



## *Love is the Road to Eternal Life*

(Contributed Address)

IT is interesting how the friends are always sending love to the brethren. One might ask the question, Why do we follow that little ritual? Is it ritual, or is it politeness? What do we mean when we say we are sending our Christian love to the friends? To answer this question we get into the theme of love. There is no question about the predominance of this theme throughout the Scriptures. Open the Bible at random and you come face to face with the theme of love. It dominates the Scriptures from cover to cover. You always see some aspect of this theme; it is indispensable. If you study, if you meditate, if you pray more and more about this theme of love, the processes of love, you begin to see something even more. You begin to discover that the issue of love involves the issue of life itself.

This thought is borne out in 1 John 3:14, and this is our text. Too often we read it casually. We want to look at it carefully at this time. "We know that we have passed from death unto life, because we love the brethren." And he goes on—"He that loveth not his brother abideth in death." It seems to me that John is beginning to say something important here. Many brethren speak of love as being one of the fruits of the spirit—Gal. 5. There is nothing wrong with that. But as we begin to tie in Paul's admonition for the graces of the spirit with John's description of love, we begin to uncover the fact that love is an issue of life itself, and not just something interesting to pursue—if we could do it, it would be nice. John is saying, You must do it! The idea is love—or perish as new creatures, spiritual creatures.

Many questions are raised when we look into these Scriptures. Is love an instinctive force present in each individual, carrying out life's processes from birth to death? Does it involve all forms of life, both spiritual and temporal? How do you define it—as being Godlike? How do you know you are Godlike? What is the

criterion? Is love the ultimate criterion? I believe the Apostle John when he says—"he who does not love remains in death"—is stressing that the love process for the brethren is a vitalising force which not only lifts us to God, but lifts us out of the death condition pronounced upon all the rest of mankind. There is no question about Jesus Christ being the Way to life. We know He is the Way; but what is the process? Our Lord is saying, You must live your lives like I am living mine. He lived His life with this love process.

The apostle in 1 John 4:8 tells us the same thing when he says—"God is love." He is speaking of many things, but the most important thing he is saying is that God loves in such a way that His love is a living force which when we have union with Him vitalises us, assists us spiritually, and we live within the fabric of spiritual love. The more we love God, the more we obtain this living force, and the more we obtain of this force the more we live. The closer we are to God the more of this vital force we obtain. This is another way to look at eternal life.

As we gain a greater, deeper, more intense union with God, the more our life's processes are defended and sustained, and therefore eternal life may be defined as complete union with God. What does that mean? It means living like God.

When we ask, How may I have eternal life, the Lord responds—"Follow me." As we shake out the details we find He is saying—"Love like I love." The more we love like God the more we are like Him. The more we obtain of this vitalising force and enter the arena of life's processes, the closer we are to eternal life. There are three characteristics of God's divine

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love. There may be others, but there are three. God initiates His love. Human love says, I will do something for you because you did something for me. You see human love at Christmas time—a gift is given, and one is given in return. That is human love. But as God loves, He does things initially, not because someone did it to H.m.

The second characteristic of God's love is, God loves without reward, without exception. Human love says, I will do something because I expect something in return. God's love is exercised without any expectation of anything in return. The third characteristic of God's love is, God loves those who hate Him, or His enemies. It often means that those who work against Him, He loves. These three characteristics define God's love. If we are to be God-like those three things must be present in us also; we must love others first. Second, we must love others without expecting anything back. The third thing is, we must love even our enemies, those who hate us.

