

# LIFE ABUNDANTLY:

A NARRATIVE OF

*HOW I CAME TO CONSIDER AND REALIZE*

## Higher Christian Life.

BY

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*(Formerly of Glasgow).*

WITH PREFATORY NOTE BY

REV. PROFESSOR CANDLISH, D.D.

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"I am come that they might have life, and that they might have it more abundantly."  
—John x. 10.

"Come and hear, all ye that fear God, and I will declare what He hath done for my  
soul."—Psalm lxxvi. 16.

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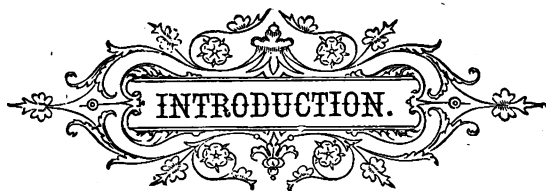


## PREFATORY NOTE.

BY THE REV. PROFESSOR CANDLISH, D.D., GLASGOW.

**I** HAVE read this Book with much interest and pleasure. Though it is so much a personal narrative, it is written with much simplicity and modesty, and, in point of doctrine, it seems to me quite sound, an exposition of the important truth, that our sanctification as well as our justification is through Christ, and that the way of attaining it, on our part, is by faith in Him. This is no new teaching or discovery of the present day; though to many, no doubt, the actual experience of it is new.





## INTRODUCTION.

**T**HIS work had its origin in a letter written from New Zealand to a fellow-student of the Glasgow Free Church Divinity Hall. Along with another student, we had lived together, and been fellow-labourers in the Lord's vineyard. Great changes were experienced ere our studies were completed. On one of the three (Robert Thomson)\* the dawn of heaven

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\* Taken from the Plough: a Memoir of Robert Thomson. Published by Charles Glass & Co., 85 Maxwell Street, Glasgow.

broke in Immanuel's land. The writer was advised to seek health in this island of the South Pacific. It has been the happy lot of the third to lead the van among young men in one of the greatest revival movements ever seen in the land of our fathers.

Learning that my friend had been greatly owned of God in the recent work of grace in Glasgow, I was the more anxious that our correspondence should continue and become really profitable. Having lately been led by the Spirit of God to realize the power of Jesus to save His people *from* their sins, I earnestly desired that it should be mutually enjoyed. With this in view, I wrote the letter referred to as soon as the truth it was meant to state was fairly apprehended. A copy of it was read by me to a number of Christian friends. Several professed to receive instruction thereby, and requested its publication. After six months' delay, and considerable scruples, it has been rewritten, with illustra-



tive quotations and other testimonies, and now appears in this form. The words of another in like circumstances express my present feelings:—"Now that I have written this personal religious narrative, I hesitate to send it forth to the world's criticism. Caution says 'Burn,' duty says 'Print for the benefit of hungry souls,' that they may 'glorify God in me.' Duty prevails:"—

"Glory to God the Father be,  
Glory to God the Son,  
Glory to God the Holy Ghost,  
Glory to God alone."

Then, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul" (Ps. lxvi. 16). The narrative is intended for those, and those only, "who fear God;" for "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14). But I pray that it may be the means of turning the

attention of many true Christians to the important duty of *holier living*, leading them to a deeper study of the Scriptures, "that they may adorn the doctrine of God our Saviour in all things."



*To Young Christians.*

THE careful attention of those who profess to have been blest through my addresses or conversation is specially solicited. Will such young believers bear with me while I endeavour to give them a word of exhortation? Read the narrative with your Bibles at hand. Pray for, and *believe*, that you shall receive the fulfilment of the Saviour's promise, "Howbeit when He, the Spirit of truth,

is come, He will guide you into all truth. . . . He shall glorify Me ; for He shall receive of Mine, and shall show it unto you" (John xvi. 13, 14). There is no necessity for Christians having to gain a fuller knowledge of Christ's power to save *from sinning* only after years of a painful sense of failure, through diverse temptations or the power of indwelling sin. Receive Jesus in all His fulness at first as your Saviour from the *power* as well as from the *guilt* of sin, if you would spare yourselves the humiliation, and Christ the dishonour, of many backslidings. "For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men" (1 Peter ii. 15). "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. v. 16). Hence, for your own comfort, for the good of others, and for the glory of Jesus, seek the meaning and blessed *realization* of these words of His,

"I am come that they might have *life*, and that they might have it *more abundantly*" (John x. 10). Between mere "life" and "life abundantly," with which so many rest satisfied, there is all the difference of sickness and health. The one reminds us of the languid child pining away on his pillow; the other of the sparkling eye, the ringing voice, and the bounding step of the leader in the play-ground. Or, the one is the soldier requiring nursing in the hospital; the other is the warrior raising the shout of triumph as he presses on to victory. We are not called to live in a "poor, dying state;" but, that we "may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what the *exceeding greatness of His power to us-ward who believe*, according to the working of His mighty power" (Eph. i. 18, 19). Instead, therefore, of being continually troubled about your acceptance; paralyzed for want

of peace ; humbled through failing to overcome sin ; worried by daily cares ; and fretted with endless anxieties ; you should *hear, believe, realize, act upon, and act out*, the Master's words, "These things have I spoken unto you, that *My joy might remain* in you, and that your joy might be *full*" (John xv. 11). "Hitherto have ye asked nothing in My name ; ask and ye shall receive, *that your joy may be full*" (John xvi. 24). "I am come that they might have *life*, and that they might have it MORE ABUNDANTLY."

I have entered the Valley of Blessing so sweet,  
And Jesus abides with me there ;  
And His Spirit and blood make my cleansing complete,  
And His perfect love casteth out fear.  
Oh, come to this Valley of Blessing so sweet,  
Where Jesus will fulness bestow ;  
And believe, and receive, and confess Him,  
That all His salvation may know.

DUNEDIN, NEW ZEALAND,  
March, 1876.



**"Ye are dead, and your life is hid with Christ in God."—COL. III. 3.**

**"Now I have found a sweet retreat,  
Safe sheltered from the strife—  
Secure from every fear of ill  
With Christ, who is my life ;  
For I am crucified with Him,  
My all of life is He,  
Since 'tis no longer I that live—  
'Tis Jesus lives in me.**

**"My life is 'hid with Christ in God,'  
How sacred and how blest,  
Amid the toils and cares of life  
Is this unchanging rest !  
Where, calm within my hiding-place,  
I know no thought of fear ;  
For, hidden in the mighty God,  
What harm can reach me here ?**

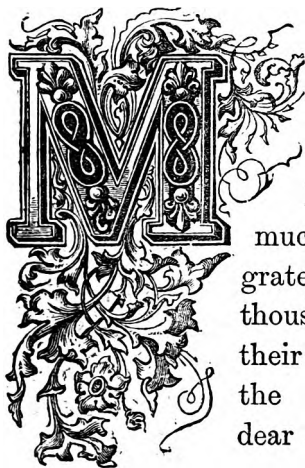
**"And now I glory in the thought,  
That I can nothing do  
But *trust* in His almighty power,  
And let Him bear me through.  
I feel 'the everlasting arms,'  
I know I cannot fall ;  
And I am willing to be nought,  
While Christ is all in all."**





## LIFE ABUNDANTLY.

*A Year of Grace.*



ANY may remember 1874 as the year of the transit of Venus. Its memory will be much longer and more gratefully cherished by thousands on account of their own transition into the kingdom of God's dear Son. Eminent witnesses of the Lord's doings in Scotland, have testified that there

has not been such a remarkable year of grace since the times of the Apostles. In the city of Edinburgh this glad new year was ushered in by a vast assembly met for praise and prayer. The divine awakening then shaking that city called forth an echo, not only from every part of Great Britain, but from almost every region of the globe, before the first day of 1875. The record of this year's work in winning souls is on high. How different the annals of heaven and earth! Remarkable in the world's calendar for what it may, 1874 will live enshrined in the cycle of eternity as the birth-year of multitudes of the heirs of the incorruptible inheritance. The new heavens and the new earth will be radiant in the light of God's own day ere the marvellous extension of His kingdom, arising from the multiplied and quickened spiritual energies of this memorable year, is fully revealed.





