

## September 30

*The love of Christ constraineth us. 2 Corinthians 5:14*

IT seems impossible to describe love itself; the best we can do is to describe its conduct. Those who possess a love with such characteristics are able to appreciate it, but not able otherwise to explain it--it is of

R2284 "Divine grace signifies God's unmerited mercy and favor..."

R4100 "When we remember Father Adam's disobedience and that he justly came under the sentence of death therefore, and that in consequence ourselves and all of his posterity share his imperfections and dying conditions as we share the blessings of life through him, we have cause for gratitude toward God for enduring conditions of whatever kind he may be pleased to permit us to experience. From this standpoint every blessing is an unmerited favor, whether small or great, for we deserve nothing..."

(Rom 2:4 KJV) "The goodness of God leadeth thee to repentance?"

OV138 "The *permanent* conversion which produces the saintly characters is the appeal of love -- 'The love of Christ constraineth us.' The love of the Father is potent in the hearts of all who receive it. It can effect changes in conduct, in language and in thought, which can be accomplished by nothing else."

R3305:1:4 "The class he [our Heavenly Father] is now seeking needs no stripes or punishments to constrain their obedience. They are constrained by love -- love for God, love for the Redeemer, love for the principles of righteousness and a sympathetic love for the whole world of mankind, even their enemies."

R1055 "As the Apostle expresses it, it is the love of Christ that constraineth or draweth us now; and how strongly that cord of love has drawn the saints, has been wonderfully manifested in their sufferings, self-denials and self-sacrifice, even unto death: and that often in the most revolting forms. Many in the days of Papal persecution rather than deny their faith or walk according to the spirit of the world were so drawn by the love of Christ as to submit to all sorts of indignities and ignominious deaths by cruel rackings, burnings and tortures of every description.

What a wonderful power is the love of Christ, made manifest to us through his lifting up on the cross for our redemption! It has not lost its power yet to draw some, and to hold them in loyalty and fidelity to Christ even against all the subtle and deceptive influences of this "evil day," and these perilous times. Yes, the love of Christ still

God, Godlikeness in heart, in the tongue, in the hands, in the thoughts--supervising all the human attributes and seeking fully to control them....

As disciples or pupils of Christ, we are in His school, and the great lesson which He is teaching us day by day, and the lesson which we must learn thoroughly if we

draws the saints, so that they do not seek to do their own pleasure but the will of God. And this will of God in them controls in all the little affairs of life--in the house-keeping and the training of families; and into business life, at the counter, the office, and the workbench; it influences them when seen and when unseen, in the light and in the dark, in thought as well as in action and word. The love of Christ is thus constantly constraining a faithful few, restraining all evil propensities and strengthening, ennobling and beautifying character, while affecting all their relationships with families, friends, neighbors and business associations.

The power which constrains or draws the saints into harmony and union with Christ, and through him with our Heavenly Father, is the truth. Hence the more clearly we discern the truth, the more it can influence or draw us... A little truth draws a little; and the full clear truth, received into good and honest hearts, is a power,--*the power of God, working in us to will and to do his good pleasure.* Without this power of the truth we cannot even *will* aright; the truth directs our wills; and to such as have consecrated wills in harmony with God, the truth is the greatest motive power to good deeds. A knowledge of this same truth of God, of which the lifting up of Christ is the foundation principle, will be the drawing and moving power of the Millennial age also, and in a similar manner, only there will no longer be besetments, or drawings of the adversary in contrary directions. Satan will then be bound, restrained from deceiving and drawing away from God. It will no longer cost what it now does, and what it has cost in the past, to will and to do right; for not only is Satan to be bound, but a highway (a public thoroughfare) is to be cast up, and all the stumbling stones are to be gathered out, and no ravenous beasts of prey (no fierce temptations) shall go up thereon, but the ransomed of the Lord shall walk there with none to molest or make them afraid. They shall go forth with joy and be led forth with peace, with every influence toward righteousness in their favor.--Rev. 20:2; Isa. 35:8; 62:10."