Love is such a dominant theme in the Scriptures. We see this in Rom. 13:10—"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." The more we study and examine the processes and the functions of love, the more we become convinced that the law of living is the law of love. Love is more than a grace, more than an endowment, more than an attribute that adorns the being. It is part of life's processes, the issue of life. This law operates in the universe, on the earth, in the animal kingdom, even with the plants. That may surprise some of you. There was some recent research on this matter in the United States. It indicated that plants were affected by human sensitivity. We know about the animals. A dog knows when you are loving him, or when you are hating him. But we did not know that about plants. This research was conducted on the West Coast by a housewife reputed to have a green thumb. They wanted to find out why her plants were thriving and healthy. She would talk to her plants, and she would dialogue with her plants, feeding her plants, giving them all the attention they needed. Her plants responded to that love. They decided to turn things around the other way. They asked her to do just the opposite. She began to scold her plants, abuse her plants, chide her plants, and they noticed a peculiar difference. They became sickly, weak, unhealthy plants.

This love process which is in God, and He says He wants to develop it with His people—does it affect everything around us? Perhaps it is that the law of love is a fundamental law of living. This law gives us a propensity to unite, join, meet together. For those of you who just love to be together, this love process is working within you.

The law of love is throughout the whole

universe, and we all aggregate: an ecclesia, a group, a family. We aggregate, we act together. It seems to be the design of the Creator. Those of you who are familiar with molecules will remember that you never find a single molecule running around. They always come together. They want to be together in groups. The same thing happens with human beings. They want to be together. This inherent force, we think, is the law of living. It affects the fragments all over the world. The law of love, which is life's fundamental law and operates in the order of things, makes isolation impossible and relationships everything. When we isolate ourselves we flout the law. When we detach ourselves, we break the law. "Love thy neighbour" suggests a relatedness to each other. Our need for the brethren is not a matter of religious idealism or organisation. "Thou shalt have relations with thy neighbour" is a law of living, and crucial problems develop when it is broken. The law of gravity is for holding things together in harmony, such as the solar system, the stars. The law of love holds everything together amongst the living. The law of gravity is a physical law. The law of love is the living law; it is for men, women, children, animals, plants, and we think for spiritual creatures too. Gravity is a force of attraction and repulsion. The law of love is a force of approval and rejection. As the physical world is attracted and repelled, the living world is approved or rejected. If you hate your neighbour, you are rejected or repulsed by him like a force. If you love your neighbour, you are attracted to him like a force. The universe can only be understood in terms of relativity; elements and bodies and parts of the universe are nothing in themselves, but meaningful when they come together. The relatedness and relativity give gravity its meaning. So also with the law of love. If right now everything doubled in size, you wouldn't know the difference. Suppose everything shrank—the whole earth. We would not know the difference! Everything would shrink by the same proportions. Whether we treble, quadruple or reduce, it doesn't mean anything. What means something is that one does something the other does not do. Suppose some of you were twelve feet tall, and I remained the same height. Would there be a difference? Of course there would. What I am saying is that the way we relate to each other is the important thing. The design of life is how we relate to one another and act together.

Take the carbon atom, a very, very small, infinitesimal particle we find here on earth—you cannot see it. It is so small one might say it is worthless. But if I take the carbon atom and add another to it, and another, put them in a certain form, I come up with coal. Coal consists of many carbon atoms aggregated in a certain way. The single carbon atom is worthless, but put together in a certain form it

becomes valuable. Break them up and put them together in a different way, and I come up with a diamond. They are made from individual carbon atoms. How could it be that one single worthless individual carbon atom could be made into a worthwhile article? It is how we come together and relate to each other.

When the Lord is allowed to operate continually in our lives, we are brought to a very important point mentioned in 1 John 4:16—"God is love." Then, "He that dwelleth in love dwelleth in God." First a definition, then a process. Those who dwell in love, allowing the love processes to permeate their lives, dwell in God. Once we become godlike, His vitalising force lifts us up out of death. Unless we have this we remain in death. So the theme that love is something good to have within us, interesting to have, a grace to work towards, is not true. It is love, or perish!

Some have advanced many theories as to the problems brethren have—personalities, organisation, doctrines, polarisation, leadership—they are at most all theories. I would like to make an observation, and that is that if you look at many of the ecclesias you will find there is no propensity to unite, to want to come together; the love processes are not operating. The processes of love are not operating among the brethren, and therefore I see the fundamental difficulty is a lack of love. We get caught up in the powerful drift into fragmentation—groups spinning off here and there. The spirit of the Lord is not fragmentary! The processes of love are not divisional! It is natural to want to come together, to unite.

