By Ardrew Murray Table of Contents Preface Chapters 1 The Glory of the Creature 2 The Secret of Redemption 3 In the Life of Jesus 4 In the Teaching of Jesus 5 In the Disciples of Jesus 6 In Daily Life 7 And Holiness 8 And Sin
And Death to Self And Happiness And Exaltation This E-sword module was formatted by wheeppy and the original document found at http://www.worldinvisible.com/library/bookeat.htm PREFACE There are three great motives that urge us to humility. It becomes me as a creature, as a sinner, as a saint. The first we see in the heavenly hosts, in unfallen man, in Jesus as Son of Man. The second appeals to us in our fallen state, and points out the only way through which we can return to our right place as creatures. In the third we have the mystery of grace, which teaches us that, as we lose ourselves in the overwhelming greatness of redeeming love, humility becomes to us the consummation of everlasting blessedness and adoration. In our ordinary religious teaching, the second aspect has been too exclusively put in the foreground, so that some have even gone to the extreme of saying that we must keep siming if we are indeed to keep humble. Others again have thought that the strength of self-condemnation is the severed of humility. And the Christian life has suffered loss, where believers have not been distinctly guided to see that, even in our relation as creatures, nothing is more natural and beautiful and blessed than to be nothing, that God may be all; or where it has not been made clear that it is not sin that humbles most, but grace, and that it is the soul, led through its sinfulness to be occupied with God in His wonderful glory as God, as Creator and Redeemer, that will truly take the lowest place before Him. In these meditations I have, for more than one reason, almost exclusively directed attention to the humility that becomes us as creatures. It is not only that the connection between humility and sin is so abundantly set forth in all our religious teaching, but because I believe that for the fullness of the Christian life it is indispensable that prominence be given to the other aspect. If Jesus is indeed to be our example in His lowliness,
Jesus, we shall begin to learn that it is our true nobility, and that to prove it in being servants of all is the highest fulfillment of our destiny, as men created in the image of God. When I look back upon my own religious experience, or round upon the Church of Christ in the world, I stand amazed at the thought of how little humility is sought after as the distinguishing feature of the discipleship of Jesus. In preaching and living, in the daily intercourse of the home and social life, in the more special fellowship with Christians, in the direction and performance of work for Christ, alas! how much proof there is that humility is not esteemed the cardinal virtue, the only root from which the graces can grow, the one indispensable condition of true fellowship with Jesus. That it should have been possible for men to say of those who claim to be seeking the higher holiness, that the profession has not been accompanied with increasing humility, is a loud call to all earnest Christians, however much or little truth there be in the charge, to prove that meckness and lowliness of heart are the chief mark by which they who follow the meck and lowly Lamb of God are to be known. Chapter 1—HUMILITY: THE GLORY OF THE CREATURE "They shall cast their crowns before the throne, so saying: Worthy art Thou, our Lord and our God, to receive the gloty, and the honour and the power: for Thou didst create all things, and because of Thy will then are, and were created. Rev 4:11 When God created the universe, it was with the one object of making the creature partaker of His perfection and blessedness, and so showing forth in it the glory of His love and wisdom and power. God wished to reveal Himself in and through created beings by communicating to them as much of His own goodness and glory as they were capable of receiving. But this communication was not a giving to the creature something which it could possess in itself, a certain life or goodness, of which it had the charge and disposal. By no means. But as God is the ever-
origin and first beginning of existence, and acknowledge that it there owes everything to God; its chief care, its highest virtue, its only happiness, now and through all eternity, is to present itself an empty vessel, in which God can dwell and manifest His power and goodness. The life God bestows is imparted not once for all, but each moment continuously, by the unceasing operation of His mighty power. Humility, the place of entire dependence on God, is, from the very nature of things, the first duty and the highest virtue of the creature, and the root of every virtue. And so pride, or the loss of this humility, is the root of every sin and evil. It was when the now fallen angels began to look upon thenselves with self-complacency that they were led to disobedience, and were cast down from the light on heaven into outer darkness. Even so it was, when the serpent breathed the poison of his pride, the desire to be as God, into the hearts of our first parents, that they too fell from their high estate into all the wretchedness in which man is now sunk. In heaven and earth, pride, self-exaltation, is the gate and the birth, and the curse, of hell. (See Note "A" at end of chapter.") Hence it follows that nothing can be our redemption, but the restoration of the 'lost hamility, the original and only true relation of the creature to its God. And so Jesus came to bring humility back to earth, to make us partakers of it, and bit it os save us. In heaven the humbled Himself to become man. The humility we see in Him possessed Him in heaven; it brought Him, He brought it, from there. Here on earth "He humbled Himself, and became obedient unto death"; His humility is the dark it is value, and so became obedient unto death"; His humility is the dark it is value, and so of the saved ones, of the saints, must needs bear this stamp of deliverance from sin, and full restoration to their original state; their whole relation to God and His redeeming work. Jesus Christ took the place and fullfilled the destiny of man, as a cre
feature of the disciple as they were of the Master. And further, that this humility is not a thing that will come of itself, but that it must be made the object of special desire and prayer and faith and practice. As we study the word, we shall see what very distinct and oft-repeated instructions Jesus gave His disciples on this point, and how slow bey were in understanding Him. Let us, at the very commencement of our meditations, admit that there is nothing so natural to man nothing so insidious and hidden from our sight, nothing so difficult and dangerous, as pride. Let us feel that nothing but a very determined and persevering waiting on God and Christ will discover how lacking we are in the grace of humility, and how impotent to obtain what we seek. Let us study the character of Christ until our souls are filled with the love and admiration of His lowliness. And let us believe that, when we are broken down under a sense of our pride, and our impotence to cast it out, Jesus Christ Himself will come in to impart this grace too, as a part of His wondrous life within us. NOTE A— "All this is to make it known the region of eternity that pride can degrade the highest angels into devils, and humility raise fallen flesh and blood to the thrones of angels. Thus, this is the great end of God raising a new creation out of a fallen kingdom of angels: for this end it stands in its state of war betwix the fire and pride of fallen angels, and the humility and the last trumpet may sound the great truth through the depths of eternity, that evil can have no beginning but from pride, and no end but from humility. The truth is this: Pride may die in you, or nothing of heaven can live in you. Under the banner of the truth, give yourself up to the meek and humble spirit of the holy Jesus. Humility mass as escent virtue: for those in death, and the other is life; the one is all held, the other is all heaven. So much as you have of pride within you, you have of the fallen angels alive in you; so much as you have of the humility,
