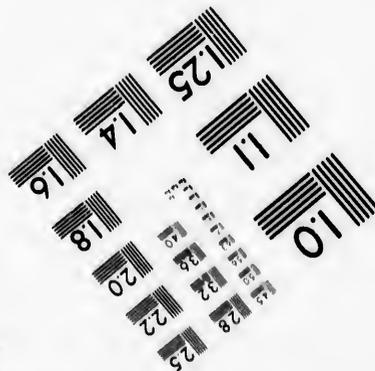
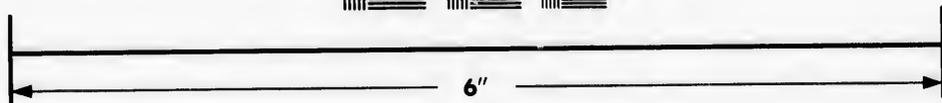
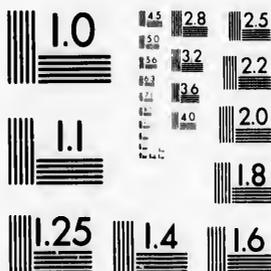


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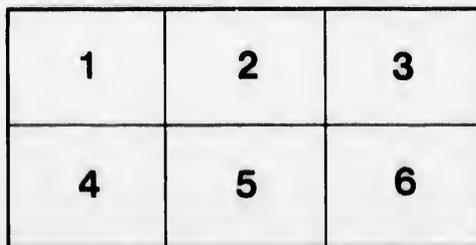
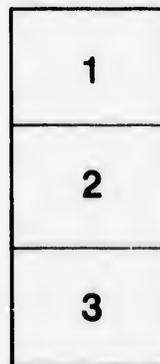
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7

A BREAK IN THE OCEAN CABLE.

MAURICE S. BALDWIN, M.A.,

Rector of the Parish of Montreal and Canon of the Cathedral.

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Chapter I.

THE RUPTURE OF COMMUNION.

Chapter II.

THE RE-JOINING.

Chapter III.

THE QUICKENING OF BELIEVERS.

A BREAK IN THE OCEAN CABLE.

CHAPTER I.

THE RUPTURE OF COMMUNION.

LET us imagine that, by some accident, all the cables now uniting Europe and America were suddenly to break. What a complete disarrangement of all our plans would such a calamity cause! Not only could no message on that day be transmitted from either side, but for weeks, and perhaps months, there could be no exchange of ideas except through the tedious medium of the post. Two worlds must wait until the injury is repaired. In the meantime anxious people on either side the water would find the suspension of intelligence unbearable. Yesterday we could literally converse with our absent friends in London, Paris, or Berlin; to-day, as far as news from them is concerned, all is

silent as the grave. Europe, with her mighty capitals, is still beyond the sea; her countless factories and her Babel voices are still making the air vocal with the sounds of busy life. But of all this we have no immediate evidence. No wire flashes to us the longed-for intelligence from distant relatives or friends; no message, instantaneously communicated, makes us feel as though hands had clasped. All that we can see or hear is the illimitable ocean, with its restless waters ebbing and flowing for ever.

Now it is exactly the same with thousands in their spiritual relations to God. Nothing do they more firmly believe than all the grand verities of the Christian religion. They believe that Jesus died and rose again; that He ascended into Heaven, and is now seated at the Father's right hand in glory; and yet, notwithstanding all this, they are conscious that no life whatever flows from God into their hearts. The sweet peace which comes from being justified by faith; the joy which results from the indwelling of the Comforter; the strong assurance which anticipates victory before

the battle is fought; of all these blessed fruits of the Spirit they know absolutely nothing, and the reason is—

The COMMUNION which once existed between GOD and MAN, and which, like a CABLE, united Creator and creature together, has, by the UNBELIEF of man, been SEVERED.

Spiritual death and an unutterable want of rest in the soul are the results of this terrible rupture; and so long as *communion* remains unrepaired, this death and unrest must inevitably continue. This may be the very case, dear reader, with you. The joy of believers may not be *your* joy; *their* hope not *your* hope. Your whole happiness, all you have within the limits of time, may be staked on the beating of your heart, and that may cease now—is sure to do so hereafter—and yet you are indifferent about your soul, about eternity, about God. Perhaps this indifference astonishes you; I am sure it wearies the long-suffering of God. If you ask me why it is so?—why you have not the joy and peace and love that Christians have?—I can only answer: The CABLE that should

UNITE you to God is BROKEN, and until it is repaired in the way laid down by God in Holy Scripture, the spiritual death in which your soul now lies will be perpetuated into eternity.

By the *cable*, then, I understand that spiritual and visible communion which once existed between God and man, and which can now only be restored through personal faith in the Lord Jesus Christ. Broken it now is, and so completely, that no communication can possibly take place while it is in this state. Joy and peace only come to the soul when it is in communion with God. In order therefore that you may become thus united to the Father through the Lord Jesus Christ, let me draw your attention to two questions connected with the subject, of the deepest moment to us all:—

First—HOW WAS THE CABLE BROKEN?

