

of our churches, I would most earnestly plead. Not for a mere sentiment, not for the loud voiced professions of attachment, but the love itself one for the other in our hearts, finding expression in our lives. Love so pure, so glowing, so Christ-like, taking such complete possession of the whole nature, that there shall be no room for envy or hatred or any of that spirit of worldly policy acting, of that spirit which says and does not. Love is the very life and inspiration of New Testament Religion. This, the one grace of all others that is never to die, and the best exhibition of this that can be given to the world, ever carrying into conviction as to the reality of religion is that love, so true, so sincere that will compel the world to say of us, "See how those church members love each other."

This love for the Brethren is made by that disciple who in spirit was most like his Master, the test of true discipleship. "We know that we have passed out of death unto life, because we love the brethren."

This the best evidence many most godly men and women have of there being "new creatures" in Christ. This, the only experience some of us have to relate—we do not know when the great change took place; we do not remember anything remarkable in our conversion, this we do know, thank God for the knowledge, that "we love the brethren." We must keep in mind that he is not a Christian simply because he is known as a professor of religion, or because of membership in any church. Nor is one to think himself a Christian because he reads his Bible every day, and loves to go to meeting.

Only those are Christians who have been born again—among fruits of which birth are a Christ-like Spirit, and love for all and toward all who are Christ's. He is not necessarily the best Christian who is most eloquent, who is most fervent in prayer, who as an orator may surpass all his brethren; nor is he who is even allowed to be the most active and the strongest in faith; but he is the peer of all whose soul is fullest of love.

This grace Jesus would have us abound in, even exhibiting the same for one another. He would not have us limit ourselves by comparing our actions of love with those the best of men have performed for each other, but placing himself and his sacrifice before as the ideal, commands, "that ye love one another as I have loved you"—what a oneness indeed in our churches, should the command be heeded—a unity for which our Saviour so earnestly prayed in the garden. This command obeyed would prove to be the most eloquent