

but in him who is of a humble and contrite spirit. The work of a man is not to be measured by his attainments or his social position, but by the measure in which the Holy Spirit dwells in him. The ideal is not culture and refinement, but "holiness unto the Lord." A man whose bodily presence may be weak and contemptible, and whose language may be rude and ungrammatical, may yet be realizing the ideal; while the man of culture, in his pride and vain-glory, is immersed in the life of the flesh. Have we not all experienced a saving feeling of humiliation in the presence of some simple, self-denying Christian, who unconsciously showed us by his example what it is to "walk in the spirit?" It is not what we do or acquire that constitutes true religion, but the spirit in which we live. Thus we get some idea how the chasm between the infinite and finite is bridged. We become "perfect even as our Father which is in heaven is perfect," just in so far as we abandon our self-seeking, natural self, and give entrance into our hearts to the spirit of God, so that it may "flow through our deeds and make them pure." Is it not true that it is our sins, and nothing else, that separate us from God? When we open our hearts to His influence light from heaven pours its radiance into our souls, and summons into being the consciousness of what in our inmost nature we really are. Then it is that the veil of sense is rent in twain, and we have a vision of that perfection which is summed up and realized in God.

The perfection, then, of which our Lord spoke consists in a sanctified will. The simplest task that is done in the right spirit is a means of realizing it. But while this is true, we must not make it a pretext for sitting down in indolence, as if we had attained or were already perfect. Responsibility grows with privilege. The ideal is complete realization, perfection, and nothing short of that must be our constant aim. He who means to take his place in the community as a leader or teacher of men, must test himself by a more exacting standard than others. More is demanded of those who have exceptional advantages and privileges, than can be expected from those who share less in the gifts of God. They are in a great measure free from the anxieties and cares that furrow the brow, and sadden the heart of many: they are free to appropriate the garnered wisdom of the ages, and therefore it is their duty, as well as their privilege, to "search for knowledge as for hidden treasure," and to aim at the development of the higher faculties which minister to the good of others.

Matthew Arnold has told us that "conduct is three-fourths of life." He should rather have said that in one sense it is the *whole* of life. There is no form of human activity that may not minister to the growth of the spiritual life; there is none that may not lead to spiritual death. Religion takes hold of man at all points. It must not be limited in its sovereignty to what is called practical life; in fact the distinction of the theoretical from the practical life, however useful as a rough generalization, has no ultimate basis in the nature of things. There is will present in all the modes in which man realizes himself; will, in fact, is the man himself. The man of science is not turning away from God because he is engaged in the study of what we