

How interesting to observe the relation among these things! Salvation is first stated comprehensively as the fruit of electing love. But, lest any one should exclaim: Is our safety then irrespective of our holy living? So essential, says the Apostle, is sanctification, that it is no less provided for, no less certainly related to final glory, than is the belief of the truth: nay, so essential is sanctification, that whatever of salvation is enjoyed in the present life may be comprehended under that very word or name. And this Gospel holiness is as much deeper and more thorough than any mere virtue of man, as the divine person who undertakes for it is greater than a mere creature: the love of the Father is carried into effect—the love of the Spirit."

We seem to miss here "redemption" by the Son. But, besides that "the glory" to be obtained is called the glory of our Lord Jesus Christ, I doubt not the word sanctification here is to be taken in its largest extent of meaning, including all that the Spirit as the applier of redemption works in the soul, from its first enlightenment in the knowledge of Christ and union with him, to its highest advances in conformity to his image. Redemption, then, or reconciliation by the cross, is implied. And next to sanctification of the Spirit, comes here "belief of the truth:" before it, no doubt, in the order of our experience. As belonging to the external means, it is, in its own place, as essential as the agency of the Holy Ghost. Let no one say, then, if we are passive in the hands of God, and if salvation, as it would appear, is so independent of us, we may leave ourselves to fate, or wait inactive the will of our sanctifier. No! He who applies redemption—He whose work sanctification is, requires faith as well as inclines us to exercise it. Nor does he pass by the understanding, but acts through the medium of it, presenting the truth to the mind, and enabling us to receive it, and love it,—"through belief of the truth." Not to perceive that truth—by so clear a light does it shine—is represented in the preceding context as the evidence of a heart ill affected to the matter of the truth; and, so, they who perish are said to perish because "they have not received the love of the truth that they might be saved." Sad doom! But their condemnation, observe, is connected with their sin; and however inscrutable to us the decree which abandons