

temptations, the communion of saints, the ordinances of religion, the labors of ministers, the ministry of angels, the workings of the Spirit, all are yours; all these are employed to deepen the principle of the Christian character, and to burnish into greater lustre, the graces of his sanctified nature—and to perfect his habits of industry, so as to entitle him to its highest seat and brightest reward.

Life has no higher perfection than this; and he who is preserved in this state is wholly sanctified. All the aspirations of devotion, all the claims of charity, all the obligations of obedience, so influenced and enjoyed, can be responded to and discharged. Thus *love* is the fulfilling of the love, the bond of perfectness.

"*Preserved blameless,*" or, as the apostle has it elsewhere (1 Thess. iii. 12, 13,) "*unblamable in holiness before God*"—at the coming of our Lord Jesus Christ. This holiness is not created by his coming; neither does death destroy the body of sin, nor the appearance of Christ perfect the holy love of his saints. Such a state of grace may fill the timid believer with amazement and fear as being beyond human attainment. That the eye of the Supreme Judge as the searcher of hearts, should regard the saints made perfect in love, as unblamable in holiness, is mystery all, and love unbounded. But this is the state of holiness to which we are called, and in which we are to be "*confirmed to the end,*"—*not at the end*, but from this time *to the end* (1 Cor. i. 8), that we may be blameless in the day of the Lord.

The last great thing embraced in the apostle's prayer is his exulting confidence in the perfection of its accomplishment. Faithful is he who hath called you, who also will do it. The words simply may not convey any formal exultation in this place. But if we turn to another prayer of the apostle's, where the same form is used, but the matter more freely and fully expressed, the exultation is given in the highest conveyable form of expression of which our probationary condition is capable. Eph. iii. 16-21. "That he would give it you according to the riches of his glory. . . . May be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all we can ask or think, according to the power which worketh in us. Unto him be glory in the church, by Christ Jesus, throughout all ages, world without end. Amen."

The great experience to which this church has attained in all spiritual wisdom and knowledge and understanding, was to the apostle a source of unceasing gratitude to God, and congratulation to them.

On their behalf he places himself in the most prevailing attitude for prayer, at the foot of the throne, in the open face of their triune Deity, the united Head of the church militant and triumphant, and then invokes for their service and honor, all the blessings embraced in the Christian economy, and of which our faith and hope have a divine warrant to expect. He seems to have ascended to a standard, whose surroundings to his faith, appeared to