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## Two Distinct Salvations.

“So great salvation, which began to be spoken by our Lord, and was confirmed unto us by those who heard Him .”—Heb. 2:3.

In the past, many of us misunderstood these words—so great salvation—and have thought them to apply merely to an “elect” few of the saintly followers of our great Redeemer. Surely it should not be thought strange if a closer examination of God’s Word would demonstrate to us that, as the heavens are higher than the earth, so are His ways and plans higher than ours. (Isa. 55:9.) It should not surprise us to find that our forefathers were generally in considerable darkness in respect of “the length and breadth and height and depth of the love of Christ, which passeth all understanding.” (Eph. 3:18, 19.) It should not surprise us to find that our Saviour will yet see the fruitage of the travail of his soul and be satisfied (Isa 53:11), and that this satisfaction will result from the salvation of more than the

“little flock” who walk in His footsteps and who, like Him, “present their bodies living sacrifices, holy and acceptable to God,” in the service of truth and righteousness.—Rom:12-1.

There are several ways of treating this thought, that more than an “elect” few are eventually to reach eternal life through the Redeemer of mankind. One way, which many adopt, is to claim that our Lord and the Apostles did not really mean to establish so high a standard of saintship as their words imply, and then to conclude that the unsaintly will gain eternal life as well as the saintly—all except the degenerately wicked. This view of matters, which is the common one, is undoubtedly prompted by sympathy for friends, relatives, neighbors and the heathen, but is wholly contrary to God’s Word.

Another view still held by some, is that everybody but the saintly will suffer torture eternally and hopelessly.

The third theory which we desire to present here, is the one we believe to be in accord with every text of Scripture. and in accord with Justice, Wisdom, Love and Power Divine, and in accord with sanctified common sense. Space will allow only an outline of this Plan, which is most comprehensive, as follows:

### THE SAINTLY ,NEW CREATION

Salvation in no sense began before the Redeemer’s birth, hundreds of years after the fall of our first parents. In all that long period, nobody was saved. The Apostle declares in our text, that salvation began to be preached by Jesus. Again we read that Jesus brought life and immortality to light through His Gospel. (2 Timothy I:10.) So, then, life and immortality and the Gospel Message began to be preached by our Lord, and was not preached before His day. Indeed, we can see that if there is “none other Name given under Heaven or amongst men whereby we must be saved,” than the name of Jesus, then it could not have been preached; nothing could be preached previously except the Divine declaration that God purposed in due time to redeem mankind from sin and death, through a Saviour and a Great One—One able to save unto the uttermost all that would come unto the Father through Him.

This reasoning is surely true to the facts. Search all through the Old Testament, and you will find no promise of eternal life set forth, except by the Law given to the one little nation of Israel. That Law declared that he that doeth these things, shall live by his obedience thereto. (Rom. 10:5.); and the Apostle assures us that Jesus died because not one of them kept the -Law because no imperfect human being could possibly meet the requirements of God’s perfect Law. “By the deeds of the Law shall no flesh be justified in His sight.”—Rom. 3:20.

The Apostle, further explaining the Matter, says. “Wherefore, then, serveth the Law?” He replies to his question, “It was added because of transgression until the promised seed should come”—Gal. 3:19. .

#### THE PROMISED SEED.

The Apostle’s words direct put thoughts -back to Eden, when God declared that the Seed of the woman would, at ..some future time;, bruise’ the Serpent’s head. But that seed. did not exist for ‘over four thousand years after; and. has; not yet crushed the Serpent’s head—destroyed sin and the” works of Satan.

The Apostle’s words words again remind us of God’s promise to Abraham “In. thy Seed shall all the families of the earth be blessed.’ Gen. 12:3 Abraham was not thus blessed, not were any others thus blessed, however faithful they. were, All the ‘blessing was to come through Abraham’s seed, and could not be dispensed before His coming. Hence the Apostle referring to Abraham, Isaac and Jacob, and all the faithful of past time, declared, “All these died in faith, not having received the promise.” (Heb. 11:13.)—the blessing—reconciliation to God and eternal life.

And when Jesus came, He did not attempt to bless the world, but on the contrary, in His prayer, declared, “I pray not for the world, ‘but for them which thou hash given me” ( John 17:9); the saintly, the “Very Elect”. (Matt. 24:24.) These He called; these He taught—”Israelites indeed.” These He directed to give the same messages to others, not for the conversion of the world, but for the calling, instruction and edification of “the Church, which is the Body of Christ.” The message to these from first to last, was that they were called to suffer With Him; that they might also reign with Him.

