

W. M.

A Sermon from II Cor: VIII, 1

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh & spirit, perfecting holiness in the fear of God.

Nothing can be more calculated to promote purity in heart & life, a spiritual and holy frame of mind, than a clear & lively view of the Divine promises and our high & holy heavenly ~~calling~~ vocation in Christ Jesus.   
Hear it was the ardent prayer of St Paul towards his Ephesian converts



that, the eyes of their understanding being  
enlightened, they might know what is the  
hope of ~~his~~ <sup>that is</sup> God's calling and  
what the riches of the glory of his inheri-  
tance in the saints. We cannot ~~soften~~  
~~call to mind & consider~~ <sup>contemplate</sup> the privileges  
which God <sup>is</sup> willing <sup>to</sup> confer upon us, the  
bliss & felicity & glory to which  
we are destined, the more we make  
them the subject of our admiration, delight,  
and expectation, the more we shall  
be improved with a sense of the im-  
portance of our sanctification. It is  
in these considerations that the ~~exhortation~~  
~~of the Apostle~~ in our text ~~is to purify~~  
~~of soul & body~~ <sup>has founded his exhortation</sup> ~~us to linen & purify~~  
~~of body & spirit~~ <sup>is founded</sup>.  
We shall consider then

- I) The excellency of the Divine promises  
presupposed by the ~~Apostle~~ <sup>in our text</sup>.
- II) The admonition to purify of body & spirit <sup>derived from it</sup>.
- III) The growth & completion in holiness.



May the Divine Spirit exercise  
his holy influence upon our hearts &  
minds in contemplating the important  
subject, granting us his illuminating  
on our Christian calling, <sup>& creating in us</sup> a deep sense  
of holiness <sup>with</sup> a fervent desire  
to be perfected in it. <sup>diagnosing our underlying</sup>

I) We consider the excellency of the  
Divine promises presupposed by the Apostle

Having therefore these promises, dearly  
beloved, then <sup>from</sup> ~~now~~ <sup>in which</sup> the Apostle draws ~~the~~  
~~bases his~~ ~~admonition~~ <sup>the</sup> ~~the~~ <sup>draws</sup>  
~~follow~~ <sup>have</sup> a close reference to those  
the Apostle's previous declarations <sup>in</sup>  
in which <sup>the</sup> ~~these~~ <sup>& prerogatives of</sup> promises <sup>believers</sup>  
expressed. They are these: "Ye are  
the temple of the living God as God  
hath said, I will dwell in them &  
walk in them and I will be their God  
and they shall be my people; wherefore  
come out from among them and be ye



separate, saith the Lord, and touch not  
the unclean thing and I will receive  
you, and will be a Father unto  
you and ye shall be my sons &  
daughters, saith the Lord Almighty."

There, my brethren, are various <sup>various gifts</sup> quotations from the O. T. Scriptures <sup>applied</sup>  
by the Apostle & adapted to the condition & character of the N. T. believers  
to whom indeed they apply with a more  
emphatic & unprehearsive <sup>earnest</sup> significance.  
For after the removal of the Tabernacle  
and God's ancient Temple <sup>established</sup>  
from Jerusalem for the worth of his  
<sup>now chosen</sup> ~~favoured~~ people, it may be said,  
with strict propriety, God has established  
himself as the temple, in  
the hearts of his <sup>true believers</sup> ~~believing~~ people,  
who, under the Gospel dispensation,  
realize more fully the indwelling  
of his Holy Spirit, the effusion of  
his Love, <sup>those heavenly graces & virtues</sup> ~~from which~~ <sup>which</sup>  
which fill the heart with the <sup>impart</sup> ~~impart~~ & afford us a foretaste  
of eternal life & glory.



Suffer me then, my brethren  
to urge these great & precious promises  
on your attention and to impress  
your mind more deeply with  
your high & holy calling. Even  
here already our privileges &  
spiritual blessings are unspeak-  
ably great, if we by a lively faith  
and a devout apprehension  
can realize God's unmeasured  
love to sinners. <sup>to</sup> Jacobus have  
been renewed pardoned  
justified and sanctified  
by the power of his word, his  
grace & Spirit. As such we  
are made living temples of  
the living God. His spiritual  
in dwelling is thus described:  
"I will dwell in them & walk  
in them." Not only will he dwell  
amongst us & converse with us, not only  
will he through his blessed Son



& his H. Spirit for ever abide with  
his Church, even to the end of time  
But each of us individually will  
be an abode, a habitation of God.  
This indicates that intimate com-  
munion between God & the believer  
that one man with Christ & through  
him with the Father as the  
characteristic privilege and  
high prerogative of God's chosen  
people realized by the established  
belief was more or less ex-  
perienced by all those in whom  
a work of grace has commenced  
or when the germ of Divine life  
has been implanted. As we  
walk with God, so he will  
walk with us. In proportion  
as we are devoted to him  
shall we enjoy his gracious  
presence. As we draw near  
to him, so will he draw near to us.



