

possession, and the sad consciousness of such finds a voice in the expression, "I live far below my privilege." But there are perfect believers in the Pope and his infallibility, there are perfect believers by the million in the Koran and in Mohammed its author, there have been perfect believers in Joseph Smith and his pretensions; why should there not be perfect believers in Christ? In the case of those devotees of falsehood there is often a sacrifice of everything personal, domestic, and social, because that faith of theirs involves and requires it; and the Church of to-day folds, as the Church of the past has folded, many who have "left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake," and who have "received manifold more in this life," in the glory and wealth of their inner being, and who, because Christ has lifted them into the moral sphere in which he himself lives, do live a life that is grandly and gloriously "higher" than that lived by many around them. And this is not fanaticism, for Christ teaches it, and demands it of the writer and the reader.

Again, this life is "higher" because it is a life of perfect obedience to every clearly understood precept of the Master and Teacher—Jesus. The perfect faith described above involves this perfect obedience; for the Antinomian idea of faith separated from works is as fully contrary to the constitution of the human mind as it is opposed to the text of Scripture. So in this life the self-denying requirements contained in the words of Jesus are adopted and made the law of life. And this obedience is not rendered to Jesus in the form in which a distorted fancy paints him, nor to Jesus as a fallen Church may represent; but to Jesus as he speaks in the narrative of the Evangelists—painting the portrait of moral purity with the hand of a Master of masters, and issuing his commands as one having authority, the authority of Him who "shutteth and no man openeth," and to whom "all power is given in heaven and in earth."

This kind of life keeps the servant of Jesus near his Master, and therefore is "higher" than that of those who follow him afar off, and thus lose the holy smile which makes every drudgery a joy; the ever accessible wisdom which turns every unravelled puzzle into a new cause of adoring love; and the ever present hand of Omnipotent Power which smites sin with paralysis, causes Satan to flee, and converts the erstwhile impossible things of Christian