

"No ; no fear," she replied. "I shall just get behind Jesus Christ."

And if all fear and failing of heart is dispelled by this "Yet not I, but Christ," how utterly is also boasting excluded from the Christian life. How can any of His people glory in spiritual attainments, in power, or success, save "in the Lord"? Or how can we glory in men? how put our dependence in any, even the highest saint of God, so as to feel, if parted from such, we are in want ; since all that we truly love and reverence in them is Christ Himself, and "Christ is ours"?

St. Paul teaches us in many passages of his epistles, notably in Romans vi., how practically to realize the privileges attending this our blessed relation to our crucified and risen Saviour : it is by "yielding ourselves" unto Him, putting away all those sinful corruptions to which in His death we died, every hindrance which could check the inflowing of His Spirit into our souls ; giving up our will to Him in entire submission and trust. Yet does not this aspect of the Christian life, as might at first appear, destroy individuality and independence of character in a child of God. There is no resemblance whatever between this blessed union with his Lord and the self-effacement which some religions and philosophies, ancient and modern, have held up as the standard of perfected humanity. The Gospel has been fitly called "the safeguard of individuality." "If we would know," says Alexandre Vinet, "of what value in the Master's eyes is the winning of each separate soul, let us remember how there is joy among the angels over one sinner that repenteth, more than over ninety and nine just persons that need no repentance. A being endowed with a free will is, in a sense, complete as God, and is of more value in God's sight than an irresponsible universe ; and to use his independence to do willingly what God's universe does mechanically—to unite himself to the Divine life, and lose self in Him—this is the glory of man, and his only perfect happiness."