R1950 "The true children of God love the truth because they have an affinity for it.... When they have found the truth they recognize its value; they prize it and meditate upon it. They rejoice not only in its gracious provisions for the elect joint-heirs with

would attain the mark of the prize of our high calling in all its various features and ramifications, is the lesson of love. It takes hold upon and relates to all the words and thoughts and doings of our daily lives. As the poet has said, "As every lovely hue is light,--so every grace is love." Z. '03-55,58 R3150:2; R3151:5

Christ, but also for all mankind... They say, It is just like God: it is the manifestation of his glorious goodness, the reflection of his loving, benevolent, wise and just character. And therefore they love the truth and the God who gave it: they treasure it up in their hearts and con it over again and again; and as they look into it, and admire all its symmetry and beauty, they strive more and more to conform their own characters to the same lines of beauty and seek to commend it by word and conduct to others, that they also may be blessed by it."

R5597:2:1 Paul "explains to us that it is the love of Christ that has exercised the constraining, or drawing, power upon our hearts. The love of Christ is merely the love of the Father, but as men we would not be able to understand the Father's love. We are enabled to understand that love as it was manifested by our Redeemer; and thus through Him we look upward to the Father, and are able to appreciate something of the love that is beyond all human understanding. As St. Paul points out, Christ's love was manifested in that He died for all. When we say "for all," it means that the whole race was dead, that none had a right to everlasting life, and that none could commend themselves to God so as to be worthy of everlasting life.

The Apostle explains that all who realize this matter fully, clearly, should indicate the fact by consecrating their lives to the Lord, to live unto Him, to know His will, to lay down their lives in the service of Him who died for them and who rose again. These have a special love for the Lord and they, properly, have a special love for each other. They are seeking to live, not after the flesh, but after the Spirit--in harmony with the begetting of the Holy Spirit, which they have received.

Hence they more and more are thinking of Christ, not as the Man Jesus, but as the glorified Lord. So also they are learning to think of each other, not according to the flesh, but according to the heart; for "if any man be in Christ, he is a New Creature." To such, earthly things--earthly hopes, aims and prospects--have gone, and all things have become new. They have new hopes, new ambitions, new relationships. If faithful, they will receive the glorious things which God has in reservation for those who love Him."

R4836 (From Harvest Truth Database V5.0 2008)

## THE WORK OF GRACE IN THE HEART

*"The love of Christ constraineth us."--2 Cor. 5:14*

THE WORD *constrain* has the double thought of drawing together, holding together. The Apostle had been recounting his own activities in the Lord's service, and had stated that with some his course seemed to indicate an unbalanced mind. He explained that this was not so; that he had a sounder mind than ever before. He felt himself bound to Christ, constrained by love of Christ to love Him

and all who were His with a pure heart.

Why should this love *constrain*? For this reason: If we reckon that all are dead, then all need the service of the Life-Giver; and if Christ died for all, and if we now have come to life through Him, we should hereafter live not according to, or after, the flesh. We should give up the flesh entirely and live the new life which we have

received from Christ. St. Paul would say, I am not mad; but I am so closely drawn to Christ that I have the same sympathetic love for others that He had. As He had laid down His life for the brethren, so would I.

Our Lord's love was specially manifested toward His disciples, and chiefly toward those who were the most zealous and energetic--Peter, James and John having the particular love of the Lord. Similarly the Church is thus instructed. There is no exhortation to lay down our lives in the service of the world, but specially for those of the household of faith. We see that the benefits of Christ's sacrifice are to reach the whole world of mankind, every member of Adam's race.

Assuming, however, that the Lord knew from the very beginning who would betray Him, and that Divine discernment would know all who would go into the Second Death, we could not think that the Lord would do anything on their behalf. In other words, the blessing of God is only for the "Israelites indeed." Only those who will come into harmony with Him will have the rich blessing and favor of the Lord. These are included in the redemptive work, not because of anything in themselves, but because of the love of the Lord, which is broad enough and deep enough for all who will receive it. But God cannot love wicked characters. His blessings are only for those who are His children now, or who *will be*, under the blessings and privileges which He later on will grant. It is our duty to bless all to the extent of our ability.

