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## The Issues of Life.

“Keep thy heart with all diligence, for out of it are the issues of life.”—Prov. 4:23.

WE realise that our heads need keeping, and some of us at one time might have been inclined to say, “Keep thy head with all diligence, in line with the doctrines of Christ, and thy heart will be all right, for God will keep it.” This, however, is a mistake. God has stated the matter correctly. We are not competent to keep our heads. We are competent and responsible for the keeping of our hearts. If we diligently keep, watch, guard our hearts from evil, and in full harmony with the divine Word and its spirit of the truth, righteousness, love, God will do the rest. He will guide our imperfect reasoning faculties, and we shall know His doctrines.

Keeping the heart signifies keeping guard over our sentiments. It signifies a critical inspection of every motive of life. Why do we speak? What is the object desired? Why do we do this, or not do that thing? Is the motive honourable, just, loving? Do we love righteousness? Do we hate iniquity? Is the love of God being more and more shed abroad in our hearts? Is it increasing God-ward, and man-ward, and towards the brethren? This is watching, “keeping our hearts,” and implies that if a selfish thought or motive or ambition be found lurking anywhere, or seeking to guide in act or word, it should be promptly expelled—that the heart may be pure, clean. Keeping the heart means also activities in love, benevolence, helpfulness and the cultivation of thoughts and sentiments in accord with the divine.

It means not only the purifying of the heart, but the garnishing of it with the fruits and graces of holiness and love, that it may be acceptable to the Lord. So surely as injustice or sin or impurity is harboured to any extent, the heart is proportionately defiled and proportionately unacceptable to the Lord, and in the way leading towards repudiation by Him.

The words, “the issues of life,” would remind a lawyer of the fact that when a case is tried in court the jurors are sworn to do their duty in respect of the issue joined—the decision, to be reached. So all the Lord’s consecrated people are on trial. The issue has been joined. It means—(1) Life or death eternal; and (2) additionally to those who win life is another issue, namely, whether that life eternal shall be on the highest plane—of the divine nature and joint-heirship with Christ—or on the lower spirit plane of the great company—like unto the angels. Do we realise the issue joined in this trial, the outcome of which is so vital? If we do, and if we believe the Lord’s declaration that the issue or result will depend upon our heart condition, then we see a reason why we should use “all diligence” in keeping our hearts pure, sweet, tender, loving, “a copy, Lord, of thine.”

Once, when our eyes of understanding began to open and we discerned the length and breadth and height and depth of love divine, and the wonderful plan of salvation, we inclined to think that the number who would fail to attain life everlasting, either in this age or in the Millennium, would be a small number. We would even have inclined to the Universalist view that all would ultimately be saved, had it not been for certain texts of Scripture which clearly intimate that, according to the divine fore-knowledge, there would be some who would see the second death, as a result of the “sin unto death.” “There is a sin unto death; I do not say that ye shall pray for it”—1 John 5:16.

But as we have become more and more familiar with the mind of the Lord as presented to us in His Word, we discern that none will be granted eternal life, except they shall attain a certain character development, and that that character development means not merely an outward loyalty and restraint from sin, but a heart loyalty and love for righteousness, and hatred towards iniquity. During the Millennium, outward perfection will be standard, yet ultimately in the end of that age, the heart development will be the test, which will determine who may go beyond to eternal life, and who may not.

The heart test may now be said to be the only one, because our flesh, justified, then consecrated to death, is not the new creature which hopes for glory, honour and immortality, but merely its imperfect servant or tool. The new creature's heart or affections must be loyal to the very highest principles of justice and love, and, according to its development along these lines, will be the divine decision for life or for death—on some plane of being. The great company must have the Christ-like character as well as the little flock. We are not to understand that there will be, for any of the consecrated, any further trial or testing after the present trial is ended. No one will be in either the little flock or the great company, except those who are in loving loyalty to God, to the brethren, to the principles of righteousness; all others will be condemned as unfit for life eternal.

