

wrought us for the self same thing is God."

3. If then the thing spoken of, is neither *for* us, nor *in* us, but *us*, let us endeavour, as alone we may, by analogy, to present the thought in the manner of it, yet more definitely before the mind. And for this purpose two analogies suggest themselves. First in respect to clay. 1st. It is dug out of the earth. 2nd. It is wrought into proper consistency. 3rd. It is put into proper shape and form. 4th. It is baked into the right degree of hardness. 5th. It is often glazed and ornamented for use. Secondly in respect of ore. 1st. It is dug up. 2nd. It is ground or smelted to separate it from foreign substances. 3rd. It is wrought into proper temper or consistency. 4th. It is cast or wrought into proper shape or form. 5th. It is burnished for the master's use. The process is one in both cases. And the two substances are the same throughout. But how different their last stage from their first, and how unlike the one to the other.

Now mark the application of these two analogies to the case before us, and to man—a living not a dead man, be it observed.

(1st.) By the call of the Gospel he is dug out of the hole of nature's rock. He is called from darkness into light. He is rescued from the power of Satan and becomes subject to the power of God, in the kingdom of His Son.

Like the piece of clay dug from its native earth, or the ore from its very bowels, he has changed, not only in respect of mind, but even of body. Though in the world, yet not where he was won't to be, nor is he of it. A felt separation is manifest to himself as to all others.

(2nd.) But observe further, in being thus separated by the call of the Gospel from the world, a process of separation is going on within and upon the believer.

By every trial and affliction the gold is being separated from the dross. Motive and reason, as they before existed, are being disjoined to be reformed anew, in Christ Jesus. Part is being separated from its fellow part "the soul and spirit," "the joints and marrow," "the thoughts and intents of the heart," (Heb. iv. 12,) and each washed in the blood of Christ. Cleansed as well as dyed, evil being removed, and a new power given them, they are put back where they were, but not *as* they were, for now they are connected with the purifying grace and the transforming power of the Lord Jesus Christ to do their work, and to do it *better* than before, and with other and nobler ends in view.

And as it is with the soul so must it be with the body; its parts must be separated down to the very dust of death, only however to be raised up anew, and raised up in life, death and sin being cast out by Jesus Christ our Lord.

(3rd.) But besides this process of separation, mark another, that may be silently, yet is surely going on. Through every change and circumstance of life, new features, as new powers develop themselves, grow on us, and proclaim our likeness to the Lord Jesus Christ. We are not being conformed to this world, but transformed into the likeness of Jesus Christ. Nor is that likeness alone or more seen, upon our appearance, than it is upon our walk and conversation. The very habit and tone, both of body and soul, all speak of the fact that we have been with Jesus, and that he has renewed us again as by the spirit of God. Let the true heart be present, and we shall grow into shape and take our place in the house and work of God, as a vessel prepared for the Master's use.

4. But observe further, that more than form and meetness may be expected. For God ever combines