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Seeking the Heavenly Kingdom.

"Seek first the kingdom of God and his righteousness."—Matt. 6:33.

THESE words are part of the Lord's Sermon I 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, would 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 hath 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 Abra- hamic 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 indeed) into the garner and separating the chaff for the burning.

In this beautiful Sermon on the Mount, He had been explaining the principles which were to operate in this Gospel Age, 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 what I would, that do I riot, but what I hate I do. For the good that I would, I do not, and the evil which I would not, that I do. 0 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 new and living way, which he hath 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.” (Heb. 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.

During this Gospel Age it has only been “such as the Lord our God doth call” that could seek the kingdom. We were all born 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 when 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, ‘tis all that I can do.” “And so beside Thy sacrifice I would lay down my little all, ‘cis lean and poor, I must confess, I would 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 entered 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 beating 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 the 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 bedim 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 by some message of the Lord’s Word.

Some seeds fell on 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 it 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 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 dross for the excellency of the knowledge of Christ.”

The good seed in good ground are those who seek the kingdom, and ever preserve their first love. They can always say, “I love Thy will, 0 God,” and keep God first in all their doings, in all their thoughts. These will be the ones 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 hath bestowed upon us that we should be called the children of God, and it doth 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, goods, 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 ,he kingdom. How serious is the warning (Heb. 2:1-3), “Therefore we ought to give the more earnest 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 us 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.

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

Convention Notes.

Notes on Adelaide Easter Convention are available free from this Office.

Greeting Cards.

One of our brethren in the printing trade has kindly produced some Greeting Cards and sent them along with the request that the proceeds from the sale of them be donated to the General Tract Fund to assist in the work of the Institute. This is very much appreciated, in the service of the Lord.

These cards are quite nice and are suitable for general greetings, but they are not Christmas Cards. The price is 3/- per dozen, post paid; orders may be placed by quoting numbers, as follows (1) “Just for To-day,” (2) “One Here and There,” (3) “How Readest Thou?,” (4) “The New Leaf,- (5) “The Best of Wishes—Faith Hope--Lovc,”

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The Early Ministry of Jesus.

"And they were astonished at his doctrine; for his word was with power. "—Luke 4:32.

WE have before us in this lesson the greatest teacher that ever lived, and if we enquire wherein His power consisted, the answer is, It was the power of the holy spirit, which He had without measure. (John 3:34.) This is the secret of all power in the work of the Lord. Learning and worldly wisdom, or natural talents of fluency of speech or oratory, are no substitutes for this indispensible requirement for the Divine service. No preaching, no teaching is of value except it be in the power of the holy spirit.

In this power our Lord Jesus came up from the wilderness into Galilee. How did He obtain this power ? He obtained it in the same way His followers may obtain it, namely, by entire consecration to God, faithfulness to that consecration, and by communion with Him in prayer and meditation upon His Word. This complete consecration our Lord had made and symbolised at Jordan; and while carefully studying the law and the prophets in order to attain an exact knowledge of the will of God, He had just endured a most subtle and severe conflict with the powers of darkness for forty days alone in the wilderness. Through implicit faith in the wisdom, love and power of the Father, He came off that battlefield victorious, and filled with the power of that holy spirit which had given Him victory. Thus He was equipped with power from on high for the great work upon which He immediately entered. It was no wonder, indeed, that the people "were astonished at his doctrine, 'for his word was with power." "He taught them as one having authority" (as one who knew the truth by an implicit faith in God, which admitted of no doubt, and by the practical demonstration of its power upon His own heart), and not as the Scribes, who had no such insight into the holy things of God.

It is thus, and only thus, that the followers of Christ may also gain this power, which will mightily convince men of the truth, and which will compel respect for it, even in those who are not prepared to receive it into good and honest hearts. The preacher or teacher acceptable to God must, therefore, like the Lord, be first sincerely and fully consecrated to God. Then, when tried and tempted, he must prove his faithfulness to that consecration. Then let him go forward in the work of the Lord with a resolute purpose, to do His will at all hazards, with human approval or disapproval, or of human praise or persecution. Most likely, like the Lord Himself, he will have some of both—at first some of the praise, but afterwards the bitterness of persecution.