There is a tremendous growth in the new fields of psychiatry, psychology and so on, and we find these fields bursting at the seams. They did not even exist a century ago. Some of you might say, We have more people and therefore more complicated relationships, and these fields are flourishing because of that. We have about four billion people in the world now. Go to Bombay if you want to see people. It is incredible. There are so many people they cannot walk on the sidewalks. If you think four billion people in the world today are a lot, wait until you see the population that will be resurrected. We believe in the resurrection, and that all will come back from the grave, as we have it in 1 Cor. 15:22. Consider for a moment the prodigious problems of disunity that will exist among these people! They will come back from the grave with the same notions they had in their minds when they died; so they will have attitudes of fragmentation, disunity. There will be twenty billion people speaking 1250 languages and 1500 dialects; twenty billion people mostly illiterates. They had no education. They are not coming back fully educated. They will be totally uneducated, they must learn how to communicate.

They will babble deeply rooted ideas and beliefs from all the "isms" of this world. If you want to have an idea of how many there are, go to India. Almost all religions are there in India. These people will be coming back with all these different ideas. It will be a big work to unite this fragmented society, this large group of resurrected people.

This gives us another view of why God wants this Godlike capability developed in us. Why do you think God wants you to develop this process of love more than any other group? I would suggest to you that it is because knowing **how to love** must be taught to others. At least twenty billion people will be taught how to love. The key question to the brethren is, Can you teach them how to love?

With that question comes another one—Do you know how to love yourself? If you do not know how to love, how can you teach others how to love? How could God use you in the Kingdom, if you cannot teach others?

The fact that He wants you to develop this ability to love for yourself is only the first thing for us. The second thing for us is that you will teach it to others. Our Lord Jesus at His first advent showed how God loved. His manifestation was showing how God loves. Our Lord Jesus, when He proceeded to pull together all of His disciples, was showing how He loved. Then He said, Now you do what I do. If so, I can use you in the Kingdom. I have a role for you, a special place. If you cannot do this, I cannot use you. The Lord's rejection of you is not of you personally, for the Lord loves you. The Lord's rejection of you will be because He cannot use you in the programme He has in mind, because you cannot help these people who need help.

We must love; we must know how to love; and eventually we must know how to teach others to love. The work of unifying this fragmentary human race is great. Even now there are people who study behavioural relationships, and they are coming to one conclusion, one solution, to the mental condition of the world. This is what they say. These are the psychologists, those who deal in human relationships. Love is the cornerstone of life, longevity and vitality. Love puts us on the road to good health. If we have the spirit of love within us, it steers us towards spiritual growth. We need fellowship, we need brotherly harmony, we need to unite; and if we do not take care of these needs great conflicts will arise. If we do not take care of these needs we will find we will go off at a tangent, and eventually drift into the world, into the principle which operates with the world, which is not the principle of love but of hate. You are either loving or hating; there is nothing in between. He who hates his brother is a murderer. That does not mean that at the moment he is taking a knife and

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## *Distress of Nations*

**E**VENTS in the world today impress more and more the sad inability of mankind to order their affairs in anything like the way expected of intelligent humans enjoying the favors and privileges of this day of enlightenment in this 20th century.

It is surely appalling to find in countries where starvation is so widespread, the majority of people not having enough to eat, that the leaders in these nations, knowing of all the circumstances, should engage in war and multiply the miseries of millions of their people.

What a sad picture today's events must present to the Lord above, as He beholds His human creation seeking to destroy one another for the paltry gain of a little territory on the earth. The Psalmist describes the Lord's knowledge of world events and also the outcome, in due time, in Psa. 102:19, 20—"The Lord hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death."