### *The Spirit's Work.*

**S**OME aspects of the Spirit's work during these "Times of Refreshing" are worthy of notice. The joy of harvest has thrilled the hearts of willing labourers. Many have realized the truthfulness of the words of Nehemiah, "The joy of the Lord is your strength." Young converts have been gathered together by hundreds, sometimes by thousands. Seeing such times of blessing has made the day of Pentecost become a more vivid reality; many have ceased to think that it will never be repeated. Increasing faith has grasped afresh the Saviour's words, "Thou shalt see greater things than these" (John i. 50; v. 20; xiv. 12). Christians of all denominations have met in large numbers, seeking greater holiness and entire consecration to God. Not a few have

testified to their having been baptized with the Holy Ghost. Far removed from the invigorating influences of such meetings, and unknown to each other, individual Christians have been sweetly inclined to seek closer fellowship with God, and inquire into the reality and possibility of higher Christian life.

The following narrative of my own experience in this direction, in 1874, is written after much prayer, in the hope that the Holy Spirit may use it in bringing some of the Lord's true people to a fuller realization of their privileges, that they may be delivered from unsuccessful inward conflict by entering into the *rest of trusting*, and know indeed that Jesus only can save them from committing sin. Paul's prayer for the Colossians is earnestly offered for every real Christian who may read these pages :—"We also . . . do not cease to pray for you, and to desire that ye might be filled with the knowledge of

His will, in all wisdom and spiritual understanding, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God ; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness" (Col. i. 9-11).



*Strange, yet True.*

**L**ET me, therefore, ask your earnest attention to this subject, which has been occupying my thoughts very much of late. I refer to what is spoken of, rightly or wrongly, as "Higher Christian Life," "Second Conversion," or, "Sanctification by Faith." I may humbly say that

it is to me no longer a mere matter of doubtful inquiry, but, in a measure, a fact of practical experience. And here I might add, don't take alarm as I did at first, throwing down the gauntlet exclaiming, "Heresy!" "Delusion!" "Fanaticism!" I do not advocate perfectionism, and there is not much danger of extravagance in holding what is clearly taught in the Word of God. But if the *experience* which follows is as new and strange to you, as a similar testimony made by others appeared to me, when first read, you will doubtless be not a little surprised. Weigh the matter calmly, however. Bring it prayerfully, without prejudice, to the test of Divine truth. Thus doing God's will, you shall know of the doctrine. Almost every objection made by unbelievers to a child of God venturing to say that he knows his sins are forgiven, may be urged by real Christians against the testimony of those who have realized the higher truth, that Jesus can and does save

them from sinning when He is simply trusted as able to do that for them. But as in the former case, so here, argument is lost upon the believer who has the witness of this higher truth in himself. The objection of the unbeliever is often met by the reply that he "must be born again" before he can understand it; and the unbelieving believer may be told that Christ must be formed in him again before he can realize this other truth (Gal. iv. 19).





*Quite Orthodox.*

**I**N order to prevent any misconception either regarding the writer or the truth about to be stated, it might be as well to say distinctly that the narrative must on no account be taken to indicate any change, or the slightest inclination to any change, of my relation to the Free Church. As manifested by the authorities from whom I shall quote, the doctrine of *Sanctification by Faith* has been taught by men to whose orthodoxy and evangelical fervour Scotland owes much of her present spiritual energy. Two things induce me to make these statements. First, because the feeling, that the adoption of this doctrine was a necessary step towards "Plymouthism," proved a great stumbling-block during my seeking its practical realisation. Secondly,

because many earnest Presbyterians are inclined to "suspect" the profession and preaching of such as hold this truth. They may allay their fears and correct their judgments by pondering the following statements from the Confession of Faith: "They who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified really and personally, through the virtue of Christ's death and resurrection, by His word and Spirit dwelling in them; *the dominion of the whole body of sin is destroyed*, and the several lusts thereof are more and more weakened and mortified, and they are more and more quickened and strengthened in all saving graces, to the practice of true holiness, without which no man shall see the Lord."

"The principal acts of *saving faith* are, accepting, receiving, and *resting upon Christ alone* for justification, *sanctification*, and

eternal life, by virtue of the covenant of grace."

Dr. Hodge thus states the truth :—"The soul is led to exercise faith in the Lord Jesus Christ, to receive Him as its Saviour, committing itself to Him to be by His merit and grace delivered from the guilt and *power* of sin. This is the first step, and secures all the rest, because He becomes bound by His promise to accomplish the *full salvation from sin* of every one who believes. 'Christ is a Saviour as well from the *power* as from the penalty of sin.' . . Faith is the act by which the soul receives and rests upon Him for *sanctification* as well as for justification. . . . Such is the nature of the union with Christ by faith and indwelling of the Spirit, that no one is, or can be, partaker of the benefit of His death, who is not also partaker of the *power of His life*."

Our standards, consequently, and Dr. Hodge, their recently acknowledged ex-



ponent, give no uncertain sound on this doctrine ; but I entirely acquiesce in the subjoined statement, also by a living writer : —“ *Christ crucified for us* has been preached of late years with a blessed and almost unexampled distinctiveness ; but the time has now come when the mission of the church is to preach with no less emphasis and distinctiveness, *the Christian's Crucifixion with Christ and deadness to sin, with the consequent life unto righteousness.*”

Having said this much to remove prejudice and prevent misapprehension, I shall now proceed with the narrative.





### *Early Experience.*

**T**HE awakening of 1861, in Scotland, found me in name a Christian boy. It left me really alive through the life-giving Word of God. That was the year of my second birth. I have never seen reason or felt inclined to doubt this fact. Having been led to ground my belief of the forgiveness of sins, not on feelings, frames, or anything in myself, but on the word of God, who cannot lie, I have realized ever since that my feet were standing on the Rock of Ages. (1 John i. 8 ; John v. 24.) Experience varied like the thermometer, but I learned to rest in the fact that the Sun of righteousness was shining ever the same. I lived, therefore, *knowing* that I was saved from the punishment of sin, and for many years had not

only light, liberty, and assurance, but, in some measure, joy in the Holy Ghost. But I feel now, or rather I know, that I have recently come to Jesus anew, and found a much more blessed rest than I ever knew before. It is the *rest of trust*, bringing, when exercised, present victory over sin, outward or inward, by simply trusting Jesus as able to save me to the uttermost.

