



VOL. XIII., No. 1 MELBOURNE, 18th JANUARY, 1930. PRICE-TWOPENCE HALFPENNY

## Seeking the Heavenly Kingdom.

“Seek first the Kingdom of God and His righteousness.”—Matt. 6:33.

THESE words are part of our Lord's Sermon on the Mount.. He knew that He had come to fulfil the Law, and to open up “a new . and living way” to eternal life. A way which, while requiring even a higher standard of character than that of the Law, could be a way by which life could be gained because provision was made for imperfections of the flesh, so that the heart and will would be accepted instead of actual perfection of deed or word.

John the Baptist had been the forerunner of Christ, and realised his privilege of introducing the Bridegroom, saying, He that bath the Bride is the Bridegroom, the friend of the Bridegroom greatly rejoiceth to hear the Bridegroom's voice.” “This my joy therefore is fulfilled.” (John 3:29).

Our Lord Himself confirmed this thought when- He said, “Of all that are born there hath not arisen a greater than John, yet he that is least in the Kingdom of Heaven is greater than he.”

Up to that time Israel as a nation had represented God's Kingdom—an earthly kingdom. From that time the heavenly kingdom was proclaimed. “The kingdom of heaven is at hand” was the message of that time. The Law and the prophets were until John, since then the kingdom of heaven is preached and all men began to press into it.

That is, that the earthly typical kingdom was to pass away and a new age was commencing, during which time the Church class, the Spiritual Seed, the Israel of God, would be chosen to be joint-heirs with Christ as the great Abrahamic Seed which would in the Kingdom Age (to. follow this Gospel Age) bless all the families of the earth.

Our Lord was then present directing the closing down of the Law Dispensation. As the “Lord of the Harvest,” His fan was in his hand to thoroughly purge the threshing floor, gathering the- wheat (the Israelites in-deed) into the garner and tying the ‘chaff in bundles for the burning.

In this beautiful Sermon on the Mount, He had been explaining the principles which were to operate in this Gospel, and which would prove whether or not a follower was really. an overcomer and ultimate sharer in the kingdom.

.While the principles of God's throne are always righteousness and truth—Justice—yet the new way of harmony or of attaining harmony -or atonement with God was different from the way which was offered under the Law. There was no fault to be found with the Law itself, and yet by the deeds of the Law no man could be justified. The righteousness of the Law was unattainable by poor, frail humanity weakened by the fall, seeking but ever failing to attain the righteousness which was required. Paul describes the pitiable conditions of the Jews under their Law (Rom. 7:14-25), saying, “That which I do, I allow not, for that I would, that do I not, hut what I hate I do. For the good that I would, I do not, and the evil which I would not; that I do. O wretched man that I am, who shall deliver me from the body of this death, I thank God through our Lord Jesus Christ.”

Here then was the way out, as Paul again declares (Gal. 3:13). “Christ hath redeemed us from the curse of the Law.” “He was born under the Law that He might redeem them also which were under the Law.” The Law (he says) was our schoolmaster to bring us to Christ.

That is, that the Law proved that man by. his own works, even under the favourable conditions of God's Law, could not attain righteousness. “Having therefore brethren liberty to enter into the holiest by the blood of Jesus, by a new and living way, which He bath consecrated for us through the veil, that is to say. His flesh, and having a High Priest,

let us draw near with a true heart in full assurance of faith (Het). 10:20-22).

It was this new and living way, with its heavenly hopes and spiritual life, “glory, honour and immortality,” as the reward of faithfulness that Jesus came proclaiming and inviting “Israelites indeed” to enter.

During the Law dispensation it had been right for them •to look for earthly rewards and to labour for such things ,as food and clothing, as did the nations of the world, but those coming into the kingdom of heaven were to sacrifice the usual ambitions of the world and seek the things which would qualify them for the spiritual conditions, not by the way of the Law which was by works but by the new and living way, which was justification by faith, not the righteousness which is of the Law: but that which is by the faith of Jesus Christ. (Gal. 2:16). So we are not to seek to justify ourselves by any good deeds we might be able to do, but seek first the kingdom of heaven and its righteousness, which is by. faith. -

That does not mean, however, that we are to be careless about good works. While recognising that “Nothing in our hands we bring, simply to Thy cross we cling,” our faith in Christ would be dead if we did not strive to live as He lived, to walk as He walked, and to speak as He spoke, and thus to show our faith by our works.

#### HOW DO WE SEEK THE KINGDOM?

During this Gospel Age it has only been “such as the Lord our God cloth call” that could seek the kingdom. We were all horn in sin and shapen in iniquity, and it was in the Lord’s grace that somehow we were led to realise our need of salvation and a longing to be at peace with God, free from sin. When thoroughly longing for holiness and to be right with God, it was indeed impressed upon our minds that this was the thing of first importance, “to seek first the kingdom.”