#### “THE CHURCH—THE BODY ‘OF CHRIST”

In the past, many of us have overlooked the fact that ‘the Church is, figuratively, “The Body of Christ”—to be hereafter, as the Apostle declares, “The Church which in His Body.” And again, we are members in particular of the Body of Christ, which is the Church. (1 Cor. 1.2’:27). In a word, then, the entire Christ includes the members of the Body, with the glorious Head of the Body. And this glorious Christ, which will be completed by the close of this Gospel Age, will, as a whole, be the promised Seed of Abraham. (Gal. 3:8, 16, 29.)

From this viewpoint we can see why God’s long promised blessing has not yet reached the world, and furthermore, we can also see that He is merely selecting, or electing the Church, the Seed of. Abraham. The promise to Abraham is; “In thy Seed, shall all the families of the earth be blessed.” and, as we have seen the Seed of -Abraham is “Jesus, the Head, and the Church His Body.” In a word, our previous view of the Divine Plan, was too narrow. We saw the election of the Church, but did not see God’s gracious purposes for “all the families of the earth.” The Church, as the Scriptures declare, is merely a “first-fruits” unto God of His creatures, and is not, by any means, the entire harvest. Let us here remember St. Paul’s explanation of the matter. He declares, “We ‘brethren, as Isaac was, are the children of the promise” (Gal. 4:28)—the heirs of the promise—through us all the families of the earth are to ‘be blessed.—Gen. 26:1-4.

#### NO SECOND CHANCE IN THIS.

It might indeed be said, in one sense of the word, that since Father Adam was placed on trial in Eden with a reward of eternal life before him, or the penalty of death, and that since he lost his chance of eternal life by disobedience, therefore any chance of eternal life coming to him, or to any member of his race would, of necessity, be a second chance. This is undoubtedly true. From this standpoint, every member of the human family, must eventually have a second chance for eternal life, because it was for this very purpose that our Redeemer left the heavenly glory, was made flesh, dwelt amongst us, and “died, the just for the unjust.” Whoever enjoys this second chance must expect no more, because “Christ dieth no more.” But as we have already seen, nobody had a second chance for eternal life prior to the coming of our Redeemer into the world. “He brought life and immortality to light.” He died, the just for the unjust, to make reconciliation for iniquity—and this message of so great salvation began to ‘be spoken by our Lord.

The comparatively few who have heard the Gospel since Jesus’ day—”Good tidings of great joy which shall be unto all .people”—these, the comparatively few who have heard of “the only name given under Heaven or amongst men whereby we must be saved” are the only ones who in any sense of the word have had their second chance. Indeed, we might scripturally limit the matter much further and say that the Gospel has been hidden from the majority of those who heard it, their mental eyes and ears being deaf and blind, they did not comprehend the Message, and therefore could not reject it.

The “High calling” and “so great salvation” which so few have really heard and seen, is referred to. by our great

Redeemer saying, “Blessed are your eyes, for they see; and your ears, for they hear.” “The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned. But God hath revealed them unto us by His Spirit.” (1 Cor. 2:14.) In other words, only the spirit-begotten ones are now on trial for life everlasting or death everlasting. And only the faithful footstep followers will gain the glory, honour, immortality and joint-heirship with Him in His Kingdom. These are the “Elect”—The “Very Elect.” These are such as make their calling and election sure by so running’ as to obtain this great prize of membership in the Body of Christ..

These elect ones experience a change of nature, and in the future will not be human beings, but partakers of the Divine nature. (2 Peter 1:4.) They will be inducted into the perfection of the Divine nature in the First Resurrection, the Chief Resurrection, ‘in which they will be changed in a moment, in the twinkling of an eye, because flesh and blood cannot inherit the Kingdom of God.

#### HUMAN SALVATION IS RESTITUTION.

We all greatly wondered at the thought that the heathen and everybody except saints would be consigned to an eternity of torture, yet we all recognised that Heaven is not a place of development, but a condition of perfection.

We were perplexed, mystified, We did not follow our Bibles with sufficient care. Many of us twisted the Scriptures, wrested them from their plainly obvious import, and always to our own injury. Some went in the direction of Universalism; others half-way, and still others abandoned the Holy Book. Now we see where we erred.

God has two salvations; one for the Church and a totally different one for the world. The salvation for the Church is to Heavenly nature, spirit bodies, and joint-heirship with the Master in His Kingdom, which flesh and blood cannot inherit, as we have already seen. The Other salvation for mankind is an earthly one, called in the Scriptures “Restitution.” Man was not an angel originally, not a spirit being, but, as the Scriptures declare, “The first man was of the earth, earthy.