The first glimmerings of this truth can be traced through several years. When about eighteen years of age I got a fresh spiritual impulse in attending special services while seeking admission to the fellowship of the Church. About that time, the expression, "full of the Holy Ghost," took some hold on my mind. Longing to experience more of what the Bible appeared to teach, that Christians ought to expect and attain, I prayed for the fulness of the Spirit. No enlargement was realized, but there was a faint conviction that more light would come by and by. After beginning

to take part in addressing meetings, I often spoke on Stephen being "full of the Holy Ghost," but as often felt that it was more a blessing to be enjoyed by some rare, advanced Christians, than by those whose frequent shortcomings painfully reminded them of the expression, "I am carnal, sold under sin." For several years after this period justification was apprehended and preached with growing clearness, and not without tokens of success. But the inward conflict and constant struggle for purity and peace continued at times to call forth the exclamation, "Oh wretched man that I am! who shall deliver me from the body of this death?" (Rom. vii. 24.) There was no doubt of my acceptance with God—no hesitancy in believing that sin was forgiven the moment it was confessed. The realization of pardon was always sweet; but this constant sinning and constant confessing often humbled me in the very dust. I sometimes felt in my ignorance as if the

Gospel did not do all it promised, nor the Saviour really "save His people from their sins." But the truth of the matter was I had not then believed the whole Gospel nor received a full Christ, so I could not enter into rest because of unbelief. (Heb. iii. 12-19.)



### *Renewed Inquiry.*

**W**HE grievous sense of failure made the fulness of the Spirit become ever more desirable. But it was apparently no nearer being realized. In the first accounts that reached us in New Zealand of the work of grace in Edinburgh this subject was fre-

quently mentioned. On reading these, old musings revived with fresh searching and prayer. But anything said on the fulness of the Spirit seemed rather to state the fact than afford any explanation. Remembering, however, the promise of the Holy Ghost to them that ask the Father, (Luke xi. 13,) with the other promises given in John and Acts, I was led to plead them in prayer, while yielding myself to this great Teacher to be shown the way of God more perfectly. The realized truthfulness of the Word was a source of comfort and hope. The conviction that it was the will of God that His people should know more of this grew stronger and stronger. The answer to faith's prayer might be delayed, but could not, in such a request, be denied. Pondering these thoughts, I waited in expectation of more light.

About this time great joy and liberty were given in preaching Jesus. A number were hopefully led to accept of

Him as their Saviour. A fresh taste of the sweetness of such labour increased the desire for fitness for the work, and gave intensity to the longings after holiness and consecration. The power of indwelling sin also called for the realization of a greater indwelling power. Clearer views of the way of sanctification were sought in a fresh study of the Word. "God's Way of Holiness," by Dr. Bonar, was also perused. Streaks of fresh light were already appearing on the horizon. The dawning of day was not far distant. Striving to bring anxious souls near the Saviour, along with continued search for personal nearness, soon brought such a calm, joyous sense of trust in Christ as had seldom been experienced before. There was light and vision, but as yet it was only as when the newly opened eyes of the blind man saw men as trees walking.



*"The Holy Life."*

A LITTLE book, entitled "The Holy Life," containing three narratives of Christian experience, fell into my hands at this time. It was read several times with considerable surprise and doubt. The sketches were just so many mirrors in which the experience I was passing through was more or less reflected. Each of these individuals described much that I had painfully learnt from experience. The sinning, confessing, and realizing forgiveness they spoke of, as having been experienced again and again with the cheerless hope of the Christian life being the same to the end, had been felt over and over by me far too frequently. But the testimony that they had at last found the way of victory, rest,



and holiness, in ceasing from resolutions of amendment to be carried out by a more determined will and greater energy, and by simply trusting Jesus to deliver, was something scarcely to be received at first sight. At this time, sanctification by faith was, in a measure, a matter of practical experience to me ; but such a deliberate statement of it raised the doubt of its being a reality. It reminded me of venturing alone far upon a sheet of ice, which bore me safely, but on examining the depth of water beneath, notwithstanding the absence of any signs of the ice breaking, an uneasy feeling crept over my heart, strongly inclining me to retrace my steps immediately. So a sight of the gulf over which faith formed the bridge, started the question regarding the sufficiency and safety of the path thus afforded. So long as I merely walked, without asking why, all was well. No sooner did I begin to reason about it, than, like Peter, I felt ready to sink amid the threatening waves.

But to obtain deliverance by simply *trusting* Christ was greatly at variance with my long cherished legal spirit. When stated as it was in the little book, the doctrine appeared quite new, and rather questionable. I did not remember having heard it before, except from a quarter that at once raised my prejudice, and in the form of an assertion by some believers that they had not sinned for a certain length of time. The want of the author's full name on the little book, along with some doubtful expressions, made me not a little suspicious. The fear of heresy and extravagance was about to call for a halt, if not a retreat. But if such a doctrine, and the life in the belief and realization of it, were in accordance with Scripture, it seemed the very thing so long desired. I never heard it preached, never saw any one professing to have experienced it, nor until then had I found it so definitely stated in any book. There was reason for hesitating. After

further examination, however, it appeared so much in harmony with Scripture, and so desirable in realization, that I felt inclined to hold by it, and take the consequences, even if these should result in my being considered as heretical and extravagant.



*Duncan Matheson's Memoir.*



HE scruples regarding the soundness of the doctrine were removed in a way at once interesting and providential. A young man professing to have been recently converted, to whom I had given Duncan Matheson's Memoir, came to speak

with me about his own experience in the light of Matheson's. In turning over the leaves with him, the following passage, regarding a mistake made by Matheson while a young Christian, appeared to me in a new light:—"I can see," says Matheson, "in looking back on that period of my history where exactly I stood, I had begun in the spirit, and I wanted to be made perfect in the flesh. My spirit was most legal—I prayed continually, and if I lost a moment, I tried to make it up as a man pays a debt. I had a scrupulous conscience, which brought me great torment. My eyes were fixed within myself, and my comfort was drawn from my frames. The Spirit's work in me was the ground of my peace and hope, rather than the work of Christ in our room. I did not see Jesus as my *sanctification* as well as my justification. I did not then know the meaning of this word as describing the secret of progressive holiness:—'We all, with open face, beholding,

as in a glass, the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord.' Although I drew comfort from the person and work of Jesus, I did not *live* on Him. I was continually analysing my feelings, drawing comfort from what I thought was Divine, and rejecting what was natural. Hence my hope rose and fell like a barometer." Here was sanctification by faith stated by one known to be a safe man. This was a great relief, and went far in dispelling the doubts regarding the orthodoxy of the doctrine. The word of God, however, was felt to be the safest guide, and the most reliable test of truth. When I found sanctification by faith so clearly stated there, it was at once delivered from the suspicion of belonging exclusively to any sect, nameless or otherwise, and appeared as safe, true, and catholic as the Scriptures. (Texts—Matt. i. 21 ; Acts iii. 26 ; xv. 9 ; xxvi. 18 ; John xvii. 15-19 ; 1

Cor. i. 30 ; Gal. ii. 20 ; Eph. iii. 17-20 ; vi. 16 ; Titus ii. 14 ; 1 John v. 4, 5 ; Luke xxii. 31, 32 ; Rom. vi.