The Apostle Paul also well described world conditions during this "present evil world" when he stated—"For we know that the whole creation groaneth and travaileth in pain together until now", adding—"For the earnest expectation of the creation waiteth (unknowingly at present) for the manifestation of the sons of God"—the revealing of Christ and His Church for the deliverance of mankind from sin and death—Rom. 8:22, 19.

How we thank God that He has a Plan whereby the groaning prisoners of humanity are to be loosed from the appointment to death. The majority of mankind have been and are now going down the "broadway to destruction"—condemned to death on account of Adam's disobedience. Nevertheless, God's plan provides for a resurrection of the dead through the sacrifice of Christ—1 Cor. 15:21, 22. How futile it would be, however, to resurrect or loose those that are appointed to death back to world conditions as existing today. What a **clean-up** this world needs, and this is what God determines shall be accomplished in the end of this age now at hand, in preparation for the setting up of Christ's Kingdom.

In the language of the Psalmist we read—"Come, behold the works of the Lord, what desolations **he hath made in the earth**"—through the great time of trouble, humanity being thoroughly subdued by their own awful conduct, permitted of the Lord for their lasting good. Thus we read—"He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth"—Psa. 46:8-10. "Weeping may endure for a night, but joy cometh in the morning"—Psa. 30:5.

## *The Saviour, the Babe of Bethlehem*

(Matthew 2:1-15)

**T**HIS subject is certainly most important. We feel that a correct understanding of our Lord's life on earth is of the utmost value to all God's people who are seeking to walk in the steps of our Saviour Jesus Christ.

To all who are acquainted with the birth of Jesus as the Babe of Bethlehem, His earthly mother being used to nourish and rear this Babe into boyhood, it is evident that the Heavenly Father chose this means of giving His dear Son to be the Redeemer of mankind as being the best way in keeping with His plan of salvation for a dying human race.

There can be no doubt that God could have sent His Son as a fully developed man, direct from heaven, had His wisdom seen that to have been the best way; but inasmuch as Jesus came into the world, born of an earthly mother, this must be accepted as the very best way to accomplish God's plan of redemption, and also the best means of conveying to the minds of earthly beings the great truth that our Saviour was the Messiah from heaven.

Supposing that Jesus had appeared suddenly in the midst of the Jewish people as a fully developed man at the age of 30 years, and claimed to be the Messiah, the Saviour to Israel, there would have been some reason for the majority of that nation to believe that He was more than a man. This lingering supposition could then have been a great hindrance to the faith of those who longed and yearned for the Messiah, and desired to walk in His steps, in hope of the kingdom. Even as it was, it was difficult enough for the most sincere in Jesus' day to understand, after witnessing an outstanding miracle by our Lord, that He really was human. We call to mind the instance in Matt. 8:27—"But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?"

However, our Lord always sought to impress upon His disciples the fact that the works He

did, and the miracles He performed, were accomplished by the power from above—not by his own power. In John 14:10, we read—“The Father that dwelleth in me, he doeth the works.” Also respecting His teachings, He declared—“My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself”—John 7:16, 17. How this helps us to understand the philosophy of the ransom—that our Lord was a corresponding price for the life of our first parent, Adam. How important it is that this truth be grasped and understood in our minds and hearts, because until we do see that our Saviour was a perfect human being, at His first advent, we cannot really and truly co-operate intelligently as members in the Body of Christ.

It was probably to assist the disciples of Christ in particular that God sent Jesus as the babe, so that He may grow up like other children, only of course He was a perfect child, as God was His Father, and was not affected by the imperfections of the dying human race. God knew, no doubt, that some in Israel would stumble at the lowly manner in which the Saviour came into the world, and would ridicule any suggestion that He was the Messiah. Possibly many thought of Him as stated in Matt. 13:55—“Is not this the carpenter's son?” They would reason that He was just one of mankind; and yet, as verse 54 shows, they could not but ask—“Whence hath this man this wisdom, and these mighty works?”

