

we of the different Presbyterian sections were doing until the other day. He fenced this large and comprehensive law with restrictions here and limitations there,—so hemmed it in and overlaid it with glosses and interpretations that actually, when Christ came, it was all but utterly forgotten that this was the great commandment of the law. Forgotten, I say. They actually found it possible to discuss which was the first and great commandment of the law. They came to Christ with it as if this question was or could be a serious difficulty, a question in his answering to which they might "entangle him in his talk." And when he did answer, and his answer had flashed upon them like a new revelation, they still had a difficulty in reserve. "Who is our neighbour?" they asked. They did not know, just as you and I did not know, that is did not realize, a few years ago, who was our neighbour. They had come to believe that the very fact that they were bidden to love their neighbour implied that they were also enjoined to hate him whom they did not deem a neighbour; whom they deemed or were taught to regard as an enemy. And were we not practically reasoning in the same way? Ah, friends! you remember how Christ replied to the question "Who is my neighbour?" how he chose for illustration one of a people whom every Jew believed in conscience that he was bound to hate. And you have all felt how Christ was himself the grandest illustration of His own teaching, the "Good Samaritan" indeed, who looked from heaven, and bethought Him of us wretched, perishing, rebels on earth as His neighbours, and so made this the new commandment for ever.

It was a new commandment (4) in the extent to which the Spirit of Christ enabled the early disciples to understand and obey it. Brethren, what in all history is like the movement which took place during those first years of Apostolic story for the conversion of the world to Christ? We read the Acts of the Apostles with understandings dulled by familiarity. We take it as a matter of course that a Paul, a Peter, or a John, should act as they did; that they should go through