Perhaps the worldly might say to us: It must be a great strain upon you and make your life miserable to be obliged to think continually of the right or the wrong of every act, and every word, and every thought, and to be obliged to repudiate and disown every sentiment not entirely just and loving. We reply, that at first it might have so appeared to us, but the Lord leads His people gently, graciously, step by step, to an appreciation of the principles of righteousness and love. Following on to know the Lord means, to such, continual growth in grace as well as in knowledge. We are glad that we see distinctly the issue joined in our case—that it is for life or death. To us this is the chief consideration—the making of our calling and our election sure, to life eternal. As we get a glimpse of the wonderful things which God has in reservation for those who love Him, earthly pleasures, self-denials, self-sacrifices, all lose their weight and power, and gradually we come to the place where we “delight” to know and to do the Lord's will—to the mental attitude in which these divine regulations are not grievous to us, but really joyous. This means that our minds have been “transformed,” so that the things which we once loved, now we hate; and the things which we once hated, now we love. Yet we approached this position gradually. Those who come into present truth now have advantages in many respects, but we must also remember that as the time of testing grows shorter, it signifies that the tests themselves will be the sharper.

Life unto Life or Death unto Death.

The Apostle, contemplating the situation of those who have been saved by faith, through the knowledge of the Lord and of His gracious plans, declares that the message becomes to such a life or a death message. The demands of our consecration to some appear onerous, burdensome. They have an odour of death that may lead on to second death. To others the ways of the Lord and the requirements of His holiness have a sweet odour, a life odour, bringing refreshment. Such an appreciation of the divine goodness and of the divine plan, the Apostle refers to as a sweet odour of life, and tending and leading up to the glorious life condition which they shall share in the resurrection of the blessed.

The Apostle realised that the message he was preaching would have one or the other effect upon all who had the spiritual ears. It would be to them either a savour of life unto life or of death unto death. Then he adds, “Who is sufficient for these things?” (2 Cor. 2:16.) There is a tremendous strain of responsibility upon all who minister the Lord's truth. Who is sufficient for these things? How can any of us fully grasp and comprehend the value of present opportunities? And how can those who, in the name of the Lord, present His message, sufficiently realise the weight of responsibility attaching?

Summing up, then, let us each know that if we do not keep our hearts from the leaven of malice, envy, hatred and strife, the issue with us will be the second death, and in the interim assuredly we would lose much of the light and spiritual blessings which we once enjoyed. If, on the other hand, we keep out the evils referred to, and put on the graces of the Lord's spirit—meekness, gentleness, patience, long-suffering, brotherly kindness, love—the decision in our case will be life, eternal life. And in the interim, while waiting for our resurrection “change,” our experience will be continual growth in grace, in love, and in knowledge of the things freely given of the Lord to such as are in this heart condition. These shall know the truth, and the truth shall make them free—not with the freedom of the unregenerate, but with the liberty of the sons of God—liberty to do right, liberty to suffer injustice for righteousness' sake; liberty to lay down our lives for the brethren, and, in general, for the truth, and in doing good to all men as we have opportunity.

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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.

## Convention News.

IT is with thankfulness to the Lord for His blessings upon the Annual Convention held in Melbourne over the Christmas period that this brief report is presented at this time. It was freely expressed by the brethren in attendance that these gatherings were most profitable indeed, as the various friends contributed, under the Lord's providence, in making it such a season of spiritual refreshing.

In opening the Convention the chairman expressed pleasure in extending a cordial welcome to so many visiting brethren who gladly assembled in the Lord's name to enjoy the spiritual food at His table. Each of the Australian states was represented, and throughout the various sessions the contributions of the visiting friends added much to the spiritual blessings received. Messages with greetings from other brethren, far and near, were also received, manifesting the good interest of many who were unable to attend in person, but who were present in spirit. As it was, the attendance was very good, being greater for an Australian Convention than for many years past.

The Bible Studies were well conducted by the chairmen on the selected Scripture passages—Hebrews 12:22-29; Psalm 51:10-19 and Romans 11:25-36. Each of these portions of the Bible gave scope for much investigation by the students prior to the Convention, and of course the greatest benefits are received from all Bible study classes when the

studies are well prepared beforehand. Then, coming together to compare or query thoughts with others much blessing is gained by all the assembly, but especially by those who have studied well and applied their hearts to the Scriptures under review. At most Convention Studies the time available is usually insufficient to cover the passages in any detail, yet the main points are brought out, and the studies at this Convention were very profitable indeed. Our readers will have the opportunity of gleaning some of the thoughts presented at the studies from the Convention Notes which are printed separately.

