



Volume XVII. No. 12 MELBOURNE, 1st DECEMBER, 1934. Price-Twopence Halfpenny

The Babe of Bethlehem.

WHY were all men in expectation of Him at the time of His birth? What was to be peculiar about Him to lead Israel to expect His birth? The answer to this question is that God had made a certain promise centuries before and the promise had not been fulfilled. This promise contained the thought that a holy child would be born, and that in some way, not explained in the promise, this child would bring the blessing the world needed.

The promise behind the expectation was that which God made to Abraham, saying, "In thee and in thy Seed shall all the families of the earth be blessed." From that time forward Abraham began to look for the promised Seed—the promised child. He looked first of all to his own children, and was finally informed that it would not be one of his children direct, but that through their children, at some remote date, this child should be born—the Seed of Abraham. From that time onward, all the Israelites were waiting for the birth of the child that should bring the blessing.

But why was a Messiah necessary? Why wait at all for the birth of the child? The answer to this question is that sin had come into the world; that God had placed our first parents—holy, pure and free from sin—in the glorious conditions of the Garden of Eden with every favourable prospect and everlasting life at their command if they continued in harmony with God. But by reason of their disobedience they came under Divine displeasure and sentence of death. This sentence of death has brought in its wake aches, pains, sorrows, tears, sighing, crying and death—all of these experiences as the result of sin.

Our heavenly Father said to our first parents—and this was the first intimation that He gave them of a deliverance—that "The Seed of the woman shall bruise the Serpent's head." The serpent in this expression means Satan—all the powers of evil, everything adverse to humanity, everything adverse to the blessings which God had given them, and which they had lost by disobedience. But the promise was vague and they understood little about the "Seed of the woman" and "bruising the Serpent's head." It merely meant in an allegorical way a great victory over Sin and Satan, without explaining how it should come.

So mankind continued to die; they continued to have aches and pains and sorrows; they continued going down to the tomb. They realised that what they needed was some Saviour to come and deliver them from the power of sin, to deliver them from the death penalty of sin—a Saviour who would be, in other words, a Life-giver. They were dying and needed new life. This is the meaning of the word Saviour in the language used by our Lord and the Apostles. They were hoping and expecting that God would send a Life-giver.

It was on this account that they were so greatly concerned regarding the promise made to Abraham —"In thee and in thy Seed shall all the families of the earth be blessed"—they shall be granted a release from sin and death. In no other way could mankind be blessed. It would be impossible to bless mankind except by releasing them from sin and death. Hence, the Scriptures tell us of God's sympathy ; that God looked down from His holy habitation, and beheld our sorrow, and heard, figuratively, "the groaning of the prisoners"—humanity —all groaning and travailing under this penalty of death—some with few aches and pains, and some with more aches and pains; some with few sorrows, and some with greater sorrows, but all groaning and travailing in pain.

But God's sympathy was manifested; and we read that, "He looked down and beheld that there was no eye to pity and no arm to save" and with "His own Arm He brought salvation." This is what was promised to Abraham—that one should come from his posterity who would be the Saviour of the world; and because this promise was made to Abraham and to his Seed, they were marked out as separate from all other nations and peoples. To the Jewish nation alone belonged this great honour —that through them should come this salvation. Hence, from that time onward the Jews spoke of themselves as God's people, the people whom God had promised to bless, and through whom He would bring a blessing to all others. Therefore, all other people were called heathen (or nations, which the word means).

Israel was thus separated because God's Covenant was with them, and not with the others. But God's Covenant with Israel was for the blessing of all the others : "In thy Seed shall all the families of the earth be blessed." Now, we have the "Why" of this wonderful babe's being born.

How was this Babe Peculiar—Holy, Harmless, undefiled?

How could He be a Saviour? In what way could He be different from any other babe? Why not use some other babe as the one through whom salvation should come? The answer of the Bible is that salvation could not come to mankind unless there should be a satisfaction of Justice on account of Original Sin. That must be the first consideration. The penalty, "Dying, thou shalt die," pronounced against the first man, must be met before the world could be blessed.

Why not let any man die? Because all were 'under the sentence of the original condemnation, and none could be a Ransom-price or a substitute. Hence the necessity for a specially born babe, different from any other babe. In what way was this One differently born? The Bible explains to us very distinctly that He was not begotten of an earthly father. Although Joseph was espoused to Mary, yet this child was not the child of Joseph. The Bible explains that this child was specially begotten by Divine power, in the mother, though she was still a "virgin" when she brought forth the child.

