
A SACRIFICE, LIVING, HOLY, ACCEPT- ABLE TO GOD.

ROMANS xii. 1, 2.—I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a sacrifice, living, holy, acceptable to God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God.

BY the word, "brethren," we are reminded of the beautiful simplicity of the gospel scheme: not lords and serfs; but brethren: all brethren. And as brethren, taking sweet counsel together: endeavoring to promote each other's welfare, and to secure the general harmony. "I beseech you," I have no authority over you: my

mission, as an apostle, gives me no dominion over your faith; *ouch hoti kurieuomen humoon tees pisteos, II Cor. i. 24*; in that respect we both occupy the same level; the Scripture being the only source of faith, and that is open alike to all: I am, as an apostle, a witness of the resurrection of Jesus; the great proof of his Messiahship; and, as a Christian, I beseech, I exhort you. Instead of basing my exhortation upon any apostolic dominion, a mere figment of the imagination, I beseech you by the mercies, the tender, countless mercies of God; the remembrance of which should induce you to strive eagerly to please him; to be rejoiced that you can do anything to manifest your gratitude for his redeeming mercy, and loving care of you in sending you the glad tidings of salvation, by faith in the gospel of his Son, given to be the Saviour of all, both Gentile and Jew.

I beseech you to "present your bodies;" nothing said of souls. The cause of this omission will appear from the general scope of the passage, the central thought in the second verse "the renewing of your mind," and the fact that he was addressing Christians. It is not, that the body is the principal part; not that he concerns himself with externals only, or chiefly: but, nevertheless, he does commence with telling us what to do with our bodies. And what are we to do with them? "That ye present your bodies a sacrifice * * * to God." We have changed the order of the words, because the three adjectives *living, holy, acceptable* belong alike to the sacrifice, which they qualify; and it rather obscures the place to have one of them to precede, one to follow, and the third to seem to be connected with the word, God. The body is to be presented to God a sacrifice, *thusian*, from *thuoo* to slay; as when Stephen referring to the folly of Israel in making the golden calf, says they "offered sacrifice (*thusian*) to the idol." The

members, passions, powers of the body must be attended to, and so regulated as to have them accord with righteousness, benevolence, and humility: for God requires of us, each, "to do justly, love mercy, and walk humbly with his God." It is a humiliating thought, that to do this, will make such a wide distinction in a Christian's seeing, hearing, talking, feeling, walking, using his hands, etc., that his body will appear to be dead, in the estimate of a natural man. His body is presented a sacrifice.

But it is not to be dead: not slain, not starved, not emaciated by excessive fasting, or scarred by lashing, or other penance. Not that: but its members, passions, powers so employed, that "whether we eat or drink, whatsoever we do, we do all to the glory of God." *I Cor. x. 31.* Our feet must not be allowed to transport us anywhere, that our presence there will dishonor God: and so with our other members and capacities. But they are not to be idle. They must be actively employed: eating, drinking, doing what our hand finds to do, and going where we should go; but all in such a manner as to show in our conduct, that we belong to God; and are following his Son, our true and only Lord.

The sacrifice, the body, is to be holy. This necessarily follows a conformity to the apostolic rule, just cited, "do all to the glory of God." In which case, as we have remarked, it will be seen that we attempt not to follow lords many, or lords two; but only the one Lord Jesus Christ. In the Scripture, the word holy expresses the idea of "set apart;" something not in common or general use, but set apart, restricted to one special use. The corresponding Hebrew term, *kadash*, signifies to set apart. "Thou shalt separate three cities for thee in the midst of thy land, which the Lord thy God giveth thee to possess it." *Deut. xix. 2.* "Wherefore I commanded thee, saying, thou shalt separate

three cities for thee." *Deut.* xix. 7. "And they appointed (*vaiyakdishu*, they made holy, sanctified) Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah." *Joshua* xx. 7. There was no protection, in the Mosaic Institute, for a wilful murderer. *Exod.* xxi. 13, 14. But an accidental slayer had a place of refuge appointed to which he might flee, be judged, and protected. These facts explain the command in *Deut.* xix. 2, 7; as cited above; that the Israelites should *separate*, *TABVDIL*, three cities in the midst of the land, for this purpose; i. e. they should set apart those cities, as places of refuge for the accidental slayer: no other city than one of these would protect such party. But, when this separation was effected, it is stated that, "they appointed (sanctified, made holy, *vaiyakdishu*) Kedesh," etc. Which shows that in the mind of Moses, to separate, *badal*, and to sanctify, *kadash*, were interchangeable terms.