It was only as we came to recognise God’s mercy in Christ, in providing the means for our justification, that we found the peace and joy of reconciliation with God. This, however, did not gain for us the kingdom. It was but the first step towards it, and unless the next step was also taken, this first step would be in vain.

Thus far we had sacrificed nothing. Certainly we had turned away from the sinful course and determined to live righteously as far as possible, but now came the invitation to “take up the cross and follow Christ,” to deny ourselves, or, in other words, to offer ourselves in full consecration to God, devoted like Jesus to do God’s will even unto death. This is a great step to take, to step away from all the prizes which the world can offer, of pleasure and gain, comfort and ease and repute, and to accept instead the way of negation of self. To be willing to be nothing, to be counted, as Paul says, as the off-scouring of the world, to suffer persecution and be ignored and misunderstood and suffer loss for Christ’s sake, Indeed, to die daily, to be dead with Christ, to endure just whatever the Lord may permit to come to us.

From a human viewpoint the true ‘Christian life is not inviting, but even the appreciation of the loving sacrifice given for us to redeem us from death, would lead the grateful heart to say, “Lord, I am thine, entirely thine.”

“I am not my own, I am bought with a price, the costly price of the precious blood of Thy dear Son.” It is but the reasonable thing to do to give myself entirely to Thee, so “here I give myself away, .that ;I can do.” ‘beside Thy sacrifice.,I would lay down my. little-all, ‘tis lean. and poor,. I must confess,:I would that it were not so small.”

It does us good to look back to the time when We thus consecrated our lives to God; and Realise how to us it was the chief thing; how it was with us “God. first in everything.”

No doubt all who have catered the narrow way entered it in earnest peace and joy—we all meant to make God first in everything—to seek first the kingdom. However, the kingdom is not gained by our consecration, our promise to do God’s will even unto death. It is a wonderful hope, a wonderful prize, but our contract must be carried out,’ our • consecration was but the entrance into the race—we must so run as to obtain. It was but the beginning of the good fight of faith. We must so fight, “ not as one that beats the air, but as one in deadly earnest heating down every stronghold of error in our hearts, in our minds, and casting down every vain imagination and bringing every thought into the obedience of Christ.

It was comparatively easy to seek first the Kingdom of God and its righteousness, which is of faith and not of works of the Law, but it is more difficult to keep all our thoughts, our words, and doings in line with this motto, “Seek first the Kingdom of God.” How is it that there is danger of losing our first love, the great impulses of the heart that responded to the Lord’s invitation to “seek ye My face?” “Thy face, Lord, will I seek.”

It is one thing to express such love and zeal and sacrifice for the Lord, when filled with the sense of His pardoning grace and under the smile of His reconciled face, when there is no cloud to dim the sunshine of His countenance. Our

love, our faith, , must, however, stand the stress of trial. We must, like our Master, learn obedience and be prepared in the fire of experience, of endurance. and must prove our loyalty under the severity of adverse circumstances.

It is easy to sail on a fair sea, or to flow down the river stream, but we must have a perfected character which will be true to our duties, staunch against the storms, loyal to our Captain and Lord, when things are against us.

Thus it is that the Lord permits the testing of our faith and loyalty of heart, and as a “father pitieth his children,” so the Lord “pitieth them that fear Him.” So “the trial of our faith is more precious than the trial and purifying of gold,” and the Lord is evidently watching in loving interest to see how well we may stand the tests, to see us come off victorious—conquerors by the grace which he supplies. He is- surely watching to see if we are seeking first—foremost—chiefly “the Kingdom of God and its righteousness.”

There are so many by-paths, so many other interests, so many pleasures, so many opportunities in life, that our great enemy will take every advantage to crowd out our one great aim. The parable of the sower indicates the ways in which the Adversary will seek to prevent the proper fruition of the Word of God sown in our hearts.

The seeds that fell by the wayside never got to root at all. The enemy’s messengers, worldly attractions, crowded out the good impulses that had been stirred some: message . of •the.Xord’s Word.

Some seeds fell in stony ground.' This represents some' who are touched by the message; it takes root 'and shows some growth, but there is not much nourishment in stony hearts. .The heart must be mellowed and kind and full of love to. God and to man to develop the perfect fruit.

