

"if we love not our brethren whom we have seen, how can we love God whom we have not seen?" kept honorable company with the first; then—"love all men," "do good to all men according to opportunity," made the chapters of divine lessons complete. With Jesus as the Captain General and Centre of their affections—with his ransomed people, the heirs of glory, to look upon and love for his name and truth's sake—and with the people of the whole world to be active among, to teach, draw, and win to their Lord's cause,—what wonder if these sons of God were happy as well as holy, able to 'rejoice with joy unspeakable?'

There is one species of prayer that Love never uttered, a kind of prayer every day in some form issuing from the heart of the professor who, in his unenviable zeal, tries hard to worship according to both worlds at the same time: 'O Lord! how near may I be assimilated to the present world and act like my neighbors who love Thee not and yet be allowed a place in heaven.' No: the love divine is eager to hear all the behests and holy utterances of the Blessed One, and then as eagerly proceeds to honor them in all the activities of life.

But what a poor, lean, puny, famished, rickety, skeleton-like, faithless, spiritless, actless race of professors we meet with in this age of art, science, and refinement! Professing friend! what or where is your title to heaven's glory and immortality? In your knowledge? your correct views? your learning? your talents? your popularity? your association with a church? your dollars? your kinds? your social, political, or ecclesiastical authority? your honor among your fellow-professors? Let Paul the old Christian hero tell his experience (!)—yes, truly, his experience—and strip you bare of every such dependency: 'Though I have all knowledge, and all zeal, and all eloquence, and all benevolence, and have not love, I am nothing.' The bold, logical Paul and the meek, mild John are brethren!

O for a return to the religion taught and exemplified by the apostles. The disciples, when the gospel was uncorrupted, were thoroughly attached to the Lord Jesus, and because of this attachment and affection they were attached one to another. They were, on renouncing the world, united to the Lord—they were joined to him; and hence all their manners and acts subsequently took the direction that love to him inspired and prompted. No such thing then as joining a church! No such debating-club principle as a man uniting himself to a membership because he thought they were fine people and had good rules and were exerting a wide influence; and because he had a feeling of social friendship for the members;