

hope," this "law of the Spirit of life in Christ Jesus" is the mystic Christian experience which St. John defines in its fulness as "perfect love." But what the legal spirit with its weak, moral power and imperfect provision of atonement failed to produce, *i.e.*, a holy people acceptable to God, the new Spirit of life in Christ Jesus (the perfect atonement) accomplishes, fulfilling "the requirement of the law in us who walk not after the flesh but after the Spirit."

All who are in Christ Jesus are thus "called to be saints," as were those of old. "As He which called you is holy, be ye yourselves also holy in all manner of living." This is the theory of Christian holiness set forth alike by Peter, Paul, John, and the author of the Epistle to the Hebrews. It begins with conversion. Its fundamental principle is the experience of God's love in the heart, shed abroad by the Holy Ghost given unto us. Its result is a holy life acceptable to God in Christ Jesus. And its end is what Paul calls "perfecting holiness in the fear of God," founded upon the fulness of experience which John calls "perfect love," and which Paul describes in the passage just referred to in these words, "I will dwell in them, and walk in them, and I will be their God, and they shall be My people" (2 Cor. vi. 16—vii. 1). And according to St. Peter, those who thus "put away all wickedness and all guile" "are built up a *spiritual house*, a holy priesthood to offer up *spiritual sacrifices*, acceptable to God through Jesus Christ." Even this purified and perfected life and character must be presented "acceptable to God *through Jesus Christ*." Like the ancient, imperfect holiness it has, it must have its atonement. But its atonement is perfect.

To those who would know what is the New Testament ideal of this perfect Christian life and character attesting the fulness of the Christian experience, we would commend the careful study of the following extracts from each of the great writers of the New Testament:

1. For Peter—1 Peter i. 13—v. 11.
2. For Paul—Rom. xii. 1—xv. 13; 1 Cor. xiii.; Gal. v. 16—vi. 10, where note the less full expansion, the milk for babes; Eph. iv. 1—vi. 20. Phil. ii. 1—iv. 1. Col. ii. 6—iv. 6. 1 Thess. iv. 1—v. 24. Tit. ii. 1—iii. 8.