*The Grand Secret.*

**A** PRAYERFUL study of these and kindred texts brought the decided conviction that *holiness by faith* was not only safe and possible, but that it was the only safe and possible way of progressive sanctification. The doctrine did not, at first, appear to be in the Scriptures ; but a special continued search revealed text after text, until it was traced

in almost every page. The Bible seemed to be quite a new book, brilliant with the richest gems of newly-discovered truth. The amazement has not yet passed away that these were not found out long before. Nor have I ceased to be astonished at the immense importance attached to *faith—simple faith*. That, and that alone, seems to be the universal key for unlocking all heaven's treasures. Without faith these are as inaccessible to the child of God as to the unregenerate man. "It is of faith, that it might be by grace; to the end the promise might be sure to all the seed" (Rom. iv. 16). Before making this discovery, I had not really, practically realized that not only the unregenerate sinner, but even the adopted son, must receive everything from God through faith. The practice of the Saviour, in constantly insisting on the necessity of faith before performing many of His miracles, had a lesson which I was now beginning to learn and understand.

Former failure or victory had appeared to depend on personal weakness or strength. Peculiar circumstances were looked to for the explanation of the enigma. But faith now came to the front, claiming to be the true source of all the bright moments of past experience. This was accepted as the great *secret*. As some people reason well who know nothing of the rules of logic, compose poetry while ignorant of the rules of versification, or sing without a knowledge of the theory of music, so it now appeared that I had often lived "by the faith of the Son of God," without knowing that trust in Him had been the real secret of the victory over sin, and the means of bringing at times such calm and hallowed joy. My ignorance of this fact explained why peace had, sometimes, been like a river, and at others as if there had been no rain for many days. When the inward rest gave place to fierce conflict, I knew not that it was simply in consequence of my ceasing



to trust Jesus entirely, and commencing to try to obtain deliverance by personal effort. But faith appeared now to be the secret of all true peace, progress, or power. The possibility of overcoming besetting sins, enjoying constant communion, and receiving greater ability to win souls, seemed to be all within reach by simply receiving Jesus in all His fulness, and trusting Him to perform these. Such blessings were not now thought attainable by His *help* so much as by *Himself*, and by *Him alone*. These words had now a new and more definite meaning—"Without *Me* ye can do nothing."

The grace or help of Christ, in seeking to serve Him aright, had always been expected in some vague, general way; but now strength and sufficiency were to come by receiving Himself. Absolutely nothing in the way of service can be done without Jesus; and whatever is accomplished is done by Him absolutely. Hence Paul says, "When I am weak then am I strong;" "I

can do all things through Christ which strengtheneth me ;” “ Our sufficiency is of God ;” and, “ In all things we are more than conquerors through Him that loved us.”



### *Practical Mistakes.*

**T**HE searching light of truth was beginning to unveil old errors.

I saw that hitherto, if not in theory, at least in practice, I had had one way for obtaining forgiveness of sins, and another for overcoming indwelling sin and seeking to please God. The former was sought by believing, the latter by painful effort. Between the two ways there was

all the difference of *faith* and *works*. But I was now convinced by repeated failures, made after solemn resolutions, backed up by determined effort, that I had no more power to restrain my thoughts from evil than when destitute of the grace of God. The aid of prayer did not at all times avail, even when actually engaged in it; and when prayer was given up, the enemy got a decided victory. The reason of defeat now appeared to be, not the want of effort, but the want of faith. The frequent experience of failure made failure a frequent expectation and experience. Hence, in addition to the mistake in thinking that greater holiness could, in some way be obtained by striving, I had sometimes fallen into the other error of imagining that this life of conflict and conscious failure must continue until the end. Instead of aiming at sinning not, I endeavoured merely to sin as little as possible.

This experience and its remedy have been

well stated by the late Dr. Candlish in his lectures on the Epistle of John. "It is but too true," he says, "that in all we do we come short of the sinless aim. That, however, is no reason for our not only anticipating fault or failure, but acquiescing in the anticipation. Above all, it is no reason why we should take it for granted by anticipation that some particular fault or failure, foreseen and foreknown by ourselves, must be acquiesced in; for the special danger lies there. It is not merely on entering on any course of holy living, or engaging in any branch of holy labour. I feel certain that I shall sin in it. I have a shrewd suspicion as to how I shall sin in it. I can guess where the breakdown is to take place. I have tried already to keep this law as I see it should be kept, and to keep it perfectly. I will try again, asking God to incline my heart to keep it. I know well enough, indeed, that I shall fail and fall short. And I know well enough how

I shall fail and fall short. Nevertheless, I can but try, and I will try to do my best.

“Is this, however, a really honest determination on my part not to sin? Am I not reconciling myself prospectively to some known besetting infirmity? Let us not deceive ourselves. Let us consider how inconsistent all such guileful dealing is with that ‘walking in the light as God is in the light,’ which is the indispensable condition of our fellowship with God and His with us. The very object of all that the Apostle writes on this subject is, that at the very least, we rise to the high and holy attitude of determining not to sin.

“We are to proceed upon the anticipation, not of failure, but of success, in all holy walking, and in every holy duty; not of sinning, but of our not sinning. And we are to do so, because the things which John ‘writes unto us’ make the anticipation no wild dream, but a possible attainment. We must assume it to be possible not to sin,

when we walk in the open fellowship with God, and in His pure translucent light; especially not to sin in this or that particular way in which we have sinned before, and in which we are apt to be afraid of sinning again.

“For why am I troubled? What is it that distresses and vexes me? Alas! it is no mere vague consciousness of imperfection. It is some specific ‘thorn in the flesh’ that, as a ‘messenger of Satan, is buffeting me.’ ‘When I would do good evil is present with me.’ When I would pray, my soul cleaves to the dust. When I am in my closet, with my door shut against all the world, all sorts of worldly thoughts intrude. When I read and study, I find my mind unfixed. When God speaks to me, my attention wanders. When I would be hearing the voice of His servant, my eyes are drowsy. I take up some branch of God’s service; how soon do I grow weary, or stumble, or offend! I seek to control my temper, and

some slight provocation upsets me. Try as I may, I am sure to fail. And then, when going down to the depths of my inner nature, I seek to have my whole soul purged from lust and filled with love—alas! is there never to be any end of this miserable, heartless, fruitless struggle? Is it to be always thus?—sinning and repenting, repenting and going back to sin?

“Nay, let me hear John’s loving words:—‘My little children, these things I write unto you that ye sin not.’ Believe these things; realize them; act upon them; act them out. They are such things as, if believed, realized, acted upon, and acted out, will make it possible for you ‘not to sin.’ For they are such things as, if thus apprehended, change the character of the whole struggle. They transfer it to a new and higher platform. We are brought into a position, in relation to God, in which holiness is no longer a desperate negative strife, but a blessed positive achievement. ‘Evil

is overcome with good.' The heavenly walk in the light with Him who is light carries us upwards and onwards, above and beyond the region of dark guilt and fear, in which sin is strong, and places us in the region of peace and joy, in which grace is stronger. Sanctification is not now a mere painful process of extirpation and extermination of weeds. It will, no doubt, be that still ; but it is not that merely. It is the gracious implanting of good seed, and the cultivating of it gladly as it grows. And as we enter more and more, with larger intelligence and deeper sympathy, into the spirit of John's opening words concerning the end and means of our 'fellowship with the Father and His Son Jesus Christ,' we come better to know experimentally what is in his heart when he says, 'These things write I unto you, that ye sin not.' This is what you are to aim at ; and you are to aim at it as now possible."





