

source of joy in believers (1: 6), and given of God to them (4: 8). His symbol is that of fire, for He can be quenched (5: 18). In this case also we have indication that the language used by John the Baptist and by Christ himself was familiar to the apostle.

In view of this teaching in regard to God's Son and the Holy Spirit, it does not surprise us to find three references to the doctrine of the Trinity (1: 3-5; 5: 18, 18, and 5: 23).

4. We turn now to the teaching of this epistle regarding the church. Here we have a beautiful picture of apostolic Christianity. It is called "the church of Christ Jesus" (2: 14). It consists of a company of brethren (1: 14; 5: 26). It is founded on the teaching of the Gospel (1: 5; 2: 2). Its doors are open to Gentile and Jew (2: 16). Its watchword is: "Love for all humanity" (4: 10).

The church seems to be well organized (1: 1; 2: 14; 32: 6; 5: 12, 13). It therefore exercises discipline (5: 14). Among its members there are a number once idolaters but who now worship the one true God (1: 9). Their theory of comparative religion is that when they were idolaters they were "in the night and the darkness," but now they are "the children of light and of the day," believers built up by the Word (2: 13).

There is no reference to the sacraments, but this does not necessarily prove that they were not in use.

What marvelous transformations of character must have taken place among this company of be-