Throughout the four days of Convention a number of brethren served the gatherings with addresses, and each in their own way contributed much to the helpfulness of the assemblies. The variety of subjects dealt with meant that the Bible truths were presented from many angles, and the interest in these addresses was very manifest. The titles for the addresses were:—"The One Thing Needful"; "The Love of God"; "Pleasing God"; "A Voice Behind Thee"; "Godliness With Contentment"; "Jesus"; "Calamities"; "The Author and Finisher of Our Faith"; "Precious Promises"; "The Four Gospels"; "A Saviour—Christ the Lord"; "And Ananias Went His Way" and "Building—Praying—Keeping." An outline of the thoughts from these addresses will also be found in the Notes on the Convention, while some of these will appear in full in the pages of the "Peoples Paper" for the benefit of all our brethren.

Three Fellowship Meetings, comprising Praise and Testimony, and a Hymn Service, were also much enjoyed by the brethren. It is encouraging to hear the testimonies of the brethren who have experienced the Lord's blessing and keeping throughout the past year, and to realise their confidence and trust in Him for the future as they yield their lives to His love and care day by day. The "Hymns We Love and Why" were most refreshing; truly the sentiments expressed in some of our lovely hymns and set to appropriate melodies are most uplifting, and the brethren manifest much feeling as they sang the selections in spirit and in truth. We were reminded in the study taken on New Year's Day in Rev. 3:7-13 (following the Convention proper) that a great number of our lovely hymns were given to the Christian world during the Philadelphian period of the church's history—covering the Reformation and onwards to about the middle of the last century.

As a message of encouragement to all brethren in other parts of the Lord's harvest field, and in appreciation of the messages received from our brethren, the Convention assembly sent the words of Hebrews 12:22-24, 28 with Greetings of Christian love with visiting friends returning to home Classes and to friends in every place.

The happy Convention gatherings were concluded with the usual Love Feast, during which all partook of the little symbol of cake, and bade each other farewell with a parting handshake while singing "Blest Be the Tie." The closing hymn "God Be With You Till We Meet

Again," and a prayer of thanksgiving to the Giver of every good thing, with request for His blessing and guidance to be over all in the days ahead, brought the Convention to a fitting conclusion. Praise God from whom all blessings flow.

## **Adelaide Easter Convention.**

This announcement is to advise that the Adelaide brethren are to hold their usual Convention this year (D.V.), from Good Friday to Easter Monday, April 4th to April 7th, in the Master Builders Rooms, 17 Waymouth Street, Adelaide, and they extend a cordial invitation to all friends who may be able to attend these gatherings in the Lord's name. Further particulars from the secretary, Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide, S.A.

Passover Memorial, 1958

The anniversary of the institution of the Memorial of Christ's death falls this year on the evening of Thursday, 3rd April, agreeing exactly with the Easter season this year. While the Lord did not request that the Remembrance of His death be kept on the exact date each anniversary, the brethren arrange their services as near as possible, in keeping with the spirit and sacredness of the occasion.

Friends desiring the unleavened bread and wine may procure these from this office. Early application should be made, preferably by early March, and please state the number of persons to be served.

Memorial Services.

Melbourne.—Sunday, 30th March, at 6.30 p.m., at Masonic Hall, 254 Swan Street, Richmond.

Adelaide.—Sunday, 30th March, at 6.30 p.m., at Master Builders Rooms, 17 Waymouth Street, Adelaide.

Books Available.

\“Most Holy Faith”—£1.

“Tabernacle Shadows”—6/-.

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

“God's Promises Come True”—£1.

“Emphatic Diaglott” — New Testament — 18/-.

“The Book of Books”—Reviewing the Bible as a whole-10/-.

“The Divine Plan of the Ages”—Cloth bound 4/6; paper covers 2/9.

“Our Lord's Great Prophecy”—1/- “Manner of Christ's Return”—1/- “Christ's Return”—1/-.

“Some of the Parables”—1/-.

“Hope Beyond the Grave”—1/- “God and Reason”—1/-.

BEREAN BIBLE INSTITUTE.