The Hebrew *kadash* does not, then, signify quality, but condition; or state; that of being set apart from common use, and so in special service, or condition. A very clear instance of this, and demonstrating that the word holy did not, *per se*, mean anything pure and good; we have in *Gen.* xxxviii. Judah had married his oldest son to Tamar, who surviving her husband, became the wife of the second son: again a widow, Judah under pretense that his third son was too young to marry her yet, sent her back to her father's house to await the maturity of his son. But as this was a mere scheme to get rid of her, Tamar seeing through it, contrived an interview with her father-in-law. "When Judah saw her, he thought her to be a harlot (*zonah*, rendered by the LXX. *porneen*); because she had covered her face." *Ver.* 15. Having given her in pledge that he would send her a kid from his flock, his "signet,

his bracelet, and his staff;” Judah “sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman’s hand: but he found her not. Then he asked the men of that place, saying, Where is the harlot (*hakdeshah*, the holy woman) that was openly by the wayside? And they said, There was no harlot (*kedeshah*, holy woman) in this place.” *Verses 20, 21.* We may add, that in both these verses, 20, 21, the LXX. render *kedeshah*, by *pornee*, as they rendered *zonah*, by *pornee*, in *ver. 15.* The “men of that place” by denying the presence of any harlot there, affirmed the excellence of the character of the female population: a harlot would have been a very exceptionable woman, there; quite set apart indeed.

At *Deut. xxiii. 17*, we read, “There shall be no whore (*kedeshah*, a holy woman) of the daughters of Israel, nor a sodomite (*kadesh*, a holy man) of the sons of Israel.” “And there were also sodomites (*kadesh*) in the land.” *I Kings xiv. 24.* “And he took away the sodomites (*hakkedeshim*) out of the land.” *Ib. xv. 12.* “And he brake down the houses of the sodomites (*hakkedeshim*, the holy men, the set apart men),” etc. *II Kings xxiii. 7.* It must astonish those who have not investigated the subject, that the study of the Scriptural sense of the word *kadash*, to sanctify, to make holy, should thus occasion so much humiliation and horror, at these remindings of the utter degradation to which our common human nature can descend: so much below the brutes. But this painful study is necessary, to our proper understanding of this important subject. We have seen in these citations that the word, holy, does not necessarily mean something pure and good; for we have had instances of its signifying precisely the opposite. By examining *Exod. xv. 17*, “— the sanctuary (*mikkedash*, the holy place, the place set apart for divine service), O Lord, which thy hands have established;”

and *Isai.* xvi. 12, "And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary (*mikkedash*) to pray; but he shall not prevail;" we shall see that the word holy, *per se*, has no reference to quality, good or bad: for in the two passages just cited, it has a good meaning in the former, and a bad meaning in the latter; determined by the connections to indicate in the former, a divine sanctuary, and in the latter, an idolatrous one: yet, though the word refers to opposites, in a moral sense, there is no difficulty in distinguishing its indications; for a place may be set apart for an evil, or for a good purpose. So a human being may give up himself to the service of God or mammon. As one may devote himself to pleasure, or to toil; to amusement, or to business. Also as one may employ himself in deeds of malice, or of benevolence.

As another illustration that the word holy does not, *per se*, refer to quality, a house for divine worship, and a house for the most iniquitous use, may both be constructed of precisely the same material, say stone from the same quarry; and by the same workmen; and therefore they could not differ as to quality, in any respect: but in their condition, their status, they would differ *in toto*: for one would be set apart (holy) to good, the other (holy) to evil; one for the service of God, the other for the service of Satan. Both would be set apart (holy); one to God, the other to Satan. This explains the phrases "holiness to the Lord," "holy garments," etc. It is well, also, to notice how differing qualities of things, may not hinder their being holy in equal degree. A spacious house of worship may be constructed of the most costly and enduring material, rich and splendid in all its appointments, and sincerely set apart, sanctified, to the service of God. So, a small temple for the same purpose, in some district where

meagre poverty prevails, may be erected of the poorest material, with the most scanty appointments, yet the best the people's circumstances can afford, and with equal sincerity be set apart, sanctified, to the service of God. Now which of these is the holier? The former exceeds the latter in length, breadth, height, material, cost of construction, architecture, general appearance, seating capacity, durability: but in holiness they are equals; as also, in their acceptability to God. So, that the two houses differing so very much in quality, are equally holy; because alike set apart.