Thus he will prove himself  
our God in deed, in whose power  
we may confide & whose mercy  
will sustain us, & all we shall  
be his people distinguished  
by special favors & blessings.  
Now still more he will manifest  
himself to us in a Father's love &  
condescension & will make us  
his children by accepting us  
by imprinting his Divine image  
upon us, & giving us that  
heavenly witness, even his Spirit,  
that will assure us of our  
sonship & will inspire our hearts  
with filial confidence so  
that we may have free access  
to him, & thus we receive a  
continual supply of grace &  
power from on high. It follows  
that if children, then are we  
heirs also, even heirs of God &  
joint heirs with Christ.



Now if such are the promises & privileges vouchsafed, how holy ought we to be in all manner of conversation how much care is there for purity of living to be shown in all our relations in life in the performance of our various duties, within us - in our hearts, without us - in our general character & conduct. Or to use the language of our text how much does it become us, how urgent is the duty, how great is the stimulus to cleanse ourselves from all filthiness of the flesh & the spirit. "Inward & outward holiness must be cultivated the heart must correspond with the life. Not only the soul but even the body must be sprinkled with pure water even the groves of the ~~the~~ Spirit. The quickening & purifying influences of the soul must have their impression on the bodily members. The sanctifying operations must pervade both body & soul. A pure & sanctified soul will purify & sanctify the body likewise. As we are holy,



Thoughts & desires or evil tempers  
would pollute the soul, so they  
would pollute also the members  
of the body. Yet both are designed  
to be the temple of God. Hence  
both must be cleansed. But it  
may be observed here that the Apostle  
has in all probability something more  
in view, when he views the distinction  
between the flesh & the spirit. Even  
unholy desires or unbecoming tempers  
or uncharitable feelings & emotions,  
such as anger, envy, malice & pride  
are counted among the works of the  
flesh. Hence we may justly un-  
derstand that by those things which  
pollute the spirit the Apostle may  
have in view likewise every error  
in doctrine, all unsound views of  
the revealed truth of God's word  
which distort the purity of the Gospel  
produce misconceptions of God's  
character & attributes, or of a future  
world, or of God's plan of redemption,  
through the atoning sacrifice of Christ  
or the wonderful union of his Divine  
& human nature. For such would  
not prevent the mind & faith of be



licious & obscure the light & purity  
of faith. A right understanding in  
spiritual knowledge tends greatly to  
elevate the soul and consequently  
has a powerful influence on purity  
& holiness of living. Let us then guard  
against every error & be sound in  
the faith, & so let us live that our  
daily life & conversation may be  
in harmony with the sanctification  
of the inner man.

In conclusion let me mention briefly the  
expressions perfecting holiness in the  
fear of God, ~~and~~ The Apostle means  
to say; Let us aim at perfection  
let us act with content, with being  
cleansed & purified once from  
things that pollute, or would bring  
consecration on our consciences. But  
let them be proper growth in  
grace. There must be no standing  
still, no spiritual stagnation  
no falling from the first love, but  
we must continually grow in purity  
of heart & life until our final



victory over all sin & infirmities  
And this must be even in the fear  
of God, with that unshaken courage  
and ~~great~~ overcoming which become  
them who have to do with Him who  
is pure & holy & perfect altogether  
who sees & knows our hearts, our  
intentions as well as our general  
character & conduct & will draw  
us as they children of light in  
whom he dwells as within a  
temple to become more & more  
like him in order that we  
may truly fitly behold  
him and enjoy the privilege &  
glory & felicity of his presence  
in heaven.