### *Unbelief.*

**W**HEN seeking to overcome sin, it now became not so much a *fight for victory over sin as a fight for faith*. That victory might be realized, personal efforts must give place to implicit trust in a personal Saviour. There was considerable wavering between these two things. Fitful experiences of each were felt repeatedly. But this winning and losing appeared the very reverse of the Saviour's words, "Abide in Me." Hitherto these words had indicated an experience which I could neither reach nor explain. They came to mind with fresh power and interest at this time. They evidently held, in a nut-shell, the secret so much desired. I was led to pray, "Show me what this abiding means, how it may

be attained, and how it may become my constant experience." Answers to prayer had been frequently received, and I thought that I had learned to expect what was asked. But in thinking over this request, I was strongly convinced of unbelief. There was little doubt that the prayer for instruction would be answered, but grave doubts arose regarding that *abiding* in Christ becoming my settled experience. Here was deep-seated *unbelief*. The thought of having once thus dishonoured the hearer of prayer was very poignant. But it was only the beginning of a deeper work of conviction when the Spirit shewed me that this had been my constant practice. My prayers had always been out of all proportion to my faith. The Saviour had been treated in a way I would have felt ashamed to treat an acquaintance. Letters written to acquaintances were always remembered, and answers expected ; not so always with requests made in the name of Jesus. They had frequently

been no sooner made than forgotten. How often had my prayers been out of feigned lips! How seldom had the words been heart-deep! Even when earnestly offered, how little real *faith* had been called into exercise in presenting my petitions! As at those of old, the Saviour might well have marvelled at my unbelief. I have often wondered at the unbelief of anxious souls. After feeling their need and hearing the way of salvation put as simply as possible, they frequently waited a considerable time before trusting Jesus for forgiveness of sins. Their conduct in seeking justification seemed now to have been my own in seeking holiness or sanctification. They wanted to feel they were forgiven, then they would believe it was a fact. I wanted the feeling of abiding in Christ, then I should have believed it to be the case. I could urge an anxious sinner to accept forgiveness at once on the authority of the word of God; yet I found myself

doubting the same testimony in regard to holiness after it had been proved worthy of trust in enabling me to realize the forgiveness of sins. The depth of the anxious soul's unbelief seemed nothing to the deeper depth of my own. I firmly believed that God would welcome and pardon any rebel who sought to be reconciled, yet I doubted whether He would give greater conformity to His own image to one already received as a son. It appeared much easier to preach than practise faith. To be immediately and always saved from any temptation, or the power of any sin, as I had long before been saved from its punishment, by simply trusting Jesus, was almost more than I could yet receive. It seemed like placing presumptuous confidence in even the strong Son of God. It had been partially realized; but that such might become a constant experience, and that I should walk in the light, being hourly delivered from fault and failure, and enjoy

uninterrupted fellowship, appeared to be too good news to be true. I thought that I had known, believed, and preached a full gospel; but, like the Queen of Sheba, I was beginning to discover that the half had not been told me. "Thou shalt call His name Jesus, because He shall save His people from their sins," was as familiar as the alphabet. But I now saw that it had been looked at almost exclusively as a saving from the consequences of sins actually committed, instead of also being a saving from the actual committal of further sin. Full salvation implies not only that past misdeeds must be forgiven, but future misdeeds prevented. If a sinking ship is to be saved, it requires not only to be pumped, but the leaks must be stopped. The truth of the text is well put in these lines so frequently sung, though not always realized—

"Be of sin the *double* cure;  
Save me from its *guilt* and *power*."

To despairing anxious souls, I had often enlarged on these words:—"Wherefore He is able also to save them to the uttermost that come unto God by Him." But they never before appeared to have a deeper, fuller, and more blessed meaning for the Christian. That Christ should save me to the *uttermost* of my faults, failures, besetting sins, and an entirely corrupt nature, was indeed glad tidings of great joy. Death had sometimes been looked forward to as the only deliverance from the "body of death." But here I began to see that Jesus was offered as a present Saviour, "able even to subdue all things unto Himself."





### *An Old Mistake.*

**D**ELIVERANCE from the present dominion of sin became ever more desirable. After many anxious, perplexing thoughts, I was intellectually convinced of the possibility of such a deliverance. But as great a battle had yet to be fought before it was fairly realized in any lengthened experience. There seemed to be even greater earnestness in seeking the *habit* of its realization than when pardon was first sought. I thought that I would do or endure anything in order to obtain constant victory. But here an old mistake, which preachers have often sought to correct, became apparent. I was ready to *work*,

but not to *believe*; ready to earn it, but not to accept it as a *gift*. Forgiveness had been simply received by believing, but, like the Galatians, I had begun in the spirit, and was seeking to be made perfect by the flesh. The conviction of my own impotence to live as desired was felt very deeply. The possibility of a higher and better life was believed, and partially realized. But that it might be mine continually, by ceasing from my own works, and simply *trusting* Jesus moment by moment, was something which seemed rather hard to learn. Yet there the Saviour stood, saying, "Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and sup with him, and he with Me" (Rev. iii. 20). I had often preached this to sinners, but a voice seemed now to say, "Thou art the man;—let Jesus come in, believing that He will save you to the uttermost, and it shall be done." The



same objections and difficulties which I have had to dispose of a hundred times in dealing with anxious souls seemed all ready to start up here. The entire experience bore a striking resemblance to my first coming to a knowledge of the truth. By observing this, and acting upon the wisdom gained then, as well as since in dealing with others, I was able to meet many rising objections, and find my way out of what might otherwise have proved considerable difficulties. Ever since, whether for my own guidance or that of others, I have found the experience during the first coming to Christ of great practical utility, in guiding to a deeper experience of His power to save from *sinning*. The Spirit of God seems to work on the same temperaments at different stages of His teaching in much the same way. Hence the remembrance of what has been formerly done for us is both helpful in new circumstances and glorifying to God.

I will think upon the days of old, the years of ancient times;  
I will think of my song in the night; I will meditate in my heart, and my spirit must inquire.  
Then I said, This is my infirmity, but I will remember the years of the right hand of the Most High.  
I will make known the deeds of God, for I will recall to my mind Thy wonders of old;  
And I think upon all Thy doing, and will meditate upon Thy works.—(Ps. lxxvii.)