#### THE CHIEF OBJECT OF OUR TRAINING THE DEVELOPMENT OF LOVE

The work of grace for the Church during this Gospel Age is the transforming of our perverted characters and the re-establishing of them in the likeness of the Divine character, *Love*. Whoever fails to attain this transformation fails to attain God's will concerning him, and must, necessarily, fail to win the prize set before us in the Gospel. We are, to begin with, very poor material out of which to form likenesses of God's dear Son. We were "children of wrath, even as others." (Eph. 2:3.) The original likeness of God, possessed by Father Adam before he transgressed, has been sadly lost in the six thousand years intervening. Hence, instead of finding ourselves in the Divine likeness of love, we find that we were "born in sin and shapen in iniquity" to such a degree that instead of love being the natural, ruling principle in our characters, it is in many instances almost entirely obliterated; and what remains is largely contaminated with evil, self-love and carnal love--perversions which are in direct antagonism with the wholly unselfish love which is the essence of the Divine character.

"This is life eternal, that they might *know Thee*, the only true God"--the God who is Love. (John 17:3.) To *know God* means more than to know something of His loving Plan and character; it means to know God in the sense of *personal acquaintance* and intelligent appreciation of His character; and no one can have this except as he partakes of the Spirit of God, the spirit of holiness, the spirit of love. And this spirit of holiness and love cannot be acquired instantly; it is a growth; and its development is the *chief business* (and *should be the chief concern*) of all who hope to know God in the complete sense which will be rewarded with life eternal.

But since our transformation of mind or will is not accompanied by a physical transformation, or restitution, it follows that so long as we are in the flesh we shall have to contend against its inherited weaknesses and disposition to selfishness and sin. But this sharp and continual conflict not only selects a special, overcoming class, but serves to develop the desired character more quickly than will the more easy processes of the Millennial Age. In consequence, while it will require nearly a thousand years for the world's perfecting, the perfecting of the saints in character may be accomplished in a few years, under the special training of sharp discipline and the special course of instruction designed for the "little flock." But whether in a few years or many years, and whether with little or much friction with adversity, *the transformation and polishing of character must be accomplished*. This *love-likeness* of our wills to the will of God is *the end to be sought*, if we would finish our course with joy and with good hopes for the eternal glory.

#### WE MUST LEARN THOROUGHLY THE LESSON OF LOVE

If we possess the love of God in our hearts it will rule all the affairs of our lives and will make us God-like in thoughts, actions and words. In the School of Christ, the great lesson which the

Master is teaching us day by day is the lesson of *love*, which we must learn thoroughly if we would attain "the mark for the prize of our high calling."

In the School of Christ, all the instructions of the Divine Word and providences are intended to develop our hearts and influence our conduct in harmony with the lines of *love*. While the fruits and graces--meekness, gentleness, patience, etc.--are manifestations of the Spirit, yet the Holy Spirit must be present before these manifestations could appear at all; and while the *spirit* might be perfect, its manifestations might be imperfect. The vine may be good, but for a season the grapes will be immature. So with these graces of the Spirit. They are outward manifestations of the inward condition of the *heart*, which may attain perfection before these graces are perfect. Indeed, these graces may never be perfect on this side of the veil.

At the moment of making consecration, before we had borne any fruits of the Spirit, we were not at the mark of perfect love. We were consecrated and had the right spirit, so far as we had knowledge. But we had not a sufficiency of knowledge to recognize what would be expected of us. For this we needed some development, some instruction in the School of Christ. The knowledge of what it would cost to follow Christ came gradually. If the will kept up with the knowledge, one would reach the mark of perfect love in the heart. The manifestations of the graces of character which this condition of heart produces may never be fully perfect in the present life, but only when we have the perfect bodies. The heart which shall have reached this condition will be in perfect tune with the conditions which will obtain on the other side.

#### "BY THEIR FRUITS SHALL YE KNOW THEM"; YET PERFECTION IN THE FLESH IS IMPOSSIBLE

We must recognize each other, in the good professions which we make to each other and in the evidences of these professions which are manifest. As a gardener might go to his vine and look through the different branches for grapes, so the Lord knows whether the heart is in the proper attitude to bring forth fruit. Of those who have openly professed a thorough consecration to the Lord, all those whose lives do not contradict their profession, and who are walking, not after the flesh, but after the Spirit, may be known and recognized by us in the same way by which they will recognize us. "By their fruits we shall know them"--by the outward obedience, but not by the full fruit-development. We know each other, therefore, not by the full development of the fruits, but by the measure of the obedience and striving to obey the Lord.

