

and knowing that for all duty assisting grace is needful, he commends his converts to that grace.

"Therefore, brethren, stand fast." Yes, he urges as a motive to diligence and steadfastness, the very knowledge of their interest in the divine love on which he had congratulated them. This is ever the way of the sacred writers. The same Apostle who tells us that the foundation of the Lord standeth sure, having this seal—"the Lord knoweth them that are His," adds unhesitatingly as on the obverse, "Let every one that nameth the name of Christ depart from iniquity."—(2 Tim. ii. 19.) Paul does not wait to reconcile these things, or to satisfy every caviller how it can be that the certainty of an interest in the divine love influences the Christian not to abate, but to increase his watchfulness. So John as Paul. He who says, (1 Ep. ii. 27), "the anointing which ye have received of him abideth in you," says again, (v. 28), "And now, little children, abide in him;" and again, (2 Ep. v. 8), "Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward." Both things are true—throughout all Scripture are recognized as true—the adequacy of the provisions of the covenant of grace, or the unconditional nature of the promises as concerns the end; yet, the necessary relation of the means to the end, or the conditional dependance of one blessing on another, as indispensably anterior to its enjoyment. Sanctification, itself a part of the free salvation, is conditional of the full salvation. Faith, itself a grace, is the prerequisite to ulterior grace. So, perseverance is both a secured privilege and a commanded duty. "Therefore," says the Apostle, "stand fast," not the less that he says elsewhere, "he who stablisheth us with you, and hath anointed us is God, who hath also sealed us, and given the earnest of the Spirit in our hearts." (2 Cor. i. 21.)

And in order to this standing fast, see how he again commends the word of truth, ever honoured as the means of spiritual life and growth in grace. What is of the Spirit effectually is, our Saviour himself tells us, of the word of God instrumentally:—"sanctify them through thy truth: thy word is truth." And the Apostle, like his Master, tells Christians that they are clean