It was that earthly man, perfect, in the image of his Creator. for whose happiness Eden was specially pre-pared, and by obedience to God he might have continued to enjoy his Eden home everlastingly. By disobedience he first lost his fellowship with God, then, his Eden home, and after nine hundred and thirty years of toiling with thorns and thistles, in sweat of face, the death penalty upon him reached completion—he died. Adam’s race, sharing his weaknesses by laws of heredity, have also shared death with him.

#### “WORLD THROUGH HIM MIGHT BE SAVED.”

The Scriptures tell us that God’s real purpose in sending Jesus into the world was that “The world through }Inn might ‘be saved”—not the salvation of the Church; that was an incidental feature. The Church is selected that, as the Bride or Queen during the Messianic Kingdom, she may be associated with her Lord the King, as the Seed of Abraham in the blessing, the saving of Adam and his family, or so many of them as shall he willing, from sin and death conditions. We remember the Master’s words to the effect that He “came to seek and to save (recover) that which was lost”.—Luke 19:10.

We have just seen that it was as a human life, human perfection and an earthly home that were lost. It is these, then, that Jesus proposes in due time to recover for Adam and his family. The Messianic Reign of Jesus. and His Body—The Anointed, The Christ, The Messiah—will be for the purpose of blessing Adam and all of his race with glorious opportunities of an earthly salvation. The uplifting, restoring influences of Messiah’s Kingdom will affect not only Adam and his race, but also the earth itself. Gradually Paradise Lost, as a little garden of Eden, will become Paradise Regained, as the world beautiful. Then the wilderness shall blossom as a rose, and the solitary place shall be glad.

#### ‘TIMES OF RESTITUTION.’

At our Lord’s ‘First Advent the “acceptable time” began—the time When God, having accepted the sacrifice of Christ Jesus, ‘became willing through Him to accept the sacrifices of all who desire to become His Disciples to take up their cross and follow Him through evil report and good report, even unto death. The entire Gospel Age antitypes Israel’s Day of Atonement, and the sacrifices of our Lord and the Church, His Body, are the “better sacrifices,” foreshadowed by ‘the bullock and the goat offered typically; by, Ole Jews, This is the acceptable year of the .Lord, which. Jesus declared (Isa. 61:2; Luke 4 19)- God’s! faithful people of this acceptable day are glad to be invited, to “present their bodies living sacrifices, holy .and, acceptable able unto God” (Rom. 12:1). In the end: of this acceptable day will come the end of all eternity. to thus sacrifice the human nature, and becomes joint-heirs with Christ and partakers of the Heavenly nature,

Then will be introduced a new period styled, in the Scriptures, "Times (or years) of Restitution." The acceptable day for the Church's sacrifice has lasted for nearly nineteen centuries. And we know how long the "Times of Restitution" will last—nearly a thousand years. St. Peter tell us just when these "Restitution Times" will begin. They did not begin in his day. They begin as the result of the Second Advent, of Jesus, The Messiah, and the establishment of His Kingdom and righteousness, "Times of refreshing shall come from the presence of the Lord and He shall send Jesus Christ, as before was preached unto you, Whom the heavens must retain until the Times of Restitution of all things which God hath spoken 'by the mouth of all the Holy Prophets since the world began. For Moses verily said unto the fathers, a Prophet like unto me (of whom I am but a type or figure) shall the Lord Your God raise up unto you from amongst your brethren, Him shall ye hear in all things whatsoever He shall speak unto you. And it shall come to pass that the soul that will not obey that Prophet shall be destroyed from amongst the people" (Acts 3:19-23) in the Second Death, from which there is no recovery.

This great Prophet has been in process of raising up for now nearly nineteen centuries. And' when the last member of His Body shall have passed beyond the veil, He will stand forth in the glories of His Kingdom to rule, judge, instruct, restore and bless all the families of the earth with opportunity for restoration to. all that was lost in Eden and redeemed at Calvary.

## A Lesson From the Trees.

Some young people were discussing life, and the question was asked: "Which season of life is the most happy?"

Being unable to agree on the subject, they referred the question to their grandfather, a 'veteran of over eighty.

"You see that grove of trees before the house," he said. "When the spring conies and the buds are breaking on the trees, I think—How beautiful is spring! And when the summer comes and covers the trees with foliage, and the birds sing in the branches, I think—How 'beautiful is summer! When autumn loads them with golden fruit. I think —How beautiful is autumn! .And when it is winter, and there is neither foliage nor fruit, then I look up, and through the leafless branches, as I could not do so until now, I see the stars shine.

If we are living as God would .have us, we will be happy through all the seasons of life.