The stony heart is a selfish heart, and though for a time it might have been stirred to “Seek the Kingdom,” if was even the chief aim of life, selfishness, the most- abominable thing, stirs within and desires to grasp some of earth’s good things—they cease to seek first the kingdom.-

Then there are those represented by the “seed sown among thorns.” The Word of God had taken good root in good hearts. There is no indication that the ground was not good. The trouble was that thorns were also in the ground. The thorns sprang up and choked them. Such would seem to have earnestly sought first the kingdom, and had devoted their lives to God, but these earthly thorns got too strong. They choked the growth of the word, “they quenched the spirit.” The kingdom was no longer the chief aim of life. Earthly joys, or earthly sorrows, pleasures of life, or business cares. pride of home or domestic worries, losses of riches, or friends, or the acquirement of prosperity and affluence with social arrangements, one thing and another either of adversity on the one hand, or of prosperity and social pleasure on the other hand, just choked the operation of the Word of God in the heart; the heart became divided. The kingdom was no longer just the chief and one aim. They could no longer say, like the Apostle, “This one thing I do. I count everything but loss and but dross for the excellency of the knowledge of Christ.”

The good seed in good ground are those who seek first the kingdom, and ever preserve their first love. They can say always, “I love Thy will, O God,” and keep God first in all their doings, in all their thoughts. These will be the ones chosen to sit with Christ in His throne. These will be those who “seek and find,” who “knock and it is opened unto.” They are the ones who seek for and obtain the glory, honour, and immortality and inherit the promise of divine nature, and passing from this world of woe and sadness shall awaken to joy and gladness.

“Behold what manner of love the Father has bestowed upon us that we should be called the children of God, and it cloth not yet appear what we shall be, but we know that when He appears we shall be like Him and see Him as He is.” (1 John 3:1-2).

We have no doubt all, over and over again, resolved to more earnestly make God first in everything, and no doubt all have been astonished to find how much they have come short, how often they have failed, and allowed self to step in and imperceptibly usurp first thoughts, first attention. Self is so easily swayed by influences around us. Good friends, good from a human viewpoint, may be the means of hindering us in this way. Allowing our tastes whether in homes, foods, clothes, occupations and recreations or other inducements to have consideration before the essential things of the kingdom can only work our undoing as Christians. We must judge ourselves in these matters, and correct ourselves only if we keep God first, shall we obtain the kingdom.

How serious is the warning (Heb. 2’ “Therefore we ought to give the more earliest heed to the things. which we have

heard lest at any time we should let them slip. For if the word spoken by messengers (under the Law Covenant) was steadfast and every transgression received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord.

So that, while we have so much to encourage us in promises of grace and strength for every time of need—all along the way—and by so great reward of joys to come, how serious is our position if we “having put our hand to the plough should look back.” Remember Lot’s wife. Oh, how trivial are the things that cause some to look back. We counted the cost when we made our consecration, and signified it in the water of baptism, our willingness, our desire, our promise to be “dead with Christ.” Having made that consecration, should we allow the drawings of the world, or the flesh, or anything else, preventing from “God first.” • Let us ask ourselves, “What will be the end of it?” Let us count the cost if we turn again towards the doomed city, as Lot’s wife turned towards Sodom.

At this, the beginning of a new year, could we adopt any motto so good as this one, which the Lord gave at the beginning of His earthly ministry, at the opening up of the call or invitation to the Kingdom of Heaven. “Seek first the kingdom and its righteousness.”

Do not let anybody or anything come between. “He that loveth father or mother, sister or brother, wife or husband, son or daughter more than Me is not worthy of Me.”

God has a right to our whole attention, to all our talents, all our wealth, all our powers of mind or body. When He says, “My son, give Me thy heart,” He is asking for His own.

Yet God is not at this time demanding our attention, or our consecration. He has, however, privileged us with the most gracious and wonderful call or invitation to become joint-heirs with Christ in His kingdom.

“God has called us ‘to a station We could ne’er by merit win.”

If we do not appreciate the invitation we need not accept it. The privilege will pass to another.

O God, Thy life is mine!  
Dwell ever more in me,  
And let me see  
That nothing can untwine

My life from Thine.  
Thy life in me be shown!  
Lord, I would henceforth seek  
To think and speak

Thy thoughts,  
Thy words alone,  
No more my own.  
Thy love, Thy joy, Thy peace,

Continuously impart  
Unto my heart  
Fresh springs that never cease  
But still increase.

It just depends upon how far we really act upon these words of the Lord as to how peace and joy will attend us during this new year.

If we are successful in keeping our hearts -thus set in affection to God during 1930 we shall have such peace and, joy that we shall never want any other way. But this one thing will we do.