Second—HOW IS IT TO BE REPAIRED?

In considering the first of these, Scripture teaches us that there was a time when man was in direct and constant communication with God—when God spoke freely to him

and he to God—when the joy of Heaven was man's joy, and all that God expected of man he hasted to yield—when sin, which has since brought such fearful havoc into the world, was unknown to him. *Then* was his peace as a river, and his righteousness as the waves of the sea. Adam saw God walking amid the bowers of Eden; he knew His gracious voice; he believed His word; he obeyed His commands. God was

“The spring of all his joys,
The life of his delights,
The glory of his brightest day,
And comfort of his nights.”

Such was man's state during the short but happy period in which he walked in sinless obedience to God. The one great characteristic of that most blessed life was implicit FAITH in God's word. Our first parents, in their holy innocence, believed most sincerely, loved most fervently, and obeyed most faultlessly all that God either promised or enjoined. As being absolutely essential to their own happiness, and to that of the countless millions who were to come after them, God positively required of them both

that they should believe in His word, which **THREATENED DEATH** on failure of their obedience. The words of the threat were as follows:—

“THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL, THOU SHALT NOT EAT OF IT: FOR IN THE DAY THOU EATEST THEREOF, THOU SHALT SURELY DIE.”—(*Gen.* ii. 17.)

Not only their happiness, but life itself depended on their implicit faith in this most solemn utterance of God; and therefore, so long as they did believe, and as a consequence obeyed the Divine command, their peace flowed on uninterruptedly. Eden was their home, and God their Father and their Friend. This state of perfect blessedness, moreover, might have remained to man until this day, for God in His great love had only restricted him in one particular, namely, *he was not to eat of the forbidden fruit*. If he disobeyed, inevitable death was to be the consequence. Joy, peace, life—everything in fact—depended on their believing in this threatened sentence of death. All else that God had said was affirmative; this was the ONE negative:—“*Thou shalt not eat of it, for*

in the day thou eatest thereof, *thou shalt surely die.*" The reason, therefore, why Adam and Eve abstained from eating the forbidden fruit was, they BELIEVED. When they no longer believed, they DISOBEYED.

Our great adversary, Satan, now appears upon the scene. He comes in the form of a serpent, and thus addresses Eve:—"Yea, hath God said ye shall not eat of every tree of the garden?" This is his first effort to introduce sin into the world. He does not in this question even attempt to deny the truthfulness of God's word; he only endeavors to inject into Eve's mind a doubt as to whether God ever uttered any such prohibition at all. He asks: "Yea, *hath* God said?" as if he would say, "Are you perfectly sure about this matter?" The temptation, insidious as it was, failed. Eve *was sure* as to the prohibition. She replied: "We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden God hath said 'Ye shall not eat of it, neither shall ye touch it, lest ye die.'" Finding this effort thus abortive, Satan now advances boldly to deny God's

word itself. "Ye shall *not* surely die," he says, "for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Here then were two statements before Eve—

God's "THOU SHALT SURELY DIE," and
Satan's "THOU SHALT NOT SURELY DIE."

Up to this time Eve had implicitly believed God's statement; she now hesitates, trembles, and finally ACCEPTS SATAN'S. The deed was done; for though she had not yet committed that high-handed act of disobedience by which many were made sinners, and by which death was brought into the world, yet she had let spring into existence that terrible principle of UNBELIEF, from which disobedience resulted as its natural and legitimate fruit. First Eve, and then Adam, *distrusted* God. They believed, though they had God's own word directly to the contrary, that the eating of the forbidden fruit would ameliorate their condition; it would make them (so the serpent said) as gods, knowing good and evil. *Then* it was

the great CABLE BROKE! Man *distrusting* God—doubting Him who is the TRUTH itself.

And now it may be asked, *how is the cable to be repaired?*

When the Atlantic cable snaps, ships are immediately sent to find out, if possible, where the break occurred. Sometimes, with incredible labor, the cable is raised only to find they must go further; but when at last they have firmly grappled the two broken ends, their work is virtually done, for that which remains is so easy of accomplishment that it need cause them no anxiety. Now precisely similar to this is the case of the great spiritual cable. *Where* its break occurred, *there* only can its parts be re-joined. It would be of no avail for electricians to add plate to plate to their battery, in the fond hope that thus they could drive a message through the entire length of the broken cable. Only one way is open to them, namely, to find out where the fault is, and there make the mend. Thus also is it with man in his spiritual relation to God. Where the spiritual cable broke, there only can its parts be re-joined.

We have just learned that the cable was severed by UNBELIEF. The teaching of Scripture is, that it can only be united by FAITH. In order however that the reader may see more clearly God's way of peace, I will now place before him both the *break* and the *re-joining*.

God asked man, in the garden of Eden, to believe in His word, which most positively affirmed that DEATH would result from *disobedience*. This led to his high-handed act of rebellion in plucking the forbidden fruit. The *break* occurred, therefore, through *unbelief*.

CHAPTER II.

