

active work, of which the hands and feet and other members of the body are the instruments. Paul, himself, teaches us elsewhere that this service is acceptable to God through Jesus Christ (Col. iii. 17). But neither the merit of the atonement, nor the experience of an ecstasy of love, renders unnecessary the act of the will, the presentation of our living sacrifice. The relation of the will to the perfection of Christian character is scarcely less evident in St. Paul's teaching. He has chosen a peculiar expression to designate the ethical side of disposition, or character, which has been translated by the old English word "mind." In the second verse of the chapter to which we have just turned, we read, "And be not fashioned according to this world, but be ye transformed by the renewing of your *mind*, that ye may prove" (*i.e.*, estimate properly, or clearly discern) "what is the good, and acceptable, and perfect will of God." Here the mind (*vous*) is the power of moral discernment, the moral understanding by which we perceive the true will of God, and which lies behind all holy life and holy character. But even the quickening or renewal or purification of this moral understanding, a process which of all others we should suppose to be indirect, and not directly under the control of will, Paul regards as in some way a matter of will, and hence of moral responsibility, and a proper subject for exhortation. But this is not the "mind" of which we were speaking as the ethical side of disposition or character. But we find that, too, presented in this third verse, "For I say through the grace given unto me, to every one that is among you, not to be *high minded* beyond what we ought to be *minded*, but to be sober minded, according as God hath meted out to each one a measure of faith." Now here is the Christian character as humility, the absence of conceit, the properly moderated estimate of ourselves. But from its ethical side, the side on which it is in some way regulated by will, it is a sober mind, a *restraining* our thoughts from the intoxicating influence of pride and self-complacency. A little further on, after reference to many of the outward and active aspects of Christian life, in the fifteenth verse he returns again to the ethical aspect of character. This time it is not humility, but her twin sister sym-