This is the Scriptural proposition ; and while it may not seem clear to some, yet the Word of God standeth sure. If the Redeemer was not perfect then He could not be the Saviour of the world. The promised redemption implied that Jesus would be perfect ; it implied that He would be as the first man was before he sinned. "For since by man came death, by man shall come also the resurrection of the dead"; "As all in Adam die, even so shall all in Christ be made alive."

So this one must be, as the Apostle declares, "holy, harmless, undefiled and separate from sinners." (Heb. 7:26). He must be entirely distinct and separate from humanity so far as sinful features were concerned. If we had time it would be interesting to go into the scientific features--of how a perfect child could be born from an imperfect mother. If we can have a perfect life germ we can have a perfect child from an imperfect mother. And so, if we had perfect fathers, we would soon have a perfect race. But there is no father who can produce a perfect child. Hence it was necessary in this case (and the Scriptures declare it was accomplished) that God should beget this Son by power from on high. Therefore, that which was

born of the “virgin” was separate and distinct from all humanity. His life came not from an earthly father, but from His Heavenly Father.

Who Was He Thus Born?

It is written that before He became flesh Jesus had an existence; as He declared, “Before Abraham was, I am.” Again, in one of His prayers, He said, “Father, glorify Thou Me with the glory that I had with Thee before the world was.” The Revelator tells us that “He was the beginning of the creation of God,” and Paul says that “by Him all things were made.” And so our Lord Jesus was not only the beginning, but also the active agent of the Father in all the creative work in the angelic world and in the creation of humanity, and in all things that were created.

The whole matter is summed up, by the Apostle John. We will give a more literal translation of “In the beginning Was the Word.” (This expression, Word, in the Greek is Logos. The thought behind the word Logos is that in olden times a king, instead of speaking his commands directly to his people, sat behind a lattice work, and his Logos, or messenger, or word, or representative, stood before the lattice work, and gave the message of the king to the people in a loud tone of voice. The king himself was not seen by the people—The Logos was the one seen. So this is the picture the Scriptures give us of how Jesus was the express representative of the Heavenly Father, the One through whom the Heavenly Father made Himself known—the Word, or the Logos. So we read in the first chapter of John), “In the beginning was the Logos, and the Logos was with the God, and the Logos was a god. The same was in the beginning with the God. By Him were all things made, and without Him was not anything made.”

In other words, Jesus was the direct Creator of all things. He was the Divine Power, Agent, Word, Messenger, the Logos of Jehovah. He did all the great work of creation ; but He Himself was the first of God’s direct creation, the First-born of all creatures, that in all things He might have the pre eminence—the first place.

When the time came that our Heavenly Father made known His great purpose that He would bless the world, He gave opportunity to this First-begotten One—this One begotten of the Father—to be the servant in this great work He intended to accomplish for mankind. Consequently, the Scriptures state that “for the joy set before Him he endured the cross, despising the shame.” And now He has sat down at the right hand of the Majesty on high. He has this great reward because of His obedience even unto death, the death of the cross.

The Apostle speaks of Him as having been rich, but for our sakes becoming poor, that through His poverty we might be made rich. He tells us how He left the glory which He had with the Father and humbled Himself to the human nature. Why

Because, as already stated, it was necessary that some one should become man’s Redeemer ; an angel could not redeem man, neither could an animal redeem man. The Divine law is “an eye for an eye; a tooth for a tooth ; a man’s life for a man’s life.” This was to teach us a great lesson: that perfect human life having been condemned to death, it would require a perfect human life to redeem it. It was therefore necessary that Jesus should become the “Man Christ Jesus,” in order “that He, by the grace of God, might taste death for every man.”

What Results Have Followed?

The results that have followed have been that He Himself proved His own faithfulness. “Being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross”—the most ignominious form of death. It pleased the Father thus to prove Him, not only by death, but by the

most ignominious form of death —dying as a culprit, being crucified between two thieves. What a terrible ignominy to die thus !

It would be ignominy enough for us in our imperfection, but for Him, perfect, “holy, harmless, undefiled and separate from sinners,” it must have been a cause for deep and poignant sorrow. Having completed the laying down of

His life, at the end of the three and a half years, He cried, “It is finished!” What? Not His work, for much of that lay before Him! He merely finished this part of the work, finished laying down His life a ransom-price.