At first Jesus "taught in the synagogues, being glorified of all," "and all bore him witness and wondered at the gracious words which proceeded out of his mouth," but very soon His faithfulness to the truth, which rebuked their unrighteousness, turned the praise into wrath, and persecution. This is the reward that faithfulness to the truth is sure to bring in the present life, and those who find it so should rejoice in this fellowship in the sufferings of Christ. Every new trial of faith, patience and perseverance, and every new victory in such trial, brings to the soldier of the cross added power of the holy spirit—a courage born of endurance, a confidence in God born of experience, and a zeal born of an appreciation of the power and intrinsic worth of Divine truth and a fuller appreciation of the righteousness of God and of all His ways. In this light the Christian should view every trial that comes to him, and, by drawing near to God in it, seek that measure of His holy spirit which will enable him to overcome, and in the conflict to gain new strength.

The text of our Lord's discourse on this occasion was chosen from Isaiah 61:1-3, which declared His commission from God to preach the Gospel—"The spirit of the Lord God is upon me, because he hath anointed me to preach," etc. This was the object of His anointing with the holy spirit. And this anointing needed no supplement of human authority. No Jewish ecclesiastics or councils had anything to do with giving Him this authority. It came, as He showed, from God alone, through His inspired prophet.

In this connection, we are also reminded that through Him this same anointing has come upon every true member of the body of Christ, which is the Church—"The anointing which ye have received of him abideth in you." (1 John 2:27.) This anointing began at Pentecost, and has continued upon all who are truly the Lord's even to the present day.

And not only so, but every member of the body, however humble, or obscure, being "anointed to preach," is failing in his mission if he does not preach. Indeed, if he be filled with the spirit he must preach, being impelled to that service by a burning zeal, like Him who said, "The zeal of thy house hath eaten me up." "It is my meat and drink to do thy will, O God." But preaching is not always public declaration. Every influence that we can send out from within the radius of our talents, be they one or many, or be they humble or brilliant, is preaching the Gospel. Let us all, therefore, diligently apply ourselves to it, and let it be "in the power of the spirit."

It is very significant that our Lord, in quoting this commission, quoted only so much of it as was to be fulfilled by Himself, the last phrase being "to proclaim the acceptable year of the Lord"—the Gospel Age, the time wherein the presenting of our bodies as living sacrifices would be acceptable to God. With this He closed the book, and sat down, and said, "This day is this Scripture fulfilled in your ears." Had he read the remainder of it, He could not have claimed its fulfilment that day; for it was not yet time to preach the day of vengeance, nor yet to begin the great work foreshown in verse 3. The proclaiming of the day of vengeance belongs specially to the end of the age.

Fruits of Obedience.

(Convention Address)

"Being 'found in fashion as a man, he humbled himself, and became obedient unto death, ever the death of the cross." (Phil. 2:8.)

YOUNG'S Concordance gives the meaning of "obedient" in our text as "harkening submissively". God has created and formed all things, and for His pleasure they are and were created, and in His great wisdom and love He has subjected all creation to certain fixed principles and laws. All the heavenly bodies obey His voice; yes, in Isa. 40:26 we read "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Indeed, if it were not so, we realise that only confusion and chaos would eventuate, but the Psalmist exultingly exclaims — "The heavens declare the glory of God; and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge."

On the earth also, we see all around us this principle of obedience to our wonderful Creator. In insect life it is evident in the ants and bees; This instinct which God has implanted in their tiny breasts gives them an uncanny to organise and work for their sustenance and preservation in such a way that also helps us as we consider them. They understand that to obey this instinct means to them life and happiness: to disobey, death. In all other kinds and varying .?,-attitudes of life, we see this law of obedience carried out —in plant life, bird life, animal life, and so on.

