

and fill each of its outflowing oil-drops, multiplying them till one becomes many, and the miracle of Elisha is done over again; till we are lifted out of poverty into the wealth of God, and the house is saved, and the home is kept, and all of them on every side to whom we owe debts of loving, helping and uplifting, are reached by the overflow and filled and satisfied.

### SALVATION BY GRACE.

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*I do not frustrate the grace of God.*—  
Gal. ii: 21.

We need to apprehend clearly and recall often these momentous words. The believer, as well as the unconverted man, is apt to undervalue the work of Christ. We seek to do works of our own to found some basis of personal merit. This may be unconsciously done. How may we avoid this danger, and clearly understand the text?

1. Regard this as a particular precept and our condition as an exceptional one. If righteousness come to us remaining sinners through the law, then Christ is dead in vain. Sin disarranges our moral relations. Coteries of philosophers, who ignore this fact in their schemes of relief for suffering, sinning humanity, will surely fail in their attempts.

2. These disparaging remarks have reference to the use of the law; for the law is holy, just, excellent and good for the ends for which it was intended. Love is its fulfillment, to God supreme, and also to our neighbor. "Do this and live" is the command. The Sermon on the Mount is sometimes said to be a sufficient guide, and obedience to its precepts an ample ground for salvation; but nobody has yet kept its precepts perfectly. No one can claim salvation as his right. The fact of our ill-desert is irrevocable. We cannot undo the past. It is strange, not that some are lost, but that any are saved. How can any of us ever look God in the face?

3. The law is a rule, a condition, but not the means of salvation.

4. Only by a recovered, not by an original righteousness, can we hope for salvation.

5. We may be treated, in some respects, as though we had kept the law, and furthermore, through grace we may become in some sense righteous. The disfavor of the lawgiver is taken off. The law cannot do this. It breathes only prohibition and penalty. Its purity and exactness discourage attempts at self-renovation; for man, alone, is too weak to meet its all-embracing claims perfectly.

6. How are we justified by Christ's righteousness? Not by literal transference of moral qualities; for character is personal, and not to be transferred from one to another. A work, however, is done in our behalf, and also done upon us. He works for us "a double cure, saves from sin, and makes us pure," as the hymn says. By the Holy Ghost the pardoned sinner receives new power and also new motives.

7. To whom? To those who now and here comply with the conditions. Do we conform to them, and are we bringing forth fruits of grace? Some say: "You must believe that you are saved because of the promise;" but the fallacy is the assumption that we are sure that a hearty faith is in active exercise. They do not stop to test the genuineness of it by the life and temper. Our actions are not the ground, but they are the proof of our acceptance. If there be loving, penitential obedience, though it be weak in degree, we may take satisfaction in believing that God has begun a good work in us.

Now, how is it with you? Are you "paying your way" by good works, or trusting in Christ? Is pride prompting you to acts of self-righteousness, or are you bowing low before the one and the lowly door—even Jesus Christ? There is no other way of life and salvation. He that hath the Son of God hath life. He that believeth not is condemned already. He shall not see life.

It is the quality rather than the degree of the faith you exercise which is to be regarded.