Absolute perfection would mean perfection of thought, word and deed, which is not our condition at the present time. The most that any of us can have now is perfection of love in our hearts; that is, a perfect love for God, for the Truth and for the brethren. Perfect love leads to sacrifice. "If ye love Me, keep My commandments." (John 14:15.) Those who have perfect love will fulfil their sacrifices. But at any time one may pass from the stage of perfect love to that of alienation and opposition. The person might come into such a condition of heart that the fervency of his love would become cool. Gradually he would become estranged from the Lord, and might become identified with the "great company" class. Then, if the chastisements of the Time of Trouble did not lead to a thorough reformation, he would pass on to the Second Death.

After Love's provision of the Lamb of God (the Ransom-price for all mankind laid down by Him, and the imputation of His merit to the Church, all the various steps for our deliverance from sin are along the line of developing us in the character of *love*, the character of God, which alone, according to the Divine standard, will make us acceptable before the Father and bring to us His grace of everlasting life. How important, then, that we should be "taught of God" and develop this character!

The work of grace for the world, during the Millennial Age, will be to make known to all mankind the gracious character of God and His provision for the salvation of all; and to transform all who are willing, from the depravity of sin to perfection of character--Love; making mankind once more images of God. This transformation of their wills, accompanied by a gradual physical transformation, will remove from them all the blemishes of sin and all hereditary inclinations thereto and leave them in the likeness of God, with a recollection of the undesirability of sin and its evil consequences.

R3150 (From Harvest Truth Database V5.0)  
"LOVE IS THE PRINCIPAL THING"

--1 CORINTHIANS 13:1-13--FEBRUARY 22--

"Now abideth faith, hope, love, these three; but the greatest of these is love."

IN THE preceding chapter the Apostle has recounted the various "gifts" of the holy spirit conferred upon the early Church for its establishment and development. He closes the chapter with the exhortation that while esteeming all of these gifts, each member of the Church should covet earnestly the superior ones; and then he adds, "Yet show I unto you a more excellent way"--something still better than any of those gifts of the holy spirit. Our lesson pertains to this more excellent ambition which should actuate every child of God; viz., the acquisition and development of the spirit of love, the spirit of the Lord. In proportion as we have the mind of Christ, in proportion as the holy spirit dwells in us and abounds, in that same proportion our love abounds.

There are different kinds of love, however, and the Apostle is here not speaking of general love, but of one particular kind, which belongs to God, and to the New Creation begotten of him. There is an animal love, such as the brute creation exercises toward its young, a love which frequently leads to the sacrifice of life in its devotion. This same kind of love inheres in the natural man, even in his fallen condition. It is all more or less selfish love,--ready, perhaps, at times to rob others that it might lavish good things upon those it favors. This is not the love which the Apostle describes, nor is he addressing his language to the natural man. He addresses the New Creation, informing them that the natural man will not be able to receive, to appreciate, to comply with, that which he presents. In order to a clear comprehension of this love, and a hearty acceptance of it as the rule of life, it is apparently necessary that we be "begotten" from above.

<sup>(1)</sup>It seems impossible to describe love itself; the best we can do is to describe its conduct. Those who possess a love with such characteristics are able to appreciate it, but not able otherwise to explain it-- it is of God, god-likeness in the heart, in the tongue, in the hands, in the thoughts--supervising all the human attributes and seeking fully to control them.

Before describing the operation of love the Apostle impresses upon us its importance, assuring us that if we possess the very choicest of the "gifts" already explained, and do not have therewith love, we will still lack the evidence of our being New Creatures in Christ Jesus. We should be merely "sounding brass or cymbal" --making a noise, but having no acceptable feeling or virtue in ourselves in connection with our words. He assures us thus that ability to speak fluently on gospel themes, even, might not be a proof of our relationship to the Lord as New Creatures. The Apostle's declaration is introduced with an "if," which might be challenged, to a certain extent, by the assertion that no one could speak forth with power, with force, the gospel of God's dear Son unless he possessed the spirit of love. Although we have all met public speakers who could deliver very beautiful essays, we have generally perceived a hollowness in their teaching unless they spoke from the heart, prompted by love of the truth,--not by love of applause, nor for love of money.

