

3. Forbearance, patience, forgiveness, a heavenly cluster.
4. Temperance, a vine that spreads over all the tree of righteousness.
5. Humility, a holy root from which comes precious fruit.
6. Spiritual mindedness, or the spirit of holiness.
7. Zeal.
8. Diligence, perseverance, religious twins powerful and helpful.
9. Watchfulness, as useful to the christian as the sentry to an army.
10. Prayer, thanksgiving.
11. Readiness to minister good to all men as opportunity enables.
12. Keeping up the light of life with such clearness and transparency that others will be taught the power and happy excellency of the gospel, and hence be influenced to give themselves also to the Lord Jesus.

A disciple of Christ has duties and privileges which have primary reference to his own personal salvation—he has duties and privileges which refer to his welfare together with his brethren—he has duties and privileges which look principally to the benefit of society; and all these are drawn out, set forth, illustrated, amplified, impressed, and enforced in the epistolary department of the holy creed. Precious indeed are the epistles of the apostles to individual disciples and to congregations.

And these three chapters have one word in the centre of each of them which wheels every motive, feeling, expression, trait, and action into devout rank and works out the great christian problem in the excellency of living beauty, making the rough ways smooth, the crooked straight, the deep caverns and the rugged mountains of life a pleasant plain. What is that one word three times told? We write it—Love to God : Love to God's people : Love to all men. The gospel opens up and powerfully portrays God's mighty affection; and the sinner, thus drawn to the Saviour by the power of his matchless wooing, has his heart filled with the love of his Lord: and hence, as he loves the Redeemer, he loves the redeemed, and loves all for whom he gave his life a ransom.

Our Lord's religion, however, in this nineteenth century is almost lost. No one knows much about it, because no one is taught it by example. In John the apostle's day it was far different; for then, the fountain of love, in its three living streams, could be seen, heard, felt, and appreciated. "We love him because he first loved us," was the mainspring of apostolic philosophy; and the next chapter—