What next? After His death came His resurrection ; and we read that “God raised Him from the dead on the third day.” According to the Scriptures He was raised up from death a glorious being—“Sown in corruption, raised in incorruption; sown in dishonour, raised in glory ; sown in weakness, raised in power; sown a natural body, raised a spirit body”; “Wherefore God hath highly exalted Him and given Him a name that is above every name, that at the name of Jesus every knee should bow, those in heaven, and those on earth, and those under the earth; that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”—Phil. 2: 10.

But we see not yet all knees bowed to Him. Why not? The Scriptures tell us that before He begins His great work for the world of mankind, He first does a work for the elect, the Church, those who desire to walk in His footsteps, to gather out of the world a Bride, to be co-workers with Him in all the great work of the Father. This is the only work yet in process of accomplishment, and this has been going on now for over eighteen centuries. We see how He gathered out the saintly ones from amongst the Jews, “Israelites, indeed, in whom there was no guile.” Not finding enough to make the desired number, He proceeded to gather them from all nations, kindreds, tongues and peoples.

The Apostle tells us that when this Bride class is united with Him they shall be parts of the Seed of Abraham; as we read, “And if ye be Christ’s then are ye Abraham’s Seed, and heirs of the promise.” (Gal. 3 ; 29). This statement relates to the promise made to Abraham, that through him and his Seed all the families of the earth shall be blessed. Thus we see the work that Christ is accomplishing now.

The invitation to become the Bride of Christ is a very special invitation and those who would be His must walk in the “narrow way.” If they will sit in His Throne, they must suffer with Him. If they suffer with Him they shall also share His glory. So “the sufferings of Christ, and the glory that shall follow,” were not only to be accomplished in our Lord Jesus, personally, but He was an example for all the Church who are justified through faith in His blood. They have a share with Him in His sufferings, and will share in His glory; they have a share in the First Resurrection, as the Revelator declares, “Blessed and holy is he that hath part in the First Resurrection, on such the Second Death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years.”—Rev. 20: 6.

Saint Paul says, “I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord,” “that I might know Him and the power of His resurrection” (the special resurrection) to the divine nature. How ? By being made conformable to His death ; for, “If we suffer with Him we shall also reign with Him.”

What About the Future?

All the families of the earth are to be blessed, as originally promised in Eden: “The Seed of the woman shall bruise the Serpent’s head.” Also, as St. Paul states in the 16th chapter of Romans, “The very God of peace shall bruise Satan under your feet shortly.” So, then, the next thing in order in the outworking of

God's Plan will be to bruise Satan and destroy sin.

When will Satan be bound or restrained? Just as soon as this Age shall end; because this Age is merely for the development of the Bride class ; then will come the promised Free Grace to all the families of the earth. Messiah's Kingdom shall come. He has promised that when He shall reign, all His faithful shall reign with Him: "To him that overcometh will I grant to sit with Me in My Throne, even as I overcame and am set down with My Father in His Throne." All the Church will be associated with Him in His great Messianic Kingdom; and "He shall reign from sea to sea, and from the river to the ends of the earth"; and "Unto Him every knee shall bow and every tongue confess, to the glory of God the Father"; "The knowledge of the glory of God shall fill the whole earth." The whole earth will become as the Garden of Eden. Paradise Lost will be Paradise Restored. The divine image lost in Adam will be restored to man. Human nature will be brought to perfection. But the glorious reward to the Church will be the divine nature, to be like her Lord, to sit at His right hand, and to bless the world of mankind. Man will become not only perfect, having all that Adam had, but will have additional knowledge and character; and there is every evidence that this shall be an eternal blessing.

Shall None Be Lost?

Yes, the Scriptures tell us that some will be lost, and that the loss they shall sustain will be loss of life, and therefore all the pleasures of life. "They shall be as though they had not been"; "They shall be destroyed from amongst the people." St. Peter says, "They shall be destroyed as brute beasts."—Acts 3: 23 ; 2 Pet. 2:12.

When? When the eyes of their understanding shall have been opened to see the Lord and to understand His glorious character, and they shall have had opportunity to appreciate and enjoy His blessing. When such intentionally reject the grace of God, they shall die the Second Death, from which there is no resurrection, no hope of recovery. But, thank God, there shall be no knowledge of suffering for them; they shall be destroyed as brute beasts.

In proportion as we believe in this Babe of Bethlehem shall we rejoice to-day. In proportion as we believe He was manifested on our behalf ; in proportion as we believe He died for our sins ; in proportion as we recognise Him as the glorified Saviour ; in proportion as we have surrendered our hearts to Him and seek to do the things well pleasing to Him shall we have the peace of God. .