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## CONVENTION NEWS.

THE Easter Convention to which the Classes at Adelaide and: Gawler had been looking forward for some time is now a happy memory, and our hearts go out in thankfulness to our Heavenly Father for all His goodness and love in granting us such blessed realisation of His loving kindness, "O, how great !"

There would seem to be no doubt that these special occasions, which give opportunity to local Classes to show their love for the Lord, His truth, and the brethren by the sacrificing of some earthly comforts and conveniences, become to us seasons of rich blessing. Those Classes making the effort to arrange a little Convention each year, are not only spiritually enriched and blessed, but opportunity is also given for brethren from visiting Classes to share in the sacrifice of earthly things —time, strength and means, etc.—that they may also share the blessings of fellowship. Truly as the hymn book has it, "Blest is the tie that binds our hearts in Christian love."

About 40 brethren and sisters met from time to time during the Convention which extended over the four days during Good Friday to Easter Monday. Easter Saturday being not a full holiday, was the means of hindering the attendance of some who would like to have been with us. Much sympathy was also felt for an elderly Sister, whose presence was missed on account of a severe affliction.

It may be of interest to others to know of the Bible studies which we think, generally speaking, are the most important of all our meetings—Titus 3:1-11; 2 Peter 3:10-18; Romans 6:1-10; and John 15:1-12. These passages of Scripture provided quite a substantial feast for our New Minds in themselves, the verses being introduced to us by various of the brethren and sisters, and then discussed by the whole Class. Discourses on “Patience,” “Faith,” “Spirit of Power,” “Love,” and of a “Sound Mind,” Christian “Obligations,” and “Privileges.” “Peace,” “2 Tim. 3:16,” helped to encourage us in our faith and hope.

The Memorial of our Lord’s death was celebrated on the evening before the commencement of the Convention, and once again our hearts were cheered and encouraged by the remembrance of our dear Redeemer’s loving sacrifice on our behalf, in which also, by the grace of God. it is our privilege to share. How it rejoices our hearts to realise that soon the work of this anti-typical Atonement Day will be finished, the sacrificing of the Christ will be accomplished and then “Victorious High Priest! No more in garments stained Shalt Thou for sacrifice draw near;

No more with sin’s dread penalty shalt  
Thou be pained.

The great redemption-price is paid,  
the glory-heights attained,

And soon to bless shalt Thou appear!  
“All glorious High Priest!  
All power ,heaven earth,

All grace and love lost Thou possess!  
As rightful King of kings and  
Lord of lords, stand forth !  
While joyful trumps proclaim

.Thy righteous name and worth,  
And prostrate hosts Thy praise confess.  
“O, merciful High Priest!  
O tender Advocate,

The penitent’s unfailing Friend,  
Still touched by feeling for our griefs and low estate!  
The future work of grace-for-all anticipate.  
And auto, on us, Thy blessing send !”

This report would be incomplete should we fail to mention the Baptism service which was held on •Easter Monday morning. Three sisters and one brother took advantage of this occasion-to symbolise the consecration of all their earthly rights and privileges to be dead with Christ. As we gathered to witness this public confession of faith and obedience to the will of God, our hearts were filled with the sense of the Lord’s. blessing and approval, and our fervent prayers ascend ‘on behalf of our dear brethren, that, having taken up .their cross follow Jesus, they may be kept faithful and pure. even unto death.

“If I in Thy likeness,  
O Lord, may awake,  
And shine a pure image of Thee,  
Then I shall be satisfied when I can break  
The fetters of flesh and he free.”

“Till He Come.”

The occasion of another anniversary respecting the celebration of the Lord’s Supper was again the scene of a solemn assembly in Melbourne as the dear brethren gathered in sacred worship and fellowship to commemorate our loving

Saviour's death as the great antitypical Lamb slain for us.

All present, about 22 in number, availed themselves of those blessed emblems which so forcefully speak to us of that close union and fellowship with our Redeemer through a vitalised justified standing, made possible in the giving of the life in willing, obedient and loving sacrifice, as each and all would enter into hearty cooperation, and joyfully present their bodies, living sacrifices, and covenant to be dead with Christ that they might eventually be privileged to reign with Him.