The Need When the Old Serpent, he who had been cast out from heaven for his pride, whose whole nature as devil was pride, spoke his words of templation into the ear of Eve, these words carried with them the very poison of hell. And when she listened, and yielded her desire and her will to the prospect of being as God, knowing good and evil, the poisons entered into her soul and blood and life, destroying forever that blessed humility and dependence upon God which would have been our evertalengting huppiness. And instead of this, her life and the life of the race that sprang from her become recrypted to its tery root with that most terrible of all is instead of lists, her life or or way, or that of these, has been developed to the price of the pric
Believer's study the humility of Jesus. This is the secret, the hidden root of thy redemption. Sink down into it deeper day by day. Believe with thy whole heart that this Christ, whom God has given thee, even as His divine humility wrough the work for thee, will enter in to dwell and work within thee too, and make three what the Father would have thee be. Note B- "We need to know two things: 1. That our salvation consists wholly in being saved from ourselves, or that which we are by nature; 2. That in the whole nature of things nothing could be this salvation or saviour to us but such a humility of God as is beyond all expression. Hence the first malterable term of the Saviour to fallen man: Except a man dense binsself; he cannot be My disciple. Self is the whole evil of fallen manue; selfdenial is our capacity of being saved; humility; to use saviour Self is the root, the branches, the tree, of all the evil of our fallen state. All the evils of fallen angels and men have their bint in the pride of self. On the other hand, all the virtues of thousing yield and humility are the works, the two kings in strife for the eternal possession of man. There never was, nor ever will be, but not not an advantage of the event of the self-global price and humility are the works of the humility, and that is the one humility of Christs Pride and self-lawed the all of man, till man has his all from Christ. He therefore only fights the good fight whose strife is that the self-dolatrous nature which he hath from Adam may be brought to death by the supernatural humility of Christ brought to life in him."-W. Law, Address to the Clergy, p. 52. [I hope that this book of Law on the Holy Spirit may be issued by my publisher in the course of the year.] Chapter 3 — HUMILITY IN THE LIFE OF JESUS "I am in the midst of you as he that serveth." Low 22:27. In the Gospel of John we have the inner life of our Lord laid open to us. Jesus speaks frequently of His relation to the Father, of the motives by which He is guided, of His conscio
"My teaching is not Mine" (Joh 7:16) "I am not come of Myself" (Joh 7:28) "I do nothing of Myself" (Joh 8:28) "I do nothing of Myself" (Joh 8:28) "I have not come of Myself, but He sent Me" (Joh 8:42). "I seek not Mine own glory" (Joh 8:50) "The words that I say, I speak not from Myself" (Joh 14:10). "The word which ye hear is not Mine" (Joh 14:24). These words open to us the deepest roots of Christ's life and work. They tell us how it was that the Almighty God was able to work His mighty redemptive work through Him. They show what Christ counted the state of heart which became Him as the Son of the Father. They teach us what the essential nature and life is of that redemption which Christ accomplished and now communicates. It is this: He was nothing, that God might be all. He resigned Himself with His will and His powers entirely for the Father to work in Him. Of His own power, His own will, and His own glory, of His whole mission with all His works and His teaching of all this He said, It is not I; I am nothing; I have given Myself to the Father to work; I am nothing, the Father is all. This life of entire self-abnegation, of absolute submission and dependence upon the Father's will, Christ found to be one of perfect peace and joy. He lost nothing by giving all to God. God honored His trust, and did all for Him, and ther
exalted Him to His own right hand in glory. And because Christ had thus humbled Himself before God, and God was ever before Him. He found it possible to humble Himself before men too, and to be the Servant of all. His humility was simply the surrender of Himself to God, to allow Him to do in Him what He pleased, whatever men around might asy of Him, or do to Him. It is in this state of mind, in this spirit and disposition, that the redemption of Christ has its virtue and efficacy. It is to bring us to this disposition that we are made partakers of Christ. This is the true self-denial to which our Saviour calls us, the acknowledgment that self has nothing good in it, except as anempty vessel which God must fill, and that its claim to be or do anything may not for a moment be allowed. It is in this, above and before everything, in which the conformity to Jesus consists, the being and doing nothing of ourselves, that God may be all. Here we have the root and nature of true humility, It is because this is not understood or sought after, that our humility is so superficial and so feeble. We must learn of Jesus, how He is meck and lowly of heart. He teaches us where true humility takes its rise and finds its strength-in the knowledge that it is God who worketh all in all, that our place is to yield to Him in perfect resignation and dependence, in full consent to be and to do nothing of ourselves. This is the life Christ came to reveal and to impart—a life to God that came through death to sin and self. If we feel that this life is too high for us and beyond our reach, it must but the more urge us to seek it in Him; it is the indewlength of the control of God, is to be the witness,-that it is nothing but a value of the him in perfect resignation and dependence, in full consent to be added to make a limit of the south of the control of God, is to be the witness,-that it is nothing but a value of the control of God, as the rice of Him side of the control of God, is to be the witness,-that it is nothing but and a case
We have seen humility in the life of Christ, as He laid open His heart to us: let us listen to His teaching. There we shall hear how He speaks of it, and how far He expects men, and specially His disciples, to be humble as He was. Let us carefully study the passages, which I can scarce do more than quote, to receive the full impression of how often and how earnestly He taught it: it may help us to realize what He asks of us. I. Look at the commencement of His ministry. In the Beatitudes with which the Sermon on the Mount opens, He speaks: "Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are the meek; for they shall inherit the earth." The very first words of His proclamation of the kingdom of heaven reveal the open gate through which alone we enter. The poor, who have nothing in themselves, to them the kingdom comes. The meek, who seek nothing in themselves, theirs the earth shall be. The blessings of heaven and earth are for the lowly. For the heavenly and the earthly life, humility is the secret of blessing. 2. "Learn of Me; for I am meek and lowly of heart, and ye shall find rest for your souls." Jesus offers Himself as Teacher. He tells what the spirit both is, which we shall find Him as Teacher, and which we can learn areceive from Him. Meekness and lowliness the one thing He offers us; in it we shall find perfect rest of soul. Humility is to be a salvation. 3. The disciples had been disputing who would be the greatest in the kingdom, and had agreed to ask the Master (Luk 9:46; Mat 18:3). He set a child in their midst and said, "Whosoever shall humble himself as this little child, shall be exalted." "Who the greatest in the kingdom of heaven?" The question is indeed a far-reaching one. What will be the chief distinction in the heavenly kingdom? The answer, none but Jesus would have given. The chief glory of heaven, the true heavenly-mindedness, the chief of the graces, is humility. "He that is least among you, he same shall be given. Whosoever will be chief among you, let hi