Our hope on behalf of mankind in general is that in God's due time His blessing shall reach all—not the same as that for the Church, but as St. Peter tells us in Acts 3: 20, 21, "He shall send Jesus Christ, who before was preached unto you, whom the heavens must retain until the Times of Restitution of all things spoken by the mouth of all the holy Prophets."

"III that He blesses is our good
And unblest good is ill.
And all is right that seems most wrong
If it is His sweet will."

--Faber's Hymn.

PEOPLES PAPER

Published by the Berean Biblical Institute, at National Bank Chambers, 226 Glenferrie Rd., Hawthorn, Melbourne E 2. (Monthly) 2/6 per annum, post paid.

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

A Cross (x) on the wrapper indicates that the Subscription to "Peoples Paper" is overdue.

"Looking Back We Praise the Way."

IT is fitting that the Lord's people should continually keep in mind the mercies and blessings they enjoy, otherwise the pressure of the cares of this life and the deceitfulness (of riches would so crowd in upon our minds and hearts as to cover from our observation and ultimately choke up completely the springs of divine grace, which, kept open, minister continually to our joy and refreshment in the holy spirit.

To this end it is appropriate that we have a daily review of the blessings we enjoy—that every evening we call to mind the privileges enjoyed, the providences which have guided our way, and the blessings, both temporal and spiritual, which have come to us; some of them in common with the world in general and others of a special kind known to and appreciated by those only who know the Shepherd and are known of Him.

It is appropriate, too, that we take weekly reviews, looking at the same mercies and blessings from a still broader standpoint of observation, reminding us of the rest into which we have entered through faith in the precious blood, and also of the rest that remains for the people of God, whereof God has given us assurance in that on the first day of the week He raised up Jesus from the dead.-- Heb. 4: 3, 9.

But it is with special appropriateness that at the close of the still larger cycle of a year we should take a still broader and more comprehensive view of our experiences, looking circumspectly at the way we have travelled and considering well which have been steps which have hindered progress, and which have been proper steps in the footprints of Jesus, bringing us nearer to the goal—the "mark" which we must surely attain if we would be accounted worthy of a share in the promised Kingdom.

Such an advanced Christian looks back through the year and recalls life's storms as well as its sunshine, its sorrows as well as its joys, its tears as well as its smiles, and sorrows not as others who have no hope. His troubles have been divested of their fearful features, and minimised by the spirit of a sound mind, and the instructions of God's Word, which assures all such that the trials, difficulties and adversities of life, rightly accepted as lessons, are blessings in disguise—which will work out "a far more exceeding and an eternal weight of glory" in the life to come.-2 Cor. 4: 16, 17.

He will perceive, too, that his joys have been of a purer and a more solid kind than any he ever knew before he was begotten of the holy spirit. They have not had commingled with them "the bitterness of envy, malice and hatred, but have been unalloyed; because they have not been rejoicing in iniquity, but rejoicing in the truth. Moreover, they have been much more numerous than ever before ; because he not only is able to joy in the Lord, joy in His Word, joy in the holy spirit, joy in fellowship with brethren of like precious faith, but by the grace of God he has been enabled additionally to joy in tribulation also—

not because he loved tribulation, but because he loved the patience, the experience, the character, which God assures us are a fruitage which all tribulations must yield us under His providence, if we are rightly exercised thereby--James 1: 3, 4; Rom. -5: 3.

Of whom are all these things true? Not of every one, surely, for we know many who have no such experience—the world that lieth in darkness knows not God. Nor are these experiences true of all people of intelligence—nominally Christians. Comparatively few of those who profess the name of Christ enjoy these precious experiences, or will be able to look back- upon the year with satisfaction of this kind, realising that God has crowned the year with His goodness. This is so, because they have not taken the necessary step of full consecration to the Lord, to bring them under His protecting care and under the enlightening influence of His Word through His spirit ; or, having taken the step of consecration, they have not been performing their vows, but seeking to serve both God and Mammon, without pleasing either, and without receiving satisfactory blessings from either.