THE RE-JOINING.

GOD now puts LIFE first. Instead of asking man *first* to believe in threatened death, He commands us to believe in EVERLASTING LIFE — God's gift—through Jesus Christ our Lord. In both these cases God requires exactly the same condition—*implicit faith in His word*. In the first instance man had only *death* brought before him; in the second he has good tidings of *eternal life*. To-day, life—glorious, unending life—is offered to mankind, and the whole world is bidden take it as a GIFT. God once pointing to a tree, said: "In the day that thou eatest thereof, thou shalt surely die." To-day, pointing to a fairer and better tree, the tree of life, He says: "The leaves of *this* tree are for the healing of the nations." "He that eateth of this Bread shall live for ever." God does not say there is *no death*, but He affirms it will only be inflicted where there is an *actual rejection of Christ*. "He that

believeth and is baptized shall be saved ;
but he that believeth not shall be damned."

—(*Mark* xvi. 16.)

To obtain, however, a thoroughly clear idea of the mode by which the *re-joining* is to be effected, two things are absolutely necessary :—First, we should understand what Scriptural teaching is concerning our Lord Jesus Christ ; and secondly, we should know what is meant by "faith in the Son of God." As regards the first of these two important points, the Holy Scriptures teach—

(a) *That the Lord Jesus Christ has been exalted to be the Saviour of the world.*

Speaking to the Son, the Father says : "It is a light thing that Thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel : I will also give Thee for a light to the Gentiles, that Thou mayest be my SALVATION unto the END OF THE EARTH."—(*Isaiah* xlix. 6.)

"Look unto Me, and be ye SAVED, all the ends of the earth ; for I am God, and there is none else."—(*Isaiah* xlv. 22.)

Appointing Paul as His apostle to the Gentiles, our Lord thus addresses him :—

* * * “The GENTILES unto whom now I send thee, to open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and INHERITANCE among them which are sanctified by faith that is in Me.”—(*Acts* xxvi. 17, 18.)

“This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have EVERLASTING LIFE.”—(*John* vi. 40.)

“And we have seen, and do testify that the Father sent the SON to be the SAVIOUR of the WORLD.—(*1 John* iv. 14.)

(b) *That this honor of being the Saviour of the world is accorded to none other.*

St. Peter, filled with the Holy Ghost, thus bore witness to the Lord Jesus Christ before the elders of the Jews:—“This is the stone which was set at nought of you builders, which is become the Head of the corner; neither is there salvation in any other; for there is NONE OTHER NAME under Heaven given among men whereby we must be saved.”—(*Acts* iv. 11, 12.)

(c) *That Christ became the Saviour of the world by virtue of His death on the cross.*

“He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was UPON HIM, and with His stripes we are healed.”—(*Isaiah* liii. 5.)

* * * “Jesus our Lord, * * * who was DELIVERED for our offences, and was raised again for our justification.”—(*Rom.* iv. 24, 25.)

“Who GAVE HIMSELF for our sins, that He might deliver us from this present evil world, according to the will of God and our Father.”—(*Gal.* i. 4.)

“Christ hath redeemed us from the curse of the law, being made a CURSE FOR US: for it is written, Cursed is every one that hangeth on a tree.”—(*Gal.* iii. 13.)

“Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death,

even the **DEATH OF THE CROSS**. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of **JESUS** every knee should bow, of things in Heaven, and things in earth, and things under the earth."—(*Phil.* ii. 6, 7, 8, 9, 10.)

"Who His own self bore our sins in His own body **ON THE TREE**, that we being dead to sins, should live unto righteousness: by whose **STRIPES** ye were **HEALED**."—(*1 Peter* ii. 24.)

The song which John heard sung in Heaven by the four living creatures, and by the four and twenty Elders, was as follows:—
"Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by **THY BLOOD** out of every kindred, and tongue, and people, and nation."—(*Rev.* v. 9.)

We now come to the consideration of Scripture teaching concerning faith in Our Lord Jesus Christ. On this point I would have you notice—

(1.) *That the people who are called upon to believe are the spiritually dead.*

Untold thousands go astray here. They imagine they must *do* something in order to be saved; whereas the dead can *do nothing*. They fancy they must first *merit* salvation before God will grant it; and this they propose to effect by a thorough change of life in thought, word and deed. Should they ever accomplish so great a result, they believe that then they may with all reason sue for pardon and for peace. Now what is the result of this terrible mistake? Days, months, and years roll away; youth ripens into manhood, and manhood into old age, and yet the anticipated change never takes place. The heart grows harder, or remains as unchanged as the rocks they tread upon. Even those who have tried a thousand times to do all this, and failed in every effort, will often still persist in believing that it can be accomplished if only they are more persistent. It is an utter impossibility. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." —(*Jer.* xiii. 23.) But people ask, "Why is this?" The answer is: All out of Christ are

