

All, therefore, who are justified through faith in Christ, are made subjects of the sanctifying influence of his Spirit. Along with their change of state, they undergo a change of character. They "are born again." They become "new creatures." They "put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and are renewed in the spirit of their mind, and put on the new man, which after God is created in righteousness and true holiness." "Of him," writes the apostle Paul to the Corinthians, "are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Unrenewed men may not consider the possession of a holy character as a very precious blessing, or one that calls for the exercise of very ardent gratitude to the Saviour. They have no desire to be sanctified. They would rather indulge their ungodly and wicked lusts than have these quenched. All that displeases them about sin is, that its gratifications pall too quickly, and that its "wages is death." They do not apprehend it as an evil in itself, nor long for deliverance from it on account of its intrinsic hatefulness. But, in truth, sanctification is the greatest of all blessings. Happiness could not exist without it. God himself could not make us happy, except by making us holy. His own infinite felicity springs from the moral perfection of his nature; and in order that we may be blessed as he is, we must first become holy as he is. Believers by whom this is understood, will cherish a habitual sentiment of gratitude to Christ, for the grace by which their souls have been sanctified. "Unto him," will be their heartfelt feeling, "that washed us from our sins,"—that not only washed out from the book of God's remembrance the sentence of condemnation once recorded against us there, but also washed our depraved souls from the sin with which they were defiled,—*"unto him be glory and dominion for ever and ever!"*