The class which can and does look back through the year from the standpoint that we have described—the class which looking back can see that God's goodness has crowned every feature of life throughout the year, is the "little flock," the true Church, whose names are written in heaven—the body of Christ, the Bride class. They are the true Zion, which shall shortly be set up, filled with divine glory, the joy of the whole earth, and the divine channel of blessing to all the families of mankind ; "For out of Zion shall go the Law, and the word of the Lord from Jerusalem." These are of the elect Church, of which Christ is the Head, and are the faithful "feet" members who, now fulfilling their vows of sacrifice, are companions in the sufferings of Christ, as by and by they shall be His companions also in the glory that shall be revealed. (Rom. 8:17, 18). They are God's choice, or His "elect," for, as the Apostle informs us, God has predestinated that this class whom He is selecting shall all be copies of His Son. (Rom. 8: 29). They shall dwell in His house —they will be members of the great Temple which the Lord God is building of spiritual stones, in and through which He will bless the world with a knowledge of Himself and /His grace.-1 Pet. 2: 4-8.

Is it any wonder that these can rejoice in spirit saying, "Praise the Lord, O my Soul, and forget not all His benefits"? "He hath put a new song into my mouth, even the loving kindness of our God." Surely, then, it is that these, in looking back, can see in the year that is past that that which has blessed and rejoiced them in every sense of the word has been of divine goodness, and that thus God has crowned the whole year with His favour toward them through Christ Jesus, and they thus appreciate it to the full.

January Issue of "Peoples Paper"

The booklet, "Hell, Death, Spiritism," will now definitely take the place of the "Peoples Paper" for January. 1935. It should prove useful in refreshing the minds of our readers on the Bible teachings of these subjects, and further copies may be had to pass on to others, who will give the booklet a careful reading.

As the new edition will not be ready till later in December the copies cannot be forwarded with this issue of the "Paper," as was previously suggested.

Christmas Convention.

The arrangements for the Convention gatherings in Melbourne are now well in hand, and it is pleasing to have heard from various brethren in other parts, who expect to be in attendance (D.V.) Their presence will, undoubtedly, add to the encouragement all round, and assist greatly' in the Convention programme. It will be a pleasure to hear from any other friends who may find the way open to join the assemblies in the name and spirit of the Lord.

As previously announced, the Convention, commencing on Sunday, 23rd December, will be continued on Tuesday and Wednesday, 25th and 26th December, with afternoon and evening sessions, tea being provided at the rooms For Monday, 24th, an outdoor gathering is being arranged (D. V.)

All are advised to note the central meeting place for the Convention at "Fowler House," 18 Queen Street (near Flinders St.), Melbourne.

Visiting brethren still requiring accommodation are advised to communicate without delay; programmes are now being forwarded, and more may be had as required.—"Serve the Lord with gladness: come before His presence with singing. Enter into His gates with thanksgiving and into His courts with praise."

"Daily Heavenly Manna" almost ready

The friends who have ordered copies of the above mentioned book, in the pocket size, may expect to receive them through the post shortly now, the printers having promised to have a supply ready for us in good time before Christmas.

We trust that all will be pleased with the new edition, and find it of daily help in the Christian way. Further orders may be placed, the price being 1/9 in cloth binding, with gold lettering (with reduction for three or more), and 2/9 per copy in good leather binding.

Storms on the Sea of Life.

“He maketh the storm a calm.”—Psalm 107:29.

IF there is anything in the world which causes a man to feel his own littleness it is a storm at sea. The voyagers realise that no human arm could calm that storm. The text, then, refers to the Almighty One, our Heavenly Father.

Our heavenly Father, however, always uses instrumentalities. The Scriptures tell us that after He had created one great being, He rested. This One was the Logos, the Only Begotten of the Father, the First-born of all creation. (Colossians 1:15; Revelation 3: 14). All the power the Father has since exercised has been through the Lord Jesus.

The passage of Scripture used as our text may not have been understood fully and completely by the Psalmist, the one who tittered this prophecy. Like many other Scriptures it has a special application to the Church of Christ. The Apostle Paul tells us that these things were written beforehand for our admonition, instruction. (1 Corinthians 10:11). We believe that nearly all the prophecies recognise the Lord and His Body first. There have been many storms permitted by the Lord to come upon the little company of His followers. Sometimes the whole journey of life has been a; stormy one. We sometimes sing, “When the storms of life are raging.” in his Epistles, the Apostle intimates that those who do not have storms, trials and difficulties lack proof that they are God’s children ; for God would not be dealing with such as His children. —Hebrews 12: 7, 8.

