

properties of the soul, the inner man, which we know with God are of great price.

And there is a difference, we may observe, between *service* and *fruitfulness*. Service is something more manifested, fruitfulness may be very hidden. The hand, or the foot, or the tongue may serve; and so they should. Tipped with the blood and the oil, they are to be instruments in the hand of the divine Master of the house, and to be as servants there; but it is in the deeper places of the affections, the secrets of the soul, that the husbandry of the saints, in the power of the Spirit and the truth, is to be yielding fruit to God. Herbs, meet for Him by whom the soul is dressed, are to spring and grow there, fragrant, and beautiful, such as bespeak the virtue of that rain that has visited it from heaven (Heb. vi. 7).

But still further—in proof how Peter is keeping practical godliness in view—he not only gives the promises, as we have seen, in connection with that, but other things and objects also. Thus, looking at the distant glory, he sees it under this character, the *dwelling-place of righteousness* (iii. 13). It is not its brightness or its joy he anticipates, but its *purity*. He calls the Mount of Transfiguration the *holy* hill (i. 18). And this being so, the place to which the saints are tending being *holy*—being the dwelling of righteousness, he tells them that if they be, as he exhorts them, cultivating godliness—if their husbandry be spent on virtue, knowledge, temperance,