

ever them that are sanctified;" that there is no more a question of anything to be settled between me and God, and I have liberty before Him in the sense of His favour. But then I say, Is that all? All my debts paid; but am I to have nothing to buy anything with? Am I henceforth to starve without possessing a farthing? Then it is that the believer comes to see, that having part in this forgiveness he has also part with the last Adam: he has got hold by grace of this Man in the glory, and knowing this, I say my whole soul is in that. I have seen the excellency of Christ Jesus my Lord, and it has set aside everything here; I have done with it all; I belong to another place, and no longer own the old man.

It is then the Christian has got to be what he calls a perfect man. He has this object before him; he has got Christ's place before God, and he grows up into the stature of Christ, not that he has not much still to learn, but he has got into his place; he is of full age; he discerns good and evil; he has got hold of his place in Christ, and he knows it. This sets aside the flesh altogether, and also that which is a deceptive thing to many—perfection in the flesh; for Christ in glory is my only perfection. In the world I am running a race I have not attained yet; but Christ has laid hold of me for it. Those who are not thus perfect are then put into the strongest contrast—"If in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already