DEAD; and the dead can DO NOTHING. "But may we not," ask they, "please God in some way or other, and thus obtain at least a *mitigated sentence*, if not life itself—for instance, by giving liberally to the poor, feeding the hungry, clothing the naked, and generally discharging all the obligations of life honourably — may we not please God even if we be not personally united to the Lord Jesus Christ?" The answer to all this is, emphatically, NO. However costly the gift a man may offer to God—however great his sacrifice, or tremendous his effort—yet, if it be presented to God without faith in the Redeemer, so far from *pleasing* Him, it is a SIN. "Whatsoever is not of faith is sin."—(*Rom. xiv. 23.*)

"Without faith," says the Apostle Paul, "it is impossible to please Him."—(*Heb. xi. 6.*) And again, "They that are in the flesh cannot please God."—(*Rom. viii. 8.*)

These works of mercy and of love are unto God a sweet savour when done by those who are *in Christ*. Indeed, believers are God's workmanship, created in Christ Jesus unto GOOD WORKS. But out of

Christ nothing is acceptable, for the dead cannot please God. "If this be the case," say some, "are we to do *nothing*?" You can DO nothing; you are LOST. If you could do anything you would not be lost. Men who have been shipwrecked, and have taken to their boats, may be in an extremely perilous position, but they are *not lost*. It is far different however with you, dear reader; if you are out of Christ, you *are* lost. The Lord Jesus Christ has said: "He that believeth not the Son, shall not see life, but the wrath of God abideth on him."—(*John* iii. 36.)

The fact that all out of Christ are lost led the Redeemer to come into the world. His mission was TO SAVE THE LOST. "The Son of Man is come to seek and to save that which was lost."—(*Luke* xix. 10.) As one has well said: "The magnet which attracted the Saviour to the earth was not man's *goodness*, but his *misery*."

But more than this, the lost are called the DEAD. Our Lord, speaking of the glorious life which He bestows, says: "Verily, verily, I say unto you, the hour is coming, and NOW

IS, when the DEAD shall hear the voice of the Son of God : and they that HEAR shall LIVE."—(*John* v. 25.)

Of the believer He affirms : " That he is passed from DEATH unto LIFE.—(*John* v. 24.)

St. Paul also declares, in writing to the Ephesians : " And you hath He QUICKENED, who were DEAD in trespasses and sins."—(*Eph.* ii. 1.)

(2.) *That the Agency made use of by the Holy Ghost, in the quickening of the spiritually dead, is the Word.*

" Verily, verily, I say unto you, he that heareth My WORD, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life."—(*John* v. 24.)

" Of His own will begat He us with the Word of Truth."—(*James* i. 18.)

" Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever."—(*1 Peter* i. 23.)

St. Paul says, writing to the Corinthians : " In Christ Jesus I have begotten you through the Gospel."—(*1 Cor.* iv. 15.)

Our Lord says: "Now ye are clean through the Word which I have spoken unto you."—(*John xv. 3.*)

Christ is said to have given Himself for the Church, "that He might sanctify and cleanse it with the washing of water by the Word."—(*Eph. v. 26.*)

God, in His own wisdom, brought Paul to the knowledge of Himself by a miracle; but His regular agency is His Word. People are not therefore to expect miracles to be wrought in their favour. Many do; and the result is, they wait, and wait for what never comes, and are thus eternally lost. No, dear reader, God gives only to the *world* what he gives to *you*, His Word. And speaking of that Word, the Redeemer said: "Thy Word is Truth."—(*John xvii. 19.*)

(3.) *The Word requires men to believe in the great past act of the Lord Jesus Christ.*

The great central truth in connection with the Lord Jesus Christ is *His death upon the cross*, witnessed to and accepted by the Father as the propitiation for sin, in that He raised Him from the dead. This is the great *past act* of the Lord Jesus Christ.

When, therefore, a sinner is saved, it is not because of something which Christ is to do for him *in the future*, but in virtue of what He has done for him *in the past*.

Now, dear reader, what has Christ done for *you* in the past? You reply: "He died for me." True; but are you at this moment saved? "No," you say, "but I hope hereafter to be so." But why wait *till the future*? Why not believe and be saved *now*? Is it possible that when Christ has fulfilled all the righteousness, and borne all the wrath of the law for you in the *past*, you must still wait for some unknown time in the future before you can be saved? Certainly not. "Now is the accepted time; now is the day of salvation." Only two reasons could possibly compel you to wait even till to-morrow for salvation, and these would be, either (1) that a sufficient sacrifice had *yet* to be made for all your sins, or (2) that a perfect satisfaction having been already offered, you had *still to wait* for an invitation from God to accept it. As regards the first, please with gratitude observe that a sacrifice so tremendous, so infinitely perfect, so eternal in all