### *The Word of Power.*

**T**HE cleansing of the leper came before me, when read at this time, with new significance. Through the Holy Spirit's enlightening and convincing power, I had felt as loathsome, on account of evil thoughts, as this one might have done on account of his leprosy. Then I reasoned thus, "Jesus cleansed him, could He not cleanse me?" After considering that His

miracles in the physical, were the symbols of what He could do in the spiritual world, I saw that, if I could only believe, Jesus stood waiting to speak that word of power, "I will be thou clean." My unbelief was self-surprising. But what seemed likely to prove a decisive battle had really begun. The last outpost was being carried. The battle was closing round the citadel. Unbelief was shaken to its foundations. When almost overcome, the besieged offered terms of surrender. None could now be accepted. The surrender must be unconditional. Yield, yield only, yield entirely, was the demand. To hold out longer was vain. I did yield, and immediately found, to my astonishment and delight, that by ceasing from the struggle, confessing I was conquered, and casting myself entirely, trustfully, on the Lord, I had really obtained the victory. Evil thoughts came on like a troop, with more apparent fury than before; but, instead of

any longer striving to drive them back, I simply stood aside, committing the matter to Jesus, saying, "Lord, I cannot overcome; Thou canst, Thou wilt—I trust Thee; I am Thine—save me." To my renewed amazement, there and then I was delivered. As when His asserting that He was the Christ made the temporal powers quail before Him, so now it was found true spiritually:—"As soon, then, as He said unto them, I am, they went backward, and fell to the ground." Jesus was then to me as really a Saviour from the power and dominion of sin as He had been many years before from its guilt and punishment. The meaning of these words was realized as it never had been before, "We are more than conquerors through Him that loved us" (Rom. viii. 37). "Who gave Himself for us, that He might redeem us from *all iniquity*, and *purify unto Himself* a peculiar people, zealous of good works" (Tit. ii. 14).

I afterwards found that Dr. Chalmers had thus spoken on this subject:—"The Cross of Christ, by the same mighty and decisive stroke wherewith it moved the *curse* of sin away from us, also moves away the *power* and *love* of it from over us. . . . What you have distinctly to do, my brethren, in the heat and urgency of your besetting temptations, is to set up your death unto sin in Christ as your defence against the further authority of sin over you. Whoever tried this and failed? . . . The best receipt I can give you, my brethren, for becoming holy is to be *steadfast in the faith*. To *believe* in Christ is the way to be *holy* here and happy hereafter. . . . Then the work of servitude here becomes a work of felicity and freedom; then is it that man becomes holy as God is holy. . . . When a *trusted* Saviour is present to the thoughts, the sin of our nature is, by a moral necessity, disarmed of its practical ascendancy over us. . . .

‘Ye shall know the truth, and the truth shall make you free.’ Jesus is the light—this light, the life of men, all pointing to a connection between our belief as it is in Jesus, and our being set at liberty by a divine power for a life of new and holy obedience.”

By altering one word in the following lines, I can now keep the secret of the victory then obtained and the pith of this pregnant passage daily before me, and the truth thus remembered has magic power, and marvellous sweetness :—

“In this assurance I find *sweetest rest*,  
*Trusting in Jesus, I know I am blest* ;  
Satan dismayed, from my soul now doth flee,  
When I just tell him that Jesus ‘SAVES’ me.”  
I am so glad that Jesus *saves* me,  
Jesus *saves* me, Jesus *saves* me, even *me* !”





### *Victory over Sin.*

**D**R. ANDREW A. BONAR, in a recently published discourse, in reply to the question, "What does union to Christ insure to you even now?" thus speaks on this subject:—"It enables us to overcome the world, and to renounce all sin; for the Spirit dwells in every believer. 'MORTIFY THEREFORE your members which are upon the earth' (Col. iii. 5). We do not yet and now overcome self, and the world, and Satan, in the manner we shall do when Christ appears, when (as old Sibbes triumphantly exclaims) 'we shall trample down foes in glorious confusion! But we, nevertheless, do overcome; for that strain is a true one:—

Neither passion nor pride thy cross can abide,  
But melt in the fountain that flows from thy side.

“ ‘MORTIFY therefore’—that is, make dead, reduce to a state of death as regards your practice of them, and care for them—*‘members which are on the earth;’* your hands, eyes, feet, are not to meddle with *fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness.* Whatever is yours belongs now to Christ, and is claimed by Christ’s Spirit; not merely *ought to be*, but *really is so.* Therefore, as men who are possessed of the power so to do—as men who have the life within you, ready to be used—control your members though they be still on the earth and in the presence of its objects. The fire is around you; but you have the supply of water beside you; make it play upon these flames, that they may not even singe a hair of your head. With your eye on things above, with your heart realizing your union to Christ, trample down the world and sin. In the power of your union to Christ, reckoning yourselves as one with Him, go



forth and conquer. It is He that conquers. You go forth appealing to Him : ‘Lord, I am one with Thee : canst Thou be overcome?’ In so doing, believers find lust sinks away, and passions grow cold, and covetousness relaxes its grasp ; all tempting sin gives up its struggle for victory.

“We might bring forward thousands of witnesses. Let us give the experience of one as a sample—the experience of one man who had yielded himself to sin and lust freely, and for long years. This man was led to listen to the gospel plan, under the preaching of Joseph Milner, the writer of the *Church History*. The text explained was 2 Cor. v. 20, 21—reconciliation to God through Him who ‘was made sin for us, that we might be made the righteousness of God in Him.’ John Howard heard it—was overcome ; all the happiness he ever enjoyed before was felt by him to be no more like it than midnight darkness to the noonday sun. From that moment all his

strong passions died away. The man who used to be shunned by all who cared for chastity and purity, felt himself suddenly delivered from the power of his lusts, so remarkably indeed that from that hour he was no more overcome; nay, from that hour all was soberness and calmness of spirit. He used to say, that his enjoyment of God dried up the streams of sinful concupiscence, as it did long ago in the case of Augustine. And this is God's way of holiness. Legalists, and moralists, and philosophers, all fail in reaching the seat of the evil—the will and the desire; they lop the branches, but do not reach the root; they imprison the felon, but do not change his nature. To overcome evil within, St. Benedict rolled himself on thorns; St. Martin burnt his flesh with hot irons; St. Francis tumbled in snow; St. Bernard plunged himself in pools of freezing water. Even the great Pascal wore an iron girdle, full of sharp points, next his skin. All

these overlooked, or understood not, the Apostle's inspired words, 'Mortify THEREFORE;' that is, conscious of your union to Christ, set about the mortifying of your members in the strength of this union, and in no other way. Think of union to Christ, and how it involves partnership with Him in His grace. Believing thus in Him is our victory: doing, resolving, suffering, give us no victory at all. The fear of hell and wrath will scarcely keep a man from one sin, and will never touch the heart.

"Who of you then have, in time past, failed to triumph over your corruptions, and evil propensities? Who of you has never been able to master *covetousness*? or the world in any shape? Take the way of *believing in Christ, and being thus in partnership with Him.*"

Corresponding to these are the words of the Godly Romaine:—"Perhaps thou art ready to say, I do not find such victories over my corruptions as I could wish; nay,

I think at times they rage more and more. Here thou forgettest the Lord thy strength, Thou dost not make use of Him, and therefore thou failest. The woman with the bloody issue grew worse and worse, till she went to Christ; so wilt thou. Why is it given thee to know Christ in the Spirit, but that thou shouldst go to Him daily, and plead His promise, 'Lord, thou hast declared that sin shall not have dominion over Thy people. I believe this word of Thine cannot be broken; and therefore, helpless in myself, I rely upon Thy faithfulness to save me from the dominion of such and such a sin. Put forth Thy power, O Christ! and get Thyself glory in subduing my flesh with its affections and lusts.' And then trust Him to make His word good, and wait the event. Sooner shall heaven and earth pass away, than sin, any sin thus left with Christ to be subdued, shall reign over thee. If thou sayest, I think I seek for victory over sin in no

other way, and yet I do not attain it so completely as I desire, depend upon it thou art under some mistake, for Christ is almighty to fulfil every promise in its largest sense and fullest meaning, and there never was a believer who could justly charge Him with the breach of His word."



