

golden rule, is carried back to its fountain of moral power in the last words of the Lord's intercessory prayer, "That the love wherewith Thou hast loved Me may be in them, and I in them."

These few passages sum up for us the most profound elements of perfect Christianity, as presented by Christ, and as apprehended by His apostles.

But with this perfect ideal of Christian character and life before us, and with its source of moral power clearly apprehended in the experience of God's love shed abroad in our hearts by the Holy Ghost given unto us, we fall back once more upon an important practical question: By what avenue does the moral power reach the character and the life? Is it as an unconscious physical force? or as a conscious moral influence? We have already answered this question in the preceding article (page 7) thus: "The gift of the Spirit, the glorious intuition of God's love, does not necessitate by a mere physical law these fruits of the Spirit as the flame necessitates the explosion of the gunpowder, but it renders them morally possible." We recall this subject here for fuller elucidation, and especially for Scriptural proof, because of its great practical importance. We fear that scores wreck their holiness of life upon this rock. They imagine that, ecstatic experience gained, the whole work is forever done. They forget that the experience becomes character and holy life *only through the will*. We must prove this as the New Testament teaching, and then seek, if possible, to understand it. The proof that this is the New Testament conception of Christian character as well as life, appears in the fact that everywhere and with all the writers the graces, the holy disposition as well as works or acts of holiness, are subjects of command.

1. Let us take a few illustrations of this from St. Paul, in whose conception of Christianity the ethical is very evenly balanced with the spiritual. In the twelfth chapter of the Epistle to the Romans we find the following, "I beseech you, therefore, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." Here is the will rendering the outward service of