19 Ermington Place, Kew, E.4, Melbourne,

## Looking Back We Praise the Way.

IT is fitting that the Lord's people should continually keep in mind the mercies and blessing 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 observations, 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 instruction 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 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 the 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 everyone, 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 suffering 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 predestined 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, 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 favor toward them through Christ Jesus, and they thus appreciate it to the full.

# The Four Gospels.

(Convention Address)

“For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” (Isa. 55:10, 11.)

THESE words from the prophet comfort us with the assurance that God is graciously willing and abundantly able to accomplish His loving purpose which He has revealed through His Word; and also that His Word itself has a function to perform. Not only does God’s Word reveal His plan; it is also used by Him to accomplish much of His plan.

Some of the most important parts of God’s Word are the four Gospels, wherein we have pictures of our Lord Jesus, especially of His earthly ministry. We may consider it strange that God provided four records of what our Saviour said and did instead of one complete, connected account.

One reason, doubtless, has been to hide some of the truth from all but those who would carefully search His Word as for hidden treasure. We can see that it is more difficult to obtain a clear outline of our Lord’s ministry from four accounts (each being different in some respects) than from one full and complete record. This would be one of many ways in which God has hidden His truth from the wise and prudent and revealed it to those of more humble mind—”unto babes”—as we read in Matthew 11:25.

The Gospel according to Matthew is generally understood to have been written in the first place for Jews, and as the Jews especially thought of their coming Messiah as a great king, Matthew’s presentation is that of a king.

The genealogy of Matthew, chapter 1, shows Jesus through his foster father, Joseph, as descended from Abraham, through King David.

Matthew alone gives the account of the visit of the three wise men from the east to Jerusalem who asked, “Where is he who is born King of the Jews? for we have seen his star in the east, and are come to worship him.”

Matthew’s Gospel makes particularly prominent the teaching concerning the kingdom. It records that both John the Baptist and Jesus opened their ministry with the announcement —”Repent ye, for the kingdom of heaven is at hand.” (Matt. 3:2; 4:17.)

Matthew gives more of the parables of the kingdom than any of the other evangelists, and is the only one to quote the prophecy of Zech. 9:9—”Rejoice greatly, O daughter of Zion; shout O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an’ ass, and upon a colt the foal of an ass.” (See Matt. 21:5.) In the days of the prophet it was customary for kings and kings’ sons to ride upon white asses. Jesus was a king as well as a King’s Son. He, therefore, in harmony with the prophet’s words, adopted this custom when presenting Himself to Israel as their King.

Matthew alone gives a picture of the day of judgment, or the great assize as it has been called—”When the Son of man shall come in his glory,” and the church with Him, as we read in Matt. 25:31-34; and 16:27. Finally, we have in Matthew’s account Pilate’s question, “Art thou the King of the Jews?” To which Jesus in substance replied, “What you say is correct.” It is helpful to read through Matthew’s Gospel with this thought in mind of Jesus as King.

In Mark’s Gospel we have quite a different picture of the Son of God. It is said that Mark wrote his gospel in the first place for Gentiles, and for Romans in particular. He omits all reference to the Jewish Law, and gives no genealogy of our Lord, and in several places has put in little explanations which Jews would not have needed.

Mark gives us the picture of Jesus as the servant of Jehovah. He opens his account by quoting from Isaiah 40:3—”Behold, I send my messenger before thy face, which shall prepare thy way before thee.” In Isaiah 42:1 Messiah is particularly pictured as the servant of Jehovah—”Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles.” And in Isa. 52:13, and 53:11, we also find Messiah referred to as a servant, and again in Zech. 3:8. In Phil. 2:7 the Apostle Paul also tells us that Christ Jesus took upon him the form of a servant and was made in the likeness of men.

Mark uses the word “straightway” nineteen times, suggesting the prompt way in which a servant would carry out his master’s command. Matthew uses the same word translated “straightway” seven times, and Luke only three.

Mark's Gospel is not so much a record of moral and spiritual teachings, but is an account full of the works of Jesus. Mark shows our Lord's days as being full of service. In chapter 3 we see that even the sabbath was frequently occupied with good works; and in chapter 6:31 the Lord says--"Come ye yourselves apart into a desert place, and rest awhile; for there were many coming and going and they had no leisure so much as to eat."