its consequences, has already been made by the Lord Jesus Christ for your sins, that it never will nor can be repeated. The law in its awful holiness demanded **BLOOD** as the only satisfaction for sin. It said: "Without shedding of blood is no remission." Blood it would have, blood it must have, blood it did have. Jesus Christ, God manifest in the flesh, seeking your personal salvation, met this demand of the law for you, and offered up His *own* blood as a satisfaction for your sins. Absolutely sinless in Himself—a Lamb without blemish and without spot—He was also God, and this mysterious union of the Divine and human gave to this awful sacrifice infinite merit and perfection. Faith needs an object on which to lay hold. The Scriptures respond to this want by saying: "Behold the Lamb of God which taketh away the sin of the world," and then point the sinner for his salvation to *Christ on the cross, tasting death for every man*, as the one supreme object of his faith. Speaking to you individually, God asks you now, on the ground of His own truthfulness, to believe in the sacrificial value of this tremendous

offering as a complete satisfaction for all your sins. If God held up something *incomplete* as the object of your trust, faith might refuse her assent, but, far from this, He upholds the blood of His dear Son Jesus Christ, who, through the Eternal Spirit, offered Himself without spot to God. "Christ," says St. John, "is the propitiation (satisfaction) for our sins; and not for ours only, but also for the sins of the whole world."—(1 John ii. 2.) Our Lord's own words are: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in HIM should not perish but have eternal life."—(John iii, 14, 15.) God therefore asks you to believe, not in *yourself* but in *Christ*; not in your *life* but in His *death*. That which will save you to the uttermost is not what *you* may do *for* Christ, but what Christ **HAS DONE FOR YOU**. When you ask some men what you are to do in order to be saved, they will point to your room, and bid you go there and cry to God until He grants you pardon. This is not God's way. He takes you by the hand and brings you to His Son, shows Him

dying on the cross, and says, Believe and live for ever. Dear reader, can you not NOW thus believe? Wait not for moods and frames of mind, not even for deep conviction of sin. Wait for nothing; God *commands* you to believe now. "This is His commandment, that we should believe on the name of His Son Jesus Christ."—(*John* iii. 23.)

As to the certainty of your *invitation*, nothing could be more clear. "Christ, by the Grace of God, tasted death for every man."—(*Heb.* ii. 9.) "We have seen and do testify that the Father sent the Son to be the Saviour of THE WORLD."—(*1 John* iv. 14.) God sent not His Son into the world to condemn the world; but that the world *through Him* might be saved."—(*John* iii. 17.) Christ, by His death upon the cross, made a satisfaction for the sins of the whole world, so that now whosoever WILL may believe and be saved. If, however, a man will not believe in this glorious Saviour, the Scriptures are equally clear as to his doom: "He that believeth not the Son shall not see life; but the wrath of God *abideth* on him."—(*John* iii. 36.) And not to multiply

instances, what could be more gracious than these words: "Whosoever **WILL**, let him take the water of life **FREELY**."—(*Rev.* xxii. 17.) No, dear reader, nothing remains but your grateful *acceptance* of this glorious life offered to you at this moment, even while you read. God asks you now, looking at His Son's tremendous sacrifice on the cross, to believe that here He made an infinite satisfaction for all your sins, and thus believing in His work to believe in Him. Life eternal comes to us when *from the heart* we believe in Christ, that is, in His having done to the uttermost all that He was anointed of God to do. Now, He was anointed of God to make a full, perfect sacrifice for all your sins, and therefore, when you from the heart believe on Him, you believe not that He **WILL** redeem you, but that He **HAS** by His awful death forever saved your soul.

"Rest, weary soul!

The penalty is borne, the ransom paid,
For all thy sins full satisfaction made;
Strive not to do thyself what Christ has done,
Claim the free gift, and make the joy thine own;
No more by pangs of guilt and fear distress,
Rest, sweetly rest."

And now I fancy the reader saying: "But what does this faith mean?" It means nothing else than the complete **RE-JOINING** of the **BROKEN CABLE**. God asks you to believe not merely that you have a welcome from the Lord Jesus Christ, but that He made a full satisfaction for your sins on the cross. If with the heart you thus believe on Him, you are **SAVED**. Hear His word:—"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—(*John* iii. 16.) Again, in the same Gospel, our Lord says: "Verily, verily, I say unto you, he that heareth my words, and **BELIEVETH** on Him that sent Me, **HATH** everlasting life, and shall not come into condemnation; but **IS** passed from **DEATH** unto **LIFE**."—(*John* v. 24.) It is not that you are to make some *future* treaty with God by prayers and supplications. God points you to Christ on the cross, and says, **BELIEVE** and **LIVE**. "By grace ye are saved, through faith; and that not of yourselves; it is the gift of God."—(*Eph.* ii. 8.)

Observe, it is not a *promise* of life; it is *present* life: "Verily, verily, I say unto you, He that believeth on Me HATH everlasting life."—(*John* vi. 47.) It is not faith in *feeling*; it is faith in *Christ*. Many say: "O, I cannot feel that I am saved." God does not ask you to *feel*; He asks you to *believe* simply in His word. Feelings will follow in God's time.

Dear reader, I entreat you to take this life. You have not to cry aloud and implore God to give you this blessed salvation. He gives it as a GIFT to all who believe in His dear Son. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."—(*Rom.* vi. 23.) Now if a friend offers you a gift, you do not ask him to bestow it; you simply thank him for his kindness. And exactly thus is it with God. He offers you life as His gift. Take it, then, and praise Him for His love.

