

have a sure foundation. The fishermen in Brittany when they go out to the seas sing, "Oh God, the ocean is so large and our boats are so small, protect us." And it seems to me that a man who realizes what life is, with

ITS INSOLUBLE MYSTERIES,

with its haunting perplexities and its never-ending uncertainties; life that is yesterday a mistake, to-day a misfortune, and to-morrow a speculation, like the stag that brayeth for the water-brooks, cry out for the living God.

We want a Person. We do not merely want a something. We do not want an outside force that makes for power. We do not want a mere indefinite theory. We do not want a mere abstract Deity. We do not want an impersonal Providence. Our hearts cry out for the living God. And when in Christ, through that blessed Book, the only revelation of the Unseen, we come to rest upon God, the personal, the revealed, the infinite, our God, then life begins. Do not make a mistake; get what Huxley calls a working hypothesis for life.

THE MAN WHO HESITATES

and drifts in religion is lost. He has no hope, no certainty; for if you take away God from your life you have taken away its meaning. I can't understand myself the creed of agnosticism, because I know that when I come to the hour of death those things that tell me of the infinite and of the meaning of the unseen and about the eternity beyond must be answered.

But life begins, not only with faith in the personal God; it begins with a reason.

"The just shall live by faith." Life begins with an adjustment, a rectification. It begins with a starting point of power; and that starting point is a settlement in Christ with God. We feel that all is well because in Christ Jesus everything is settled and everything is made right. You cannot pacify conscience by sweet promises about the beneficence of God and the conditional immortality of man. These are miserable comforters in the hour of death. There is only one place where you can satisfy man's conscience and that is at the place

WHERE STANDS THE CROSS.

There mercy and truth are met together. There "God so loved the world that he gave his only begotten Son," and there His only Son so loved you and me that He gave Himself and His heart and His all for us. And when we come to the Cross and see our substitute there, bearing the sin of the whole world, and He says, "Look upon me who have been pierced for thy transgressions," then we begin to live. We get a life, we get a settlement, we get a pacification. We know our sins are forgiven, and our conscience is set at ease, and we know all is right between us and God, because we are settled upon a foundation of righteousness.

Never forget that the true life of man begins at the Cross of Jesus Christ. Before the cross man stands, man falls and man rises again redeemed, regenerate, disenthralled by the irresistible power of the love of Jesus Christ for his soul, redeeming him and making him a man once more.

EVERY LIFE IS RUINED

until it is restored in the cross. There the ruined life is rectified and the man stands up again and lives. That is the meaning of "The just shall live by faith."

I shall never forget what a friend of mine, an officer in the navy at Halifax, once said: "Why don't you parsons preach more about pardon and forgiveness? Why don't you tell us more about our sins being forgiven?" "Martin, Martin," said the old monk to Luther, "Dost thou believe in forgiveness of sins?" "Yea, verily," said Martin. "Martin, Martin, dost thou believe in the forgiveness of thy sins?" It is when our sins are forgiven that we begin to live.

Realize that your life has not begun to live until it begins with a sense of freedom in Christ Jesus from the starting point of redemption at the cross by faith. And faith is not merely the acceptance of a theological proposition. Faith is an action. It is a trust, it is a leaning upon the infinite love of an infinite God, and taking Him and living in the power that He gives.

FAITH IS REASON

in its highest exercise. And when we have faith then we are able to say,

"Strong Son of God, immortal Love,
Whom we that have seen Thy face
By faith, and faith alone, embrace,
Believing where we cannot prove."

The heart does not want any proof; it has got the proof of life.

Then life has got a motive. You cannot live unless you have a motive. And the motive that makes a man to live by faith is the motive of controlling, constraining love; the love of Christ, which permeates his life, makes him live as he never thought of living before; living not with his life gravewards, but towards the sky; living because Christ loved him. Faith energized by love; oh, what a different thing it is from the cold unreality of an impersonal religion which so many people have nowadays.

"I would not work my soul to save,
For that my Lord hath done;
But I would work like any slave
For the love of God's dear Son."

IT IS LOVE ALONE

that makes a man live a large, ample, joyous, sunny life. This makes the sky bright when the sun is not there. Yes, the darkest thing becomes light; because we know Christ is in us, with us, and Christ is all.

Do you want to live a life that is life indeed? Then let me give you this help from God—Look back at the cross and see the love of God in Christ and what that did for you; look up and see God your Father, the infinite in love, powerful in might to save; look around and see the want and need of your fellow-men, and let your life go out in desire to uplift and bless; look onward and believe in Christ that liveth and cometh again. In one word, Get the reality and go forth, as St. Patrick used to say, "Christ within me, Christ behind me, Christ before me, Christ beneath me, Christ above me, Christ around me; Christ all in all." Have you got the reality?

OH, GET THE REALITY!

Never be satisfied with the respectability of an artificial, formal, mechanical religion; get the reality of the cross. If you want to know