6. On another occasion, in the house of a Pharisee, He spoke the parable of the guest who would be invited to come up higher (<u>Luk 14:1-11</u>), and added, "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." The demand is inexorable; there is no other way. Self-abasement alone will be exalted. 7. After the parable of the Pharisee and the Publican, Christ spake again (<u>Luk 18:14</u>), "Everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted." In the temple and presence and worship of God, everything is worthless that is not pervaded by deep, true humility towards God and men. 8. After washing the disciples' feet, Jesus said (<u>Joh 13:14</u>), "If I then, the Lord and Master, have washed your feet, ye also ought to wash one another's feet." The authority of command, and example, every thought, either of obedience or conformity, make humility the first and most essential element of discipleship. 9. At the Holy Supper table, the disciples still disputed who should be greatest (<u>Luk 22:26</u>). Jesus said, "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. I am among you as he that serveth." The path in which Jesus walked, and which He opened up for us, the power and spirit in which He wrought out salvation, and to which He saves us, is ever the humility that makes me the servant of all. How little this is preached. How little it is practised. How little the lack of it is felt or confessed. I do not say, how few attain to it, some recognizable measure of likeness to Jesus in His humility. But how few ever think, of making it a distinct object of continual desire or prayer. How little the world has seen it. How little has it been seen even in the inner circle of the Church. "Whosoever will be chief among you, let him be your servant." Would God that it might be given us to believe that Jesus means this! We all know what the character of a faithful servant or slave implies. Devotion to the ma
learn another lesson, that Jesus calls us to be servants of one another, and that, as we accept it heartily, this service too will be a most blessed one, a new and fuller liberty too from sin and self. At first it may appear hard; this is only because of the pride which still counts itself something. If once we learn that to be nothing before God is the glory of the creature, the spirit of Jesus, the joy of heaven, we shall welcome with our whole heart the discipline we may have in serving even those who try to vex us. When our own heart is set upon this, the true sanctification, we shall study each word of Jesus on self-abasement with new zest, and no place will be too low, and no stooping too deep, and no service too mean or too long continued, if we may but share and prove the fellowship with Him who spake, "I am among you as he that serveth". Brethren, here is the path to the higher life. Down, lower down! This was what Jesus ever said to the disciples who were thinking of being great in the kingdom, and of sitting on His right hand and His left. Seek not, ask not for exaltation; that is God's work. Look to it that you abase and humble yourselves, and take no place before God or man but that of servant; that is your work; let that be your one purpose and prayer. God is faithful. Just as water ever seeks and fills the lowest place, so the moment God finds the creature abased and empty, His glory and power flow in to exalt and to bless. He that humbleth himself-that must be our one careshall be exalted; that is God's care; by His mighty power and in His great love He will do it. Men sometimes speak as if humility and meckness would rob us of what is noble and bold and manlike. Oh that all would believe that this is the nobility of the kingdom of heaven, that this is the royal spirit that the King of heaven displayed, that this is Godlike, to humble oneself, to become the servant of all! This is the path to the gladness and the glory of Christ's presence ever in us, His power ever resting on us. Chapter 5
"Let him that is chief among you be as he that doth serve." - <u>Luk 22:26</u> . We have studied humility in the person and teaching of Jesus; let us now look for it in the circle of His chosen companionsthe twelve apostles. If, in the lack of it we find in them, the contrast between Christ and men is brought out more clearly, it will help us to appreciate the mighty change which Pentecost wrought in them, and prove how real our participation can be in the perfect triumph of Christ's humility over the pride Satan had breathed into man. In the texts quoted from the teaching of Jesus, we have already seen what the occasions were on which the disciples had proved how entirely wanting they were in the grace of humility. Once, they had been disputing the way which of them should be the greatest. Another time, the sons of Zebedee with their mother had asked for the first placesthe seat on the right hand and the left. And, later on, at the Supper table on the last night, there was again a contention which should be accounted the greatest. Not that there were not moments when they indeed humbled themselves before their Lord. So it was with Peter when he cried out, "Depart from me, Lord, for I am a sinful man." So, too, with the disciples when they fell down and worshipped Him who had stilled the storm. But such occasional expressions of humility only bring out into stronger relief what was the habitual tone of their mind, as shown in the natural and spontaneous revelation given at other times of the place and the power of self. The study of the meaning of all this will teach us most important lessons. First, How much there may be of earnest and active, religion while humility is still sadly wanting See it in the disciples. There was in them fervent attachment to Jesus. They had forsaken all for Him. The Father had revealed to them that He was the Christ of God. They believed in Him, they loved Him, they obeyed His commandments. They had forsaken all to follow Him. When others went back, they clave to Him. They wer
the Lamb of God in His divine humility, He had more than once unfolded to them the immost secret of His life: "The Son of Man came not to be served, but to serve"; "I am among you as one that serveth." He had washed their feet, and told them they were to follow His example. And yet all had availed but little. At the Holy Supper there was still the contention as to who should be greatest. They had doubtless often tried to learn His lessons, and firmly resolved not again to grieve Him. But all in vain. To teach them and us the much needed lesson, that no outward instruction, not even of Christ Himself; no argument however convincing; no sense of the beauty of humility, however deep; no personal resolve or effort, however sincere and earnest, can cast out the devil of pride. When Satan casts out Satan, it is only to enter afresh in a mightier, though more hidden power. Nothing can avail but this, that the new nature in its divine humility be revealed in power to take the place of the old, to become as truly our very nature as that ever was. Third, It is only by the indwelling of Christ in His divine humility that we become truly humble. We have our pride from another, from Adam; we must have our humility from Another too. Pride is ours, and rules in us with such terrible power, because it is ourself, our very nature. Humility must be ours in the same way; it must be our very self, our very nature. As natural and easy as it has been to be proud, it must be, it will be, to be humble. The promise is, "Where," even in the heart, "sin abounded, grace did abound more exceedingly." All Christ's teaching of His disciples, and all their vain efforts, were the needful preparation for His entering into them in divine power, to give and be in them what He had taught them to desire. In His death He destroyed the power of the devil, He put away sin, and effected an everlasting redemption. In His resurrection He received from the Father an entirely new life, the life of man in the power of God, capable of being communicated to