(4.) *Faith comes from hearing God's word.*

What Eve disbelieved was God's word. What God asks you now to believe is His word. The common idea with people is, that they must *do* something to be saved; whereas God's plan is simply that they

should HEAR and BELIEVE. The Jews, we are told, came to our Lord and said: "What shall we do that we might work the works of God?" Jesus answered and said unto them: "This is the work of God, that ye believe on Him whom He hath sent."— (*John vi. 29.*)

Faith is said by the Apostle Paul to be the gift of God. He tells us also how that gift is bestowed; and his information on this point comes as the deduction from all his previous reasoning: "So then faith cometh by HEARING, and hearing by the WORD OF GOD."— (*Rom. x. 17.*) Faith, then, comes from the simple hearing of God's word, which is the blessed declaration of His will.

Here then is life eternal placed before you. The Saviour, pointing to the uplifted serpent in the wilderness, said: "EVEN SO must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." He spake of a life which is communicated as *instantaneously* as it is *freely*. It is given not merely without money, but absolutely without delay. — "As Moses lifted up the serpent in the

wilderness, *even so* must the Son of Man be lifted up." And how, think you, was Christ lifted up so as to resemble the serpent of brass? Surely not when He was exalted above the Heavens, but when He hung upon the tree. Pointing you to that awful sacrifice, God says: BELIEVE and LIVE. Not that it *will* save you, provided only you do this or that; but that being God's eternal satisfaction for sin, it does NOW save you, the very moment you accept Him by faith. Faith in the Lord Jesus Christ is accepting this truth. God asks nothing more; He will receive nothing less. This satisfied the FATHER, for He raised Him from the dead to show the whole world how fully He accepted His work. It satisfied the SON, for, anticipating His death, He said: "I have glorified Thee on the earth, I have finished the work Thou gavest Me to do." It satisfied the HOLY GHOST, for ever since, to every saint of God, He has witnessed the saving efficacy of the blood of Christ. What therefore satisfied the Father—what satisfied the Son—what satisfied the Holy Ghost—let this, dear

reader, satisfy you. Believe in what Christ did for you *then*, when He bowed His head and died, and salvation will be yours now. Faith, in other words, is believing *not in yourself*, but in CHRIST; not a trusting in feelings, as in the memory of some past conversion, but in the blood which satisfied Divine justice, the blood of our Lord Jesus Christ.

If, dear reader, you accept this statement simply on the credibility of God's word, you will at the moment of your acceptance, pass from DEATH unto LIFE—you will be SAVED. And when this most blessed result has taken place, a wondrous change will be wrought in your mind. You will know you are saved, because you will have the simple statement of God's word to that effect. When a man accepts Christ, he knows he is saved, because God's word says so. The Redeemer said: "Verily, verily, I say unto you, he that believeth on Me *hath* everlasting life." Now when I believe in Him I know I am saved, because I know Him to be true. He has said that whoever believeth *is* saved. I believe, therefore I know *I am* saved. This is faith on God's Word. It

is not dependant on *feeling* or excitement of any kind; it rests on that which is more stable than the eternal hills—on the word of God itself. A similar change will be wrought in your life. At the very moment you believe, you will receive the Holy Ghost; you will become one with Christ, and Christ with you; your whole life will be changed by this amazing union. The Scriptures are very explicit on this point. St. Paul says: "Therefore, if any man be in Christ, he is a **NEW CREATURE**: old things are passed away; behold, all things are become **NEW**."—(2 *Cor.* v. 17.) Then, and not till then, will you begin to work for Christ; and your work will be acceptable to Him. It will not be *dead* but *living* work, wrought through your vital union with the Lord Jesus Christ. You will work, not that you *may* be saved but because you *are* saved, and that labor will be sweet.

Dear reader, delay not for a single moment accepting this life. What our first parents lost through unbelief, namely, life eternal, that do you accept as **GOD'S GIFT**, through faith in Jesus Christ our Lord.

CHAPTER III.

THE QUICKENING OF BELIEVERS.

AND now I wish to say a few words to the believer concerning his standing and walk in the Lord Jesus Christ.

First,—It is quite possible that owing to the coldness and Laodicean state of your soul, the cable, *even in your case*, may be broken. I by no means wish to imply that you are in an utterly lost condition, as though you had never accepted Christ, or had not been accepted by Him. That would be an utter impossibility, for the unalterable declaration of God's will is: "He that hath the Son **HATH** life."—(1 *John* v. 12.) The blessing which the Redeemer bestows on His people is eternal life: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand."—(*John* x. 28.) God's gift is "Eternal life through Jesus Christ our Lord."—(*Rom.* vi. 23.) Such is the salvation of the Son of God—life eternal—not fading, evanescent life, coming and going

according to the moods and frames of our minds, but settled and fixed above all these in the eternity of the Lord Jesus Christ. The source of the believer's life is not prayer, nor earnestness, nor any faculty or energy within him; it is *hidden* in the awful mystery of Christ's own being. "Because I live, ye shall live also," (*John* xiv. 19) is His own definition of what our life is. Similar to this is the language of St. Paul:—"For ye are dead, and your life is hid with Christ in God."—(*Col.* iii. 3.) Seeing therefore that such is the teaching of Scripture, it behoves us to take no lower ground, but rather honour Him the more who is at once our WAY, our TRUTH, our LIFE.

