

cases in which they have not been determined by grace, but have been left to the undetermined action of their renewed wills. We venture to say upon that subject, that in those cases in which believers have been determined by grace, a crown of glory will be conferred proportioned to the obedience rendered; and it may be that the highest degree of glory will be attained by those who have been most determined by grace. Sanctification will be crowned with glory, and the nearer the approach to perfect sanctification the brighter will be the glory bestowed. Grace will wear the crown of glory, and the more the grace the brighter the crown. Now, we do not deny that this glory may be of the nature of reward. But it may be doubted whether the glory experienced in such cases can, properly speaking, be denominated *reward*, a term which appears to be with peculiar appropriateness employed in cases in which fidelity was maintained when unfaithfulness was possible. But whether this be so or not, whether believers who were determined by grace will to the extent of that determination be, strictly speaking, rewarded or not, it is certain that they will enjoy a degree of glory answering to that perfect obedience to which they were graciously determined; and that those who in the strength of sufficient grace freely resolved to be faithful, when they might have been unfaithful, will receive a reward proportionate to their fidelity. This we take to be the teaching of God's Word.

CHAPTER III.

As the subject of the confirmation of the will in holiness in man's Glorified Estate does not materially affect the question which has been chiefly discussed in these pages, and as there is well-nigh universal agreement with reference to it, only a few things need to be said in regard to it. We briefly indicate the elements which will enter into the will of the glorified saint, will render it complete, and so establish the security of his standing as to place him forever beyond the contingency of falling into sin.

1. The perfect removal of the principle of sin. The positive development of the principle of holiness to a perfect degree is not to be expected, since the standard contemplated, being the infinite holiness of God, will necessitate and invite an everlasting effort. The greater the degree of holiness attained, the greater will be the perception of the boundless degrees still to be compassed. But, negatively, the condition of the saint will be perfect: the principle of sin will be perfectly and forever extracted from his soul. There can then be no possible division of his will.

2. The complete destruction of the mutability of the will. It has been already evinced that the effect of a sinner's union to Christ as his Federal Head and Representative is to render his will, as belonging to his regenerate nature, immutable. Being justified and adopted, he must, in that relation, be confirmed in holiness. But sin still remaining in him, his will,

as pertaining to him considered as a man, continues during his earthly existence to be mutable. He may act holily or sinfully. But as sin, the cause of this duality, will be absent from the soul of the heavenly saint, the immutability of the will in holiness will characterize the whole of his voluntary agency. The will in glory will, in all respects, be immutable.

3. The growth of habits, tending to form a permanent character of holiness, and rendering, at each stage of its development, the intrinsic danger of a fall more and more remote. God might, as has already been remarked, at the moment of regeneration, by the same almighty power by which that stupendous change from spiritual death to spiritual life is effected, produce that state, unfluctuating and fixed, of holiness which would spring from the complete ejection of sin from within the soul, and its entire exemption from temptation coming from without. But whether what we conceive of as holy character could be thus instantaneously communicated may be doubted. Character would seem to be the result of a disciplinary education in time, the experience of trial and conflict with temptation, as conditioning a growth of habits. It is not necessary to its formation that the developing process should be contingent, that is, might issue in failure, as in the case of Adam. It might or might not be conducted under the regulating influence of determining grace. Now ordinarily the saint who, after some period of his earthly life passed in the school of Christ, is taken to glory, carries with him a character more or less developed into holy habitudes. This growth begun on earth will continue in heaven, although not attended by contact

with trial. And as the development advances, the intrinsic influence arising from a holy character itself will concur with the extrinsic communications of grace, in conducing to that security of standing which will characterize the glorified saint. Of itself, however, as we think the analogy of earthly experience will show, this development of a holy character would not, without the continual accession of determining grace, avail to destroy the possibility of a fall into sin.

The case of infants, dying in infancy and removed to heaven, presents an apparent exception to this feature in the confirmation of the saint in glory. Without an attempt to account for a case of which we know so little, it may be suggested that, in the first place, the absence of all voluntary, conscious transgression, the want of felt, experimental acquaintance with sin, may, for aught we know, affect the necessity of a disciplinary development conditioned by a passage through the school of trial; in the second place, they will grow in gracious habitudes in heaven; in the third place, they may enjoy peculiar favor, may be under very tender patronage from him who gathered infants into his arms on earth, and may receive special supplies of grace which will compensate for the defect of a character consolidated by the storms of earthly trial.