that humility holds in the religion of Christ, and the utter impossibility of the Church or the believer being what Christ would have them be, as long as His humility is not recognized as His chief glory, His first command, and our highest blessedness. Let us consider deeply how far the disciples were advanced while this grace was still so terribly lacking, and let us pray to God that other gifts may not so satisfy us, that we never grasp the fact that the absence of this grace is the secret cause why the power of God cannot do its mighty work. It is only where we, like the Son, truly know and show that we can do nothing of ourselves, that God will do all. It is when the truth of an indwelling Christ takes the place it claims in the experience of believers, that the Church will put on her beautiful garments and humility be seen in her teachers and members as the beauty of holiness. Chapter 6HUMILITY IN DAILY LIFE "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"- 1Jn 4:20. What a solemn thought, that our love to God will be measured by our everyday intercourse with men and the love it displays; and that our love to God will be found to be a delusion, except was its truth is proved in standing the test of daily life with our fellowmen. It is even so with our humility. It is easy to think we humble ourselves before God: humility towards men will be the only sufficient proof that our humility before God is real; that humility has taken up it and become our very nature; that we accused ourselves of no reputation. When in the presence of God lowliness of heart has become, not a posture we pray to Him, but the very spirit of our life, it will manifest itself in all our bearing towards our brethren. The lesson is one of deep import: the only humility that is really ours is not that which we try to show before God in prayer, but that which we carry with us, and carry out, in our ordinary conduct; the insignificances of daily life are the importances and the tests of e
It is even so in the teaching of Paul. To the Romans He writes: "In honor preferring one another"; "Set not your mind on high things, but condescend to those that are lowly," "Be not wise in your own conceit." To the Corinthians: "Love," and there is no love without humility as its root, "vaunteth not itself, is not puffed up, seeketh not its own, is not provoked." To the Galatians: "Through love be servants one of another. Let us not be desirous of vainglory, provoking one another, envying one another." To the Ephesians, immediately after the three wonderful chapters on the heavenly life: "Therefore, walk with all lowliness and meckness, with long-suffering, forbearing one another in love"; "Civing thanks always, subjecting yourselves one to another in the fear of Christ." To the Philippians: "Doing nothing through faction or vainglory, but in lowliness of mind, each counting other better than himself father tha
long-suffering. Jesus has taken the place of self, and it is not an impossibility to forgive as Jesus forgave. His humility does not consist merely in thoughts or words of selfdepreciation, but, as Paul puts it, in "a heart of humility," encompassed by compassion and kindness, meckness and longsuffering,-the sweet and lowly gentleness recognized as the mark of the Lamb of God. In striving after the higher experiences of the Christian life, the believer is often in danger of aiming at and rejoicing in what one might call the more human, the manly, virtues, such as boldness, joy, contempt of the world, zeal, self-sacrifice,-even the old Stoics taught and practised these,-while the deeper and gentler, the diviner and more heavenly graces, those which Jesus first taught upon earth, because He brought them from heaven; those which are more distinctly connected with His cross and the death of self,-poverty of spirit, meckness, humility, lowliness,-are scarcely thought of or valued. Therefore, let us put on a heart of compassion, kindness, humility, meckness, long-suffering; and let us prove our Christilkeness, not only in our zeal for saving the lost, but before all in our intercourse with the brethren, forbearing and forgiving one another, even as the Lord forgave us. Fellow-Christians, do let us study the Bible portrait of the humble man. And let us ask our brethren, and ask the world, whether they recognize in us the likeness to the original. Let us be content with nothing less than taking each of these texts as the promise of what God will work in us, as the revelation in words of what the Spirit of Jesus will give as a birth within us. And let each failure and shortcoming simply urge us to turn humbly and meekly to the meek and lowly Lamb of God, in the assurance that where He is enthroned in the heart, His humility and gentleness will be one of the streams of living water that flow from within us. 1 (1-1 knew Jesus, and He was very precious to my soul: but I found something in me that would not keep sweet an
And whence comes it that men who have joyfully given up themselves for Christ, find it so hard to give up themselves for their brethren? Is not the blame with the Church? It has so little taught its sons that the humility of Christ is the firs of the virtues, the best of all the graces and powers of the Spirit. It has so little proved that a Christike humility is what it, like Christ, places and preaches first, as what is in very deed needed, and possible too. But let us not be discouraged. Let the discovery of the lack of this grace stir us to larger expectation from God. Let us look upon every brother who tries or vexes us, as God's means of grace, God's instrument for our purification, for our exercise of the humility Jesus our Life breathes within us. And let us have such faith in the All of God, and the nothing of self, that, as nothing in our own eyes, we may, in God's power, only seek to serve one another in love. Chapter 7HUMILITY AND HOLINESS "Which say, Stand by thyself;-, for I am holier than thou." - Jisa 65:5. We speak of the Holiness movement in our times, and praise God for it. We hear a great deal of seekers after holiness and professors of holiness, of holiness teaching and holiness meetings. The blessed truths of holiness in Christ, and holiness by faith, are being emphasized as never before. The great test of whether the holiness we profess to seek or to attain, is truth and life, will be whether it be manifest in the increasing humility it produces. In the creature, humility is the one thing needed to allow God's holiness to dwell in him and shine through him. In Jesus, the Holy One of God who makes us holy, a divine humility was the secret of His life and His death and His exaltation; the one infallible tes of our holiness will be the humility before God and men which marks us. Humility is the bloom and the beauty of holiness. The chief mark of counterfeit holiness is its lack of humility. Every seeker after holiness needs to be on his guard, lest unconsciously what was begun in the s