The subject is illustrated in *Num.* xv. 37-41; where Moses was instructed to direct the children of Israel, to make fringes in the borders of their garments, and to put upon the fringe a ribbon of blue; that they might look upon it, and remember all the commandments of the Lord; and not suffer their eyes or their hearts to lead them off to other gods; and thus, "be holy (*kedoshim*) unto your God. I am the Lord (Jehovah) YOUR God (or, 'I, Jehovah, am YOUR God,' governor, ruler), which brought you out of the land of Egypt, to be your God: I, Jehovah, YOUR God." This sheds light upon *Exod.* xx. 3; "Thou (the nation, as *one* nation; or, an individual, as each one of the nation) shalt have no other gods before me (in my presence; in association with me; as partakers with me of your homage, worship. But, you must be separated from all other gods unto me, worshipping and acknowledging me, alone; and thus being holy unto me)." So that the First Commandment is equivalent to, "Be ye holy unto Jehovah, as your God, as your Governor, Sovereign, whose laws only you must observe."

So in *Deut.* xiv. 2, we see this idea of separated, set apart, clearly expressed. "For thou art a holy people (*gnam kadosh*) unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people (*segullah*,

equivalent to the Latin *peculium*, and not meaning eccentricity, oddity, or anything of that sort; but, a *private possession*; no other god having any property in this nation: and all this having no reference to the quality, physical or moral, of the nation; but only to the quality of the Lord's title to its faith and obedience: the title may be unquestionable, where the property is worthless.) unto himself, above all the nations that are upon the earth." This gave Israel an incalculable advantage: and had that people kept itself holy, apart, and obeyed the divine statutes, it would have surpassed all others, in every respect, physical and moral. Its holiness was position; but one that favored an advance to the most excellent quality. In the remarkable prophecy of the destruction of Babylon, by the Medes and Persians, *Isai. xiii.*, those heathen destroyers are called God's SANCTIFIED ONES: "I have commanded my sanctified (*mekudashai*) ones;" *v. 3.* Bishop Lowth translates, *my enrolled warriors*: which Dr. Clarke declares to be *the sense* of the word here. Rev. Alfred Jenour, "mine appointed ones;" explaining in a critical note, "Anything is said to be sanctified in scripture that is set apart and appropriated to a particular use. Hence the vessels of the temple are said to have been sanctified, because devoted exclusively to the service of God. We know they could not be *intrinsically* more holy than other vessels. So the Medes and Persians are called God's sanctified ones, because destined to perform a special service for him. Let us not however suppose that it is only in this sense that believers are called God's holy ones, or saints."

Believers differ, certainly, from those sanctified Medes and Persians; but not as to the nature of sanctification. Setting apart, is exactly equal to setting apart. Every one of those warriors was set apart, to serve God in the special service of punishing Babylon; and every believer in Jesus is set apart, to serve God in the special

service of "working out his own salvation with fear and trembling," and doing good to all men as he shall have opportunity; growing in grace and in the knowledge of Christ; keeping himself unspotted from the world; running with patience the race set before him; enduring to the end. The believer, set apart, sanctified, delighting in the law of the Lord, meditating in it day and night, acknowledging its authority in all things and at all times; is "like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." *Psalms I*. He is sanctified, set apart, grows, is green, fruitful: his sanctification is position; his position all that can be desirable for growth and fruitage. The believer differs from the Mede and Persian, not in the nature, but the character, purpose of his sanctification.

A very lucid illustration of the word SANCTIFY, is at *Isai. lxi. 17*. "They that sanctify themselves (*ham-mithkaddeshim*) and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD." *Comp. Isai. i. 29; lxv. 3-5*. In these passages the sanctification was evil, vile, abominable, ruinous; a setting apart to evil: and demonstrating that the Scriptural sense of the word does not refer to quality; but to condition, character.