Secondly,—In agreement with the above is the melancholy fact that some Christians are utterly destitute of all spiritual joy and peace in believing. They have no real communion with God, no testimony of the Spirit as to their sonship; they are practically dead while they live, and it is to this lapsed condition I refer when I say: "Even with the believer the cable may be broken." It is *not* so really; it *is* so practically. This awful state

of spiritual declension has been brought about by his not living *near* Christ—by allowing the world, Satan and the flesh to obtain a mastery over the soul—and thus a heavy cloud has settled down upon it, hiding the Father's face from him; and in this darkness of separation from God the poor believer exists. Bleak winter is howling where tropical summer might reign. Nothing can be more sad than such a state, because every hour that he continues out of communion with God, the Holy Spirit is grieved, the Saviour slighted, and the Father's love wearied by the backsliding of His child.

Such are the people to whom our Lord addresses His most severe words of condemnation in His epistles to the churches—the Christians who shall be **SAVED**, but *so as by fire*—the Christians who doubtless will take **A PLACE** in the kingdom of God, but who will be there without the glorious **CROWN** promised to the faithful in Christ Jesus.

Our blessed Lord in the 15th chapter of St. John describes the effects of union with Himself thus:—"Every branch **IN ME** that

beareth not fruit He taketh away : and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." Now here the Redeemer states the result of His children failing to bring forth fruit. Fruit is that which God expects. St. Paul says : "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." —(*Eph.* ii. 10.) If therefore we do *not* bring forth fruit, God's order is perverted. We frustrate His high and holy purpose in calling us out of darkness into the Kingdom of His dear Son. The Saviour Himself is not indifferent to the slight which is done Him in this matter; He cannot, and will not, allow any dishonour shown to His name. "His eyes are as a flame of fire," "He walks amid the seven golden candlesticks," "He searcheth the reins and hearts." When therefore the Lord sees a branch unfruitful, judicial sentence must follow. God the Father, as the heavenly husbandman, take that branch *away*; He removes it from the position it once held, as being unworthy of His name. He will not use it, and the re-

sult is, moral night settles over the soul, and DEATH (as far as peace and joy are concerned) takes place. In this awful declension many Christians remain. They are not actually dead, but they are in a *dead state*. They have no gladness in their hearts, for God in whose presence is fulness of joy, is not with them; He is not using them. He has taken them away from the position they once held, and therefore, immersed in the cares, and sometimes even in the amusements of this world, they drag on a miserable existence, insulting on the one hand to the love of God, and utterly destructive on the other to the peace and happiness of their own souls. How are such souls to be quickened? This is the question with which, in conclusion, we are solely concerned. The answer Holy Scripture gives is:—

(1.) *The revival of their faith by a personal coming to the Lord Jesus Christ.*

To the Laodicean Christians, who had gone back to such a fearful extent that they were “wretched, and miserable, and poor, and blind, and naked,” our Lord counselled that they should buy of Him “gold tried in the

fire, that they might be rich, and white raiment, that they might be clothed, and that they should anoint their eyes with eye salve, that they might see."—(*Rev.* iii. 18.)

If you, dear reader, should be one of these, I would earnestly implore of you to draw near afresh to the Lord Jesus Christ, who is able to make all grace abound toward you; and then, instead of spiritual poverty, you will have the gold which has been tried in the fire; instead of the sorrow of estrangement, the joy of full communion; and being enriched by Him in all things, His strength will be made perfect in your weakness, so that you shall be "like a watered garden, and like a spring of water whose waters fail not."

Spiritual progress is Christ *increasing* and self *decreasing* in us. It is Christ abiding in us and we in Him. Self never casts out self, and therefore to eject self we must bring Christ in. Christ says: "If ye abide in Me and My words abide in you, ye shall ask *what ye will* and it shall be done unto you."—(*John* xv. 7.) Here then is the great condition of spiritual progress—Christ dwelling in

us, and we in Him. Should this be our case, then all the resources of God are on our side. We may ask what WE WILL and it shall be done unto us.