While, then, the lowly birth of Jesus stumbled many to conclude that He was just one of the ordinary children in Israel, as He grew up, those in right heart condition could see that He was no ordinary man, because He was guided and directed of God so fully, and the miracles He did by the power of God marked Him out as the Father's special messenger, even the Messiah.

However, many sincere people today conclude that Jesus was more than a human being while on earth. Some seem to feel that it is belittling to think that our Saviour was not Divine in some way. A sincere person once wrote—“I cannot have anything to do with teachings which tamper with the Deity of Christ.” This is to some extent understandable, but how necessary it is to really study God's Word in respect of any teaching, so that we may know the truth, and not close our minds to what the Scriptures do reveal on this, and all other matters.

How clearly did the Apostle John explain our Lord's nature when He came as the Babe of Bethlehem. In 1 John 4:2, 3, we read—“Hereby know ye the spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist,

whereof ye have heard that it should come; and even now already is it in the world.” It is most important, surely, to understand this matter of our Lord's perfect humanity at His first Advent—that He was truly the man Christ Jesus. In 1 Tim. 2:5, 6 we read—“The man Christ Jesus, who gave himself a ransom for all, to be testified in due time.” It is absolutely clear that our Lord gave His humanity for the life of the world—a perfect man's life for a perfect man's life—that He may pay the death penalty against Adam, and the race condemned to death in Adam. As shown in Heb. 2:9, our Lord Jesus was made “a little lower than the angels”, the same nature as that possessed by man in his perfection, as stated in verses 6 and 7 of this 2nd chapter of Hebrews.

Some sincere believers who are able to grasp the fact that our Lord gave His human life in sacrifice, feel that in some way He will again appear in human form at His second advent. The truth on this matter is of equal importance, as was the nature of Jesus when He came to redeem humanity. How clearly did our Lord declare—“My flesh I will give for the life of the world”—John 6:51. And again, in speaking to His disciples He stated—“Yet a little while, and the world seeth me no more; but ye (shall) see me (in the spiritual kingdom); because I live, ye shall live also”—John 14:19. The Apostle Paul also revealed that in His great exaltation our Lord was raised in the “express image of the Father's person”—the divine nature. Peter also adds his testimony that Christ was “put to death in the flesh, but quickened (resurrected) by the spirit”—Heb. 1:3; 1 Pet. 3:18.

It may be considered that it is not important to understand these things, but it is really most helpful and necessary that we become clear and definite on the doctrine of the ransom—the corresponding price which our Saviour gave for the world—and also the manner of His return, so that as members of His Body, we may be in full harmony with the Plan of God and co-operate in all things with our Lord and Head.

When the time came for our Lord to complete His sacrifice, we find that the answers He gave to Pilate are of much instruction to us respecting His kingship and kingdom. After being questioned by Pilate, we note the answer He gave in John 18:36, 37—“My kingdom is not of this world (kosmos, order of things; this ‘present evil world’); if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.”

The great purpose of our Lord being born as the Babe of Bethlehem was that He may become the Man, Christ Jesus, to give Himself a ransom, a corresponding price, for the world of mankind. He certainly bore witness unto this truth; and every one that is of this truth (with a heart and mind for the truth), hears the Lord's voice. "My sheep hear my voice, and I know them, and they follow me"—John 10:27.

## Partaking of the Fruits and Laboring

"The husbandman that laboreth must be first partaker of the fruits"—2 Tim. 2:6.

IT is a very significant fact to all who search the Scriptures that very rarely does the truth lie on the surface. Because this is so, many give up Bible reading altogether. No beauty is found between the covers of the Sacred Book very often, just because the reader expects the unfolding as simple as reading a novel. We must read carefully and thoughtfully, and above everything else with prayer to God that He, through the spirit, may shed light upon our searching.

If we were looking at the above text on the surface only we might say—"Oh, well, it simply means that the man who does the work is entitled to the first share in the dividends, or to his wages; or that the farmer who ploughs, sows and reaps is entitled to the first portion of the crop." There is a sense in which this may be so, but it does not appear to have been the Apostle's thought here, as evidenced by the following verse—"Consider what I say, and the Lord give thee understanding in all things."