It would be very unjust to us, to suppose that we object to "holiness to the Lord," and plead for a low grade of religious experience. This is very far indeed, from our intention and desire. We believe the most excellent way is LOVE; and love "rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." *I Cor. xiii. 6-8*. "Love worketh no ill to his (the) neighbor: therefore love

is the fulfilling (*pleerooma*, fulness, contents, purport, requirement, etc.) of the law." *Rom.* xiii. 10. So, when one is converted, regenerated, born of God, he loves; he bears the image, the likeness of his divine Father; he has the spirit of a son; he commences a new life, a spiritual life, and is necessarily separated, sanctified from Satan, the world, and the flesh; sanctified unto God: for as no one can serve God AND mammon, neither can he serve God AND any one, or any thing, else: he may serve EITHER, but cannot serve BOTH. Holiness to God is the only road to heaven: Jesus is the way: so to walk in the way of holiness to God, is to believe one's self into Jesus, and remain in him, living in him, having his Spirit, his mind, crucified with him, buried with him, risen with him, growing in grace, having the affections set on things above, where Christ sitteth at the right hand of God. Every believer is in the way of holiness to God: there his feet are found at his regeneration; there his feet are found when not in apostasy; and there his feet are found until they enter the heavenly rest.

The children of God are not led by the gospel and the Spirit, into some dangerous, or less safe path, for a season; and then, in anguish and suddenness plucked into a better, purer, safer path. There is no better, purer, safer path, than that into which the guiding gospel and the guiding Spirit lead him who believes in Jesus. Then begins the eternal life in its everlasting progression. Then the believer enters the way of holiness to God, in which he pursues to completion his pilgrimage to heaven. This is the way the holy prophets went; the road that leads from banishment; the King's highway of holiness. This is the way the holy apostles went; and the saints of the primitive Church. In all the sacred history, where cases of conversion are recorded by the thousands, not one instance of the work of sudden, second, experience of sanctification is to be found.

The Scripture sanctification to God, begins when Paul, fallen to the earth; asks eagerly, Who art thou, Lord? And the Lord says, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished says, Lord, what wilt thou have me to do? He renounces his own will; he renounces every other than the will of God: and thus becomes separated, sanctified to God. And now, search along the line of his luminous history, for the greater second work; something to correspond with the teaching of some good men on the subject of sanctification; and the search is fruitless. There is no way of being holy to God, but the knowledge of his will and conformity thereto, which is the very experience implied in Paul's conversion, as involved in his two submissive inquiries, Who art thou, Lord? * Lord, what wilt thou have me to do?

Aware of the excellence of brethren, of several denominations, who hold that sanctification is a second, greater, inward work, ensuing regeneration, justification; and like it preceded by conviction, with its pangs, and faith, with its power and peace; we hold such views in great respect, for those brethren's sake. But, for the foregoing, and other similar reasons, we differ from them, in love, and, with modesty but firmness, present our own understanding of the Scripture teaching in the case: and we hope it will not be thought tedious and useless, that we yet further extend the discussion.

In *Jerem.* i. 5, the Lord says to the prophet, that before he was born, "— before thou camest forth from the womb I sanctified thee (*hikdashtica*), and I ordained thee a prophet unto the nations (*nabi laggoyim nethattica*)." The word *and* is an interpolation. Without it, the passage reads, Before thou camest forth from the womb I sanctified thee; I ordained thee a prophet unto the nations. The sanctifying was the ordaining, the

appointing, the setting apart Jeremiah to be a prophet. What other meaning is possible? We are shut up to this sense of the passage. Can Jeremiah mean that the Lord told him, that while he was in the womb, he believed unto justification, and then by faith proceeded to a second deeper work of sanctification? It cannot be. The Scriptural sense of sanctification is, a being set apart, appointed to, ordained to, etc.

The believer in Jesus, according to the Scripture is a saint: he thought on his way; perceived to his sorrow that he was going in the wrong direction, his steps taking hold on hell; turned his feet toward the testimonies of the Lord; made his (the Lord's) will the rule of his life; having believed the testimony that God gave of his Son; and was thus set apart, ordained, sanctified to be a child of God by faith in Christ Jesus: who "—died for (*hyper*, instead of) him, that he, living, should not henceforth live unto himself, but unto him who died for (*hyper*, instead of) him, and rose again." *II Cor.* v. 15. He has entered the way of holiness, he has consecrated himself to God, has become a saint, and as he exhibits himself to others through the body, the manifestations through the body must be holy, apart from those made by unbelievers, by the world: like Paul, who was separated unto (*aphoristate * * * eis*) the work whereunto he had been called, *Acts* xiii. 2; separated unto (*aphoorismenos eis*) the gospel of God, *Rom.* i. 1; separated (*aphorisas*) from his mother's womb, *Gal.* i. 15; that is, set apart, ordained, sanctified; "forgetting those things which are behind, and reaching forth unto those things which are before, he presses toward the mark (*kata skopon*, toward the mark at the end of the race, called in Latin *calx*, and afterward *creta*, because the Romans used to mark it with *chalk*. *Parkhurst*. A goal, aim, end, *Phil.* iii. 14. *Cremer*.) for the prize (*epi to brabeion*, after the prize, in pursuit