of your life; suffer no  
 peace. <sup>But</sup> my brethren, ~~He~~ <sup>He</sup> <sup>will</sup> call you  
 (you) help & accompany me in entering <sup>close & de-</sup>  
 more deeply on this profound & <sup>vast</sup> <sup>important</sup> <sup>subject</sup>  
 subject! Listen now more, listen with <sup>more</sup> <sup>intensity</sup> <sup>&</sup> <sup>anxiety</sup> <sup>to</sup> <sup>the</sup> <sup>clearest</sup>  
 theme, if you have any concern for the <sup>present</sup> <sup>peace</sup> <sup>&</sup> <sup>final</sup> <sup>happiness</sup> <sup>of</sup> <sup>your</sup> <sup>soul</sup>. <sup>God</sup> <sup>will</sup> <sup>dwell</sup> <sup>and</sup>  
 "walk" <sup>in</sup> <sup>us</sup>, not merely amongst us  
 "as some would explain it," but within  
 us within our hearts. As looked forth  
 his glory & tokens of his mercy in that earthly  
~~that temple~~ where animal sacrifices  
 were offered, prefiguring the ~~offering~~  
 sacrifice of Christ. So now, after the  
 offering up of that all-sufficient, per-  
 fect & <sup>all-attaining</sup> ~~only available~~ sacrifice he is pleased  
 desires ~~to dwell~~ to pour out his the riches  
 full love & mercy, his Spirit & his <sup>of</sup> <sup>God's</sup> <sup>grace</sup>  
 power into the hearts of all who  
 present themselves unto him as living  
 sacrifices in faith & reliance upon



be so closely united to him, to a full  
 participation of his <sup>union &</sup> grace free access, to spiritual communion  
 heavenly <sup>(with him)</sup> Do you know from your own experience  
 riches & free access to his <sup>this privilege</sup> blessedness of <sup>will</sup> ~~if~~ you do, you ~~cannot~~  
 share, <sup>be more than</sup> ~~help~~ <sup>admire</sup> & <sup>adore</sup> the Divine  
 mercies. You will stand amazed &  
 feel unable to express your gratitude.  
 If you do not, let me entreat you, do  
 not ridicule the mysterious subject  
 as a vain notion or a <sup>existence</sup> ~~light~~ <sup>of</sup> ~~chained~~  
 imagination of religious enthusiasm  
 family. rather come & try see & try whether  
 these things are so; learn from your



own happy experience that there is <sup>really</sup>  
in the faith & confidence & joy of a true  
Christian. Or will you doubt the  
word & promise of the Almighty? You  
have said it "The Lord saith it." The  
Lord Almighty saith it. These <sup>words</sup> <sup>are</sup> <sup>the</sup> <sup>assertions</sup>  
are the <sup>assertions</sup> of these holy prophets <sup>repeated by</sup>  
~~whose solemn assertions the inspired~~  
~~Apostle repeats.~~ Dare you make  
God a liar or despise <sup>& doubt the word of the</sup> his servants  
who bear the ~~incontestable~~ <sup>of their</sup> testimony  
of their Divine commission.

But to proceed, The most striking <sup>what name</sup> <sup>of love</sup>  
and lovely feature of the promise <sup>the Father</sup>  
with which our text is so closely connected <sup>to be</sup>  
is still remaining, that is our adoption <sup>choice</sup>  
with God as children. "And I will be <sup>upon us</sup>  
a Father unto you and ye shall be my <sup>that we</sup>  
sons & daughters saith the Lord Almighty. <sup>be called</sup>  
To be <sup>partakers</sup> <sup>his name</sup> <sup>or as</sup>  
believers of the New Covenant, we <sup>concerning</sup>  
not only acknowledge & adore God by the <sup>to the Father</sup>  
filial appellation, Father, <sup>because</sup>  
he has created us & provided for our wants



like a kind Parent. but because he  
has begotten us anew <sup>us anew</sup> by the Gospel  
his word & Spirit ~~by the Gospel~~ <sup>in the Gospel</sup> ~~as a Divine power~~  
makes Salvation. He has adopted us  
as his own in ~~through Christ Jesus~~  
his only begotten Son, having sealed  
us by the Holy Spirit who bears testimony  
with our spirit that we are the children  
of God. Let us pause, my brethren, and

