

and in the ministry of those he commissioned, to work in his behalf. Let the church, therefore, use the Common Schools, Sabbath Schools, the pulpit and the press for spreading abroad in the community an intelligent knowledge of the Doctrines of Christianity. "The embalming of a body" an old writer quaintly remarks, "does not bring it to life but it keeps it from polluting the air injuring the living." Let us suppose that an intelligent acquaintance with the truths of religion does not always reach the full length of conversion. This may be so, and yet a knowledge and a belief that falls short of being a saving knowledge and a saving belief may be very helpful to the individual and useful to society for the life that now is. A knowledge of Christ, and an intellectual belief in Him, is of great account in the way of making men virtuous, though it should never reach the point of making men Christians.

But the Church should never rest content, as too often it has done, with the work of intellectual enlightenment, with the function of embalming the dead. It should aim at nothingshort of seeing, by the Almighty power of God, the dead restored to life. It should not rest satisfied with even seeing the dry bones, a greater work than embalming, brought together and covered with sinews, flesh and skin; but its preaching and its prayers should be towards the practical blessed issue of seeing the corpses made alive and set up on their feet an exceeding great *Army*, a body of living men fully equipped for the fight.

But with the work of conversion should all further efforts cease? When the dead having been brought to life is all care over the living one to cease? Plainly not. The Apostolic Epistles of the New Testament are devoted mainly to exhortations, and directions for striving after and reaching forward to a Higher Christian Life. It

is good therefore to find increased attention in our day directed to this important point. There is much written on the subject that is good, solid, wholesome truth, fitted to nourish those that feed on it. There is much written again that is dark, obscure, mystical and incapable of satisfying those minds that must have a clear understanding of truth before they commit themselves to it. While there are some things written that may seem very good, but which are not true.

The whole business of the Higher Christian Life is put into small compass by Paul in one of his terse, comprehensive sentences " *The very God of peace sanctify you wholly,*" i Thess. v. 23. In this sentence which contains the philosophy, the theology and the history of Christian perfection we see these important points.

1. Sanctification as to its *origin*. It is pre-eminently the work of God. The believer is told in the preceding verses to do several things towards making himself a better man, such as "praying without ceasing." (ver. 17) cherishing the spirit (ver. 19): giving earnest heed to the public preaching: (ver. 20), searching deeply into Christian truth (ver. 21), abstaining from all appearance of evil (ver. 22). But after all this on the part of the Christian, the main business is in the hand of God. "The very God" or rather "God himself," the Apostle prays "do this work for you." In the *Christian's Pathway and Power*, a Monthly devoted to promoting the Higher Christian Life we are glad to find much stress laid on this point that sanctification is as to its origin, and progress the special work of omnipotent power. All the industry of the farmer is of no avail without the warm beams of the sun; so all our self mortification goes for nothing without God.

2. Sanctification as to its *conditions*.