The friends, we feel sure, realise more and more each succeeding year the solemnity and yet the grandeur and wondrous privilege of having been invited to tread the pathway of self-denial and sacrifice in the footsteps of their Head, and to be broken with Him in the fullest sense, and thus the symbols partaken of were tokens of the grave responsibility that goes with the participating, and which represents an earliest and willing desire to follow the Master whithersoever he leadeth. 'throughout the service. indispersed with some appropriate and 'beautiful hymns, there was that atmosphere of sincerity and reverence as the dear brethren gathered in quietness and confidence, and we feel sure that the Lord's spirit and blessing were richly bestowed. All were reminded of that oneness of heart, mind and fulness of intent and desire which must be striven for, if the deeper realisation of that inner life with Christ be experienced and enjoyed, and thus as true branches in the Vine be found submitting to the needful disciplinary testings and trials, in order that each and all bear much fruit, as we would seek to be rightly exercised under every circumstance and experience that comes to all faithful members of the Body of Christ. Under these conditions . all were solemnly enjoined to "keep the feast" With the unleavened bread of sincerity and truth, And "to "continue in the Word," loyally and stedfastly, that its deeper and hidden meaning may more and more be revealed as we progress in knowledge and love, and as Members in particular of the Anointed Body, daily be found growing up unto Him, our glorious Head.

No doubt the dear members in Christ in all places have realised a -blessing in the privilege and solemnity of observing the Memorial season, and it is encouraging to hear of the services in other centres. From our Sydney brethren. meeting at Rawson Chambers. the following is appreciated: "We are pleased to report that thirty friends were present coming from all points of the compass.

Several were having made arrangements to attend the home of other friends because of three not being able to attend the Class on account of sickness. We also forwarded the emblems to several friends by post, where the distance made it impossible for them to attend.

"These seasons bring sadness mingled with joy; sadness when we think of that broken Body with its sufferings, but joy at what in God's providence it has accomplished. We had nothing new to relate with reference to the matter, but as the Apostle said, it was necessary at this time to refresh our pure minds of the type and antitype so that we could profit during the coming 'week' in our meditation on these truths."

. "Love, so amazing, so divine,  
. . Demands our soul, our life, our all."

This opportunity is taken 'of exhorting the dear brethren in all parts to stand fast in the liberty wherewith Christ makes free, and with increased zeal, earnestness- and love, to fight the good fight of faith as they would strive by God's grace to make their calling and election sure, and at last be found in Christ without spot and blameless.

"For as often as ye eat this bread and drink this cup, •ye do show forth the Lord's death till He come."

We must forget ourselves, and all self-interest, and listen, and be attentive to God.—Madame Guyon.

## Notes on Convention Bible Studies.

Titus 3:3-9.

THE conditions of .verse 3 were evidently the effect of ignorance of the true God—of wrong thoughts of the Deity. The gods of paganism were supposed to be vengeful, cruel and abominable, and their devotees were, of course, like them, fell' what they worshipped they naturally sought to follow. 'When the true (led was revealed and His attributes of wisdom and . love were manifested, the old works of the flesh and the devil appear in their real light abominable, hateful and foolish, so that the true worshipper of the only true God learns to love righteousness,- and to hate %wickedness.

The kindness of God our Saviour was manifested as we read "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him would not perish, but have everlasting life" ( John 3:16); and again "God commendeth His love toward us. in that while we were yet sinners Christ died for us" (Rom. 5:8). Even Paul had not a

right conception of God, while he was seeking to serve Him under the Law. What a revelation it was to him to learn of the grace of God in Christ, and how beautiful was the effect in his life. He writes in Eph. 2:4—"But God who is rich in mercy for His great love wherewith He loved us." and again verse 7: "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."

iii verse. -4. God is mentioned as our Saviour, and in verse. 6 Jesus Christ is stated to be our Saviour. That does not mean that Jesus is identical with God—the Son cannot be identical with His Father—but here as elsewhere (Titus 2:10; Luke 1:47.; 1 Tim. 4 1 10) God is called our Saviour, as He is the great Author of the plan of salvation. The Father sent the Son to be the Saviour of the world. The Son is the Saviour in that He carried out the work, and said, "I have finished the work which thou gavest Me to do."

Verse 5 reminds us that it was not by works (Rom. 3:20-28) but He saved us .according to His great mercy — providing the redemption in Christ who, "tasted death for every man." Thus the members in Christ have been justified by faith and have entered a course of sanctification, cleansing by regeneration, being begotten of the Holy Spirit (John 3:5; Eph. 5:26); "being transformed by the renewing; of your mind" (Rom. 12:2). Verse 6 speaks of the Holy Spirit being shed .on abundantly. This could not be a separate person- to be shed abroad in our hearts, but is the holy power emanating from the Father. which comes to the Church- through the Son, Jesus Christ our Saviour.