With man, the highest order of God's creatures on this earth, it is different; in His great wisdom God has allowed man a the choice to be able to obey or to disobey. God created Adam perfect, with full ability to love and obey Him as he should have done. In his trial and judgment, as we know, Adam disobeyed and brought upon himself and his children the condemnation and sentence of death, fulfilling the Lord's warning that, "In the day thou eatest of the fruit thereof, thou shalt surely die." So death passed upon all men, for that all have sinned. (Rom. 5.:12.)

In the ancient worthies we have set before us an example of faithful obedience to the Lord's commands; they believed in the Lord's promises and carried out His instructions to the very best of their ability, and under such trying circumstances. Of these Paul says, "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection . . . And these all having obtained a good report through faith, received not the promise; God having provided some better_thing for us, that they without us should not be made perfect. (Heb. 11:33-35, 39, 40.) The Psalmist tells us also, that these shall be made "princes in all the earth." (Psa. 45:16.)

To the children of Israel God said, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation." (Exod. 19:5, 6.) However, they proved themselves to be a disobedient and stiffnecked people, rebelling against the Lord; they walked not in His statutes, neither kept His judgments. So the

Lord repeatedly chastised them, in raising up the various nations against them, who led them away captives into bondage. When they cried to Him for deliverance, He harkened to them and released them, but because of their idolatrous ways, they were finally left in bondage. At the time of our Lord's first

advent only a remnant was able to see in Jesus their longlooked-for Messiah; but to those who received Him, to them gave He power to become the sons of God, even to those who harkened submissively to Him—Israelites indeed. (John 1:11, 12.)

In our wonderful Saviour, we see perfect obedience; it was His greatest joy to carry out His Father's will; He found all His happiness in completing and carrying to fruition God's plans. Of Him it is written—"I delight to do thy will, 0 my God; yea, thy law is written in my heart." Before He left the heavenly mansions to become man for the suffering of death as our ransom price, as the great Logos, the beginning of the creation of God, Solomon wrote of him—"Jehovah possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth. Then I was with him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of the earth; and my delights were with the sons of men." (Prov. 8:22-31.)

In God's due time, the Logos was made flesh and dwelt among us. (John 1:14.) And "though he were a son, yet learned he obedience by the things which he suffered, and being made perfect he became the author of everlasting salvation unto all them that obey him." (Heb. 5:8-10.) Thus the Apostle Paul explains that our Lord, already undefiled, perfect, already a Son, already fully obedient to the Father under favourable conditions, learned what it means to be obedient under the most adverse conditions; yes, He was despised and rejected of men, made Himself of no reputation, had nowhere to lay His head, bore the oppositions of sinners against Himself with such humbleness and patience, and is such an inspiration to Christians everywhere. Thus our Lord Jesus demonstrated before the Father, before angels, and before His brethren, His obedience and fidelity to the Father, and to the ' principles of the Father's government. He magnified the Father's law and made it honourable, demonstrating that it was not too exacting; that it was not beyond the ability of a perfect being, even under adverse conditions. Wherefore, because of His great obedience, God has highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. (Phil. 2:8-10.)

We, His followers, may well rejoice, saying—"Worthy the Lamb that was slain, to receive power and riches and wisdom and strength and honour and glory and blessing." Yes, well may we rejoice in the wonderful privileges that the Father has extended to the Bride class in this age; those whom He has called and drawn to Jesus, begotten by the Word of truth, shown the way to present their bodies living sacrifices, and helped and encouraged in every conceivable way to press forward towards the mark for this wonderful prize of the high calling in Jesus Christ. Our finite minds are indeed staggered at the greatness of the prize, to partake of His nature, the highest form of spirit beings, next to the Creator Himself, to have immortality, deathlessness, to see Jesus and to be enabled to engage and co-operate in the wonderful work of the kingdom. This latter thing in itself would be a wonderful privilege —to be able to help the poor groaning creation of mankind up out of the degradation of sin and death, along the highway of holiness, back to the lost dominion in paradise; to help in the restitution of all things spoken by all God's holy prophets since the world began; to assist mankind to harken submissively to the voice of that great Prophet, that they too may become sons of God.

