

3. For John—1 John i. 5, to end of epistle.

4. For St. James—the entire epistle.

But above all from the lips of the Master Himself ; read Matt. v., vi., vii. We think it must be admitted that if ever the perfect ideal of human character and life has been presented to the mind of man, it is to be found in these passages. If any one point be lacking it will be supplied in the living example of the perfect life recorded in the Gospels, of whom Paul says, "Let this mind be in you which was also in Christ Jesus ;" and John, "He that saith he abideth in Him ought himself also to walk even as He walked ;" and Peter, "Arm yourselves also with the same mind," "Because Christ also suffered for you, leaving you an example that ye should follow His steps, who did no sin, neither was guile found in His mouth," etc.; and yet another, "Looking unto Jesus, the author and perfecter of our faith, who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." And yet everywhere this high ideal of life and character is by all those apostles of Christianity set before us without a hint other than that it is the attainable privilege, and therefore the bounden duty of all the sons of God.

Of the perfect Christian life thus so fully and gloriously exhibited in these passages, any human summary would be presumption. But this is needless, for we have also the inspired summary. Our Lord sums up the fundamental principle of the whole in these words, "Thou shalt love the Lord thy God with all thy soul, and with all thy heart, and with all thy mind, and with all thy strength ;" and the second is like unto it, "Thou shalt love thy neighbor as thyself." Paul follows him with, "Love is the fulfilling of the law," and this love he defines in the wonderful charity hymn. And John again repeats the same divine words of the Master, "that he who loveth God love his brother also." And as to the measure of Christian duty, we have the same divine summary. The "as thyself" is defined thus, "All things, therefore, whatsoever ye would that men should do unto you, even so do ye also unto them, for this is the law and the prophets."

This great commandment, with its universal measure by the