

for God, for there was a nail through each hand; he could not run in the way of God's commandments, for there was a nail through his feet. And until you stand still and realize that there is a nail through all your self-righting activity, and a nail through all your carnal agility, and accept salvation for nothing, knowing that you are saved simply on the authority of the bare Word of God, you will never be saved. We do not look inward to what we feel, nor outward to what we do—but to the Son of Man lifted up, and to God's account of how well He is pleased with Jesus.'

'Well, I think I see what you mean, and it clears up a real difficulty. I am not to examine to see if I *feel* better, *feel* saved, *feel* forgiven, or *feel* happy; but here is the next difficulty—how am I to know it?'

'I well remember that when I began trying to feel converted, I felt myself becoming worse and worse, and my heart getting further and further from peace. Then I began to study this and that theological question. I knew all about what Calvinism and Arminianism were—studied my Bible till I knew its contents pretty well, but at last I found I was not on the right track for salvation at all. I was thinking that salvation came *intellect-wise*, and not *faith-wise*.'

But a man cannot be saved apart from his understanding?

'Most certainly not, no more than he can be saved against his will; but the eyes of his understanding must be enlightened, that he may be made willing to receive the gift of salvation in God's way. You see if God had made His salvation dependent upon education or intellect, He would have left the great mass without the chance of salvation until they were tutored up to the requisite point; but as there is *one salvation* for high and low, rich and poor, educated and ignorant, so there is *one method* of receiving it, and of course that must be according to the standard of the most unlearned. Hence the truth of the

remark that a friend made to me, "Intellect never helped me to Christ, but it often hindered me."

'I was trying to explain this (which I believe to be of the greatest importance) to some poor people, and I tried to illustrate it in this way. If, in travelling by rail, I had a first-class ticket, I could travel one part of the journey in a first-class carriage, another part in a second, and another in a third, and the railway officials could find no fault; but if I had only a third-class ticket, I must remain in the third from beginning to end. Thus, in regard to salvation, the educated man can come to the uneducated man's platform; the uneducated cannot rise to his: therefore it is on the common platform on which ALL men can stand that God treats concerning salvation.'

'This is the great difficulty; this is why not many great, not many wise, and not many noble, can afford to come low enough among the common run of people, to take a guilty sinner's place, receive a lost sinner's Saviour, and rejoice in a condemned sinner's pardon. This is why Christ taught that men had to become like little children before they could get into the kingdom of heaven.'

'I see the justice of your remarks; but tell me now, how am I to get into the Kingdom?'

'As you have said before, you know that it is *of grace*,—that is to say, God is waiting to give it to you *all for nothing*, without a feeling in payment, without a prayer as the condition of it, just as the widow's friend dealt with her debt. That it might be of grace, it was made to be by *faith*, not by *attainment* either in intellect or feeling. This is the impression that has been sometimes left upon my mind, after having heard the gospel stated—that faith is the condition which God has demanded from the sinner, in order that he may be saved—that the great Physician will heal the most wretched, sin-burdened soul, but he must receive faith as his *fee*. Now