watch. Just when We are most anxious to have our heart the temple of God, we shall find the two men coming up to pray. And the publican will find that his danger is not from the Pharisee beside him, who despises him, but the Pharisee within who commends and exalts. In God's temple, when we think we are in the holiest of all, in the presence of His holiness, let us beware of pride. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." "God, I thank thee, I am not as the rest of men, or even as this publican." It is in that which is just cause for thanksgiving, it is in the very thanksgiving which we render to God, it may be in the very confession that God has done it all, that self finds its cause of complacency. Yes, even when in the temple the language of penitence and trust in God's mercy alone is heard, the Pharisee may take up the note of praise, and in thanking God be congratulating himself. Pride can clothe itself in the garments of praise or of penitence. Even though the words, "I am not as the rest of mem" are rejected and condemmed, their spirit may too often be found in our feelings and language towards our fellowworshippers and fellow-men. Would you know if this really is so, just listen to the way in which Churches and Christians often speads of one another. How little of the meckness and gentleness of Jesus is to be seen. It is so little remembered that deep humility must be the keynote of what the servants of Jesus say of themselves or each other. Is there not many a Church or assembly of the saints, many a mission or convention, many a society or committee, even many a mission away in heathendom, where the harmony has been disturbed and the work of God hindered, because men who are counted saints have proved in touchiness and haste and impatience, in self-defense and selfassertion, in sharp judgments and unkind words, that they did not each reckon others better than themselves, and that their holiness hub little in it of the meckne
where the creature becomes nothing before God; it cannot be anything but humble towards the fellow-creature. The presence of God becomes not a thing of times and seasons, but the covering under which the soul ever dwells, and its deep abasement before God becomes the holy place of His presence whence all its words and works proceed. May God teach us that our thoughts and words and feelings concerning our fellowmen are His test of our humility towards Him, and that our humility before Him is the only power that can enable us to be always humble with our fellow-men. Our humility must be the life of Christ, the Lamb of God, within us. Let all teachers of holiness, whether in the pulpit or on the platform, and all seekers after holiness, whether in the closet or the convention, take warning. There is no pride so dangerous, because none so subtle and insidious, as the pride of holiness, it is not that a man ever says, or even thinks, "Stand by; I am holier than thou." No, indeed, the thought would be regarded with abhorrence. But there grows up, all unconsciously, a hidden habit of soul, which feels complacency its attainments, and cannot help seeing how far it is in advance of others. It can be recognized, not always in any special selfassertion or self-laudation, but simply in the absence of that deep self-abasement which cannot but be the mark of the soul that has seen the glory of God (Job 42:5-6; Isa 6:5). It reveals itself, not only in words or thoughts, but in a tone, a way of speaking of others, in which those who have the gift of spiritual discernment cannot but recognize the power of self. Even the world with its keen eyes notices it, and points to it as a proof than the profession of a heavenly life does not bear any specially heavenly fruits. O brethren! let us beware. Unless we make, with each advance in what we think holiness, the increase of humility our study, we may find that we have been delighting in beautiful thoughts and feelings, in solemn acts of consecration and faith, while the only sure m
"Simers, of whom I am chief." - ITI 1:15 Humility is often identified with penitence and contrition. As a consequence, there appears to be no way of fostering humility but by keeping the soul occupied with its sin. We have learned, I think, that humility is something else and something more. We have seen in the teaching of our Lord Jesus and the Epistles how often the virtue is inculcated without any reference to sin. In the very nature of things, in the whole relation of the creature to the Creator, in the life of Jesus as He lived it and imparts it to us, humility is the very essence of holiness as of blessedness. It is the displacement of self by the enthronement of God. Where God is all, self is nothing. But though it is this aspect of the truth I have felt it specially needful to press, I need scarce say what new depth and intensityman's sin and God's grace give to the humility of the saints. We have only to look at a man like the Apostle Paul, to see how, through his life as a ransomed and a holy man, the deep consciousness of having been a sinner lives inextinguishably. We all know the passages in which he refers to his life as a persecutor and blasphemer. "I am the least of the apostles, that am not worthy to be called an apostle, because I persecuted the Church of God! labored more abundantly than they all; yet not I, but the grace of God which was with me" (ICo 15:9-10). "Unto me, who am least of all saints, was this grace given, to preach to the heather" (Eph3:8). "It was before a blasphemer, and a persecutor, and injurious; howbeit I obtained mercy, because I did it ignorantly in the least of all saints, was this grace playen, to preach to the heather" (Eph3:8). "It was before a blasphemer, and a persecutor, and injurious; howbeit I obtained mercy, because I did it ignorantly in the least of all saints, was this grace jeven, to preach to the heather" (Eph3:8). "It was before a blasphemer, and a persecutor, and injurious; howbeit I obtained mercy, because I did it ignorantly in the information,
have the most intensely personal unbosomings, anything like confession of sin. Nowhere is there any mention of shortcoming or defect, nowhere any suggestion to his readers that he has failed in duty, or sinned against the law of perfect love. On the contrary, there are passages not a few in which he vindicates himself in language that means nothing if it does not appeal to a faultless life before God and men. "Ye are witnesses, and God also, how holily, and righteously, and unblameably we behaved ourselves toward you? (1Th 2:10). "Our glorying is this, this testimony of our conscience, that in holiness and sincerity of God we. behaved ourselves in the world, and more abundantly to you ward" (2Co 1:12). This is not an ideal or an aspiration; it is an appeal to what his actual life had been. However we may account for this absence of confession of sin, all will admit that it must point to a life in the power of the Holy Ghost, such as i but seldom realized or expected in these our days. The point which I wish to emphasize is this-that the very fact of the absence of such confession of sinning only gives the more force to the truth that it is not in daily sinning that the secret of the deeper humility will be found, but in the habitual, never for a moment to be forgotten position, which just the more abundant grace will keep more distinctly alive, that our only place, the only place of blessing, our one abiding position before God, must be that of those whose highest joy it is to confess that they are sinners saved by grace. With Paul's deep remembrance of having sinned so terribly in the past, ere grace had met him, and the consciousness of being kept from present sinning, there was ever coupled the abiding remembrance of the dark hidden power of sin ever ready to come in, and only kept out by the presence and power of the indwelling Christ. "In me, that is, in my flesh, dwelleth no good thing," - these words of Romans 7 describe the flesh as it is to the end. The glorious deliverance of Romans 8 - "The law of
