

if it were so), nor consequently from a continual work of God in us that holds us in communion with that object, which is God Himself. Accordingly, it is through the truth by the word, whether at first in the communication of life, or in detail all along our path. "Sanctify them through thy truth ; thy word is truth" (John xvii. 17).

Man we know has degraded himself. He has enslaved himself to the lusts of the animal part of his being. But how? By departing from God. God does not sanctify man apart from the knowledge of Himself, leaving man still at a distance from Him ; but, while giving him a new nature which is capable of it, by giving to this nature (which cannot even exist without it) an object—Himself. He does not make man independent, as he wished to be ; the new man is the dependent man ; it is his perfection—Jesus Christ exemplified this in His life. The new man is a man dependent in his affections, who desires to be so, who delights in, and cannot be happy without, being so ; and whose dependence is on love, while still obedient as a dependent being ought to be.

Thus they who are sanctified possess a nature that is holy in its desires and its tastes. It is the divine nature in them, the life of Christ. But they do not cease to be men. They have God revealed in Christ for their object. Sanctification is developed in communion with God, and in affections which go back to Christ, and which wait for Him. But the new nature cannot reveal an object to