

this, as you have no doubt found, would be the most difficult of all fees to procure. Feeling is hard to get up, but faith is harder. Faith is the mere apprehension of grace—thankfully accepting what God has already freely given. Faith puts God in the chief room as the giver, it being more blessed to give than to receive, and lets him do everything, man being the silent and passive receiver of blessing. Faith has to do, not with what I feel toward God, but what God feels toward me, what He has done for me, and what He has told me. Faith does not look into its own formation—it looks out to God's provided substitute for the sinner. Faith does not tell me to feel that I am converted, but it fixes me down to the Word of God. Faith tells me to take God at His word. Faith has not to do with what I am thinking of myself, bad or good, but it lets God think for me.

'Two things are to be distinguished, "salvation" and the "knowledge of salvation." First, How am I to get saved? and then, How am I to know it?

'First, then, my *salvation* depends solely and entirely upon the work, the person of Jesus Christ our Lord. (My salvation is supported by His work; His work is supported by His person.)

'Secondly, the *knowledge* that I am saved depends solely on the record, the word, the testimony of God. "He that believeth not God, hath made Him a liar, because he believeth not the record (testimony) that God gave of His Son."

'Well now, tell me shortly what "believing in the Lord Jesus Christ is." Of course I believe He is able and willing to save anybody, His atonement is sufficient, and His offer free and full; but how is He to become mine?

'What is it to believe in a man? What is it to believe in a bank? You do not believe in one who is in the black list—but you can look around and say to yourself, "Well, I believe in so and so," and it is just the same with Christ: I believe in Him—not merely in His

historical existence—but I trust Him, I receive, I rest upon, Him alone for my salvation.

'In a word, then, what should I do? I am wishing to take God's way, and willing now to do it. When I begin to go through trains of thought, I feel I get confused, and I should just like to know in a sentence what my path ought to be.'

'Take the lost sinner's place, and *claim* the lost sinner's Saviour.'

'Will the claim be allowed?'

'Yea, God commands thee to claim Him.'

'Can I claim Him?'

'Only a lost sinner can.'

'I am allowed, urged, besought, commanded to take Jesus as mine; surely I have nothing to lose—yea, Lord, I believe Thee, Jesus is mine.'

'I take comfort from the fact that my sins were laid on Christ—I do not feel that they were there, but God says it—"He was wounded for our transgressions;" not for those of angels—they had none; not for those of devils—they can claim no Saviour; but for those who take the sinner's place—"The chastisement of our peace was upon Him." Therefore it would be unjust to lay it on me believing in Him. He is a real Saviour for real sinners. My only qualification for such a saviour is that I am such a sinner. And now I believe my sins are not on me—not because I feel them gone, for I do not, but because God says they were laid on Christ.' (Isaiah liii. 6).

Robert M'Cheyne says, 'We must not close with Christ because we *feel* Him, but because *God has said it*, and we must take God's word even in the dark.' We do not *feel* we have faith. We accept God's way of dealing with sin.

Man would try to settle God's claims. God Himself has settled the claims, and offers the settled account for nothing. Man would try to make his peace with God. God has come and 'made peace,' Christ Himself becoming 'our peace,' and now He 'preached peace' for the