### *Resurrection Life.*

¶ NOW felt that forgiveness and victory over sin were to be obtained in precisely the same manner. Faith was the means, and the sole means, of procuring both. Deliverance in either case comes by faith alone. But that faith will never

be alone. It is the faith that "worketh," and "the work of faith with power." I had formerly accepted Christ's death as mine, and enjoyed the forgiveness of sins. Now I received Christ's risen life as mine, and realized my resurrection life. By the one I was justified; by the other I was to progress in holiness. Reconciled by His death, I was now to be saved by His life (Rom. v. 10). The fresh insight into the meaning of numerous lessons and texts of Scripture seemed like "heaven opened." The sixth chapter of Romans was less of an enigma, when I found that it was actually possible "that henceforth we should not serve sin." Hitherto I had rejoiced in the truth, "Who His own self bare our sins in His own body on the tree," without going on to the more blessed part of the text, "that we, being dead to sins, should live unto righteousness" (1 Pet. ii. 24). Paul's personal appropriation of Christ as his substitute—"the Son of God,

who loved me and gave Himself for me"—had been very frequently on my lips, but it became much more significant, precious, and comforting, when joined to the former part of the verse,—“I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me” (Gal. ii. 20). I knew before that it was by faith that I got life at first, but it now became evident that it was by faith that my life was to be sustained and developed. “The just shall *live* by faith.” The following passage, by Dr. Horatius Bonar, had been read before without my perceiving its real significance:—“It is not by *doubting*, but by *believing* that we are saved; it is not by *doubting*, but by *believing* that we overcome. Faith leads us first of all to Abel’s more excellent sacrifice. ‘By faith we quit Ur and Egypt and Babylon, setting our face to the eternal

city' (Heb. xi. 4-16.) 'By faith we offer up our Isaacs, and worship, leaning on the top of our staff, and give commandment concerning our bones.' By faith we choose affliction with the people of God, and despise Egypt's treasures. By faith we keep our passover; pass through the Red Sea; overthrow Jericho; subdue kingdoms; work righteousness; stop the mouths of lions; quench the violence of fire; turn to flight the armies of the aliens, and refuse deliverance in the day of trial, that we may obtain a better resurrection (Heb. xi. 35). It is 'believing' from first to last. We begin, we go on, we end in *faith*. The faith that *justifies* is the faith that *overcomes* (1 John v. 4). By faith we obtain the 'good report,' both with God and man. By faith we receive forgiveness; by faith we *live*, by faith we work and endure and suffer; by faith we win the crown—a crown of righteousness, which shall be ours in the day of the appearing of Him who is our RIGHTEOUSNESS."



Like Israel at the Red Sea, or Jehoshaphat in danger of enemies against whom he had "no might," it was now my *work* to "stand still and see the salvation of the Lord." Whenever I obey, and in trustful expectation take my stand, praising Him who is to give the victory, I am soon brought into the valley of blessing, where there are fresh incentives to blessing the Lord. It is faith's work to praise, and the Lord's to fight and gain the victory. "Our *strength* is to sit still." "Be still, and know that I am God." The life of trust and thankfulness is the life of peace and happiness. *Trust and trouble never travel by the same train.*

We have a strong city,  
Salvation will God appoint for walls and bulwarks;  
Open ye the gates that the righteous may enter in.  
Thou wilt keep him in *perfect peace*  
Whose mind is *stayed* on Thee,  
Because he *trusteth* in Thee.  
Trust ye in the Lord for ever,  
For in the Lord Jehovah is everlasting strength.—(Isa. xxvi.  
1-4).



### *Overcoming the World.*

**H**EAR Dr. Candlish on this point:—  
“Faith continually exercised, constantly acting, is the instrument of victory. Nor is it merely faith apprehending a past event in our moral history—an accomplished change in our spiritual condition, our being ‘born of God.’ It is faith exercised upon a present object; not looking back or looking in, but looking out—‘looking unto Jesus.’ For ‘who is he that overcometh the world, but he that believeth that Jesus is the Son of God?’ Jesus is the ever-present object of this ever-acting faith; Jesus considered as the Son of God. For it is the Lordship of Jesus that our faith grasps, embraces, and appropriates;

and it is because it does so that it is 'the victory that overcometh the world.' Who is he who is at any given moment, and with reference to any given trial and temptation, really overcoming the world? Is it not he who, at that very moment, and with special reference to that very trial and temptation, is 'believing that Jesus is the Son of God'—so believing as to be one with Him in his being so, of one mind and of one heart, then and there, as to the precise matter in hand, or the peculiar question raised; of one mind and heart with Jesus the Son of God; judging the case as He, the Son of God, would have judged it; feeling as He, the Son of God, would have felt; acting as in the circumstances He, the Son of God, would have acted?

"O child of God, wouldst thou overcome the world? Is it thine earnest, anxious, longing desire so to overcome the world that it should never have power any more to make thee feel any one of thy God's

commands to be grievous? Is it a distress to thee that such a feeling still prevails so much and so often in thy secret soul—that thy walk before God, thy fellowship with God, thy service of God, are all so marred, tainted, cramped, and hindered, by the ever-recurring suggestion that this or that thing required of thee is hard? Yes; it is, hard to cut off a right hand, and pluck out a right eye; hard to deny self and take up the cross; hard to crucify the flesh, with its affections and lusts; hard to go forth unto Christ without the camp bearing His reproach; hard to forego a seemingly harmless pleasure; hard to part with one dearly beloved; hard to bear excruciating pain; hard to die by premature decay; hard to lay down life for a brother. Ah! is it a grief to thee, a sore mortification and disappointment, that thou art so easily moved by the world;—for it is thy love of the world, or the world's power over thee, that moves thee thus to think, thus to feel, if not even

thus to speak? Here, and only here, is the remedy. *Believe, be always believing,* that Jesus, so called because He saves His people from their sins, is the Son of God; that it is as the Son of God that He saves thee; and that He saves thee so as to make thee a son, being himself the first-born among many brethren. Rise to the full height of this great position. Realize its greatness; the greatness of its freedom; 'the glorious liberty of the sons of God.' This is 'the victory that overcometh the world,' even such 'faith' as that."

"Faith, mighty faith, the promise sees,  
And looks to that alone;  
Laughs at impossibilities,  
And cries, 'It shall be done.'"

