

or any such thing; but that it should be holy and without blemish. (Jno. iii.16, Eph. v.25-27.)

Paul's writings everywhere reveal that he, the master theologian of the early church, thoroughly believed in and advocated a second, definite blessing for believing Christians.

To the Romans, Paul says, "I thank my God for you all, that your faith is spoken of throughout the whole world. He says they were 'beloved of the Lord, called to be saints.'" Yet, he tells them, "For God is my witness, that without ceasing I make mention of you always in my prayers. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established." (Rom. i.7-11.) And in xii.1, 2, he addresses them, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service. And be not conformed to this world: but be ye transformed BY THE RENEWING OF YOUR MIND, that ye may prove what is that good, and acceptable, and perfect will of God." What he considered such transformation to imply his other letters will reveal.

He writes again to "the saints which are at Ephesus, and to the faithful in Christ Jesus," telling them that "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." He prays that they might be strengthened in the inner man with the dynamite of the Holy Spirit; that Christ, by faith, might dwell in their hearts in his fullness; that being so established in love they could be one with all saints in perfect love, and filled with all the fulness of God: (Eph. iii.14-20). And assures them that while such an experience may seem a big thing to talk about, nevertheless, God "is able to do exceeding abundantly above all that we ask or think, according to his dynamite that worketh in us." Then he calls them to "Put off the old man, which is corrupt; and be RENEWED IN THE SPIRIT OF YOUR MIND; and put on the new man, which after God is created in righteousness and true holiness." (iv.22-24).

Paul thanked God for the Thessalonians' work of faith, labor of love, patience of hope, election of God, example to all Macedonia, and their widely-spoken-of faith. Yet, he says that they did not enjoy the full assurance of faith; (the old Quaker name for the second blessing); (I. Thess. iii.10) he prayed to see them so perfected: and his prayer (Thess. v.23) and assurance (v.24) are very pointed when he cries, "And may the God of peace himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

The Corinthians were similarly well saved (I. Cor. i.2-7) yet were bothered with the carnal mind, and even yielded to its low suggestions and had become divided (I. Cor. i.10-13, iii.1-3). He tells them that while they enjoy very many of the Spirit's gifts, and administrations, they might better be seeking perfect love (I. Cor. xiii.) They needed the sanctified unity of John xvii.; and so he "was minded to come unto them, that they might

have a second benefit or grace."

Such love as Paul desired the Corinthians to receive, Jesus declared to be the summing up of the whole law. God told Moses, in his day, "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." (Deut. xxi.6.). God still offers to perform this heart operation for his believing children. This love is perfected Godwards, and must also be perfected manwards. "If we love one another, God dwelleth in us, and his love is perfected in us. Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit." (I. Jno. iv.-12-13.) "By this shall all men know that ye are my disciples, if ye have love one to another." (Jno. xiii.35) "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God; for God is love." (I. Jno. iv. 7.) "God is love; and he that dwelleth in love dwelleth in God, and God in him." (iv.16). Since God is love, and since holiness is perfect love, is it any wonder that we should hear the Holy Spirit call to us, "Follow peace with all men and holiness, without which no man shall see the Lord." Without perfect love we can never dwell with the God whose very name is Love; but with such love we lose the fear of man (iv.18); we dread not the judgment (iv.17); we dwell in God, (iv.16); and He dwells in us.

Ah, let us earnestly, perseveringly, patiently, believingly seek this second grace, this perfection of love, this full assurance of faith, until we find.

"Pray till the victory comes."  
Kingston, Ontario.

#### ABIDE IN CHRIST—AND IN HIS LOVE

"As the Father hath loved me, so have I loved you. Abide ye in my love."—John 15:9. Blessed Lord, enlighten our eyes to see aright the glory of this wondrous word. Open to our meditation the secret chamber of THY LOVE, that our souls may enter in, and find there this everlasting dwelling-place. How else shall we know aught of a love that passeth knowledge?

Before the Saviour speaks the word that invites us to abide in His love, He first tells us what that love is. What He says of it must give force to His invitation, and make the thought of not accepting it an impossibility: "As the Father hath loved me, SO I have loved you"

"As the Father hath loved me!" How shall we be able to form right conceptions of this love? Lord teach us. "God is love." Love is His very being. Love is not an attribute, but the very essence of His nature, the centre round which all His glorious attributes gather. It is because He is love that He is the Father, and that there is a Son. Love needs an object to whom it can give itself away, in whom it can lose itself, with whom it can make itself one. Because God is love, there must be a Father and a Son. The love of the Father to the Son is that Divine passion with which He delights in the Son, and speaks, "My beloved Son, in whom I am well pleased." The Divine love is as a burning fire; in all its intensity and infinity it has but one object and but one joy,

and that is the only begotten Son. When we gather together all the attributes of God—His infinity, His perfection, His immensity, His majesty, His omnipotence and consider them but as the rays of the glory of His love, we still fail in forming any conception of what that love must be. It is a love that passeth knowledge.

And yet this love of God to His Son must serve. Oh, my soul, as the glass in which thou art to learn how Jesus loves thee. As one of His redeemed ones, thou art His delight, and all His desire is to thee, with the longing of a love which is stronger than death, and which many waters cannot quench. His heart yearns after thee, seeking thy fellowship and thy love. Were it needed He could die again to possess thee. As the Father loved the Son, and could not live without Him, could not be God the blessed without Him. So Jesus loves thee. His life is bound up in thine; thou art to Him inexpressibly more indispensable and precious than thou ever canst know. Thou art one with Himself. "As the Father hath loved me, so have I loved you." What a love!

It is an eternal love. From before the foundation of the world—God's word teaches us this—the purpose had been formed that Christ should be the Head of His Church, and that He should have a body in which His glory could be set forth. In that eternity He loved and longed for those who had been given Him by the Father; and when He came and told His disciples that He loved them, it was indeed not with a love of earth and of time, but with the love of eternity. And it is with that same infinite love that His eye still rests upon each of us here seeking to abide in Him, and in each breathing of that love there is indeed the power of eternity. "I have loved thee with an everlasting love."

It is a perfect love. It gives all and holds nothing back. "The Father loveth the Son, and hath given all things into His hand." And just so Jesus loves His own: All He has is theirs. When it was needed He sacrificed His throne and crown for thee: He did not count His own life and blood too dear to give for thee. His righteousness, His Spirit, His glory, even His throne, all are thine. This love holds nothing, nothing back, but in a manner which no human mind can fathom, makes thee one with itself. Oh, wondrous love! To love us even as the Father loved Him, and to offer us this love as our every day dwelling.

It is a gentle and most tender love. As we think of the love of the Father to the Son, we see in the Son, everything so infinitely worthy of that love. When we think of Christ's love to us, there is nothing but sin and unworthiness to meet the eye. And the question comes, how can that love within the bosom of the Divine life and its perfections be compared to the love that rests on sinners? Can it indeed be the same love? Blessed be God, we know it is so. The nature of love is always one, however different the objects. Christ knows of no other law of love but that with which His Father loved Him. Our wretchedness only serves to call out more distinctly the beauty of love, such as could not be seen even in Heaven. With

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