Such a reality is ~~awakened~~ <sup>in some measure at least</sup> in order to discern the unsearchable  
our condition <sup>our condition</sup> favour of God, <sup>considers</sup> what we were by nature & what  
if we are, if not regenerated; a fallen, guilty, <sup>rebellious</sup> race  
truly in ~~rebel~~ against the Divine Majesty, disobedient  
Christ by ~~to be an enemy with God~~ <sup>as</sup> for miserable sinners  
a living faith at the brink of destruction, justly bearing the  
indignation of the Almighty. But our heavenly  
Sovereign not only pardons the offender, ~~he~~ <sup>he</sup> receives ~~him~~ <sup>us</sup> into his family, treating  
us as sons & heirs. This is more than human, it  
is Divine love. ~~It is not with any degree of serious~~  
consideration enter on the subject and forbear ex-  
claiming with St John in admiration and grate-  
ful acknowledgement: "Behold, what manner  
of love the Father hath bestowed upon us that  
we should be ~~called~~ <sup>the</sup> children of God." How







Others would classify and understand by filthiness of the body being increased. Those sins which more immediately defile or injure the body such as fornication and the indulgence of all manner of uncleanness, such as ~~all uncleanness, indulgence of uncleanness, & every excess & immorality of life~~ drunkenness & every excess & immorality of life ~~as well as violent passions of anger~~ <sup>passion</sup> filthiness of the spirit they <sup>refer to</sup> include those things which principally corrupt & pollute the heart & the soul, as avarice, pride, ambition, & envy. But it must be remembered that the same Apostle enumerates all these things under the wings of the flesh and ~~the sensual thoughts of the flesh~~ <sup>as regards the former</sup> & sensual thoughts. ~~and sensual thoughts are as much the seeds, the productions of the flesh, they have all their root in the carnality of the mind.~~ <sup>as regards the latter explanation</sup> Neither of these explanations does ~~the~~ <sup>concrete</sup> ~~the~~ <sup>fully</sup> mean the full meaning of the Apostle's expression. The filthiness of the spirit implies something



something more of a mental kind, with or polluting the body,  
more inward, less concerned ~~in~~ <sup>in</sup> immediate  
~~influence on the pollution of the body or~~  
~~outward acts of uncleanness~~, something  
which corrupts our inner man in its ~~more~~  
spiritual functions of reason, judgment  
and conscience. Now if we refer  
once more to the previous chapter from  
which the Apostle draws his exhortation  
in our text, we shall find that he  
warned his readers against familiar  
intercourse or communion with <sup>idolaters as well as</sup> idolaters, & infidels,  
~~and idols as a~~ <sup>blasphemy</sup> ~~blasphemy~~ on the  
ground that they <sup>themselves</sup> were temples of the  
living God so called in contradistinction  
from mere idols void of life & power.

It appears from various parts of the  
Apostle's writings to the Corinthians,  
that the Christians of the ~~city~~ <sup>city</sup> of Corinth were exposed to the  
temptation of participating in the  
idolatrious festivals & feasts and <sup>being invited</sup>  
<sup>by the former</sup> <sup>to the feasts</sup> <sup>of the idolaters</sup>  
<sup>the</sup> <sup>to</sup> familiar intercourse with <sup>idolaters</sup> <sup>idolaters</sup>, & exhorted them to be



page  
not unequally yoked together with un-  
believers. for what fellowship hath <sup>righteousness</sup> light  
with unrighteousness? and what communion  
hath light with darkness? And again.  
And what concord hath Christ with  
Belial? or, what part hath he that be-  
lieveth with an infidel? and to come  
to the <sup>more unobscure</sup> ~~most obvious~~ point for our argu-  
ment - what agreement hath the tem-  
ple of God with idols? Now it is well  
known that by participating in any way  
or to any degree in the <sup>from those who are</sup> ~~frivolous~~ ceremonies  
and amusements of the heathen, <sup>or even by indulging in those</sup> ~~connected~~ with ido-  
latry, the conscience is exposed & rendered  
so long & principal temptations <sup>or</sup> ~~and~~ <sup>to</sup> ~~be~~  
sustained. In the first place <sup>it must be</sup> ~~born in mind~~  
that fornication & voluptuous practices were  
commonly connected with the worship of idols  
and the celebration of heathen festivals,  
(being considered as innocent & lawful  
pleasures on those occasions; in some cases  
the sacrifices were even enjoined as  
forming part of idolatrous rites.) Nor will