There is a deeper meaning if we can but grasp it. While many have taken the words to infer that before we can expect to receive the fruits or to be partaker of the fruits we must be prepared to labor, the Apostle's thought seems to have been somewhat contrary—that before we can labor effectively, we must be first partaker of the fruits.

We all know that in the varied experiences of our earthly course, if we find someone in trouble or distress of any kind, that we can help far more effectively, and are always more readily sympathetic, if we have passed through some similar experience ourselves. So it seems that the Apostle Paul is trying to show us that before we can become effective laborers in God's vineyard we must be first partakers of the fruits.

What is the fruit of which we must be partakers? We have the answer surely in Gal. 5:22, 23—"The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." We are told that

against such there is no law. There can be no doubt that this is the fruit to which our Lord himself referred in John 15:8—"Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples."

We shall not make a detailed study of the innermost fruit of the spirit, for at this time we are concerned only as to how we can be partakers of it. There is but one way of receiving this fruit of the spirit and that is by Him who said—"I am the way, the truth, and the life; no man cometh unto the Father, but by me"—John 14:6. Some even dare to think they can partake of the fruits otherwise. They realise that to be patient, humble, unselfish, kind, pure, etc., are good and right but they trust in their own strength to obtain or partake of them. As one writer has put it—"Some are ready to doff the cap to Christ but unwilling to bow the knee." We find that the Apostle is warning against such in this same passage, in the preceding verse—"if a man strive for masteries, yet is he not crowned except he strive lawfully."

In the realm of sport, etc., we see men striving for masteries, striving it is true for a corruptible crown, but even such a crown is not won unless the competitors strive lawfully. There are rules and regulations always to be observed. If these rules are not adhered to, the race or game ends not in a crown but disqualification. It behoves us each one to see then, that in striving for the crown, "incorruptible and that fadeth not away", we do not presume to stand before our God without the wedding garment of our Lord's imputed righteousness, and without taking His yoke upon us and learning of His meekness and lowliness of heart. It is in this way that we become partakers of the fruits of the spirit, the fruits which we must partake of first, before we can hope to be used of the Lord in imparting them to others. The laboring husbandmen need the testimony of the Samaritans—John 4:39-42—"Now we believe, not because of thy saying: for we have heard him ourselves." We are partakers of the fruit of His gospel, and we "know that this is indeed the Christ, the Saviour of the world."

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killing him. What it does mean is that if you hate somebody, you are breaking the love processes which could exist between two people, which leads from death to life. You have disrupted those processes which our Lord has set down in which we come together to lift us out of death.

I have a friend who is a psychiatrist. He said—"The more I practise and study psychiatry, the more religious I become. I find myself talking and behaving like a minister. I find the ultimate prescription for the mental health of the world is the Golden Rule." He is not a Bible Student, or even a religious person. But "Love your neighbour as yourself" was his observation. They are discovering today what we knew was in God's Word years and years ago. The Biblical warnings against the sins of the flesh, such as adultery, fornication, homosexuality, activities of the lower nature, are now seen in a new light. They have been thought of as sins. They are sins. They are disease-producing emotions. They are emotions that affect the body and the mind in a negative and offensive way. The Lord tells us not to participate in these sins. It is because they are disease-producing; and this is due to the effect of the mind on the body. Emotion produces a physical reaction. When you are happy, you love. When you are ashamed, you blush. When you are afraid, the heart begins to pump faster. Adrenalin gets into your system, your blood pressure goes up. So emotions affect the body physically. We are getting to recognise that the sins of the flesh can now be thought of as disease-producing emotions. When the Lord says Thou shalt not fornicate, murder, etc., He is referring to that kind of emotion that can destroy the individual. Jealousy, self-centredness, frustration, anxiety and so forth are also disease-producing emotions.

