

return. It would be a grand thing for the cause of Christ, and for their own comfort and joy. But in point of fact, in every case, if the reader will examine, it will be seen that it is only the earnest and the active Christian, the working, struggling one, who comes to the knowledge of Christ in His fulness. The backslider returns only to the point attained when he turned back at most, and hard struggling for that! But the work in question is a higher height, and a deeper depth, in the comprehension both of the love of Christ, which passeth knowledge, and of the way of salvation by faith.

Neither of these solutions is the true one. The true, however, is not difficult. Mark it well: It is in perfect harmony with all religious experience. What we call experimental religion, is simply this: The sinner is first awakened to a realisation of his guilt before God, and of his danger, it may be too. He really *feels*, that is, he *experiences* his need of salvation, and becomes anxious and eager to do anything to secure it. Tries perhaps all sorts of expedients, except the one only and true, in vain. Then at last his eyes are opened to see that Jesus Christ is set forth to be his salvation, and that all he has to do is, just as he is, without one grain of purity or merit, in all his guilt and pollution, to trust in his Saviour, and now he *sees and feels*, that is, he *experiences*, that Jesus Christ is the Way, the Truth, and the Life, the very Saviour he needs. In Jesus he triumphs and exults. In Jesus he revels and rejoices. Jesus is the one amongst ten thousand, altogether lovely. The only one in heaven or on earth to be desired, filling all the orbit of his soul with faith, and hope, and love. This in substance is the sum of all religious experience. All may be condensed into three words: the first expressive of the sinner's necessities—SALVATION; the second expressive of the gospel provision for the sinner—a SAVIOUR; and the third embodying the condition of the sinner's entire deliverance—FAITH.

And now to account for the two distinct experiences, each so marked and important, and so alike in character, we have only to consider two facts, viz., first, that the sinner's necessities are twofold and distinct, although both are included in the one word, salvation. We express the two in the words of that favorite hymn, Rock of Ages, when we sing—

"Be of sin the double cure,
Safe from wrath and make me pure."

And the Psalmist makes the distinction in the second verse of the thirty-second Psalm, saying, "Blessed is the man to whom the Lord *imputeth not iniquity*; and in *whose spirit there is no guile*."

The Apostle Paul generally includes both in the one term, "righteousness of God," as "to all, and upon all that believe," but in the thirtieth verse of the first chapter of First Corinthians, he separates them and marks them by the distinct terms, "righteousness" and "sanctification;" and now of late the whole Christian world has come to distinguish them by the now limited and definite terms, "justification" and "sanctification." Luther used the term "justification" as including both; in the same way that the Apostle Paul used the expression "righteousness of God." Justification in the great reformer's sense was, *being made righteous*; that is, being *reckoned* righteous before God, and being *made* righteous in heart and life. Nevertheless, the two things are distinct and different in their nature, and are expressive of two great and equal wants of the sinner. He must be *just* in the eye of the law, *justified before God*. And he must also be *holy in heart and life*, or he cannot be saved.

This is the first fact to be taken into account in coming to an understanding of the two separate and distinct experiences, so clearly marked in