

the doctrine, so earnestly pressed upon believers the privilege, as to give character to the whole Methodist movement, as the movement of a people whose rallying march-cry is "Let us go on unto perfection."

Possibly as the result of holy rivalry; more probably from the independent moving of the blessed Spirit, many outside the Methodist pale are in these days of wide-spread Christian revival seeking and finding the same treasure. It is from some of these that the title of this article has come into the modern discussion of the subject. It is a phrase which, to say the least, does not provoke the prejudices which start into life at the mere utterance of some expressions which, though abundantly Scriptural, have been associated with unscriptural fancies and developments. A book written with this title by an American clergyman has done eminent service to the cause it advocates. As others are nobly falling into line, we, to whom this banner was first committed in modern times, must not lower it in presence of a hostile world, or of a captious or indifferent section of the Church around us. For no one can read the history of the movement called Methodism without discovering, with the philosophic and eloquent Stevens, that this was the peculiarly potential idea of its earlier triumphs.

A vigorous controversy has waged concerning this theme, in which philological learning, psychological acumen, and positive experience, have each had their say, producing within the last few years an abundant literature on the topic. It is well that many voices should call attention to so vital a truth; but he that would for himself lay hold on the pure truth must live in the light of that promise of the Master—"If any man will do His will, he shall know of the doctrine." Trusting to that promised enlightenment, and wedded to none of the sharply-worded theories which controversy has evolved, let us offer a few thoughts in the hope of commending this great truth to conscience and common sense.

The Higher Christian Life of the sanctified is "higher" because it is a life of complete faith in every clearly understood promise of the Saviour. But that does not describe the experience of the majority of sincere Christian professors. There are promises which to many indicate blessing which they never lay hold on—they are not grasped and handled with the "mine" of conscious