We shall find how much it will help us in our sorrows, perplexities and hard places, for God has pledged Himself to take care of such as so love and trust Him. It will help us in danger, in temptation, when almost -encompassed by the enemies’ darts and influences, just to remember, “I am seeking first, chiefly, the kingdom.” “God first in everything.” No one has loved us so much, no one has such claim on our hearts, our love. Even in adversity and in the deepest clouds of distress, keep God first, and though He may permit such affliction and gloom as a trial of our faith, He is watching to see us victorious, and soon the sunshine of His countenance will dispel the clouds and comfort our hearts and supply all our need and bring us joy and peace.

## A NEW YEAR MEDITATION.

My God shall supply all your need according to  
His riches in glory by Jesus Christ. (Phil. 4:19.)

Can I trust Thee for all my needs, dear Lord,  
Through the length of the opening year;

And wherever its pathway leads, dear Lord,  
Need I never doubt or fear?

My needs are so many and great, dear Lord,  
O stumble, and slip, and fall;

If for fleshly assurance I wait, dear Lord,  
I shall never find rest at all.

I need wisdom to walk in the light, dear Lord,  
And strength both to will and to do;

And courage to stand for the right, dear Lord,  
With patient endurance too.

When clouds overshadow my way, dear Lord,  
And Thy face I'm unable to see;

I need faith to permit me to say—  
"Dear Lord, He knows what is best for me."

But Thy promise is rich and large, dear Lord,  
Thy storehouse is boundless too;

Will "my need" be too heavy a charge, dear Lord,  
For Him who is "Faithful and True"?

Has there aught of Thy word e'er failed, dear Lord,  
In Thy way with me hitherto;

And has not Thy grace availed, dear Lord,  
When nothing else would do?

Then I'll bring to Thee all my needs, dear Lord,  
Through the length of this new born year;

And wherever its pathway leads, dear Lord,  
I'll have never a doubt or fear.

And whatever it holds in store, dear Lord,  
(A secret known only to Thee)

I shall clasp Thy hand once more, dear Lord,  
And trust Thee implicitly.

When you behold in others, goodness, wisdom, justice or other virtues . . . say to your God . . . "I thank Thee, Lord,  
for this and for all other good gifts, which Thou hast bestowed upon my neighbour; remember, Lord, my poverty and  
sore need of this very virtue."—Scupoli.

PEOPLES PAPER.

Published by the Berean Biblical Institute, at National Bank Chambers, 220 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.

## Towards heavenly things

AT the beginning of another year it is appropriate that we should remember the Psalmist's words, "So teach us to number 'our days that we may apply our hearts unto wisdom.'"—Ps. 90:12. It is a time to take stock, to consider the gains and losses, to accept and remember the lessons of past experiences and to make plans for the future. Before plans can be formulated there must be a clear objective, a definite purpose in view. Then there must be a proper valuation of the ways and means at one's disposal, and in order to secure success and satisfaction there will need to be a steady application, a diligent pursuing, with unflagging earnestness and zeal,- the purpose desired.

The Christian has, from the commencement of his -as a new creature in Christ, determined his course. He determined that henceforth "for me to live is Christ," that he would devotedly seek God's will only. He recognised that the Divine will for him was his "sanctification," or, in other words, that such a transformation of mind and heart should be wrought in him that he would be drawn away from and become out of conformity to this world, and on the contrary be drawn more and more towards heavenly things and be transformed into the image of God's dear Son, in character. While the New Testament so plainly states the matter, it is astonishing how few there be that walk the narrow way in the same manner as the Master, or as Paul or the Apostles followed Christ. With many who have started the Christian way in all earnestness and with clear perception of the separateness from the world that is indicated in the teachings of Christ, the seductive influences of the world, the flesh and the Adversary have in time, sometimes a very short time, dulled their perceptions and induced a compromising attitude, permitting associations and indulgences which at the first would have been eschewed. Zeal has eased off, love for the Lord and His people and His cause has cooled, hope has been less sure, and faith weakened.

It is well for all seeking to make their calling and election sure to take stock in this way, and consider whether they have been growing in knowledge and in grace, or Whether indeed they have been losing ground. In this day of rush and turmoil and excitement of pleasures and thrills of new accomplishments. it is so easy to find the mind so taken up with the things of time and sense that the quiet moments for study and contemplation of the higher things of God are almost unconsciously being neglected, and once the drift commences it may soon drift on, further and further, and require the more effort to check the course and make a new start.