I noticed an article in the "New York Times", one of the most famous newspapers in the United States. There is not a more reputable or significant newspaper than the "New York Times." I was reading about the neurotic seeking help among themselves. "Here are the traits which produce health and happiness—love, tolerance, patience, faith, gratitude, honesty." If you read the 5th chapter of Galatians, you will see them all there. The Apostle Paul encourages us to develop these characteristics. Paul says to do this so we can grow as New Creatures. They are now discovering that these processes produce health and happiness.

"These are the things that will destroy you—anger, false pride, greed, fear, envy, irritability, anxiety." Again I thought I was reading the 5th chapter of Galatians. No longer are we looking at love as nice to have; it is a process of life to lift us from death. Even longevity is affected by these disease-producing

emotions. When we hate, rage, lose our tempers, we threaten our lives. These things have been found out by a life insurance company in the United States. They have now determined those factors which affect longevity. They want to be able to figure out how long a person is likely to live, in terms of what they will have to pay out. These are some of the things they found out: If a person smokes, you can cut off five years. If he drinks alcohol, subtract ten years. If he lives in a city, three years. Australia does not have the same amount of smog as we have in other countries. The insurance company says if a person is hateful, angry, unhappy, despondent, you can subtract seven years from his life. I am not saying this—the insurance company is saying it.

The Psalmist gives us the same ideas in *Psa. 34:11-14*. The Psalmist tells us how to live a long, happy life. "Come, ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it." The Psalmist gives us a good formula in those verses. We are beginning to realise that these emotions, the sins of the flesh, are more than just a breaking of the Law. They are breaking the Designer's Law. Love is not only an emotion, it is a process. The more we get into this process, the more we are embarked on the road to eternal life.

When love is lacking, when love does not exist, when love does not operate, malevolent emotions break the process. Not to love is to destroy. Not to be loved is to perish.

As we look at this hostile and violent world, we know that the law of love is not there, it is not being practised, it does not exist. We see hate returned for love. Hate cannot drive out hate; darkness cannot drive out darkness. Only light can turn away darkness. Loneliness has a chain reaction. There is more and more evil, the world is plunged into misery and darkness and degradation. Hitler hated the Jews, and his hate conditioned the Nazi people and the Nazi party to hate the Jews. It brought about the death of six million people. The hatred of the Nazis generated a counter-hate. Another hatred was generated in the Allies. World War II commenced and brought its destruction. Do you know what the figures are for World War II? Seventeen million soldiers killed; thirty-four million civilians. The hatred of one man, Hitler, brought about the destruction of fifty-one million people. The Apostle John was very much in earnest when he said, He who hates his brother is a murderer. He was referring to the fact that when you break relationships with one another, you then plunge yourself into darkness.

What is the best way to destroy an enemy? We were talking about this recently with some

young people. It is rather interesting how young people come up with all kinds of answers. Many of them said, Get revenge. Whatever they do to you, let them have it. But when you do something to your enemy, what does your enemy do to you? He wants to return it. If you go the whole way and kill your enemy, his family or friends don't like that so they will try to kill you. Then there is a spiral back and forth. But there is one way to destroy your enemy, for good. That is to make him your friend. That is developing a relationship, it is establishing love processes.

As far as wars are concerned, it may surprise you to say that war was not originated with the human family. There has been a war going on continuously from time immemorial. The greatest war of all time started when Lucifer gathered about him such a number of angels that their name is Legion, and led them in rebellion against God. That war has been raging ever since. Herein lies the beginning of man's trouble. The solution lies in reconciliation. If you look at the philosophy of the ransom, it is atonement. It is at-one-ment. If you want to know what was Christ's mission, and say it was to die—that was a process. But He wants to bring men back into harmony with God—reconciliation, atonement. To bring the human race back to the Heavenly Father.