any one sensible that ~~the~~ <sup>Spittle means</sup> ~~man~~ is more  
particularly <sup>sin</sup> ~~meant~~ by filthiness of the  
flesh. Even the beholding of & conniving  
at such vile practices, on the part of a Christian  
will prove a pollution. In the 6<sup>th</sup> Chap. of his  
1<sup>st</sup> Epistle the Apostle argues in a similar  
manner & distinctly warns against  
fornication as a pollution of our bodies, which  
~~are~~ <sup>with the</sup> ~~are~~ <sup>are</sup> Christians ~~being~~ <sup>made</sup> the temple  
of the Holy Ghost. "Flee fornication; every  
one that a man doth is without the body  
but he that sinneth ~~in~~ fornication sinneth  
against his own body. And after saying  
that <sup>even</sup> ~~these~~ <sup>these</sup> bodies ~~were~~ <sup>were</sup> the temples of  
the Living Spirit, and that God had  
the only claim on them, he adds. "Ye are  
bought with a high price; therefore  
glorify God in your body & in your  
spirit which are Gods. The one like the  
other is to be kept Holy. Not only shall our  
spirit be made happy, our body also will  
be glorified. It is true there are many other  
vices that pollute us, & from which we must



be cleansed, if we will become partakers  
of eternal life & enjoy her <sup>already</sup> peace & joy  
in the Holy Spirit. But nothing seems to prove  
more detrimental to spiritual life than  
~~forbearance~~ <sup>occupations</sup> & sensual desires. Hence the  
Apostle is emphatically denounces fleshly  
lusts "as warring against the soul." Need  
I add that our present age affords so many  
melancholy proofs of the correctness of the  
Apostle's sentiments. How many professed  
Christians have become utterly destitute of  
all religious feelings, principles & reasonings.

some regret how many have, in reality, denounced the  
the very form faith on account of this prevailing sin. They  
of religion demand this faith in God's word, in order  
renewing that to obtain liberty of the flesh and to in-  
of not free clude with more ease & <sup>less</sup> unscrupulous scruple  
in language into mutual <sup>gate-keeping</sup> ~~denial~~. It is the love of in-  
at least that <sup>begets & promotes</sup> ~~has created~~ so many <sup>unbelief</sup> ~~castles~~. But  
in tradition to proceed to the other side, the fullness of  
their church the spirit. We have already shown that in  
profession of the Apostle's mind its primary <sup>bearing</sup> ~~point~~ is  
of <sup>reference to</sup> ~~connected with~~ idolatry. To countenance <sup>at all</sup> ~~idolatry~~  
by will not <sup>in any degree</sup> ~~is~~ to attend <sup>to</sup> ~~of~~ the leather feet-  
in upraised <sup>valley</sup> ~~valley~~ & the <sup>have</sup> ~~have~~ <sup>in</sup> ~~in~~ many <sup>with</sup> ~~with~~ idolaters <sup>and</sup> ~~and~~ <sup>will</sup> ~~will~~  
the various <sup>fail</sup> ~~fail~~ to encourage the Christian profession to



To partake of ~~all~~ <sup>all</sup> ~~superstitions~~ <sup>superstitions</sup>, errors  
and ~~perverse~~ <sup>perverse</sup> ~~thoughts~~ <sup>thoughts</sup>. The understanding  
concerning God & <sup>divine things</sup> his holy nature & Divine  
attributes must become darkened, spiritual  
discernment blinded, the judgement <sup>perverted</sup>  
corrupted & perverted, <sup>notwithstanding</sup> <sup>superstitions</sup> <sup>to be pushed from</sup>  
notions & vain fancies cleave so closely <sup>to the human mind</sup>  
to ~~the~~ <sup>man</sup>, when not under the full & <sup>direct</sup> <sup>influence</sup>  
influence of the Gospel light. The Christian  
Church is all ages has appeared by many instances  
to confirm this assertion, <sup>though</sup> <sup>the</sup> <sup>present</sup> <sup>age</sup> is  
may be said to be more than of infidelity  
than of superstition but both are in reality  
nearly related, spiritual blindness & a per-  
verted judgement are the foundation of both.  
The filthiness of the spirit then, or that which ex-  
cludes the nobler part of man, we justly infer,  
includes in the most extensive application  
~~error~~ every kind of error in the doctrine,  
every perversion of Divine truth, every departure  
from the principles of the Holy Scriptures,  
unbecoming & false notions of God, <sup>his moral government</sup> <sup>not taken</sup>  
views about the way of salvation, in short every thing  
departs from the <sup>truth</sup> that leads the mind



Much, my  
members of the  
literature  
of last year  
Let Jesus  
to them  
departure  
from the sin  
glory of  
faith.

ashay and heads to either to superstition  
or infidelity. To clear ~~our~~ <sup>our</sup> souls  
from these things is the Apostle's exhortation.  
This can only be done by keeping <sup>by the study of the Bible</sup> unglazed in  
mind the word & promises of God, by cleaving  
our hearts to the entire influence of the  
Divine Spirit, by avoiding the friendship  
of the world, by prayer & meditation by  
the daily washing of sins in the blood  
of Christ, accompanied with the sincere  
desire to please God in all things.