If we are children of God, we need to have trials and testings, that these may make us meet for the inheritance of the saints in light. (Colossians 1:13). In all these experiences, the tendency of the trial is to drive us nearer to the Lord, to make us feel that we need the Divine shelter and care. And so a blessing conies out of these storms. We are not to think of God as making these storms, either literal or figurative. Satan is the great Enemy. While literal storms come about by natural laws, apparently, yet there may he a power exercised by spirit beings to produce them. During our Lord’s ministry, a storm of this kind was raised on the Sea of Galilee. The storm was so sudden and so great that, although the lake is not very large, the boat seemed in danger of going down, and the disciples, although experienced fishermen, were in terror. Jesus was asleep in the end of the boat. They came to Him and said, “Master! carest Thou not that we perish?”

Storms a Test of Faith.

Satan knew that Jesus and the disciples were in the boat on the sea. Perhaps he thought that by causing this storm he could destroy Jesus and thwart the Father’s Plan. Jesus rebuked the storm.

This lie would not have done, we suppose, if it had been caused by the Father. Then he applied the lesson to the disciples, saying, “O ye of little faith, why did ye doubt?”

The Lord’s evident intention in letting the storm go as far as it did was to test the faith of the disciples, and to give a lesson such as this text is giving us now. It would cause them to remember in future years, in all their difficulties, whether from their own imperfections, or the imperfections of others, or as the result of the work of fallen angels, that all things were under Divine oversight. This also we should remember : We have the assurance that all these things will work for good to us, and that He will with the temptation provide also a way of escape, that we may be able to bear it.-1 Cor. 10: 13.

This was illustrated in the storm on the sea, and the Lord's act in rebuking the storm. So if we have trials and difficulties, we should cry unto the Lord—we should exercise faith enough to cry unto Him. It should not be that blind faith which would say, "Whatever the fates have ordained, that is my portion; and there is no escape." This latter is the condition of the heathen, but is not the case with us. The Lord allows the storms to press us more and more so that we will cry unto Him. Then He will hear us and give us the necessary deliverance. He may not always make it a very speedy deliverance, but He will make a way for us to escape. We must remember also that it is the New Creature with which He is dealing. These storms may be right inside, in our own person—storms of passion, of anger, of resentment. These we are not to allow to go on; but we are to cry for the Lord's help, that we may be overcomers of these storms—trials.

Great Storm of Wrath Coming.

This incident on the Sea of Galilee pictures what the Lord is doing for the Church now, and what He will do in the future for the world. He intends to deliver the whole world from sin and death, which have had a long reign of six thousand years. This period has been one continuous storm, with occasional brief lulls. Meantime, the world is receiving certain great lessons as to the desirability of harmony with God. By and by they will come to understand, and will then greatly appreciate the importance of being fully in accord with God and very obedient to the Divine direction. Thus a foundation stone is being laid in their education for the next Age.

Finally, this storm on Galilee seems to picture very graphically the great time of trouble with which this Age will end. Then the, reign of Satan will cease, and the reign of Messiah will begin.

We are not to think of Jesus' Kingdom as bringing about the great time of trouble. The Scriptural thought seems rather to be that Christ's work in the present time is with the Church, and that with the completion of the Church, with the glorification of the Church, Christ's Kingdom will be set up. This Day of Trouble will be more particularly the Day of Jehovah. In this, Divine Justice will have a hand.

We do not mean, however, to exclude the Lord Jesus, for He is the chief factor in all that God does. But when the Kingdom of Messiah comes, it will exercise a restraining power—will bring down the lofty, will turn the wrath of man so as to cause it to praise God: This wrath of man will bring "a time of trouble such as never was since there was a nation." In some of the Scriptural pictures it is represented as a whirlwind, and in others it is represented as a great tidal wave—the sea and the waves will roar. Then in the midst of a great storm, which will be sufficient to wreck the whole human fabric, Messiah's Kingdom will be set up. It will cause wars to cease. Satan will be bound. The light of the knowledge of the glory of God will fill the whole earth. "The desire of all nations shall come," and will be recognised in the making of the storm a calm, by this Kingdom of Messiah.

The River Jordan

(Extract from Melbourne "Age.")

NO river has been so widely spoken about as the ' Jordan. The Bible very rarely mentions it, but its influence upon the imagination of man is unique. Other rivers attract larger numbers of pilgrims, but not from such various and distant lands. Its place in hymnology is conspicuous, and it gives its name to the stream which in Bunyan's immortal allegory divides this world from the next.