These are some of the fruits of obedience, and as Paul expresses it, "To them who by patient continuance in well doing, seek for glory and honour and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon

every soul of man that doeth evil, to the Jew first and also to the Gentile, but glory, honour and peace to every man that worketh good." Jesus said, If ye love me, keep my commandments." Yes, love is the spring of obedience, and our love is manifested to everyone by the way we try to walk humbly in His steps; we are living epistles, known and read of all men; may we so walk that our every thought, word and action will bring honour to Jesus, and glorify our loving Father in the heavens. We will also experience great joy in doing these things in obedience to His commands.

So the Psalmist bids all the anointed body rejoice, saying, "Rejoice in the Lord, O ye righteous, for praise is comely for the upright." And Isaiah, speaking for the same class, says, "I will greatly rejoice in my God; for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness, as a bridegroom decketh himself with jewels." (Isa. 61:10.) Even though, for the time, we must suffer certain trials and testings, which are necessary for the testing of our faith, we can, like our Master, who for the joy that was set before. Him endured the cross and despised the shame, say through the Psalmist—"Thou wilt show me the path of life, in thy presence is fulness of joy, at thy right hand there are pleasures for evermore." (Psa. 16:11.)

To those, then, who abide in Jesus and obey His voice have that legacy of peace, for He said, "Peace I leave with you, my peace I give unto you, let not your heart be troubled, neither let it be afraid." This is not a worldly peace, not the peace of indifference nor of self-indulgence, but is the peace of Christ, His peace. It is a peace that implicitly trusts to the divine wisdom, love, justice and power, which remembers all these precious promises made to the Lord's faithful, that nothing shall by any means hurt His jewels, and that all things shall work together for good to them that love God. This peace can accept by faith whatever divine love permits, and can look through its tears with joyful expectancy for the fulfilment of all that the Master has promised, and of which the present joy and peace are merely foretastes. As Brother Paul says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us," and as Jesus said, "To him that overcometh will I grant to sit with me in my throne; even as I also overcame and am set down with my Father in his throne."

The light of the Word shines brighter and brighter,
As wider and wider God opens my eyes;
My trials and burdens seem lighter and lighter,
And fairer and fairer the heavenly prize.

My waiting on Jesus is dearer and dearer,
As longer and longer I lie on His breast;
Without Him I'm nothing, seems clearer and clearer,
And more and more sweetly in Jesus I rest.

My joy in my Saviour is growing and growing,
As stronger and stronger I trust in His Word;
My peace like a river is flowing and flowing.
As harder and harder I lean on the Lord.

The wealth of the world seems poorer and poorer,
And farther and farther it fades from my sight;
The prize of my calling seems surer and surer,
As straighter and straighter I walk in the light.

My praise and thanksgiving are swelling and swelling,
As broader and broader the promises prove;
The wonderful story I'm telling and telling,
And more and more sweetly I rest in His love.

Perth Meetings.

The Perth brethren wish to announce that they are meeting at a new address for their Class gatherings on Sundays at 3 p.m. and 5.30 p.m., as follows:—No. 7 Harvest Terrace, Perth (opp. Parliament House).

Books Available.

“Most Holy Faith”—E1.

“Daily Heavenly Manna,” birthday pages-10/6.

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Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street)—Sundays, 3 p.m. and 6 p.m. Geelong, Vic. Sons of Temperance Hall, Ryrie Street—

Sundays, 3 p.m.

Adelaide.—Builders and Contractors Rooms, 17 Way-mouth Street.—Sundays, 3 p.m. and 6.15 p.m.

Perth.—No. 7 Harvest Terrace (opposite Parliament House).—Sundays, 3 p.m. and 5.30 p.m.

FRANK & ERNEST TALKS

Geelong, 3GL, 222 M. Sundays 10 a.m.
Sydney, 2KY, 294 M. „ 8.15 a.m.
Brisbane, 4KQ, 435 M. 9 a.m.
Perth, 6KY, 227 M. „ 4.45 p.m.

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