

stains in his heart and failures in his life, who then could taste the joy of salvation? But this joy is not at such a price. Holiness is the fruit of our redemption, not the root of it: it is the work of Jesus Christ for us which reconciles us to God; it is the work of the Holy Spirit in us which renews us into His likeness. The imperfection of a faith which is sincere, although as yet little established and little fruitful, does not alter in the least the fulness of the perfect work of the Saviour, nor the certainty of His immovable promise assuring eternal life to every one that trusts in Him. Moreover, to rest upon the Redeemer is the true way to obey Him; and it is only in the peace of pardon that the soul is strong for conflict. What if there are some who pervert this blessed truth, and give themselves up without scruple to spiritual slothfulness, finding in the faith which they profess to have, an excuse for making light the holiness which they have not? We must recall to their memory this solemn declaration of St. Paul: "They that are Christ's have crucified the flesh with the affections and lusts";* and this of St. John: "He that saith, 'I know Him,' and keepeth not His commandments, is a liar, and the truth is not in him";† and this also of Jesus himself: "Every tree that bringeth not forth good fruit is hewn down and cast into the fire."‡

To Jesus, and not to our faith. The last device of the adversary, when he cannot make us look elsewhere, is to turn off our eyes from our Saviour to our faith, and thus to discourage us if it be weak, to puff us up if it be strong,—in either case to enfeeble us.

For the source of strength is not faith; it is the Saviour, through faith; it is not to look at our looking, but to look unto Jesus.

To Jesus; and it is from Him and in Him that we shall learn to know, not only without danger, but for the good of our souls, what it is meet we should know of the world and of ourselves, of our misery, of our perils, of our resources, of our victories; seeing all things in their true light, because it is He who will make us see them, and that only at the time and in the measure in which this knowledge will work in us fruits of humility and wisdom, of gratitude and courage, of watchfulness and prayer. All that it is desirable for us to know, Jesus will teach us; all that we do not learn from Him, it is best for us not to know.

"Looking unto Jesus" during the time that remains for us to live on the earth; unto Jesus from moment to moment, without allowing ourselves to be distracted either by the memories of a past which we must leave behind us, or by the anxious anticipations of a future about which we know nothing. Unto Jesus now, if we have never looked to him before; unto Jesus anew, if we have ceased to do so; unto Jesus alone, unto Jesus again, unto Jesus always, with a more and more unwavering, a more and more earnest look, "changed into the same image from glory to glory";* and thus waiting for the hour when He will call us to pass from earth to heaven, and from time to eternity—the promised hour, the blessed hour, when at last we shall be like Him, for we shall see Him as He is.†

*Gal. v. 24. †1 John ii. 4. ‡Matt. vii. 19.

*2 Cor. iii. 18.

†1 John iii. 3.