deal with and take away sin, and how it must ever be the more abundant the experience of grace, the more intense the consciousness of being a sinner. It is not sin, but God's grace showing a man and ever reminding him what a sinner he was, that, will keep him truly humble. It is not sin, but grace, that will make me indeed know myself a sinner, and make the sinner's place of deepest self-abasement the place I never leave. I fear that there are not a few who, by strong expressions of self-condemnation and self-denunciation, have sought to humble themselves, and have to confess with sorrow that a humble spirit, a "heart of humility," with its accompaniments of kindness and compassion, of meckness and forbearance, is still as far off as ever. Being occupied with self, even amid the deepest self-abhorrence, can never free us from self. It is the revelation of God, not only by the law condemning sin but by His grace delivering from it, that will make us humble. The law may break the heart with fear; it is only grace that works that sweet humility which becomes a joy to the soul as its second nature. It was the revelation of God in His holiness, drawing nigh to make Himself known in His grace, that made Abraham and Jacob, Job and Isaiah, bow so low. It is the soul in which God the Creator, as the All of the creature in its nothingness, God the Redeemer in His grace, as the All of the sinner in his simfulness, is waited for and trusted and worshipped, that will find itself so filled with His presence, that there will be no place for self. So alone can the promise be fulfilled: "The haughtiness of man shall be brought low, and the Lord alone be exalted in that day." It is the sinner dwelling in the full light of God's holy, redeeming love, in the experience of that full indwelling of divine love, which comes through Christ and the Holy Spirit, who cannot but be humble. Not to be occupied with thy sin, but to be occupied with God, brings deliverance from self. Chapter 9 — HUMILITY AND FAITH "How can ye believe, whi
In an address I lately heard, the speaker said that the blessings of the higher Christian life were often like the objects exposed in a shop window,-one could see them clearly and yet could not reach them. If fold to stretch out his hand and take, a man would answer, I cannot; there is a thick pane of plate-glass between me and them. And even so Christians may see clearly the blessed promises of perfect peace and rest, of overflowing love and joy, of abiding communion and fruitfulness, and yet feel that there was something between hindering the true possession. And what might that be? Nothing but pride. The promises made to faith are so free and sure; the invitations and encouragements so strong; the mighty power of God on which it may count is so near and free,-that it can only be something that hinders faith that hinders the blessing being ours. In our text Jesus discovers to us that it is indeed pride that makes faith impossible. "How can ye believe, which receive glory from one another?" As we see how in their very nature pride and faith are irreconcilably at variance, we shall learn that faith and humility are at root one, and that we never can have more of true faith than we have of true humility; we shall see that we may indeed have strong intellectual conviction and assurance of the truth while pride is kept in the heart, but that it makes the living faith, which has power with God, an impossibility. We need only think for a moment what faith is. Is it not the confession of nothingness and helplessness, the surrender and the waiting to let God work? Is it not in itself the most humbling thing there can be, the acceptance of our place as dependents, who can claim or get or do nothing but what grace bestows?! Humility is 'simply the disposition which prepares the soul for living on trust. And every, even the most secret breathing of pride, in self-seeking, self-will, self-confidence, or self exaltation, is just the strengthening of that self which cannot enter the kingdom, or possess the things of the ki
were still secretly working within us, and how alone God by His incoming and His mighty power could east them out. We understood not how nothing but the new and divine nature, taking entirely the place of the old self, could make us really humble. We knew not that absolute, unceasing, universal humility must be the rootdisposition of every prayer and every approach to God as well as of every dealing with man; and that we might as well attempt to see without eyes or live without breath, as believe or draw nigh to God or dwell in His love, without an all-prevading humility and lowliness of heart. Brother, have we not been making a mistake in taking so much trouble to believe, while all the time there was the old self in its pride seeking to possess itself of God's blessing and riches? No wonder we could not believe. Let us chang our course. Let us seek first of all to humble ourselves under the mighty hand of God: He will exalt us. The cross, and the death, and the grave, into which Jesus humbled Himself, were His path to the glory of God. And they are our path Let our one desire and our fervent prayer be, to be humbled with Him and like Him; let us accept gladly whatever can humble us before God or men; this alone is the path to the glory of God. You perhaps feel inclined to ask a question. I have spoken of some who have blessed experiences, or are the means of bringing blessing to others, and yet are lacking in humility. You ask whether these do not prove that they have true, even strong faith, though they show too clearly that they still seek too much the honor that cometh from men. There is more than one answer can be given. But the principal answer in our present connection is this: They indeed have a measure of faith, in proportion to which, with the special gifts bestowed upon them, is the blessing they bring to others. But in that very blessing the work of their faith is hindered, through the lack of humility. The blessing is often superficial or transitory, just because they are not the nothing that op
Chapter 10- HUMILITY AND DEATH TO SELF "He humbled Himself and became obedient unto death." - Php 2:8. Humility is the path to death, because in death it gives the highest proof of its perfection. Humility is the blossom of which death to self, is the perfect. fruit. Jesus humbled Himself unto death, and opened the path in which we too must walk. As there was no way for Him to prove His surrender to God to the very uttermost, or to give up and rise out of our human nature to the glory of the Father but through death, so with us too. Humility must lead us to die to self: so we prove how wholly we have given ourselves up to it and to God; so alone we are freed from fallen nature, and find the path that leads to life in God, to that full birth of the new nature, of which humility is the breath and the joy. We have spoken of what Jesus did for His disciples when He communicated His resurrection life to them, when in the descent of the Holy Spirit He, the glorified and enthroned Meckness, actually came from heaven Himself to dwell in them. He won the power to do this through death in its immost nature the life He imparted was a life out of death, a life that had been surrendered to death, and been won through death. He who came to dwell in them was Himself One who had been dead and now lives for evermore. His life, His person, His presence, bears the marks of death, of being a life begotten out of death. That life in His disciples ever bears the deathmarks too; it is only as the Spirit of the death, of the dying One, dwells and works in the soul, that the power of His life can be known. The first and chief of the marks of the dying of the Lord Jesus, of the death-marks that show the true follower of Jesus, is humility. For these two reasons: Only humility leads to perfect death. Humility means the giving up of self and the taking of the place of perfect nothingness before God. Jesus humbled Himself, and became obedient unto death. In death He gave the highest, the perfect proof of having given up His will to the
