

What a change in a few minutes for a hardened, perhaps indifferent sinner; fear, repentance and salvation! But such it was, and this is God's way, and His order of work in the soul; yet, He may lead to repentance by His goodness. (Rom. ii. 4.) But repentance before salvation there must be, as also for "the kingdom of God." (Mark i. 15.) His salvation was perfect and final, not only from the penalty of his sins, but saved to God on the righteous ground that "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (1 Pet. iii. 18), and there can be not one sin left to the charge of the believer in Christ as they were all future when He suffered the death-penalty on the cross. "Who His own self bare our sins in His own body on the tree," (1 Pet. ii. 24.) Thus he is saved and saved to the end. (See John xiii. 1.) For He who died is risen, and after the power of an endless life has become our great High Priest on the right hand of the throne of the Majesty in the heavens, therefore, "He is able also to save them to the uttermost (the end), that come unto God by Him, seeing He ever liveth to make intercession for them." (Heb. vii. 25.) But in view of this perfect salvation right on to the end, what is the effect if the believer sins? The salvation itself cannot be touched by the sin as it is based entirely upon the atonement of Christ; but his *enjoyment of it* is, since his failure has interrupted communion with his Father to which he must be restored by confession in order to re-enjoy salvation, and his relationship with his

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