

pathy, for it is the man who is oblivious of self who is open to feel for and think for others. "Rejoice with them that rejoice; weep with them that weep; *mind* the same thing one with another," or "with one another," that is, take part in each other's concerns, whether of joy or sorrow. Whatever fills one mind or heart, let it fill all minds. In the next sentence the apostle turns to another kind of mind. "Mind not high things, but let yourselves be carried off with the lowly things," or "persons." Here again is a trend of thought or soul, a disposition of character with an ethical side, amenable in some way to will, and hence the proper subject of command or exhortation. But without dwelling at length on individual passages, we may quote from St. Paul the following, all in the same strain: "Finally, brethren, farewell; be perfected, be comforted, be of the same mind; live in peace, and the God of love and peace shall be with you" (2 Cor. xiii. 11). "If we live in the Spirit (experience), by the Spirit let us also walk (life). Let us not be vainglorious, provoking one another, envying one another (character)."

2. The same constant presence of effort of will in Christian holiness is found in St. Peter. We shall take the first passage as an example of all (1. Pet. i. 13, etc.): "Wherefore binding up the loins of your mind" (*διαπορας*), the moral discernment is to be kept prepared for constant action; "be sober," (the watchful, guarded spirit is an element of Christian character, and yet subject to will), "and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." Hope, one of the most spontaneous elements of the Christian character, is yet subject to effort, and by that effort is to reach its full perfection. Then, from this exhortation to perfection in elements of Christian character, the apostle turns to the life: "as *children of obedience*, not fashioning yourselves according to your former lusts in the time of your ignorance, but like as He which hath called you is holy, be ye yourselves also holy in all manner of living, because it is written, Ye shall be holy, for I am holy." No one reading this passage can doubt as to the position given to will in St. Peter's view of Christian holiness.