Sir George Adam Smith, in his "Historical Geography of the Holy Land," says there is nothing on this planet to match the Jordan Valley, no other sinks to 300 feet below the level of the ocean. "But here we have a rift more than one hundred and sixty miles long, and from two to fifteen broad, which falls from the sea level to as deep as 1292 feet below it at the coast of the Dead Sea, while the bottom of the latter is 1300 feet deeper still."

The Jordan River is nearly one hundred miles long, has two great lakes, one twelve miles in length, and the other fifty-three. Its source is in Mount Hermon and the surrounding hills, but there are four streams which unite before entering the so-called Lake of Huleh, and each claims the honor of being the source of the Jordan. Two of them, the Banias and the Leddan, have generally been regarded as the true sources.

The Lake of Galilee has been called the focus of the whole province. Galilee is a fertile land with world highways crossing it in all directions. One can travel by this route from the Nile to the Euphrates. The lake was a bustling centre 1900 years ago, and is for ever associated with the ministry of the Son of Man.

The lake is shaped like a harp, is nearly thirteen miles long, and eight miles in width at its broadest part. The view has suggested some resemblance to a Scottish loch, but Smith points out that the loch would require to have little wood on the hills around. These hills are bare, and Treves, writing before the war, called Palestine "the land that is desolate." British rule is changing everything of that kind. The Turk blighted the land. In the north of the lake the hills rise near Safed to 4000 feet, but below, at Gennesaret, they sink to 680 feet. At one time the lake boasted nine towns, each with no fewer than 1500 inhabitants. Some of their names were Tiberias, Capernaum, Bethsaida, Chorazin and Magdala.

Modern science and enterprise are working miracles in and around the Jordan. Drainage schemes are exterminating the mosquito and putting an end to malaria. The Rockefeller Foundation has contributed handsomely in men and money to secure the health of the people, and recent official reports show that agriculture is flourishing. Quite recently Palestine was the only country that complained of a scarcity of labor. As yet coal and oil are not found in great quantity, so the Jordan is being harnessed and made to work for its living. Wherever one looks now he sees steel pylons being erected to convey electrical energy generated by the waters of the river; a Russian engineer is in charge, and the power plant is south of the Sea of Galilee. Major Edward Keith-Roach, writing in the National Geographic magazine, says that regulating sluices and dams have been built across the Jordan River and its tributary the Yarmuk. "These two sources are connected with a mile long canal, and the flowing waters are diverted into turbines generating 8500 horse power each. The energy is transmitted across Palestine at 66,000 volts."

This development has created world-wide interest, because it includes a scheme for securing more power by damming up the waters of the Lake of Galilee. This involves the obliteration of such towns as Tiberias and others with equally sacred associations. The British Government, questioned about this in the House of Commons, has promised to make full inquiry. There is still a great deal of sacred sentiment in the world, and it has a claim as against utilitarianism.

From the Lake of Galilee to the Dead Sea is 65 miles. The Jordan loses itself in the Dead Sea, whose

history opens ominously with Sodom and Gomorrah. It has no outlet, and finds relief only in evaporation, and to this is due its bitterness. Strange qualities are produced probably by springs in the bottom of the sea. Round about are sulphur and petroleum springs. The sea's salt content is five times that of the ocean. It looks a beautiful blue when seen from a distance. At a depth of twenty feet one can count the pebbles. A stick rests on the surface as on a mirror. It is difficult to sink the limbs deep enough for swimming. It is said that no fish can exist in the waters. The doomed cities lay on the floor of the Jordan, but no one knows where. The Dead Sea is now a resort of tourists from Jerusalem, and the return fare for the journey of 25 miles each way is only half a crown. A kiosk provides refreshments.

The Jordan has seen stupendous changes, and passed through a long history which furnishes material for endless moralising and many forceful metaphors. Its goal seems unworthy of its romantic origin, but out of the sea which it feeds there promises to emerge an industry which will provide new supplies for human need. Chemicals are stored in its depth, and await the enterprise and skill of man. The river had parted for chosen souls, but reached the zenith of its glory when at the Sea of Galilee it saw the glory of Divinity in human form walking upon the troubled waters.

Bible Study Meetings.

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

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

Various Items

A few copies of "Pastor Russell's Sermons" are now on hand for disposal. Most of our readers know the value of these volumes of sermons containing 800 pages, and which are now difficult to procure. These are new copies, but slightly damaged on the covers. Posted for 2/9 per copy, while they last

A further stock of Berean Bibles is now on hand. These are of the Authorised Version, in medium size type, with reasonably good Cambridge binding, and have the Berean Bible Teachers' Manual, and maps included. The price is 15/6.