Experience as well as the Divine word agree that "He Who has begun the good work in us" will not quickly forsake those whom He has called. He is faithful that promised grace and strength for every need. "Faithful is He that calleth you who also will do it." Some way or other, experiences come which pull us up or bring to our attention our slackness or error, or it may be by the recurring of a New Year that we begin to consider how much we are progressing, or how much we may have slipped and gone back. It is well that such times do come, and that we look back and trace once again just what things have been helpful to us in our Christian endeavours, or what associations or experiences, what friendships or influences or fellowships, have helped or hindered us. There are things to forget and things to remember. While we are not to look back like Lot's wife to the things that used to please self, we are not to forget experiences which have taught us valuable lessons, but remembering the lessons of the day by day life, year in and year out, we are to press along toward the mark looking forward—reaching toward those things which are before. "Whereto we have already attained, let us walk by the same rule, let us mind the same things." (Phil. 3:16) that have enabled us to make progress hitherto, and let us avoid the things which have, on the contrary, been hindrances. It is here that the necessary valuation of things comes in. Do we find that certain associations or friendships or certain business conditions seem rather to "quench the spirit," it would -be "applying our hearts unto wisdom" as far as may be possible to avoid such contact, and, on the contrary, to seek to encourage such friendships and associations, or such studies or reading matter as seem to lift us heavenwards. While in ourselves we may realise that if left to ourselves we could never gain the required, the predestined character to receive the full reward, yet we learn more and more to truly

value the Divine aids. He Who has promised is able to perfect what He has begun, and to bring us unto Himself. "Him that is able to keep us from falling and to present us faultless before the presence of His glory with exceeding joy." He has given us His word to enlighten, to comfort, to strengthen us and enable us to meet the tempting of the Adversary with. "It is written," as (lid the Captain of our Salvation. He has provided us with the robe of righteousness, with the appropriation of the sweet incense of the Saviour's perfect life and His advocacy that we may, having received also the spirit of adoption, come with confidence to the throne of grace that we may find mercy and grace to help in time of need. (Heb. 4:16). A proper valuation of ways and means leads us to take courage and to go forward confidently for "If God be for us who then can be against us."

The chief purpose of the Christian life is then clearly understood to be that we add grace to faith, and grace to grace, until we may be perfected in the character likeness of Jesus. How deplorable it is when we hear some express sentiments which would indicate that they are endeavouring to grow into His likeness, to be like Him, to do as He would do,- to think and speak as He would, and their actions and words are so often so out of accord with such profession, both in their dealings with the world and in the conduct in the fellowship, and in the business meetings of the Church. It is not for us:to judge one another, but it is for us each to judge ourselves and see that our words and thoughts and doings are not such as to bring dishonour .to the name we love. None of us are perfect, but our general. conduct should such that men may take note of us that we have higher standards of life and kinder spirit, and a truer life than others, "indeed, that we have been with Jesus 'and learned of Him." It is worse than useless for \*us to preach Christ if we do not live somewhat as Christ lived. It must he with us as with Paul, "For me -to live is Christ." "That we may- apply our hearts unto^ wisdom;" that seems to be the principal thing from the Psalmist's view point. "He reverence of the Lord is the beginning of wisdom," and without that heavenly wisdom .which we are assured God is ready to give to him that asketh, we shall never be able to fill our days to. His.. praise. To apply our hearts unto wisdom will be to endeavour to perceive the Divine will and purpose, and to conform. to it, and thus to see things from the Divine viewpoint of justice, -righteousness, love, kindness and power, for with God nothing is impossible.

So may the New Year find us with hearts. pure and determined to spend our days to good purpose,, and make this year with all that it may bring us a year of progress spent to God's glory. He is able to do for us far more than we can -ask or think. • He is able to keep that which we have committed unto Him against that day. What good reasons we have as we consider our ways and means for going forward courageously, full of hope and confidence, for "all things shall work together for good to them that love God and are the called according to His purpose."

#### CANADIAN ZIONISTS SUPPLY MONEY FOR PALESTINE PURCHASE.

The recent acquisition of 12.000 acres. by the. Keren Kayemeth, Zionist Land Purchasing Fund, has brought virtually the whole of.the coast between Haifa and Jaffa into Jewish hands. This purchase was made possible by a contribution of 1,000;000-dols. from the Canadian Zionists.

The area includes Arab lands bordering on the southern end of the Jewish colony of Chedera. To the south it joins land owned by an American Jew living in Tel Aviv, and it also touches Nathania, the first Jewish coastal colony.

Eastward the area will be rounded off by 'an additional 6000 acres for which the Keren Kayemeth signed contracts shortly before the anti-Jewish disorders broke out. About half of the newly-acquired land is suitable for orange cultivation, a profitable crop in Palestine. The area will be divided into plots .and given to colonists in hereditary lease. The Keren Kayemeth does: not sell its lands, lest they fall back into Arab. hands.

# Correspondence

N..S.W.,.

Dec., 1929. The Secretary,

Berean Biblical Institute,

Dear Brother,--The time has come round again the rem.' of my subscription to the "Peoples Paper" and "HERALD of Christ's Kingdom." Please find enclosed for above, and the remainder for the tract fund..