of it, and that to win or obtain it: as in *Luke xv. 4*, "— if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after (*kai poreuetai epi*) that which is lost, until he find it?" *Kypke* shows that in the Greek writers *epi* after verbs of going or sending, denotes the design of such going or sending, and is prefixed to the words denoting the thing sought or wanted. *Parkhurst.*) of the high calling of God in Christ Jesus: (*tees anoo kleeseos tou Theou*, Dr. Clarke, who held firmly to the doctrine of sanctification as a second, greater blessing than justification, and whose opinion is justly entitled to great respect, well gives the sense of this phrase. "The reward which God from above calls me, by Jesus Christ, to receive. The apostle still keeps in view, his crown of martyrdom, and his glorious resurrection.") The prize is at the end of the race; and the believer "so runs that he may obtain."

In the N. T. we recollect no instance, in which *hagios*, the equivalent of *kadosh*, is used, like the latter, in an evil sense: the meaning having become restricted, at the time of the writing of the books of the N. T., to the setting apart a person, or thing, from common uses to the special use of God. In our day the idea that the word must be used, only in indicating goodness, purity, in some person or thing, is still more strengthened and prevalent: for now, we are hesitant to apply the word, saint (holy one), to Christians; while in the time of the N. T. writers, it was the common appellation of believers in the Messiahship of Jesus; found frequently in those sacred writings, applied to the entire membership of churches; the good, bad, and indifferent being alike styled saints (holy persons). Ananias, Sapphira, Simon Magus, Hymenæus, Alexander, Diotrefes, etc., were saints of that time; but were not very exemplary in their deportment. But as we have modified the word, *damnation* (the rendering of the Greek *krima*, a solemn

judgment ; a judicial trial ; a private judgment, or pronouncing a private sentence or opinion ; etc.) so as to indicate only the last, fearful sentence to perdition : so, in the time of the N. T. writers the varied significations of the word, holy, came to be restricted to one, the setting apart from a common, to a special and higher use. With respect to the membership of the primitive churches, they were called saints, set apart ones, holy persons, inasmuch as their belief and confession separated them from both Jew and Gentile ; as circumcision and other Mosaic rites had separated the Jews from all the nations of the earth ; constituting them a holy nation, although there were many corrupt persons among them ; as in the holy church, were those of very evil character. The word Christian is used but three times in the N. T. ; the word saint, frequently : but now Christian is the general appellation, while saint is only applied to the victorious believers, who have gained their crowns. This exhibits a very great difference between the ancient, and modern use of the word. Then to those who bore the cross, was it applied ; now, to those who wear the crown.

So, the body must be presented to God, a holy sacrifice, set apart, to his service, exhibiting its members, passions, capacity, separated from a participation in the employments and the enjoyments of an exclusively worldly spirit and character.

“Acceptable to God,” *euariston*, well pleasing, agreeable to God. Those please him, who endeavor to know and to do his will. If we be earnestly engaged in an effort, to keep ourselves apart from the world to him, he does not wait until we shall have succeeded, in achieving some grand position on the scale of moral excellence, before he, well pleased, smiles upon us ; and owns us as his own peculiar people. As the sun smiles upon the spot of earth, under which the young plant is

stretching out its roots, and struggling to push up toward the light and air; greets its first peep above the surface, and beams upon it till its entire maturity; cheers it along through gloomy autumn and gloomier winter: so the smile of God cheers the first symptoms of spiritual life, the first struggle upward, and all the stages toward entire maturity. "Grow in grace," is the *modus* of spiritual life; and the humblest one presenting his body a living, holy, well-pleasing sacrifice; no matter in what vale of obscurity the sacrifice shall be offered; the fire of the divine love will descend upon it, in evidence of God's gracious acceptance of our humble offering.

The "reasonableness of this service" is so very evident, that the very statement of the proposition is enough. It need not be demonstrated, that the most reasonable thing possible, is to be guided by the highest reason in the universe; especially as that universe, so far as we can see, attests the perfection and consequent infallibility of that reason. We are to notice, in passing, that the conduct we have specified will please God. That is, if we sinful, frail, worthless ones desire and try to please God, he will accept our effort.

