

But there is one general answer to this assertion. There are certain Christian gifts or graces which proceed from the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, (Gal. v., 22.) Now, when St. Paul prays that "the love of the Philippian Christians may abound more and more" (Phil. i., 9) and that the Christians at Colosse might receive "more wisdom, and spiritual understanding" (Col. i., 9,) and that the Lord might make the Thessalonian Christians, "to increase and abound in love one towards another," (1 Thess., iii., 12,) these are practical prayers not only for more of the Spirit, but to the Spirit. The Brethren may not make such prayers. They may teach that in making them we approach the border-land of blasphemy, but we feel little anxiety about our position. We do what the great Apostle of the Gentiles did. If our prayers are "almost blasphemy," so were his. We stand or fall in this respect with St. Paul.

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The Brethren glory in the fact that they have no creed. I have gone to no little trouble through reading their tracts, to compile one for them, and although I know such a compilation will be useless to them as a body, I trust it will be useful to you and others in warning you against them. The creed runs thus:—

I BELIEVE that the Church of God is composed of believers. I BELIEVE that the Brethren constitute