

be a gloom. Mark—it may be! Holiness may go with all these—and it may go with any of them. For holiness is simply a perfectly religious life. By faith in the Lord Jesus, and by the gracious energy of the Holy Ghost, you are born of God—now live. “Live,” you say; “is that all? I live without any trouble. I eat and drink and sleep and live. This is a very short and easy cut to holiness.”

Is that so? Think of all that life means. Air, food, light, warmth, society, exercise, rest. Let the spiritual life within us have those as freely and ungrudgingly as we give them to the bodily life, and holiness asks no more. Breathing the atmosphere of communication with God—the breath of God; desiring the sincere milk of the Word that ye may grow thereby; walking in the light as He is in the light; warmed with the glowing love of Jesus filling the soul; running gladly in the way of His commandments; resting in the care of the gracious Lord who careth for us; this is to ensure the all-round development of the life of God within us.

Yet again, think of all that life means. The getting up in the morning, and all the philosophy of being clothed. The breakfast compassing two worlds that you may have a cup of tea. Then business—letters and telegrams; markets, with the anxious scanning of appearances; the manufacture, with its trained skill and caution; the money-making and the money-losing—life means all this. Dinner, with all the hundred hands that have toiled to feed us; the harvest of the ages meets us in the commonest crust of bread. This home, with all its arrangements—domestic, social, sanitary.

That it is which marks us off from others as the sons of God. “Be not anxious, saying, ‘What shall we eat, or what shall we drink, or wherewithal shall we be clothed? for after these things do the Gentiles seek.’ This is the sign of the heathen: ‘But seek ye first the kingdom of God and His righteousness.’” Now are we the sons of God, and therefore citizens of another city—which hath foundations. Born again, the objects and aims of our life have been transferred; the affections set on things above. We are natives of the heavenly country, subject to its laws, claiming its privileges—not the mere promise of future blessedness is it that we enjoy, but we are now the free-men of the celestial city, having a voice in its influence, in its