Verse 7 shows that it is entirely of God's favour we are justified so that we might ;become heirs through Christ according to the hope of eternal life.- As the Apostle Paul tells us in Romans 8:24, we- are saved by hope, and this hope sustains through any trial. ;For as he shows in 2 Cor. 4:17. our- .present sufferings are light, •but for a moment, compared with the eternal life promised to the faithful. And it is in this hope we strive to do as the Apostle commissioned Timothy. "Lay hold on eternal life."

Verse 8,- "This is a faithful saying," seems to refer to what the Apostle has just said in the previous verses, and in accordance with it he desires Titus to teach, or to affirm strongly (Diaglott) that all who have 'believed may live up to their profession, may excel in good works. These things, if received rightly into a pure heart, are good and profitable, bringing forth the fruits of righteousness.

Verse 9. This verse shows the unprofitable things to be avoided, things that are vain and useless, and valuable time should not be wasted on such. Our time should be spent according to the lines laid down in the Scriptures, thus building each other up in our most holy faith, and thereby loosing our hold on the things which are not upbuilding to the Christian character (1 Tim. 6:3-5).

2 PET. 3:11, 17, 18.

“All these things (as mentioned in verse 10) shall be dissolved.” Truly we are now in that time spoken of by the Apostle, therefore how forcefully these words should apply to us, upon whom such love has been bestowed in granting us the favour of this knowledge. “What manner of persons ought ye. to ‘be in all holy conversation and godliness.”

The Diaglott seems to give the correct reading—“holy conduct and piety.” It behoves us to examine ourselves, as to whether our conduct is in accordance with our profession, that we may walk worthy of the honour bestowed upon us. In chapter 2:21, the Apostle says, • “It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. John 13:17. •

Verses 17, 18. St. Peter says: “Seeing ye know these things, beware.” He would warn all of the responsibility placed upon them through the knowledge of God’s Plan. The warning is to see to it that the favor ‘granted is appreciated in a practical way, by faithfully using that knowledge for the purpose it was given, that of preparing us to stand in the evil day when all but the very elect will be stumbled by one error or another, either of false doctrine, or compromising with the Truth for some selfish end.

“Fall from your own stedfastness,” seems to refer more to laxity in regard to those principles which keep the Christian character firm and steadfast to the end, and which, faithfully adhered to, would produce the necessary growth in grace and knowledge of our Lord, to enable us to make our calling and election sure. Then all the praise and honour would be to our Lord through whom all our ‘blessings come both for the present and fur all time.

# The Spirit of Love.

( Convention address)

“And we have known and believed the love that God bath to us. God is love; and he that dwelleth in love dwelleth in God, and God in Him.”-1 John 4:16.

THE Apostle Paul, writing to Timothy, says: “The end of the commandment is love from a pure heart and a good conscience, and an undissembled faith.” And our Lord told His ‘Church that the new commandment to be observed was. “That ye love one another, as I have loved you.” Also when speaking to the scribe, recorded for us in Mark, in answer to the query as to the first commandment to be observed, said, “The first of all the commandments is, Hear, O Israel: the Lord our God is one Lord: And thou shalt love the Lord ‘thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength—this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.” And so we clearly see that “Love is the fulfilling of the Law.”

The Apostle Paul enjoins us to “follow after love,” and in 1 Cor. 13, he says that though he spoke with the tongues of men and of angels and had not love, he would be as sounding brass or a tinkling cymbal. Well. we all know how empty of substance is sounding brass. He also says that though he had the gift of prophecy, and understood all mysteries. and had all knowledge, and, still further, that though he had all faith, even so great as to remove mountains, and yet, if he lacked love, these other virtues would profit him nothing. Furthermore. if one had ever so much wealth and distributed it all to feed the poor, and still further, to such an extent as to give one’s body -to ‘lie burned, .and if love was lacking, these actions would, not be of any profit -to one. We may well ask with St. Peter, “Lord, who can he saved?” and how shall we know about love, since it is so great and necessary to •salvation.? How can we learn of such a virtue? Who will instruct us to put into effect the wisdom we might have concerning love? David answers for us in the Psalms, “Our help is. in the name of the Lord, who made heaven and earth.” Surely our help, then, is in the name of Jesus •Christ the Righteous, the only ‘begotten Son of the Father, who had such greatness of love as to lay down His perfect, justified life for His friends. St. Peter, as a foundation stone of the Lord’s Temple, says that there is no other Name under heaven whereby men can be saved than in the Son of God—Jesus Christ.

So to learn of love we must come to ‘Christ and learn of Him. He was. and is, perfect love. Come to God’s Word and see how His beloved. Son conducted Himself whilst on earth, and let us have Him for our guide, pattern and example. Love is the sum of all the. graces.