"And be not conformed to this world." The force of "and," here, we take as equivalent to "even," or "that is;" as the phrase is in very close sympathy with the preceding verse, and explains and expands its meaning. Such use of the body as urged in the former verse, amounts to denying self and the world; and is called a sacrifice, a slaying of selfishness and worldliness; in which case, we will not be conformed to this world, certainly. So if we be in that condition of sacrifice, we will necessarily be in this condition of non-conformity to this world. The soul, the mind, the real man, is invisible and cannot appear in form: the body and form; the body and manifestation: the world around

us can observe the manner of our seeing, hearing, talking, doing, walking; i. e. can observe the manner of the deeds of the body; but the soul and its thinking cannot be observed by those around us. Our bodies will not manifest a similarity to the bodies of worldly minded people, as to localities, practices, and general conduct. They will not be found in localities, practices, conduct merely worldly. Our bodies will not look as if they were inhabited and used by worldly minded people. Much may be learned of the man, by observing the house he inhabits.

“But be ye transformed (*metamorphousthe*, be ye metamorphosed, completely changed in the manner of the body) by the renewing of your mind.” Here is the pivot of the passage. Your mind has been renewed, because ye are brethren, Christians, and no man enters into this brotherhood with an unrenewed mind; and now it becomes you to manifest that great fact, in your conduct, your deportment.

As the very first element of Christian character is the renewing of the mind; when that has occurred, a change of the mind's manifestations will follow, and its manifestations are made through the body. Its love or its hate is exhibited through the body; as also its commands or prohibitions. If in its former state, the mind did not wish to please God, its repugnance was manifest in the body not being employed in his service: and now in its renewed state, it is altogether reasonable, to expect the body to manifest, that the new mind does desire to please God. The outward manifestation, will correspond to the inward thought, conviction, condition. “If the Lord be God follow him: but if Baal, then follow him.” *I Kings* xviii. 21. There should be no halting between two opinions: no effort at serving two masters: living, holiness, the active exclusive service of God, alone befits the renewed, regenerated

mind: and if this be persisted in, one will make proof of, experience, the nature and character of the will of God, which has, by renewing his mind, metamorphosed its manifestations through the body.

He will experience that to do the will of God, doing justly, loving mercy, and walking humbly, is good: is every way becoming a reasonable man: good for himself, for his family, for his business associations, for his political responsibilities and interests, for the whole human race so far as his influence extends; good for all the vicissitudes, trials, perils, joys, sorrows of time, and for all eternity. Then as he attempted this sacrifice, took up this cross, to please God; he will find, to his delighted astonishment, that it is acceptable, agreeable, delightful to himself. The love of God being shed abroad in his heart, the labor he has undertaken is a labor of love, and the smile of his Father, makes the task delightful. He has peace in believing, joy in the Holy Ghost, and he rejoices that through the gentle and sweet persuasions of the gospel, he turned his feet to the testimonies of God.

“Perfect:” the will of God, as expressed in the gospel of his Son, Jesus, the Christ, the Lamb of God slain for his sin; the coming of the Holy Ghost to help his infirmities, to make intercession for him with unutterable groanings, to quicken his perception of the divine truth, to aid his understanding in grasping it, to help his feeble heart to stay itself upon the sure promises of God; the wonderful providence that as he is told watches him, guards him, urges him, checks him, makes everything co-operate for his good; the certainty of the support of the divine presence and power in the encounter with death, and an abundant entrance into the everlasting joy of his Lord: all this, and the unutterable more than this, satisfies him. He needs nothing more. He desires nothing more. The new inventions

do not attract him. He says to the inventors, I am satisfied ; all my capacity is filled ; I can contain nothing more. If your invention be less than this, all this, it would injure me to accept it : if it be more than this, more than joy unutterable and full of glory, it would be useless for me to welcome it, for I could not contain it, being full now to overflowing. Yes, he that humbly tries to do the will of God, even though it appear to his partly-instructed mind to be a cross, will find grace to aid him, and discover that this is the path leading to an enlightened mind, a peaceful conscience, a happy heart, a useful life, and a safe passage from time to a glorious eternity. As for God, his way is perfect. If the Christian begins with the cross, he finishes with the crown. Thou, O Christ, art all I need.
