

again brought to look down into the grave and up to the judgment-bar of God. His sins troubled him. The old Erfurth horror of darkness returned upon him. But in the midst of it the words of the prophet, "*The just shall live by faith*," came again to him with a new force, and filled him with the light of heaven. And yet again, while looking upon the ruins of ancient Rome, and almost overwhelmed by the conviction that the Rome which then was would one day be also in ruins, the holy city would pass away, lie in ashes, the same words came to his relief and comfort again, "*The just shall live by faith*." The Church shall live, though Rome should die. Christ lives, and the gates of hell shall never prevail against His Church. Luther had not yet learned to take the Lord Jesus for his sanctification. He had one process for the forgiveness of sins, that of faith, and another for the pursuit of holiness, that of works. He believed in Jesus, and trusted that for the sake of Jesus who had died, and risen again for his justification, his sins were all freely forgiven. But he longed for a holy heart and a holy life, and sought them by *means*, not by *faith*. The truth that Jesus is *all* to the sinner, that in Jesus he has all if he takes Him for all, he had not yet perceived. Christ a propitiation he accepted, but Christ a sanctification he rejected. Strange, that having Christ, and believing in Him, and having in Him the fountain of holiness—indeed our own holiness, just as really and fully as He is own sacrifice for sin—we should go about to work out, or seek for holiness of heart imparted to us from God aside from, not *in* Christ. Yet so it is. So it was with Luther. At Rome he performed all holy offices, and visited every sacred place, hungering and thirsting after righteousness. One day he sought to secure a special indulgence promised to all holy pilgrims who should climb Pilate's staircase, so called, on their knees. This Pilate's staircase was said to have been transported bodily by miracle, in the night, from Jerusalem to Rome. As Luther crept painfully from stone to stone upward, suddenly he heard, as he thought, a voice of thunder in the depths of his heart, "*The just shall live by faith*." These words had often before told him that the just are made alive by faith, but now they thundered through his soul the truth that even so "*the just shall live* (be kept alive) *by faith*." By faith they shall be *kept* by the power of God; by faith they shall make progress onward and upward; by faith their sins shall be forgiven; and by faith their hearts and lives shall be made holy.

Ah! well might the historian say of Luther that "this was a creative word for the reformer," now for the first time he was freed from all false processes of salvation, and fully established in the true. Faith now, as the condition, and Jesus as the salvation he saw was the whole. Full salvation was in Jesus, and Jesus was the soul's in full, through full trust in Him. When this word resounded in this new force through his soul, it is no wonder that Luther sprang to his feet upon the stone steps up which he had been crawling like a worm, horrified at himself, and struck with shame for the degradation to which superstition had debased him, and fled from the scene of his folly. Luther himself says—"Then I felt myself born again as a new man, and I entered by an open door into the very paradise of God. From that hour I saw the precious and Holy Scriptures with new eyes. I went through the whole Bible. I collected a multitude of passages which taught me what the work of God was. Truly this text of St. Paul was to me the very gate of heaven."

*To be continued.*

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DR. JUDSON ON DEATH.—"I am not tired of my work," said he, "neither am I tired of the world; yet when Christ calls me home, I shall go with the gladness of a boy bounding away from school. Death will never take me by surprise, do not be afraid of that, I feel so strong in Christ."