

went there. Such views are an enfeebling, not to say destructive, of the work of redemption, that is, of its appreciation in our hearts by faith.

We *are* then sanctified (it is thus the Scripture most frequently speaks) by God the Father, by the blood and the offering of Christ, and by the Spirit—that is to say, we are set apart for God personally and for ever. In this point of view, justification is presented in the word as consequent upon sanctification, a thing into which we enter through it. Taken up as sinners in the world, we are set apart by the Holy Ghost to enjoy all the efficacy of the work of Christ, according to the counsels of the Father; set apart by the communication of a new life, no doubt, but placed by this setting apart in the enjoyment of all that Christ has gained for us. I say again, it is very important to hold fast this truth, both for the glory of God, and for our own peace; but the Spirit of God in this epistle does not speak of it in this point of view, but of the practical realization of the development of this life of separation from the world and from evil. He speaks of this divine development in the inner man, which makes sanctification a real and intelligent condition of soul, a state of practical communion with God, according to that nature and to the revelation of God with which it is connected.

In this respect we find indeed a principle of life which works in us—that which is called a subjective state; but it is impossible to separate this operation in us from an object (man would be God