Amongst the gifts, prophecy or oratory was one which the Apostle commended. Knowledge of mysteries of God is also commended, and large faith is reckoned amongst the chief of the Christian requirements; yet the Apostle declares that if he possessed all of these in their fullest measure, and love were absent, he would be nothing,--a mere cipher--not a member of the New Creation at all, since love is the very spirit of the begetting to the new nature. What a wonderful test this is! let us each apply it to himself. <sup>(2)</sup>Whether I am something or nothing in God's estimation is to be measured by *my love* for him, for his brethren, for his cause, for the world in general, and even for my enemies, --rather than by my knowledge or fame or oratory. Yet we are not to understand that one could have a knowledge of the deep mysteries of God without having been begotten by the holy spirit of love; for the deep things of God knoweth no man, but by the spirit of God; but one might lose the spirit before losing the knowledge it brought him. In the measurement of character, therefore, we are to put love first, and to consider it the chief test of our nearness and acceptance to the Lord.

The Apostle next takes another line of argument: his hearers already understood benevolence, alms-giving to the needy, to be

commendable; and to impress upon them the importance of having love as the controlling principle of their hearts, the Apostle declares that if he should give all of his goods to feed the poor--keeping nothing back--and yet do this without proper love as the mainspring to the conduct, it would profit him nothing. He goes still further and declares, that even if he should become a martyr, and be burned at the stake, it would not bring him the blessed reward sought, unless that martyrdom were prompted, impelled, by love.

But it may be inquired, How could anyone practise such self-denial, such sacrifice, such faith, etc., and yet be without love? It is not our thought that they could practise these and be devoid of love; that there must be some measure of love. We understand the Apostle to make this strong statement of the case in order to show us that our almsgiving, our sacrifices, our knowledge, our teaching, are acceptable to the Lord and appreciated by him, only to the extent that they have love behind them. If love enters slightly into them, then they are slightly appreciated; if love enters largely into them, then God appreciates them largely. If they are prompted wholly by love, then God accepts them fully. If love be only a part of the motive power behind our conduct as New Creatures, it implies that other motives are active in us, tending to neutralize in the Lord's esteem even services and sacrifices performed in his name and upon worthy objects. Let us be on guard against these neutralizing influences, and earnestly seek to be whole-hearted, full of love;--that our every service of the Lord and of the brethren and of the truth be from a pure heart, free from personal ambition, pride, etc.

Having given us such a conception of the importance of love, the Apostle proceeds to describe what it is and what it is not--how it operates, and how it does not operate or conduct itself. Let us each make a practical application of this matter to himself, and inquire within: Have I such a love, especially for the household of faith, as leads me to suffer considerable and for a long time, and yet to be kind? How quickly do I get offended? If very quickly it surely indicates that I have very little of the spirit of the Lord,--love. If I am disposed to resent the trifling wrongs of life,-- if I have the spirit of resentment, am disposed to render evil for evil, and railing for railing,--it marks my deficiency in this greatest of all the graces, so essential to my ultimate passing, as an overcomer, the divine inspection.

Of our heavenly Father it is said that "he is kind to the unthankful." Have I this spirit of kindness-- his spirit? Am I kind to my friends? gentle? courteous? Have I this mark of love pervading my actions and words and thoughts--that I think of and am considerate of others? that I feel and manifest kindness toward them in word, in look, in act? A Christian, above all others, should be kind, courteous, gentle, in his home, in his place of business, in the Church-- everywhere. With the child of God this patience and kindness are not merely put on, as grapes might be tied to a thorn-bush, but, on the contrary, they are the *fruits* of the spirit--growths from or results of having come into fellowship with God, learned of him, received of his spirit of holiness, spirit of love.