Spirit imparts the power of the death of Christ And here it is that the teaching is needed: if you would enter into full fellowship with Christ in His death, and know the full deliverance from self, humble yourself. This is your one duty, accept every humiliation,look upon every fellow-man who tries or vexes you, as a means of grace to humble, you. Use every opportunity of humbling yourself before your fellow-men as a help to abide humble before God. God will accept such humbling of yourself as the proof that your whole heart desires it, as the very best prayer for it, as your preparation for His mighty work of grace, when, by the mighty strengthening of His Holy Spirit, He reveals Christ fully in you, so that He, in His form of a servant, is truly formed in you, and dwells in your heart. It is the path of humility which leads to perfect death, the full and perfect experience that we are dead in Christ. Then follows: Only this death leads to perfect humility. Oh, beware of the mistake so many make, who would fain be humble, but are afraid to be too humble. They have so many qualifications and limitations, so many reasonings and questionings, as to what true humility is to be and to do, that they never unreservedly yield themselves to it. Beware of this. Humble yourself unto the death. It is in the death to self that humility is perfected. Be sure that at the root of all real experience of more grace, of all true advance in consecration, of all actually increasing conformity to the likeness of Jesus, there must be a deadness to self that proves itself to God and men in our dispositions and habits. It is sadly possible to speak of the death-life and the Spirit-walk, while even the tenderest love cannot but see how much there is of self. The death to self has no surer deathmark than a humility which makes itself of no reputation, which empties out itself, and takes the form of a servant. It is possible to speak much and honestly of fellowship with a despitised and rejected Jesus, and of bearing His cross, while t
in his body the dying of the Lord Jesus. His life ever bears the two-fold mark: its roots striking in true humility deep into the grave of Jesus, the death to sin and self; its head lifted up in resurrection power to the heaven where Jesus is. Believer, claim in faith the death and the life of Jesus as thine. Enter in His grave into the rest from self and its work - the rest of God. With Christ, who committed His spirit into the Father's hands, humble thyself and descend each day into that perfect, helpless dependence upon God. God will raise thee up and exalt thee. Sink every morning in deep, deep nothingness into the grave of Jesus; every day the life of Jesus will be manifest in thee, Let a willing, loving, humility be the mark that thou hast indeed claimed thy birthright - the baptism into the death of Christ. "By one offering He has perfected for ever them that are sanctified."The souls that enter into His humilitation will find in Him the power to see and count self dead, and, as those who have learned and received of Him, to walk with all lowliness and meckness, forbearing one another in love. The death-life is seen in a meckness and lowliness like that of Christ. Note C "To die to self, or come from under its power, is not, cannot be done, by any active resistance we can make to it by the powers of nature. The one true way of dying to self is the way of patience, meckness, humility, and resignation to God. This is the truth and perfection of dying to self is the way of patience, meckness, humility, and resignation to God. This is the truth and perfection of dying to self is the way of patience, meckness, humility, and resignation to the rest in the dieta of the see virtues is an application to Christ, is a giving up yourself to Him and the perfection of patience, meckness, humility, and resignation to God. This is the truth and perfection of dying to self is the way of patience, meckness, humility, and resignation to God. Substanting and resignation to God, is truly giving up all that you are and all
"This way to God is infallibile. This infallibility is grounded in the twofold character of our Saviour: 1. As He is the Light of God, a principle of all meckness and humility in the soul; 2. As He is the Light of heaven, and blesses eternal nature, and turns it into a kingdom of heaven, joyfully breaks in upon us, turns our adrakness into light, and begins that kingdom of God and of love within us, which will never have an end."See Wholly For God. (The whole passage deserves careful study, showing most remarkably how the continual sinking down in humility before God is, from man's side, the only way to die to self.) **Chapter 11HUMILITY AND HAPPINESS** "Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may rest upon me. Wherefore I take pleasure in weakness: for when I am weak then am I strong. " - 2Co 12:9-10. **Lest Paul should exalt himself, by reason of the exceeding greatness of the revelations, a thorn in the flesh was sent him to keep him humble. Paul's first desire was to have it removed, and he besought the Lord thrice that it might depart. The answer came that the trial was a blessing; that, in the weakness and humiliation it brought, the grace and strength of the Lord could be the better manifested. Paul at once entered upon a new stage in his relation to the trial: instead of simply enduring it, he most gladly gloried in it; instead of asking for deliverance, he took pleasure in it. He had learned that the place of humilitation is the place of blessing, of power, of joy. **Every Christian virtually passes through these two stages in his pursuit of humility. In the first he fears and flees and seeks deliverance from all that can humble him. He has not yet learnt to seek humility at any cost. He has accepted the command to be humble, and seeks to obey it, though only to find how utterly he fails. He prays for humility, at times very earnestly; but in his secret heart he prays more, if not in word, then in wish, to be kept from the very things that wil
But can we hope to reach the stage in which this will be the case? Undoubtedly, And what will it be that brings us there? That which brought Paul there - a new revelation of the Lord Jesus. Nothing but the presence of God can reveal and expel self. A clearer insight was to be given to Paul into the deep truth that the presence of Jesus will banish every desire to seek anything in ourselves, and will make us delight in every humiliation that prepares us for His fuller manifestation. Our humiliations lead us, in the experience of the presence and power of Jesus, to choose humility as our highest blessing. Let us try to learn the lessons the story of Paul teaches us. We may have advanced believers, eminent teachers, men of heavenly experiences, who have not yet fully learnt the lesson of perfect humility, gladly glorying in weakness. We see this in Paul. The danger of exalting himself was coming very near. He knew not yet perfectly what it was to be nothing, to die, that Christ alone might live in him; to take pleasure in all that brought him low. It appears as if this were the highest lesson that he had to learn, full conformity to his Lord in that self-emptying where he gloried in weakness that God might be all. The highest lesson a believer has to learn is humility. Oh that every Christian who seek to advance in holiness may remember this well! There may be intense consecration, and fervent zeal and heavenly experience, and yet, if it is not prevented by very special dealings of the Lord, there may be an unconscious self-exaltation with it all. Let us learn the lesson,—the highest holiness is the deepest humility; and let us remember that comes not of itself, but only as it is made matter of special dealing on the part of our faithful Lord and His faithful servant. Let us look at our lives in the light of this experience, and see whether we gladly glory in weakness, whether we take pleasure, as Paul did, in injuries, in necessities, in distresses. Yes, let us ask whether we have learnt to regard a reproof, j