But we hasten to the conclusion and  
III) <sup>briefly</sup> consider the growth & completion in  
holiness. "which ~~is~~ the Apostle  
thus describes: "perfecting holiness in  
the fear of God. Our holiness or sancti-  
fication we must always bear in mind  
is not completed at once, it is a growing  
work. And, unless we advance, we <sup>sure</sup> ~~surely~~ go back, for there is no standing still  
no remaining in the same state. Hence  
the perfecting in holiness is necessary, not  
only for the sake of advancing more &  
more, even to preserve what the Divine



grace we may have gained, we require a con-  
stant exercise. We must daily practise  
the will of God, which is our holiness, till  
the doing of it becomes so habitual <sup>to us</sup> as to be  
like our Divine Master, it proves our meat,  
our delight & enjoyment, as the food we  
use for our body. Our will must more  
and more be subject to the Divine will, our  
tempers & passions subdued, our desires and  
affections regulated entirely by holy & spi-  
ritual principles & fixed on Divine, heavenly  
eternal things. The perfecting in holiness  
is a continuation of ~~cleansing~~ <sup>purifying</sup> ~~ourselves~~  
our hearts, our inward desires and our  
outward lives, or, in the language of our text  
a continual cleansing from all filthiness  
of the flesh & of the spirit. As regenerate  
souls, if such indeed we ~~are~~ <sup>be</sup>, we have  
been cleansed & washed from backsliding  
and absolved from guilt, holy affections &  
pure desires have been created in us, sin has  
lost its power & domination, yet the seed of cor-  
ruption & carnal appetites remain in the flesh,  
sin is ~~an~~ inherent sin chinks to gain due more



the ascendancy. And thus it will be  
as long as we are in the body. The believer  
it is true, can say: "For I delight in the law of  
God after the inward man;" however, his ex-  
periences compels him to act with the Apostle,  
"But I see another law in my members warring  
against the law of my mind." Hence the constant  
conflict, hence the need of a daily cleansing  
by the blood of Jesus & applying its healing  
virtues to accomplish our sanctification. Observe  
the Apostle includes himself in admonishing  
to the purifying of flesh & spirit: Let us cleanse  
ourselves ~~cleanly~~ <sup>earnestly</sup> beloved, and by that ~~very~~  
affectionate, <sup>earnest</sup> beloved which can only  
apply to sincere believers, shows that he is  
not ~~extending~~ <sup>expressing himself unto</sup> the world, the unworsted he  
would exhort in different terms. Hence  
it is evident that the Apostle does not  
teach the doctrine of perfection, as if it ~~was~~  
any law attainable to it. Scripture nowhere  
admits of a state of perfection in the believer  
so long as <sup>he is</sup> ~~he is~~ in the flesh. yet it is evident  
likewise that we are to abide after perfection  
that is long as we feel any imperfections about



us, we must not rest satisfied, however far  
we might have advanced in holiness. Nor can  
it be argued, that if perfection be unattainable  
here, it would be in vain to strive after it.

Unless we strive after it here, we shall not attain  
it hereafter. He who aims but a little, will <sup>never</sup>  
attain to great things. He can never desire too  
much as regards an increase of grace & ad-  
vancement in spiritual life & holiness. There  
is nothing for which we may pray, more  
confidently, than the growth of sanctification.

There is one more expression added in our text  
which we must not overlook, and that is in the  
fear of God. The ought are to perfect holi-  
ness by that only motive which constitutes its  
nature & character genuine & pure & that is  
the fear of God, not for the sake of any show or  
appearance before men but out of a deep  
sense of the holy & perfect nature of God  
from a reverence to him & from a desire  
to please him. Because he is holy we must  
desire to be holy also. To glorify the name of  
him who has called with a holy calling & for the  
enjoyment of everlasting glory must be our great aim.