Mark 4:36 reads—"And when they had sent away the multitude, they took him even as he was in the ship." It is said that the original here gives the thought that our Lord was so exhausted from His labours, that He just allowed Himself to be carried into the boat "as lie was." We may recall too in this connection that they had to awaken Him of sleep lest they perish in the wind-storm which arose.

In chapter 6:14 Mark shows that it was the works of Jesus, rather than His message, that came to the notice of Herod—"And king Herod heard of him, and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him."

Then in chapter 10 we have Jesus' own words—"Whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Just as Matthew presents Jesus to us as the great King of kings, and Mark portrays Him as the servant of all, Luke's Gospel calls special attention to the fact that He was the Son of man: It is a common belief that Luke wrote especially for the Greeks, and they thought a great deal about the beauty and perfection of human form. In fact, led by their great men, they almost worshipped, not the moral but the physical beauty of the human being and were continually looking for the human ideal. Luke takes advantage of this natural trait in the character of the Greeks and presents Jesus as the ideal, the perfect man—the very image of God in the flesh. He shows our Lord's perfection in all His human relationships—perfection in the midst of imperfection.

Luke records our Lord's genealogy, not from Abraham, but goes right back to Adam, thus showing that Jesus belongs not to one nation, but to all. He is the Son of The Man, the heir of all that Adam lost.

Luke relates how carefully God prepared for the birth of both John the Baptist and Jesus. In chapter 1:80 his account relates of John—"And the child grew and waxed strong in spirit." In chapter 2 he writes of Jesus—"And the child grew and waxed strong, filled with wisdom, and the grace of God was upon him." And again—"And Jesus increased in wisdom and stature, and in favour with God and man."

Describing the first sermon which Jesus preached, Luke writes in chapter 4—"And the eyes of all them that were in the synagogue were fastened on him." And in verse 22 he records—"And all bare him witness, and wondered at the gracious words which proceeded out of his mouth." The people were impressed with our Lord's presence, as well as with what He had to say.

In Luke's Gospel, more than in the others, we are shown our Lord's association with publicans and sinners, not to condone their ways, but to draw them back to the paths of righteousness, and to the Father's house. So much was this true of Jesus that the slur of being a friend of publicans and sinners was cast upon Him. As we see in chapter 15 Jesus replied with the parables of the Lost Sheep, the Lost Piece of Silver, and the Prodigal Son, in which we see how highly the Heavenly Father values genuine repentance.

Finally, we might note the parable of the Good Samaritan, a parable peculiar to Luke, in which is shown the godlike qualities that should be possessed by humanity in the image and likeness of their Creator.

John's Gospel, written some time after the other three, presents Jesus as the Son of God—in the beginning with God, and as the Father's agent, the creator of all things. Chapter 1:3 reads—"All things were made by him, and without him was not anything made that was made." He is shown as having come forth from the Father, and who has now returned to the Father.

Matthew traces the descent of Jesus from Abraham, Luke takes His genealogy back to Adam, but John shows Him to be the Son of God. If Jesus were nothing more than a natural descendant of Adam, Abraham and David (as the Jews expected their Messiah to be), He would have been born an imperfect man, under condemnation to death like the rest of us; whereas the divine plan required a perfect man—"holy, harmless, undefiled and separate from sinners,"—who would thus have an uncondemned life to give in sacrifice for the condemned life of Adam, and all condemned in him. This the Father accomplished by transferring the life of the Logos from the spiritual condition to be born a perfect human being through His mother, Mary. The angel Gabriel addressed Mary,—"The holy spirit shall come upon thee and the power of the Highest shall overshadow thee; therefore, also that holy thing which shall be born of thee shall be

called the Son of God.”

Just as John shows that the great anointed Redeemer came from heaven to earth, that He was with the Father before the world was, so he shows much more than the other evangelists that Messiah’s Kingdom (in which the Lord’s followers are invited to share) is a spiritual kingdom which will follow the destruction of Satan’s unholy, invisible kingdom.

It is helpful to note a few Scriptures, which, among many others, show the truly exalted origin of Jehovah’s King, the Messiah. John 5:18—”The Jews sought to kill him because he not only had broken the sabbath, but said also that God was his Father.” John 5:22, 23 —”The Father judgeth no man, but hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father.” John 6:38—”For I came down from heaven, not to do mine own will, but the will of him that sent me.” John 10:36—”Say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God.” John 17:24—”Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.”

