

requisite of scriptural piety, whatever may be the differences of opinion about sanctification? In every great section and in every age of the Church this has been admitted. Here, then, we may take our stand indisputably, and enforce the exhortation of Massillon as the ordinance of the Bible itself, Serve God without reservation, or you cannot serve him with consolation, or even with safety. For the world, with which you compromise your religious life, may be found too powerful for you, and may engulf you at last.

With this entire consecration you shall have the blessedness the interior peace, of which the eloquent French Bishop speaks. Nothing more disturbs the tranquility of the Christian conscience than the sense of its own compromise with evil. And are not many professors of religion habitually in such inward discomfort? Let them thank God that His good Spirit will not let them rest in these compromises. Woe to the man who can rest in them! His very power to do so should appal him, and break the spell of his fallacies. But why live in such discomfort? Relief is within your immediate reach. Contritely lay all on the altar of consecration, even your sins, your most besetting sins; God "will abundantly pardon." And, living in accordance with an unreserved consecration, you will find the "peace of God which passeth all understanding"; the whole course of the Christian life will become simpler, easier, and more consolatory to you; the miseries of a divided, an ever-dubious, mind, will pass away; the fear of death will be subdued; the will of God will be not only your duty, but your felicity.

Will not this be, indeed, a "higher life" to you? And will it not be also an easier life? Pause not, then, to dispute with others or with yourself, about the difficulties of "sanctification." The Church is already too much harassed with such disputes. There can be no dispute about "consecration." Make this, and see whither it will lead you. Be assured of one thing—it will at last lead you into heaven.

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