'I greatly appreciate the stand that has been taken by the "P.P." and "Herald" for "Present Truth," as we cot it from. Pastor Russell's writings, while the tendency to-day is to cast all that behind and look for something new, even if it is only some old error, dressed up

Hoping the brethren connected with these papers will still be used during the coming year, to act as guide posts to God's people, who are trying to run the race along the narrow Way.

With Christian love,

Your brother in Christ. J.M..M.

N.S.W.,

1/12/29.

Dear Brother.—I am enclosing \_\_\_\_\_, as the "Herald" subscription has nearly run out, also the "Peoples Paper,"

and please use the remainder as you see fit. I do miss dear Brother B. sorely, but I do rejoice in his release from all pain and weariness. His fight is over and the victory won. I meant to have answered your kind letter before, also one I received from the Melbourne class, but have been shifting about from place to place. How good it is to be able to take Jesus with us wherever we go. My experience lately is "One step see before me; 'tis all I wish to see." I just feel that I am depending moment by moment on Him Who has never failed me yet, and although I have been tested severely yet I have trusted in His gracious promise, "I will never leave thee or forsake thee." I pray that God's blessing may rest upon the little class in Melbourne, and that we all "Hold fast the confidence of our hope to the end."

Yours in the 'blessed Hope, A.B.

## Question Box.

Question.—What Scriptural reasons have we for believing that the Lord Jesus is present again, and, engaged in preparatory work for the setting up of His Kingdom?

Answer.—In Daniel 12:4 we read, “Seal the book to the ‘time of the end,’ many shall run to and fro and knowledge shall be increased.” No one can reasonably deny that this “running to and fro” and “increasing knowledge” has been with us and increasingly so for the past hundred years. For centuries, nay, for thousands of years. prior, there had been no advancement either in locomotion nor in knowledge, but from the beginning of the 19th century, that was from the ending of Daniel’s 1260 days, all this has come about. ,There can be no question:but, that we have been in -”the time of -the end” since then.

The .Lord said, “The Harvest is the end of the Age.” So the Harvest must be in, if not .synonymous with, the “time of the end” mentioned by Daniel.

Is it not a fact that the Harvest work has been evident for many years. Was. not the parable of the Ten Virgins given by our. Lord in connection with the question of His disciples, “What shall the sign of ‘Thy presence and of the end of the world? Then shall the kingdom of heaven be likened unto ten virgins,”. etc. Is it not a fact that the virgins went out to meet the Lord in the Miller Movement of 1825, and that the testing time or ‘first Harvest testing came with the disappointment of 1844.The disappointment was cause they looked for the Lord to come “with observation,” whereas the Lord had said, “the ‘ kingdom of heaven cometh not with observation,” and also that “Henceforth the world seeth Me no more.”

The following parable of the “Talents” indicates the work which the Lord would first engage in. That is reckoning with His people. Has not this work been proceeding ever since 1825, or thereabouts?

Again there is the reward to the “Watchers,” Luke 12:37. “He shall gird Himself and make them to sit down and will come forth and serve them.” Has not the feast been prepared and enjoyed during the past 40/50 Years?

Then turning back to Matt. 24. Could it not be taken verse by verse and be shown its fulfilment? Do not verses 24-26 warn against any human ‘being claiming to be Christ,’ and declare that He is not coming again as a man, so that He will not be located or locatable in any room or desert? His presence is illustrated by the “bright shining” (sun) rising out of the east and shining unto the west. The separating work will proceed gathering the elect from one part of the earth to the other, out of all the systems of men into the garner of truth,—for the heavenly garner. “Where the carcass is, there will the eagles be gathered- together. Whoso hungereth after righteousness shall be filled.” Has not the ‘carcass--the truth—been found outside of the usual channels now for many years? Has not verse 31 been fulfilled. The messengers of present truth have gone everywhere gathering together the elect. Then is not the fig tree blossoming? Israel is again controlling their ancient land ‘and gradually restoring its prosperity and population. Then verses 37/39, “as in the days of Noah, so shall the presence of the Son of Man ‘be.” Are we not living under such conditions, such revelling in pleasure and sin, such utter indifference to God? Could there be any ‘clearer, concise definition of our days than that by Paul 2 Tim. 3:1-7?

With all these signs and developments before us, is it not clear that we are in days corresponding to the “days of Noah;” and can it be doubted then that we are indeed living “in the days of the Son of Man?” (Luke 17:26).

It is the fact of our Lord’s presence which.. accounts for all the separations and testings which have -been, among His people. Some cannot stand the trials and turn aside and lose the light. Who shall be able to stand? What does it mean to stand?