No. 1.—Patience—Love suffers long. “The patient in spirit is better than the proud in spirit.” “We have need of patience so that, having done the will of God, we may receive the promise.” St. Peter asks, too, where is the glory if we suffer patiently for our faults? None whatsoever. But to do well and then to suffer patiently, this is acceptable with God, or as St. Paul says, a “sweet savor of Christ unto God.”

The love of God, and of our neighbour for God’s sake, is patient toward all men. It suffers all the weakness, ignorance, errors and infirmities of the children of God; all the malice and wickedness of the children of the world. and all .this, not for a time, but unto the end. And in every step toward overcoming evil with good. it is kind, soft, mild, benign. It inspires the sufferer at once with the most amicable sweetness and the most fervent and tender affection. “And may the Lord direct your hearts into the love of God and the patience of the Anointed One.” “For consider Him that endured such contradiction of sinners against Himself, lest ye be weary and faint in your minds.” “Who, when He was reviled, reviled not again; when He suffered he threatened not, but committed Himself to Him that judged) rightly.”

Without mentioning the patience of the Lord with His children in the wilderness; of Moses their leader, or of the patience of Job, we come to another grace of love in kindness.

No. 2.—Kindness—Love is kind. Is it possible for professing Christians to dwell too long on this grace, this particular fruit of the Spirit of holiness? Love is kind. Being kind makes the walk of a Christian along the narrow path a joy indeed. But how easy it is to get on that by-path of unkindness, as we become disgusted with so-and-so; or we think this one, or that one is not fulfilling the covenant of sacrifice as we would do it. To make our calling and election sure, this tree of kindness must be cultivated to an extent that it yields visible fruit, even to the world, so that eventually they might recognise our good deeds and glorify our Father. “Let brotherly love continue, and be kindly affectioned one to another, in honour preferring one another.” We are very blessed inasmuch as we have fellowship with the Father through Jesus Christ, but we cannot take anybody into that presence, we can only help in such a degree as to the intimacy we ourselves possess. .Certainly love rebukes, hut how mature must love be before it could rebuke in the spirit of love. First we must take heed unto ourselves, to judge ourselves, and maybe the faults or motes in the brother’s

eye are the ones we possess. How easy it becomes to be kind, if we, like the Apostle, were “determined not to know anything among any, save Jesus Christ and Him crucified.” All sectarian and personal spirit would be routed; we would not be followers of this person or that society, but would be “growing in grace and knowledge of our Lord and Saviour Jesus Christ.” We would “be kind to one another, tender-hearted, forgiving one another, even as God for Christ’s sake hath forgiven you.”

No. 3.—Generosity—Love envieth not. Love rejoices at the success of others. What an example is recorded for us in the love Jonathan had for David. This great love was manifest because Jonathan recognised in David the favor of the Lord more than in himself. Jonathan willingly rendered David every service, knowing full well David was to reign, instead of him. How different it was with our Lord and Israel. Even Pilate was aware, when he asked them who he would release unto them, Barabbas, the murderer, or Jesus that was called Christ, that it was for envy they brought our Lord to him.

And it was on account of envy Joseph was sold into Egypt. Let us be generous, then, and abound in this part of the spirit of love.

No. 4.—Humility—Love vaunteth not itself, - is not puffed up. The valley of humiliation is very necessary for Christian growth in love, and one is much enriched by traversing it. “for God resisteth the proud, but giveth grace to the humble.”

Let us take a song of David unto ourselves, “Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters, or in things too high for me.” And, as St. Peter says, to “humble ourselves, therefore, under the mighty hand of God, that He may exalt us in due time.” Our Lord enjoins us, too, to humble ourselves as little children if we would enter the Kingdom of Heaven, assuring us that the most humble will be the greatest.

We all have our little difficulties in varying degrees in the direction of humility as a fruit of the spirit of love. Some are endowed with natural gifts in this direction, and others find it hard to descend. But responsibility rests on the one who is in the valley thriving on the pastures so green, to help the one trying to enter and pointing out the easy paths down. Perhaps if we remembered that “One is our Master even Christ,” we would be more ready to serve in any capacity the Lord saw fit to place us, and not be puffed up, lording it over God’s heritage and to remember that what we have is not of ourselves, but a gift of God.

No. 5.—Courtesy—Love does not behave itself unseemly. Evil communications are corruptive of good manners. “Speak evil of no man, not rendering evil for evil, or railing for railing, but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing.” “For he that will love life and see good days, let him refrain his tongue from evil and his lips that they speak no guile, let him eschew evil and do good; let him seek peace and pursue it.” “Give none offence, neither to Jew nor Gentile, nor the Church of God.”