"Most gladly will I glory in my weaknesses, that the power of Christ may rest upon me; wherefore I take pleasure in weaknesses." The humble man has learnt the secret of abiding gladness. The weaker he feels, the lower he sinks; the greater his humiliations appear, the more the power and the presence of Christ are his portion, until, as he says, "I am nothing," the word of his Lord brings ever deeper joy: "My grace is sufficient for thee." I feel as if I must once again gather up all in the two lessons: the danger of pride is greater and nearer than we think, and the grace for humility too. The danger of pride is greater and nearer than we think, and that especially at the time of our highest experiences. The preacher of spiritual truth with an admiring congregation hanging on his lips, the gifted speaker on a Holiness platform expounding the secrets of the heavenly life, the Christian giving testimony to a blessed experience, the evangelist moving on as in triumph, and made a blessing to rejoicing multitudes,-no man knows the hidden, the unconscious danger to which these are exposed. Paul was in danger without knowing it; what Jesus did for him is written for our admonition, that we may know our danger and know our only safety. If ever it has been said of a teacher or professor o holiness, he is so full of self; or, he does not practise what he preaches; or, his blessing has not made him humbler or gentler,-let it be said no more. Jesus, in whom we trust, can make us humble. Yes, the grace for humility is greater and nearer, too, than we think. The humility of Jesus is our salvation: Jesus Himself is our humility. Our humility is His care and His work. His grace is sufficient for us, to meet the temptation of pride too. His strength will be perfected in our weakness, in all that can humble us and keep us low; the power of Christ will humble dliminelf, therefore God exalted Him. Christ will humble us, and keep us humble; let us heartily consent, let us trustfully and joyfully accept all that humbles; the powe
"He that humbleth himself shall be exalted. "Luk 14:11; Luk 18:14." "God giveth grace to the humble. Humble yourself in the sight of the Lord, and He shall exalt you." Jam 4:10. "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time. "IPe 5:6. Just yesterday I was asked the question, How am I to conquer this pride? The answer; was simple. Two things are needed. Do what; God says is your work.humble yourself. Trust Him to do what He says is His work: He will exalt you. The command is clear: humble yourself. That does not mean that it is your work to conquer and east out the pride of your nature, and to form within yourself the lowliness of the holy Jesus. No, this is God's work; the very essence of that exaltation, wherein He lifts you up into the real likeness of the beloved Son. What the command does mean is this: take every opportunity of humbling yourself before God and man. In the faith of the grace that is already working in you; in the assurance of the more grace for victory that is coming, up to the light that conscience each time flashes upon the pride of the heart and its workings; notwithstanding all there may be of failure and falling, stand persistently as under the unchanging command: humble yourself. Accept with graftitude everything that God allows from within or without, from friend or enemy, in nature or in grace, to remind you of your need of humbling, and to help you to it. Reckon humility to be indeed the mother-virtue, your very first duty before God, the one perpetual safeguard of the soul, and set your heart upon it as the source of all blessing. The promise is divine and sure: He that humbleth himself shall be exalted. See that you do the one thing God asks: humble yourself. God will see that does the one thing He has promised. He will give more grace; He will exalt you in due time. All God's dealings with man are characterized by two stages. There is the time of preparation, when command and promise, with the mingled experience of effort and imp
It is even thus, too, in the pursuit of humility. To every Christian the command comes from the throne of God Himself: humble yourself. The earnest attempt to listen and obey will be rewarded, with the painful discovery of two things. The one, what depth of prick, that is of unwillingness to count oneself and to be counted nothing, to submit absolutely to God, there was, that one never have. The other, what tuter impotence there is in all our efforts, and in all one prayers too for Gods help, to destroy the hiddeous monster. Blessed the man who now learns to put his hope in God, and to persevere, notwithstanding all the power of price within him, in acts of humiliation before God and Men. We know the law of human nature: aets produce habits, habits breed dispositions, and the sess transplaned the will. He who works both to will and to do comes with Him singhty power and Sprint; and the humbling of the proud heart with which the penintent saint cast himself so often before God, is rewarded with the "more grace" of the humble heart, in which the Sprint of Jesus has conquered, and brought the new nature to its maturity, and He the meek and lowly One now dwells for ever. Humble yourselves in the sight of the Lord, and He will exalt you. And wherein does the exaltation consist? The highest glory of the creature is in being only a vessel, to receive and erjoy and show forth the glory of God. It can do this only as it is willing to be nothing in itself, that God may be all. Water always fills first the lowest places. The lower, the empties a man lies before God, the speedier and the filler will be the inflow of the divine glory. The exaltation God promises is not, cannot be, any external thing apart from Himself: all that He has to give or can give is only more of Himself. Himself to take more complete possession. The evaluation is not, like an earthly prize, something arbitrary, in no necessary connection with the conduct to be rewarded. On, but it is in its very nature the effect and result of the humbling of the L
"Oh, to be emptier, lowlier, Mean, unnoticed, and unknown, And to God a vessel holicr, Filled with Christ, and Christ alone!" Note DA Secret of Secrets: Humility the Soul of True PrayerTill the spirit of the heart be renewed, till it is emptied of all earthly desires, and stands in an habitual hunger and thirst after God, which is the true spirit of prayer; till then, all our prayer will be, more or less, but too much like lessons given to sebolars; and we shall mostly say them, only because we dare not neglect them. But be not discouraged; take the following advice, and then you may go to charch without any danger of mere lip-labor or hypocrisy, although there should be a laymo or a prayer, whose language is higher than that of you heart. Do this: go to the church as the publican went to the temple; stand inwardly in the spirit of your mind in that form which he outwardly expressed, when he cast down his eyes, and could only say, "God be merciful to me, a sinner." Stand unchangeably, at least in your desire, in this form or state of heart; it will sanctify every petition that comes out of your mouth; and when anything is read or sung or prayed, that is more exalled than your heart is, if you make this an occasion of further sinking down in the spirit of the publican, you will then be helped, and highly blessed, by those prayers and praises which seem only to belong to a heart better than yours. This, my friend, is a secret of secrets; it will help you to reap where you have not sown, and be a continual source of grace in your soul; for everything that inwardly stirs in you, or outwardly happens to you, becomes a real good to you, if it finds or excites in you this humble state of mind. For nothing is in vain, or without profit to the humble soul; it stands always in a state of divine life, and creates that oil, out of which the love to God and man gets its flame. Be enclosed, therefore, always in it; let it be as a garment wherewith you are always covered, and a girdle with which you are girt; breathe no
of your heart,with such truth and earnestness, as people in torment wish to pray and be delivered from itIf you can and will give yourself up in truth and sincerity to this spirit of prayer, I will venture to affirm that, if you had twice as many evil spirits in you as Mary Magdalene had, they will all be cast out of you, and you will be forced with her to weep tears of love at the feet of the holy JesusThe Spirit of Prayer, Pt. II, p. 124