

complacency. All the provisions of the economy of grace are directed to the perfect sanctification of believers. It is the object which the eternal Father has in view. It is the result which our Lord gave himself to accomplish, and it is that which the operation of the Holy Spirit on the mind, and all the discipline of Divine Providence, are intended to promote.

Having such a high and holy calling,—being endowed with such an inheritance of gift and qualifications, it becomes us to imagine, To what purpose is it all? It cannot be simply for our information, or our gratification, neither as adornments of mind or embellishment of character. If so, the means employed are very far in advance of the ends proposed. The apostle says: "It was to show forth the praises of him who hath called you. Ye are not your own, but are bought with a price; therefore, glorify God in your body and spirit, which are his." This then is the great purpose of God in our preservation and salvation. "To glorify, literally means to invest an object with majesty, honor and beauty. The servant and child of God invests the Divine character with these attributes; and thus to glorify God means to adore his perfections, to revere his law, and so to seek, obtain, and exercise the grace of the Gospel as to become happy and holy ourselves, and the means of happiness and holiness to others. It is thus to accumulate, in the place of his earthly presence, the fruits of his own wisdom and love; and to exhibit the reflections of his own moral image, the mild radiance of human and derived holiness, an effulgence which, because it is vital and spiritual, is dear to him as the natural though unapproachable light which streams from his throne."

It is not without meaning that garments, vessels, and places were made literally clean before they could be counted "holy unto the Lord." There is at least an analogy between order and outward purity and inward holiness; and this analogy runs through the whole of Scripture, and affects its phraseology, so that outward purity must be agreeable to the Divine mind, though God has shown his approval of it rather in this figurative manner than in the form of law. Where there are professing Christians, then, who are dirty in their persons and in their houses, irregular in their habits, whose devotions, meals, arrangements, apartments, are all confusion and disorder; all I can say is, they hold their Christian attainments most inconsistently, and with the outer and inner man standing against each other in points of complete opposition. Every one must feel that an orderly and clean dwelling, and a well regulated and calmly-working system of household arrangements is eminently favorable to fellowship with God, to staying the mind on him and trusting in him. Order, then, may be said to be one branch of holiness itself.

Sanctification, in its objects and aims, has an unvarying rule of life,—a law by which all its duties, pursuits, cares, joys and sorrows are governed, and brought into harmony with each other. Sanctified people are emphatically the children of light, in whom there is no darkness or deception at all. How often professing Christians debase their religion by affecting a state and refinement which belongs exclusively to the world! They dream of rendering religion respectable by imitating that which is reckoned respectable in secular society. Over the "linen, clean and white," which is the righteousness of