To reach the mark of perfect love, for those of us in the Narrow Way is not a matter of something nice to have, interesting to pursue or an ornament for adorning. For those of us in the Narrow Way, I believe if we do not reach this mark of perfect love we cannot be given the Divine nature. I believe God's insistence that you learn to love like Him is because the nature He has promised you is Godlike. If you are being given a Godlike nature, Divine in its essence, you cannot have any kind of process working in you unless it is Godlike. You see the logic of that. We must love like God does, or we cannot have the nature God has. So John, when he says—"he who does not love remains in death"—was stating a process that leads us not only to eternal life, but the opportunity for the Divine nature.

### Melbourne Christmas Convention

The brethren of the Melbourne Class extend a cordial invitation to all friends able to attend their Annual Convention to be held this year (D.V.) on December 22nd, 23rd, 25th and 26th, in the Auxiliary Room, Kew City Buildings, Charles Street, Kew. Further information from the Class secretary—Mr. J. B. Hiam, 27 Redhill Avenue, Burwood East, Victoria, 3151.

### "The Ten Camels"

A supply of these helpful well-known Bible Stories for children is in stock. Of 144 pages with 4 illustrations, price \$1.00, plus postage 45c.

Oxford Reference Bible, with References, India paper, Brevier clear type, Leatherex binding, thumb index, \$21.00, plus postage, according to distance.

## Extracts from Correspondence

Berean Bible Institute, Dear Sirs—I am enclosing a cheque for \$—, and would like you to send me 6 copies of the "Peoples Paper" for Oct.-Nov. I have been reading with much interest your article on—"Gifts of the Spirit." On page 7 it reads that Mark 16:9-20 is spurious, which means we are to cross these verses out of our Bibles. If we do this where do we stop? We could start crossing out a lot of places in the Bible we don't understand, and what about Rev. 22:19? I will be looking forward to your reply and please keep balance of amount as a gift. Yours sincerely.

(The booklet—"Our Bible Translated"—explains why certain passages in the Bible are spurious. Copies of this booklet are supplied free to all interested—B.B. Institute.)

Dear Brother—Thank you for your letter, also for the copies of your broadcasts—"Do Children Grow Up in Heaven" and "Why Does the Bible Contain Apparent Contradictions?"—also the two tapes you sent later on both subjects. I thought they were excellent; to hear the tapes does prove more helpful. I know it has often been said that the Bible contradicts itself, but after hearing and reading on that subject, it's explained very well.

Thank you for the help you have given me in understanding the Bible better. Thank you also for sending so promptly the booklet containing the "Mark of the Beast"; yes, it was very helpful, and I enjoyed also reading the other subjects. I also thought the last Oct.-Nov. "Peoples Paper" very good, especially the article—"Gifts of the Spirit." Yes, you could always send me an extra copy of "Peoples Paper." Enclosed a donation towards your ministry and may God richly bless you in this work. With sincere Christian regards from us both, also regards to Sister—Yours sincerely.

Dear Friends—Thank you for the reading matter you sent me; I have found it to be so helpful along with my Bible study. Would you please send to me the following book and booklets: I have enclosed \$—; if this does not cover the postal costs, let me know. Yours sincerely.

Berean Bible Institute, Dear Friends—Would it be possible for you to forward to me 3 more copies of the October-November issue of the "Peoples Paper" with the article—"Gifts of the Spirit—True and Counterfeit." Enclosed \$— to cover costs; keep the change for your funds. Thanking you.

Dear Sir—Enclosed please find cheque for \$—. It will help in a small way to help pay for the printing of these articles. I enjoy reading your religious newspaper "The Voice" and booklets. It is so near the end of the age... God bless you and keep up the good work you are doing. Yours very faithfully.

### "The Greatest of These is Love"

The supply of the above titled booklet is exhausted, so a reprinting has been made and a copy is being supplied to all friends receiving this issue of "Peoples Paper." While this booklet was supplied to all on the mailing list last year, it has been so much appreciated that a rereading will no doubt prove helpful again this year. Extra copies are available, supplied through the General Tract Fund to all who can use them to advantage.

## FRANK & ERNEST TALKS

3GL Geelong, 1350Yc. — Sundays 11.05p.m.