russian Jew who had resided in England for about twenty-five years, came upon the scene. He was a lecturer on chemistry at the Manchester University and had discovered a chemical substitute for this mineral, which he offered to the Government. He was asked by Mr. Lloyd George, then Minister of Munitions, his price. He replied that he desired no money, but asked for a promise that Britain’s power and influence would be used to free the Promised Land from the oppressor and secure it for Jewish occupation.

Dr. Weizmann is President of the Zionist Organisation, which is a kind of world parliament, representing the whole of Jewry, and is conducted on democratic lines with a duly elected President and Council which

form the executive.

It has over a million members scattered all over the globe. Any Jew may become a member on taking up a shekel, which is the symbol of adherence to the Zionist programme. The shekel is issued annually, and before the war its price was one shilling everywhere, but, owing to differences of exchange, its price is not universal in these days. In Great Britain, it is now two shillings.

Every holder of a shekel is entitled to vote for delegates to the Zionist Congress, which is the supreme authority of the Zionist Organisation. The Congress meets every two years and it has just held its nineteenth session in Lucerne.

Closely affiliated to the Zionist Organisation are various other institutions, such as the Jewish Agency, whose business it is to control immigration, the Jewish National Fund, which attends to the purchase of the land, and so on. The Zionist Organisation, in fact, is made up of over fifty different federations, while, in addition, there are separate unions dealing with specific activities, such as labour, etc.

After the War, thousands of Jews from all parts of the world flocked to Palestine, built for themselves homes in the new land, and founded industries and agricultural settlements. But the trouble with Hitler in Germany and the Persecution of the Jews in Eastern Europe have been the main causes of the satisfactory position in which the Jew finds himself in the land of his forefathers. These have resulted in the settling of many thousands of Jews in the country, and the diversion to the land of many millions of pounds sterling in Jewish capital which would never otherwise have left Europe.

Among the great batch of German immigrants there were Jews of marked ability and distinction in the commercial and business world, noted educationalists, doctors, surgeons, dentists, as well as lawyers and men of letters. These men to-day, because of their superior knowledge and ability are playing a very important part in the creation of what will eventually prove to be an influential and powerful Jewish commonwealth.

(To be Continued.)

“The greatest troubles are those that never happen.”—Anon.

“In distress, a friend comes like a calm to the storm-tossed mariner.”—Euripides.

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