Question.-- How would you explain .God's justice in the condemnation' of all on account of one man's transgression? And visiting the sins of the fathers on children?

Answer.-- When we perceive God's great purpose with respect to mankind; we can see that not only was the condemnation of all on account of the one man's sin, just, but it was also in mercy and in wisdom that it was so arranged. The words of the Apostle in Rom. 11:32 seem to give the keynote, "For God hath concluded them all in unbelief that He might have mercy upon all." Unless all had been included in Adam, who represented the whole human family, they could not have all been redeemed by the -one perfect substitute, Christ, "Who gave Himself a ransom for all." It is "as all in Adam die so all in Christ shall be made alive again." (1 Cor. 15:22).

Supposing all the human family had been created perfect and innocent as Adam, and then permitted to be tried, possibly all would have sinned and each would have required a separate substitute or sacrifice to pay his penalty and make restoration to life possible. As it is, God is permitting every member of the Adamic family to have an experience of sin's penalty in all the sorrows; troubles, sickness, wickedness and death, so that When the restored opportunity of life is offered they will know how to eschew the evil and hold fast to righteousness and life. The justice then comes in, in that God provides the "Lamb of God to take away the sins of the world." The benefit of the cross of Christ is just as far reaching as the curse of Eden has been. •

That is why the sins of the fathers have been visited upon the children, so that the children may have the experience of evil before being placed on trial for life. It is thus seen to be a benefit, for it will work out finally for the best to all. It seemed to be also a merciful provision that the sins of the fathers should only reach as far as the third or fourth generation to such as turn to seek after the Lord and righteousness. That is that any inherited weakness can be fought against and be eradicated in three or four generations.

Under the great Restorer, when the times of restitution begin. "It shall no more be said that the fathers have eaten of the sour grape and the children's teeth are set on edge, but every one shall die for his own iniquity. every man that eateth .the sour grape, his teeth shall be set on edge." ( Jer. 31:29, 30). "The soul that sinneth it shall die."

That will be in the great day when the tempter is taken out of the way and the stones of temptation removed and the way is made so plain that the wayfaring man though a fool shall not err therein. ( Isaiah 35:8-10).

Teach me to feel that Thou art always nigh;  
Teach me the struggles of the soul to bear;  
To check the rising doubt, the rebel sigh;  
Teach me the patience of unanswered prayer.

Dr. Croly.

# What Constitutes Spiritual- Mindedness.

“To be Spiritually-minded -is life and Peace. Rom 8: .6.

ABILITY to understand the Scriptures, to talk fluently upon them, and to expound them clearly is a qualification which we think should follow in the wake of spiritual- mindedness; but some might be able .to expound Scriptures very well, and-to express truths in very good form, who are not necessarily very spiritually-minded.

To be spiritually-minded is to have a mind in harmony with the Spirit of God, and fully surrendered to. the Divine will—fully consecrated to the Lord.

In Romans 8: .6 the Apostle Paul uses the expression “spiritually-minded” in describing a certain class who have become followers of Christ, who have made a full consecration of their lives to the Lord, and who, in harmony with this consecration, have been begotten of the Holy Spirit. These are spiritually-minded. These are granted a spiritual insight into Divine things.

This was true of our Lord Jesus. Having left the glory which He had with the Father, and having humbled Himself to. take the human nature, He was found in fashion as a man. We read that He was not an imperfect man, but “holy, harmless, undefiled and separate from sinners.” (Heb.1:26). Yet with all these special qualities He did not have the spiritual mind to which the Apostle has reference. Our Lord had a mind such as Adam had before the fall—a mind in perfect .harmony, perfectly balanced. Our Lord received the spiritual mind,- however, at the moment when He was begotten of. the Spirit, when He made full consecration at baptism, and as a consequence the Holy Spirit descended and lighted upon Him in bodily form like a dove.

Following that begetting, the Lord had an enlargement-of understanding, and was granted to see certain deep things of God which He had not seen before His .consecration; so we read in that very connection that “the heavens were opened” to Him—the higher things became clear to Him—the more spiritual things. The things. St. Paul calls “the deep things of God.” “The natural man,” St. Paul says (the natural man would be a- perfect man; fallen man is imperfect, unnatural- receiveth not the things .of the Spirit of -God. neither can he know them, because they are spiritually discerned.” (1 Cor. 2:14). Then he proceeds to say that we have received the Spirit of God through the begetting of the Holy Spirit; and that, having the new mind—this spirit begetting—we are enabled to understand the deep thing’s of God.—,1 Cor. 2:11, 12.