4. The full infusion of determining grace. This, in view of all that has been already said, need not be dwelt upon. Character, however greatly developed, might possibly yield to some sudden strain and give way even in heaven. The danger may be remote, but the faintest contingency of such a result

will not consist with the perfect felicity of that world. An absolutely certain safeguard is needed. There is an exquisite passage in Butler's Analogy, in which the great thinker speculates upon the dealings of God's providence, which up to the dying hour itself seem intended to engender and cultivate the habit of submission to the divine will. He conceives that in heaven, in which no external temptation will be possible, the only source from which temptation may spring will be the excursions of the imagination, which may tend to produce discontentment with even the bliss of the celestial sphere. But, reasons he, against this restless tendency the habit of implicit submission to the will of God, cultivated until and in the dying hour, will operate as a perpetual and effective check. Possibly so; but it is more assuring to know that such a peril, should it exist, will with absolute certainty be guarded against by the determination of grace guaranteed in the provisions of the everlasting covenant.

5. The exclusion of temptation, both from without and from within. The Devil, the great tempter, will not cross the threshold of the heavenly gate. He entered Paradise, but he will never enter Heaven. The whole phenomenal world which presents innumerable temptations to the believer in this sensible life will have passed away forever, and the environment of the glorified saint will be such as to conduce to holiness. Grace, in the completion of the process of sanctification, will have removed every source of inward temptation. If sin were possible, it must occur in consequence of an unsolicited and purely wanton act of the will, an arbitrary revolt against the authority of God:

a supposition which it is impossible to make. The case of the Devil and his angels who, without external temptation, hurled themselves in insurrection against the divine throne, presents no analogy. They had not confirming grace.

6. The transcendent experiences of death and resurrection, judgment and eternal things. They will annihilate uncertainty and doubt, and impart dramatic and realistic vividness to a scheme which had previously appealed to faith. The awful bed of death; the passage of the disembodied spirit into the untried eternal sphere; the shout of the descending Lord, the voice of the archangel and the trump of God; the bursting graves and the rising dead; the flaming bar of judgment, the unnumbered myriads before it, the diademed Judge, the irrevocable sentences, and the light of the last conflagration,—these inexpressibly solemn realities must exercise an ineffaceable influence upon those who passed through them, and stamp an impression upon the triumphant saints the force of which no mere anticipation can enable us to measure. Who, saved *through* them, will ever sin *beyond* them?

7. The immediate presence of God; the visible display of his glory and the beatific vision; the sight of the Lamb in the midst of the throne, with all its overwhelming suggestions, of Olivet and Gethsemane, of the Council, the buffeting, and the spitting, of the Pretorium, the mock-worship and the whipping-post, of the Cross, its groans, its sweat and its tears, its anguish, shame and bloody death; the society of angels; the blissful re-union of those whom death had wrenched asunder, the banquet at which shall sit

down together Abraham, Isaac and Jacob, prophets, apostles and martyrs, and ransomed delegates from every kindred, tribe and tongue of earth; the ever-rolling strains of the hallelujah-chorus, and the sentiment of a holy universe—amidst scenes and influences like these, is it possible that the will shall ever again, in the sweep of eternal ages, decide for sin? But after all, the element of immortal safety, the Palladium of heaven, will be union with Jesus Christ and the confirming grace of the ever-blessed Spirit. "He that believeth on me," said Incarnate Truth, "he that believeth on me hath EVERLASTING LIFE."

GENERAL CONCLUSION.

Of the things which we have spoken this is the sum: In his estate of innocence man had a holy spontaneity of will, but no sinful one. He had, however, the liberty of deliberate election between the alternatives of sin and holiness, because his holy spontaneity was not fixed. His will was not determined by divine influence in the direction of holiness: it was mutable. In his fallen, unregenerate estate, man has a single moral spontaneity of the will, in the sphere of things spiritual, and that a sinful one. He does not possess the liberty of deliberate election between the alternatives of sin and holiness. His sinful spontaneity is fixed: he is, without recovering grace, confirmed in sin. In his regenerate estate on earth, he possesses a dual spontaneity of the will: the sinful spontaneity of the unregenerate condition remains, but a holy spontaneity is created by the Holy Ghost. The regenerate man has the liberty of deliberate

election between holiness and sin, but not as he is regenerate. He possesses that liberty because there are within him two contrasted spontaneities of the will. With his holy will he cannot choose sin, but always chooses holiness; with his sinful will he cannot choose holiness, but always chooses sin. A conflict ensues, the result of which will be that his renewed will, being rendered immutable in consequence of Christ's fulfilment of the Covenant as his Federal Representative, and of the determining grace of the Holy Spirit, will ultimately triumph, his sinful will be ultimately destroyed, and his whole perfected and glorified personality shall, in heaven, be indefectibly consecrated to the service and enjoyment of God.