

**OUT OF BONDAGE
INTO LIBERTY**

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Out of bondage into liberty by G. A. Christie

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G. A. CHRISTIE

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OUT OF BONDAGE INTO LIBERTY

EDITED BY

REV. G. A. CHRISTIE.

WITH AN

INTRODUCTION BY PATRICK MORGAN
(Late of the Capuchin Fathers.)

OTTAWA, CAN.

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PREFACE.

THE idea of this book first presented itself to my mind whilst engaged in closet prayer.

After mature deliberation I felt strongly led of God to make an appeal for written testimonies from a number of dear brothers and sisters who had fled "Out of Bondage into Liberty."

These experiences show the wondrous dealings of God with man in his natural state, and of His power to deliver the captive from the bonds of iniquity. There are many testimonies also that bear witness to the efficacy of the blood of Jesus Christ to cleanse the heart from its inbred defilement, and to fill the soul with divine love. There are those, too, who definitely witness to the baptism of the Holy Ghost as an enduement for service. Again, there are others also, who tell of being healed by the Great Physician.

It is my fervent prayer that the gracious Lord will lead many precious souls through the instrumentality of this labor of love to seek Him, whom to know is life eternal.

It will afford me much pleasure to hear from any who have obtained help from the reading of this book, and also to receive the experiences of

many others who have witnessed in their lives the power of God to save, sanctify, anoint and heal, so that as soon as this present edition is exhausted another and larger one, the Lord willing, may be offered to the public.

The testimonies contained herewith, for the most part, were written hurriedly, and consequently labor many imperfections. All we claim for them is the record of honest experiences of men and women who have come to the knowledge of God in Christ Jesus.

Yours, in the Master's service,

G. A. CHRISTIE.

INTRODUCTION.

THAT there are in this age of apathetic frigidity those in our fair Dominion who tenaciously adhere to the original doctrines of free, present and conscious salvation and deliverance from all sin, by faith in the blood of our Lord Jesus Christ, is matter of sincere congratulation.

The salvation which John Wesley, our founder, obtained by faith in Christ, and which he taught others to expect, is salvation from sin, its guilt, its power, its pollution, its pain, and that salvation comprehends both inward and outward holiness.

Wesley and his followers measured their success not by the numbers that embraced their opinions and modes of worship; but by those who were saved from sin, and made the spiritual worshippers of God.

Wesley recognized the natural state of man as a state of guilt and condemnation, and of depravity and helplessness. He is under the sentence of eternal death, and is at the same time under the power of sin, so as to be unable either to offer to God acceptable worship or acceptable obedience. He cannot atone for any of his sins;

nor can he escape from his evil nature, by any efforts that he may put forth. The salvation which has been merited for him by the death, resurrection and mediation of Christ, and which the Gospel reveals, fully meets his deplorable case.

It comprehends two great blessings—justification and entire sanctification—by which we understand deliverance from the guilt of actual transgression and from the power of inherited depravity. This salvation is obtained by faith in the atoning blood of Jesus Christ.

Whatever may be the depth of a man's penitential sorrow, the intensity of his desire to please and enjoy the presence of the Saviour, or the earnestness and importunity of his prayers, he is not justified and regenerated till he exercise a lively faith in the meritorious offering of Him who died without the gate. When he pleads the blood forgiveness is sealed upon his conscience, and the sin that dwelleth in him ceases to have the dominion. He becomes fully justified as if he had never committed a single sin, but had actually fulfilled all righteousness; and hence there is nothing to hinder the communication of the Holy Spirit in all His plenitude of regenerating power.

This salvation is a matter of personal consciousness. There is the spirit of adoption in the believing heart, crying, "Abba, Father"; and happy is the man whom the Son thus makes free.

From the time that I became conscious of what sin meant, my earnest desire, my heart-felt wish, was for peace with God and for the love of God. I was told to prepare for the Sacrament of Penance. Admitted to Holy Communion, I tried to persuade myself that the day of my reception of the "wafer god" was the happiest of my life, but in my heart I knew this was not the case. A year later, and my Confirmation only added to my misery. For a year after making my first confession I used to go regularly once a month, then I began to go fortnightly, and at last I confessed regularly once a week. Time after time I made general confessions of my whole life, faithfully did I perform the penance enjoined, scrupulously did I keep fasts and abstinences ordained by "Mother Church." Every Sunday I heard as many Masses as I could, and never, if possible, did I neglect doing the same on week days. I joined the Confraternities of the "Queen of Angels," and confraternity of "The Holy Rosary," the "Third Order of St. Francis," that of "The Sacred Heart of Jesus," and was invested with the "Brown Scapular." But all of no avail. My confessions never satisfied me, although they seemed to do those to whom I made them, who insisted on my taking, under obedience to my spiritual directors, their view of the case. Even they could not and dared not