The object John had in writing his gospel is summed up in chapter 20:31—”These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”

Thus, from the four evangelists we have pictured Jehovah’s King, Jehovah’s Servant, Jehovah’s perfect human Son who gave Himself a ransom for all, to be testified in due time, and finally, Jesus, the Son of God, the beginning of the creation of God, who’ was made flesh and dwelt among us, and who now has been highly exalted to the divine nature, “being the effulgence of the Father’s glory, and an exact impress of His substance,” as we read in the Diaglott, Heb. 1:3.

From Israel’s earliest days as a nation her priests offered typical sacrifices for sin which were repeated year by year continually, for the blood of bulls and goats could never really take away sin. This arrangement, doubtless, caused some of the nation to realise the need for a greater priest than Aaron or any of his line. From the days of Samuel onward God gave Israel a line of kings, a few of whom were good kings, but the larger number were failures. And even the very best of these rulers, such as David, Hezekiah and Josiah were imperfect, dying creatures, unable to continue by reason of death, and who failed to carry out for Israel all that they desired. The divine records faithfully reveal their mistakes (some of which were of a very serious character) as well as their good qualities. Such experiences would, doubtless, cause Israelites indeed to realise their need of a greater king than any yet given to them.

God also gave to Israel a long line of prophets who, as imperfect men, could teach the people only imperfectly.

Israel needed a still greater prophet to show them how to keep God’s laws. The New Testament, therefore, shows Jesus as the ideal Priest, Prophet and King, able to save to the uttermost all who come unto God by Him, as we read in Heb. 7:25.

Soon the mystery of the Gospel Age will be finished—the many members of Christ having been found—and then the kingdoms of this world will become the Kingdom of the Heavenly Father, and of His Christ, Head and Body. “For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.”

## Question Box'

Question:—In regard to 1 Peter 4:8, How does love in practice cover a multitude of sins?

Answer:—The connecting verses show that while the Lord's people are being judged according to the flesh, i.e., by their actual doings, by the world generally, they are, from God's viewpoint, being judged according to the spirit, their intention, their real desire as new creatures. The earnest desire of these is to be holy, but they cannot act perfectly under present disabilities, so an advocate is provided, even Jesus Christ, the righteous. Our heavenly Father, therefore, views His consecrated children as though perfect through the merit of His dear Son. Our sins, through inherited weaknesses, are covered.

So, wherever the true love of the Lord prevails, and surely all who love God must love those begotten of God (1 John 4:20, 21), that love "will cover a multitude of sins," i.e., weaknesses, imperfections, awkwardnesses, and peculiarities in their brethren in Christ. Above all things, the Apostle urges, "have fervent love among yourselves"—seek more and more to look at others from God's viewpoint, not according to the flesh but according to the spirit.

There are various degrees of inherited weaknesses in the Lord's people in common with mankind. A Christian may be more noble and just in character, either born or developed, than his brethren, and thus may discern unrighteousness in others, which other brethren do not recognise. What should be the attitude of the "more noble" under such circumstances in applying the principle of the above Scripture? Have we not the answer to this in the example of our Lord. He was perfect and holy; and how the imperfections of His disciples, not to mention those of the fallen race around Him, must have jarred on His perfect heart and mind, had it not been for the spirit of the heavenly Father, the spirit of love, abiding in Him so fully. He said, "They that be whole need not a physician, but they that are sick," so He ministered to the poor, the sick, the publicans and sinners.

So we may be sure that those who may be of more noble birth or attainment need the same spirit of love in their hearts, if they will be kept from viewing others less noble in any other light than that in which the Lord views them.

It is so easy to find fault when often the only unrighteousness in another is that which we all have to some extent— inherited weaknesses resulting in unintentional offences, all of which will pass away when "that which is perfect is come." "The end of all things is at hand, be ye therefore, sober, and watch unto prayer"—desiring more and more of the Lord's spirit, which "shall keep your hearts and minds in Christ Jesus."

### Convention Notes.

The Notes on the Christmas Convention are this year taking the place of the January's "Peoples Paper." All our readers will therefore receive a copy, and which are being posted out with this month's issue of the "Paper." Extra copies of the Notes are gladly supplied free.

**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.