So, then, the one who has been begotten of the Holy Spirit is spiritually-minded. He sees things - from the pew standpoint which- God specially brings to the attention of the spirit begotten. As the, Apostle John says, “Ye have an unction from the Holy One, and ye all know it.” (1 John 2:20). Whoever receives this begetting of the Holy Spirit, this anointing, has an understanding of heart and mind which is different from that which-any natural man would have, a quality that will progress with him. He has the privilege of growing ,in grace and in knowledge and in the appreciation of the deep things of God; and: he should. grow. - The Apostles Peter and Paul explains Peter 2:2^ 3 Heb. 5:13, 14; 1, 2) that one thus begotten of the Spirit of God is at first only a babe, and, as a babe, should desire the sincere milk of the Word—the first principles of the doctrine of Christ.; but as he goes on. he should feed upon the strong meat of God’s Word and desire more and more to tell forth the. blessings which he has received from the Lord.

It has been noted that some who speak with stammering lips. have sometimes accomplished wonderful things; while some • with a great deal of eloquence have failed to obtain the same results. The victory is not always, to the strong nor to the swift; for the Lord may grant His blessing with the feebly spoken word, particularly if the whole life be in harmony with the message given out.

Sometimes those who have apparently considerable understanding. of spiritual things in the sense of being able to tell about them, do not always give evidence in their lives that they really have the Spirit of the Lord. Sometimes in their lives there is that which is contradictory. We should. bear in mind that whoever speaks the words of the Lord with his mouth should uphold it in his every act, word and thought in private life, as well as’ in public.’ The Truth should be the standard, and we’ should daily live in conformity with it.

A broken and a contrite heart, O God, Thou wilt not despise (Psa. 51:17)

There is a valley in America called the Singing Valley, covered over with loose fragments of broken stones and shingle, and when a morning breeze passes over it you may hear most melodious sounds issuing from all parts of it. Think of this as an emblem. A broken spirit's debris or loose fragments may send forth sweet melody, when the Spirit breathes over the valley. This soul of loose, broken thoughts and feelings, shattered joys, shivered hopes, smooth-worn cares, becomes an Aeolian harp in the Spirit's hand. Even angels wonder: at a pilgrim's song, at the sweet sounds that issue from the New Jerusalem's broken stones."

Andrew A. Bonar.

Himself took our infirmities and bare our sicknesses. Matt. 8, 17.

It was the Bridegroom who bare the sins of His spouse in His, own body on the tree. What other burden will He not bear? Even the troubles that our own folly brings upon 'Us are occasions to His love, if we do but cast the burden 'upon Him; but if we do not judge ourselves, He knows how to chasten us to bring us to self-judgment, that He may comfort His mourners with His immeasurable grace and love. Robert C. Chapman.

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# HENCEFORTH.

“Hope in the Lord from henceforth and forever.” Psalm 131:3.

Just as through the shine and shadow  
Of the bygone days.

Step by step we each have proved Him.  
Faithful, true always,

So within the mist veiled future,  
Holding good or ill,

We may follow where He leads us,  
We may trust Him still.

Hidden is the distant prospect  
From our anxious eyes,

But our daily lot is portioned  
By a love most wise;

Should the homeward path be dreary,  
Rough, or roundabout,

All the brighter waits the glory  
Never, never doubt.

Though the past may hold some shadow  
Some heart throb of pain,

God is good, and with the future  
Bids us start again.

He who “bath been mindful of us”  
In the days of yore,

Still will shield, and still will bless us,  
Henceforth, evermore.

Lily Oakley.

# NATIONALISTS IN CHINA MAKE WAR ON SUPERSTITION.

The ancient practice of worshipping the spirits of ancestors will soon pass out of the everyday lives of the Chinese people along with pigtailed and bound feet, if the leaders of the new Nanking Government have their way.

In their desire to make China as modern as possible the authorities in the principal cities have issued orders banning a large number of spiritual observances, especially worship of departed ancestors during the famous "Ghost Festival," which falls in the early part of the seventh moon.

All Buddhist prayer services, processions and sacrificial ceremonies in temples and homes have been barred, and as a result the Ghost Month, which the seventh moon is officially called; promises to be a quiet one this year. According to the authorities, there will be neither pilgrimages to sacred mountains nor religious fairs. The burning of joss paper and incense sticks will also be forbidden in many cities.

Offenders will be severely punished, the orders state. The various officials have adopted their own measures of punishment, however, and in some places a fine will satisfy the officials. In Hankow persons breaking the order will be liable to long imprisonment.

Just a little farther on—the Victor's song will then be sung by all who "honour Me," Thou hast done well, yet still—press on—and greater works I'll trust to thee, and grander glories thou shalt see, thus thou shalt fully honoured be—a little farther on !