Have I the love that envieth not, so that I can see others prosper and rejoice in their prosperity, even if for the time my own affairs be not so prosperous? This is generosity, the very opposite of jealousy and envy. The root of envy is selfishness: envy will not grow upon the root of love. Love envies not, but rejoices in the prosperity of all that is good.

Have I the love that vaunteth not itself?--the love that tends to humility, that is not boastful, not puffed up? Some one has truly said, that "*love* saves a man from making a fool of himself by consequential conduct, and by thrusting himself into positions which betray his incompetence." Boasting--over self-esteem --has led many a man not only into folly, but sometimes into gross sins, in his endeavor to make good his boasts. The spirit of the Lord is a spirit of a sound mind, which not only seeks generously to esteem others, but also soberly to estimate oneself, and not to be puffed up.

Have I the love which does not behave itself unseemly -- discourteously, impolitely? Politeness has been defined as love in trifles. Courtesy is said to be love in little things. The secret of politeness is either a surface polishing or love in the heart. As Christians we are to have the heart-love, which will prompt us to acts of kindness and courtesy, not only in the household of faith, but in our homes and in our dealings with the world.

<sup>(1)</sup> ½ Sept. 30 Manna, 2Cor. 5:14

<sup>(2)</sup> ½ March 7 Manna, 1Jn. 4:12

Have I the love that seeketh not her own merely? --that might even be willing to let some of her own rights be sacrificed in the interests of others?--or have I the selfishness which not only demands my own rights on every occasion, but which demands those rights regardless of the convenience, comfort and rights of others? To have love in this particular means that we will be on guard against taking any unjust advantage of others, and to prefer rather to suffer a wrong than to do a wrong,--to suffer an injustice than to do injustice.

Have I the love which is not easily provoked? Indeed, the original omits the word "easily," and gives rather the thought that love does not become irritated, roused to anger. Love enables its possessor to see both sides of a question; it makes of him a veritable philosopher; it gives him the spirit of a sound mind. He perceives that exasperation and violent anger are unbecoming and worse than that, injurious, not only toward those against whom they may be directed, but injurious in their effect also upon his own heart and body. There may be times when love will need to be firm, almost to sternness and inflexibility, where principles are involved, where valuable lessons are to be inculcated; and this might come under the head of anger, using that word in a proper sense in regard to a righteous indignation, exercised *for a loving purpose*, for doing good--but then only for a time. If justly angry we should see to it that we sin not, even with our lips or in our hearts, in which at no time may we entertain any but loving and generous sentiments toward those who are our enemies, or toward those of our friends whom we would assist or instruct or correct.

To be easily provoked is to have a bad temper, to get worked up into a passion, where evil looks and evil words and angry sentiments are involved. This is wholly contrary to the spirit of love, and whoever is on the Lord's side and seeking to be pleasing to him and to attain to an overcomer's position should jealously guard himself against this general besetment of our day. <sup>(3)</sup>Those begotten of the holy spirit should all be good tempered. In no way can we better show forth the praises of him who hath called us out of darkness into his marvelous light than by the exhibition of the spirit of love in the daily affairs of life.

Have I the spirit of love which thinketh no evil? --which is guileless, not suspicious of evil or looking for faults in others, or attributing to them evil motives? It is an old adage that "faults are thick where love is thin."

The Revised Version presents a slightly different thought here--"Taketh not account of evil"--does not charge up the wrong against the evil-doer, as if waiting for an apology or a restitution or an opportunity to "get even." But while love passes over offenses and takes no account of them, holding no grudges, this would not mean that love would necessarily treat evil-doers in precisely the same manner that it would treat its friends. It might be proper or necessary, even, to take some notice of the offenses to the extent of not manifesting the same cordiality as before, but no hatred, malice or strife should be manifested--nothing but kindness and gentleness, leaving the door of opportunity open for a full reconciliation as soon as possible; doing all that could be done to promote a reconciliation and evincing a willingness to forgive and forget the wrong.