No. 6.—Unselfishness—Love seeketh not her own. Perfect love is generous, which is the opposite to selfishness. I know well the Apostles executed this grace of love, not seeking their own but others’ wealth to salvation; not pleasing themselves but all to please their neighbor for his good to edification. So love seeks not ease, pleasure, honor or temporal advantage, but is willing to spend, and be spent, for the household of faith, that others may be rich in the glorious Gospel of Christ; to stimulate the zeal and faith of others to good works in the name of our Lord and to His glory.

No. 7.—Good-tempered—Love is not easily provoked. This virtue seems to couple up with patience. To be good-tempered is an asset for “the servant of the Lord must not strive, but be gentle unto all, apt to teach, and patient in meekness, instructing those that oppose themselves.” Love is not provoked to sharpness and unkindness toward any, but forbearing one another in love. “The meek will He guide in judgment, and the meek will He teach His way. For the Lord taketh pleasure in His people, He will beautify the meek with salvation”; and, further, “The meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.”

No. 8.—Sincerity—Love rejoiceth not in iniquity, but rejoiceth in the truth. To experience the “peace that passeth understanding,” and to fully enter into that rest wherein believers are hidden, one must be sincere. It will not benefit any to be double minded or unstable, but let our “Yes” mean yes, and likewise our “No” mean no. Sincerity, then, goes to

make up the spirit of love, and tends to make that new song felt in our hearts to such extent that we can all sing with David, "Let all those who put their trust in the Lord rejoice; let them ever shout for joy because Thou defendest them; let them also that love thy name be joyful in Thee"; "for our heart shall rejoice in Him because we have trusted in His Holy Name. So then, our sincerity of purpose should not be partial, but for our "righteousness to be exalted" we must lie sincere and rejoice in the truth all the day: "rejoice in the Lord always, and again I say rejoice."

What a wealth of substance there is to feed the new mind with in the spirit of love. What opportunities there are for all to put off the former ways of living, and live in such newness of purpose that whatsoever we do, do to the glory of God. We all have varying ways of doing His will and keeping in His love, but actually there is only one way, and that brings us to another fruit of the spirit of love, in Purity.

No. 9.—Purity—Love thinketh no evil. St. Peter says that "seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren. see that ye love one another with a pure heart fervently." If we would "ascend into the hill of the Lord, or stand in His holy place," we must have clean hands and a pure heart. not a soul lifted up unto vanity, nor to have sworn deceitfully, -and then the Lord is true to His promise that we shall receive His blessing and righteousness. "Blessed are the pure in heart, for they shall see God." "And every man that hath hope in him, purifieth himself even as He is pure." To do this, St. Paul says, to think on the things that are true, honest, just, pure, lovely, of good report, and then love will never fail us.

We must wait on the Lord for instruction and guidance, and eventually will be revealed to us the purity of God's Word; in comparison, the Psalmist says. More pure than silver which has been refined seven times in an earthly furnace. Is there any brief instruction that all may know and experience the spirit of love? Yes. The Lord says "that all things whatsoever ye would that men should do to you, do ye even to them."—The Golden Rule. How lacking it is in worldly pursuits, and how the blessing is missed 'by all who know not of it. But the love of Christ which constrains us, holds us together in the interest and love for the welfare of each other, that the ministry of the Gospel shall not suffer, but will ever go on, and that all may know that "God so loved the world that He gave His only begotten Son that whosoever should believe in Him shall not perish but have everlasting life." And think still further, if we love God for this unspeakable gift, He says to us that, "Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love Him."

Just how favored and blessed we are is beyond human comprehension, but if we continue in the spirit of love, God shall change our vile body of sin, and from time to time we will be changed from glory to glory into the same image, and eventually we shall be like I Him, for we shall see Him as He is. "The end of the commandment is love from a pure heart."

## “To Be Thine.”

“Oh, to be clean, to be pure, to be true!  
Cost what it may, to be Thine through and through;  
Purged from the promptings of evil within,  
Freed by Thy grace from the thralldom of sin!

“Oh, to be simple to that which is ill,  
Wise with a wisdom alert to Thy will;  
Earnest of purpose and single of • eye,  
Eager to live and unfeared to die!

“Oh, to be fair, to be just, to be kind,  
Sober in spirit and humble in mind;  
Patient, unselfish, regardful of all,  
Thinking no evil, though evil befall!

“Oh, to be fervent, unceasing in prayer,  
Watching thereunto Thy praise to declare!  
Living or dying, this blessing be mine—  
Always, in all things, to wholly be Thine!”

—Selected.

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