The Rev. Professor Blaikie, D.D., in a recent article in *Times of Blessing*, thus shows, from the case of Robert Blair, minister of Ayr, in the early part of the seventeenth century, that sanctification by faith is an old experience. In his (Blair's) efforts after holiness, about his eighteenth

or twentieth year, he was specially earnest in his endeavouring to sanctify the Lord's day. But so much was he opposed, as he tells us, "by wandering of my own mind and injections from Satan, that the more I aimed at watchfulness and circumspection, the less speed I came, and was further from gaining my point than when I tried it less." The first relief he found under this perplexing experience was one day on entering the church, when that verse of the 71st Psalm came home to him:—"I will walk in the strength of the Lord, and will make mention of Thy righteousness, even of Thine only." He saw, as he says, that "the stock and store of my strength, whereby to walk with God was not committed to my keeping, nor at my command, but in Thy hand, O Lord, who didst withdraw that Thou mightst embrace. The Lord did teach me that the stock and store of sin was within myself, yea, that I carried about with me a body of sin and death, a bitter

root of sinning, sin abounding and breaking forth ; and that when the Lord quickened the soul, putting in the life of God therein, and putting down sin from reigning, yet it remained and sought to reign, and frequently prevailed ; so that the new creature was assaulted, hurled, and hailed as a captive, hindered in doing good, and hurried away to evil ; and that strength to resist was to be looked for from a Preserver and a Deliverer. Thou, O Lord, wast pleased to humble Thy servant, and to drive me out of myself, to teach me not to trust in myself, but in God, who raiseth the dead."

This vivid apprehension rather than first knowledge of the truth that all stores of strength are in God proved to him "a great, long, and strong stroke of the oars, to set me forward in the holy duties for a considerable time, walking in the strength of the Lord in self-denial, and magnifying the grace of God and His gifted righteousness."

But this source of assistance began to decay. "Strength and furniture of the Lord did not flow in as of late." The text that was next made vivid to him was "I am the way, and the truth, and the life ; no man cometh unto the Father but by me." A new light was thrown on the truth that it is through Christ we must come to the Father, and get everything from Him. He was the Joseph into whose hand were committed all the stores of the kingdom. "This was to me as the discovery of a new world. I began to lament that so many like myself, who had fled from the pursuing wrath of God to Christ—His satisfaction for them to the justice of God—had fled, I say, to the atonement, in order to their reconciliation and absolution from sin, and were therein exalting, extolling, and setting Him on high ; yet in order to their sanctification knew little or nothing what use to make of Him." . . . Another text now presented itself—Luther's text—"The just.



shall live by faith." "This put me on a search through the Scriptures, where I did find great weight laid on that grace, both in order to our justification, and also to our *sanctification*. I perceived that many who make right use of faith in order to their justification, made not directly use thereof in order to sanctification. I perceived that the living of the just by faith reached further than I formerly conceived, and that the heart is purified by faith."



*According to your Faith.*

SOME one might now ask, "Are you to have no more worry; no more failure; no more conflict? Is the stream of your peace to be ever at its full flood?"

Are you to be delivered from past shortcomings and infirmities, and make real progress in holiness?" I reply in the words of another, "Let us not expect to find the attainment of sinless perfection during this life of faith. Perfection will surely be ours when faith shall be merged in sight. But while on earth, our faith is ever soiled by defilement with our corrupt mind. 'There is not a just man upon earth, that doeth good, and sinneth not.' 'For in many things we offend all.' Nevertheless, this faith, imperfect though it be, doth afford the happy consciousness that, whilst in sincerity we look upon and trust in Jesus as our sanctification, the Holy Ghost unerringly conducts our steps along the path which God hath foreordained that we should follow."

Yet, instead of taking a higher platform than other Christians, saying, "Stand by for I am holier than thou," I feel that I have stepped down from where, in my self-

sufficiency, I once stood. My nature was never felt to be so utterly depraved or my heart so desperately deceitful. "For I know that in me, that is in my flesh, dwelleth no good thing." But I can also rejoice with Paul, that "the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; *of whom I am chief.*" I never felt myself such a miserable sinner, nor did I ever before realize that Jesus was such an Almighty Saviour. These lines put the matter according to actual experience :—

I'm a poor sinner, and nothing at all,  
But Jesus Christ is my all in all.

The depth of my need calls to the depth of Christ's fulness; and whenever there is faith to draw, the utmost want is supplied. I find that as Jesus said unto the centurion, so He says still, "As thou hast believed, so be it done unto thee." Temptations are as

numerous as ever ; but whenever self is renounced and Jesus trusted, I rejoice in the *realized* fact that "He is able to succour them that are tempted." The great adversary aims his shafts as before ; but when I throw up "the shield of faith," it is found capable of quenching all his fiery darts (Eph. vi. 16). The supplying of every need seems now to turn upon the Saviour's question, "Believe ye that I am able to do this?" As soon as He receives the answer, "Yea, Lord," He puts forth His hand, saying, "According to your faith, be it unto you" (Mat. ix. 28, 29). It might be said, therefore, that I am calm, peaceful, joyous, victorious over sin, and kept from failure, *just in proportion as I exercise faith in Christ for these blessings.* I have entirely lost confidence in the *faith of works*, and believe more and more in the *works of faith*. "What shall we do that we might work the works of God? Jesus answered and said unto them, This is the *work* of God, that

*ye believe* on Him whom He hath sent." In giving up the work of effort for the work of faith, "We do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain" (Gal. ii. 21). The great hindrance to the progress of the work of my sanctification had been my own *efforts* to get sanctified. "He must increase, I must decrease" (John iii. 30), is the great law of advancement in the kingdom of grace. In other spheres the proud and ambitious may pass from one stage of honour to another; but in this spiritual kingdom, honour and glory are reached through the exaltation of humility. We must get *down* before we can get *up*. By renouncing self and trusting Christ, I find that "He is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us." And "ye overcome because greater is He that is in you than he that is in the world." "And this is the victory that overcometh the

world, even our faith." It was now apparent that by coming to Jesus in self-renunciation and entire consecration, and grasping Him with faith unfeigned, I might learn the secret of abiding in Christ, overcoming the world, and walking in the highway of holiness.





## *The Altered Motto.*

BY PASTEUR THEODORE MONOD.



H ! the bitter shame and sorrow,  
That a time should ever be  
When I let the Saviour's pity  
Plead in vain, and proudly answered :  
" All of self and none of Thee."

Yet He found me ; I beheld Him  
Bleeding on the accursed tree,  
Heard Him pray, " Forgive them, Father !"  
And my wistful heart said faintly :  
" Some of self, and some of Thee."

Day by day His tender mercy  
Healing, helping, full and free,  
Sweet and strong, and ah ! so patient !  
Brought me lower, while I whispered :  
" Less of self, and more of Thee."

Higher than the highest heaven,  
Deeper than the deepest sea,  
Lord, Thy love at last hath conquered ;  
Grant me now my soul's desire :  
" None of self, and all of Thee."

*Made like Christ.*



JESUS Christ, grow Thou in me,  
And all things else recede,  
My heart be daily nearer Thee,  
From sin be daily freed.

Each day let Thy supporting might,  
My weakness still embrace ;  
My darkness vanish in Thy light,  
Thy life my death efface.

In Thy bright beams which on me fall,  
Fade every evil thought :  
That I am nothing, Thou art all,  
I would be daily taught.

More of Thy glory let me see,  
Thou Holy, Wise, and True ;  
I would Thy living image be,  
In joy and sorrow too.

Fill me with gladness from above,  
Hold me by strength Divine,  
Lord, let the glow of Thy great love,  
Through my whole being shine.

Make this poor life grow less and less,  
Be Thou my life and aim ;  
Oh ! make me daily through Thy grace,  
More meet to bear Thy name !

LAVATER.