

in their business, in their church work and worship.

The holiness and blamelessness of the genuine believer, of the real saint, is the outward manifestation of inward fellowship with God, the visible fruit of an inward life, the natural and necessary expression of the activity of their heart-love for the pure and holy. They consciously walk before Him, in His presence, in His sight, and they know that He cannot look on sin with the least degree of allowance. "Before Him" we must be as holy and blameless as it is possible for us to be. This appears plainer still in the last two short words of the text, and so we see in the *sixth* place that *God's elect are holy and blameless because they love holiness and blamelessness.*

Look at the text—"That we should be holy and without blame before him *in love.*"

You are all aware that one of the most plausible objections to the doctrine of election is that it takes away all inducements and incentives to personal holiness. "What motive," say many, "can one have for self-denial and patient holiness of life, if he be sure that he will be certainly saved because he has been unconditionally elected?"

Such a view of religious obligation is grounded on religious selfishness, the very antipodes of