Copies of the Berean Manual, bound separately, in leather covers, and printed on Bible paper, are expected shortly. The price of these will be 5/6.

The book, "What Pastor Russell Taught" (on the Covenants, Mediator, Ransom, Sin-Offering, Atonement), is still available in good cloth binding, and is priced at 5/6

Varieties of cards (post card size), with appropriate verses, for conveying greetings are now available. These are suitable for the Christmas season, as well as for general use. Assorted in dozen lots for 1/4; or 9d. per half-dozen. Wall texts and book-marks are also on hand at reasonable cost.

GRACE SUFFICIENT.

Bear the burden of the present,
Let the morrow bear its own;
If the morning sky be pleasant,
Why the passing night bemoan?

If the darkened heavens lower,
Wrap thy cloak around thy form;
Though the tempest rise in power,
God is mightier than the storm.

Steadfast faith and hope unshaken,
Animate the trusting breast;
Step by step the journey's taken
Nearer to the land of rest.

All unseen, the Master walketh
By the toiling servant's side:
Comfortable words He talketh,
While His hands uphold and guide.

Grief, nor pain, nor any sorrow
Rends thy heart to Him unknown;
He to-day and He to-morrow
Grace -sufficient 'gives His own.

Then bear thy burden with good cheer.
Take promptly up thy daily cross;
Nor hesitate to shed a tear,
Nor reckon o'er thy present loss.

Beholding-- Changed.

I have in my life-time met people whose faces shone with the glory of God. What brings this bright look on the face? It is from living near to God, talking to Him, being one with Him and letting Him fight the battles; being taken up completely with God, forgetting one's self and living for others. Every one who lives a life of this sort will have a shining face and will not know it either.—Selected.

To-day's Paradox.

Want in the Midst of Plenty.

A Heartbroken Clergyman.

LONDON, 7th October.

IN the course of his sermon at the City Temple to-day, Rev. Cyril Norwood dealt with world conditions generally, and made particular reference to the paradox of want existing in the face of plentiful supplies of food.

“We have reached the end of the road,” Mr. Norwood said. “We cannot persist in the paradox of simultaneously demanding plenty and scarcity. I am almost heartbroken with the prospect of the world's beauty, wonder and fertility side by side with its hunger, weariness and hate. We have conquered scarcity, but we have no technique for handling that abundance. The world, frightened of the earth's fertility, is practising contraception upon the seeds—wheat, wool, sugar, cotton, silk, rubber, rice, tin and coffee—stalling at birth man's fundamental necessities for fear of disturbing prices.”

News.

How true it is that man in his fallen condition lacks the necessary wisdom and is blinded by selfishness so that he cannot bring about a happy condition of peace by a proper distribution of the bountiful provision for all.

It would seem to be part of the great Creator's plan to allow man to realise his inability, apart from Divine instruction, to arrange matters, and to reach his extremity. Then the new age will open up, the new Prince will take control, and a new spirit will influence the people.

Until now, as the Scriptures say, Satan is the prince and his spirit of malice, envy, strife, greed and murder prevails, and “the wicked prosper as a green bay tree.” When Christ, the new Prince, takes control, and Satan is restrained, a new spirit of brotherhood, of love, mercy, kindness and care for one another will influence men and women. The wicked will be punished, and the righteous will be rewarded and “flourish like a palm”—“in that day.”

AIDS TO BIBLE STUDY.

“Divine Plan of the Ages,” blue cloth, gold lettering, 2/9 (Other editions at cheaper rates), 'The Plan of God in Brief' 6d, “Foregleams of the Golden Age,” 2/6 “Some of the Parables,” 8d, 8/6 a dozen “Hopes Beyond the Tomb,” 6d, 5/- a dozen “Where are the Dead” 3d., 2/- dozen “Christ's Return,” 4d, 3/- a dozen “I will Come Again,” 3d “Hell, Death, Spiritism,” 4d, 3/- a dozen “Tabernacle Shadows.” 9d “God's Covenants” 8d. “Mythology Explained” 8d. “Emphatic Diaglott” (N.T., DeLuxe only), 10/6 “God's Best Gift” (For Children) I/- Bibles, Wall Texts. Free Tracts and other Bible Helps. BEREAN BIBLICAL INSTITUTE, Nat. Bank Chambers, Glenferrie Road, Melbourne, E 2.