

With this end in view let us seek to gain—

FIRST—A clear view of the Christian conception of the perfect and the upright man ; and at the outset it is obvious that the expression is one which needs some explanation. If, by the terms “perfect” and “upright,” in the text, we are to understand absolute freedom from sin or fault, and entire agreement with the law of God, we must, of course, confess that such perfection and uprightness are not found on earth. It is the clear and oft-repeated testimony of the Holy Scriptures that the believer is only sanctified in part, and “has not yet attained, neither is already perfect.” Among the saints, whose lives and virtues are depicted here, not one presents himself without some taint of our corrupted nature, without some fault that mars the beauty of his character. And yet, it is equally certain that under some limitations, these very qualities are often predicated of God’s faithful servants. Hundreds of passages might be quoted from the Old Testament and the New, in which these terms “perfect” and “upright” are applied to the character which the grace of God produces in its subjects. Therefore it is evident that the true reference of such expressions must be to the symmetry, the