<sup>(4)</sup>Have I the love which rejoices not in iniquity (inequity) but rejoices in the truth? Are the principles of right and wrong so firmly fixed in my mind, and am I so thoroughly in accord with the right and so opposed to the wrong that I would not encourage the wrong, but must condemn it, even if it brought advantage to me? Am I so in accord with right, with truth, that I could not avoid rejoicing in the truth and in its prosperity, even to the upsetting of some of my preconceived opinions, or to the disadvantage of some of my earthly interests? The love of God which the Apostle is here describing as

the spirit of the Lord's people, is a love which is far above all selfishness, and is based upon fixed principles which should, day by day, be more and more distinctly discerned, and always firmly adhered to at any cost.

Have I the love that beareth all things?--that is impregnable against the assaults of evil? that resists evil, impurity, sin and everything contrary to love? Have I the love that believeth all things? that is unwilling to impute evil to another unless forced so to do, by indisputable evidences?--that would rather believe good than evil about everybody?--that would take no pleasure in hearing evil, but would be disposed to resent it? Have I the love that hopeth all things, that perseveres under unfavorable conditions, and continues to hope for and to labor for those who need my assistance? Have I the love that endureth all things?-- that is, that continues to hope for the best in regard to all and to strive for the best, and that with perseverance --not easily discouraged?

<sup>(5)</sup>As disciples or pupils of Christ, we are in his school, and the great lesson which he is teaching us day by day, and the lesson which we must learn thoroughly if we would attain the mark of the prize of our high calling in all its various features and ramifications, is the lesson of Love. It takes hold upon and relates to all the words and thoughts and doings of our daily lives. As the poet has said,

"As every lovely hue is light,--so every grace is love."

Next the Apostle points out that <sup>(6)</sup>as love is the most excellent thing, so is it the most enduring. The gift of prophecy would pass away; the value and necessity for speaking with other tongues would cease; and all knowledge of the present time, imperfect as it is, must surely cease to be valuable when the perfections of the new dispensation are fully ushered in. The very best informed now know only in part; but when perfection shall be attained in the Kingdom, and under its ministration, all the partial and imperfect conditions of the present time will have been superseded, and only the one thing may surely be said to endure and be everlasting,--and that one thing is Love.

An illustration of the growth which we must expect as between the present knowledge and attainments and those of the future, is of the child and the growth to manhood. Another illustration is seeing obscurely in one of the old-time mirrors, which gave but imperfect reflections. With the perfections of the new condition we will see perfectly, know perfectly, understand perfectly. Just so the gifts which were in the early Church were very suitable to it, as fitted to its infantile condition; but as it would develop to maturity the value of those "gifts" would diminish, and they would be no more; but higher developments of divine favor were to be expected, faith, hope and love. All three of these the Church of God is to cultivate, and to esteem as *fruits* of the spirit, far above the *gifts* of the spirit,-- and the greatest of these three is Love.

Love also is the most enduring; <sup>(7)</sup>for will not faith practically come to an end when we shall see and know thoroughly? And will not hope practically be at an end when we shall reach the fruition of all our hopes and be possessors of the fulness of our heavenly Father's promises? Love, however, will never fail, even as it had no beginning. God is love, and since he was without beginning, so love was without beginning; because it is his character, his disposition; and as he endureth forever, so love will endure forever. Whoever, therefore, learns thoroughly the lessons of this present time in the school of Christ, and thus becomes well stocked with this wonderful grace of love, lays up treasures which may be his to all eternity--a great blessing to himself and to all with whom he comes in contact now; and a blessing to the world to which he will be permitted to minister during the Millennium;--a blessing everlasting, because it is a seal of divine approval.

<sup>(3)</sup> ½ March 7 Manna

<sup>(4)</sup> Nov. 10 Manna, 1Cor. 13:6

<sup>(5)</sup> ½ Sep. 30 Manna

<sup>(6)</sup> ½ Aug. 23 Manna, 1Cor. 13:13

<sup>(7)</sup> ½ Aug. 23 Manna

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[Poems of Dawn 79]

LOVE'S ALCHEMY

LOVE is the filling from one's own another's cup.  
Love is a daily laying down and taking up;  
A choosing of the stony path through each new day  
That other feet may tread with ease a smoother way.  
Love is not blind, but looks abroad through other eyes;  
And asks not "Must I give?" but "May I sacrifice?"  
Love hides its grief, that other hearts and lips may sing;  
And burdened, walks, that other lives may, buoyant, wing...  
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