(2.) *Their practical sanctification in the power of the Holy Ghost.*

It is the especial office of the Holy Ghost to sanctify us by the witness which He bears to Christ. "He shall testify of Me," said the Redeemer. "He shall bring all things to your remembrance whatsoever I have said unto you;" and it is to this testimony I wish to direct your attention. You come to the gates of a kingly palace. Its turrets may be seen from afar, but the entrance can only be obtained through the good will of the keeper of the gates. You apply, and are admitted, when he at once proceeds to show you all the wonders of the palace. You are completely in his hands. If he chooses to open this door you will see wonders and curiosities of which you have never dreamed. He may do so, or he may not. On him alone depends the question whether you will really obtain a fair view of all that is in the palace or not. He has

the keys of every room, the history of every article, and personal acquaintance with the lordly master of the castle. He can be brief with you, or he can explain everything. You must abide his pleasure. So it is with the believer in his knowledge of Christ. Only the Holy Ghost can show him all the exceeding riches which are in Christ; only the Holy Ghost can show him the power of His resurrection and the fellowship of His sufferings, His wealth, His might, His glory. The preciousness of the Redeemer's blood, His advocacy as our High Priest, His coming again in majesty, are truths, the vitality and power of which are only made known to us by the Holy Ghost as He testifies of Christ. Some Christians are very ignorant, very cold, very powerless in testimony. The reason is, they have never walked round and through the palace; they have never seen all its wonders and glory; the Spirit has never revealed Christ in His fulness to them. And why is this? Instead of honoring the Spirit by incessantly seeking His illumination, they have grieved the Spirit by which they were sealed to the day of redemption. If there-

fore you seek to grow in grace, ask the Holy Ghost to reveal the Saviour to you. Put yourself into His hands, and then, though He will not show you all, He will hide you in the cleft of the rock, and you shall see part of the Redeemer's glory as He passeth by.

The great truth the believer has to bear in mind is this: "We walk by FAITH, not by SIGHT.—(2 Cor. v. 7.) This is especially to be considered in our ceaseless contest with sin in its ever varying forms. We pray (and no prayer could possibly be more needed) that God will completely subject the flesh to the spirit. Now I think many may be mistaken as to the way in which God will answer such a prayer when offered up to Him in lowly faith. We naturally rise from our knees thinking henceforth we shall be wholly free from all those thoughts, tempers and suggestions which, with a rapidity greater than that of lightning, rush into our minds and lead us into sin. Yet this idea is founded on a mistake. The flesh, which is IN us, is in hopeless *opposition* to God. "It is not subject to the law of God, neither indeed *can* be."—(Rom. viii. 7.) We have

therefore two distinct natures absolutely and inherently opposed to each other, namely, that which is born of the Spirit, and which is, in the language of our Lord, spirit; and that which is born of the flesh, which *is* flesh. Observe, no depth of earnestness or devotion to the cause of God will ever make the flesh spirit, or even *like* the Spirit. To the end of the terrible contest the flesh, that is, the nature which we inherited from Adam, and which is called by St. Paul the "old man," will continue fiercely opposed to all the motions of the Spirit. When therefore we pray that the flesh may be subjected to the Spirit, we pray that "sin should not *reign* in our mortal body, that we should obey it in the lusts thereof." That sin is within us, and will be in us to the end, is certain; but we are not to let it guide or influence us; we are not to let it REIGN in our hearts.

The question then presents itself: How are we to prevent it reigning there?—how are we to get the complete victory over it? I answer: By our Lord Jesus Christ, who is able to make us more than conquerors,

“according to the working whereby He is able even to subdue all things unto Himself.”

We are most distinctly told by St. Paul that our old man was crucified together with Christ. By the expression “old man” he means the flesh, our natural carnal heart which we inherited from Adam. His language is as follows:—“Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.”—(*Rom. vi. 6.*) So also in the Epistle to the Galatians, the same Apostle declares: “I am crucified with Christ.” Or, as it is more literally translated, “I have been crucified (co-crucified) with Christ.” The meaning of these most remarkable words is to be sought in the position our Lord occupied as the representative of His people. When our Lord Jesus Christ died, He was not only the bearer of the sin of His people, He was also the head and representative of all the redeemed. What therefore Christ did, His people are represented as having done also. Now, our Lord died unto sin ONCE. In this death the believer participates; he is ONE with Christ

in DEATH. As Christ died unto sin, so also did *he*, but in the person of His great representative. On the cross Christ died unto sin; on the Cross the believer died also. "I have been co-crucified with Christ," said St. Paul; that is, "I have with Christ died unto sin." The "I" means all that the Apostle was by *nature*—himself, in his natural unrenewed state. This, his carnal heart (the "old man" of *Rom. vi. 6*) died with His Lord on the cross. Judicial sentence was then executed upon it; in the language of Scripture, *it* died. But believers ask: "How can the flesh have died when we find its motions so strong in our hearts to-day?" I answer: The flesh is *judicially* dead, because the sentence of death was executed on it when Christ our representative died. Observe the strong language of St. Paul:—"Knowing this that our old man was CRUCIFIED WITH HIM; that the body of sin might be destroyed, that HENCEFORTH WE SHOULD NOT SERVE SIN." Here, then, is the glorious privilege of the believer. By his union with Christ in death he is freed from the dominion of sin. The Apostle

says:—"He that hath DIED hath been set FREE from sin."—(*Rom. vi. 7.*) The believer is now no longer compelled to *serve* sin; he is to reckon himself to be *dead* indeed unto sin, but *alive* unto God through Jesus Christ, our Lord.

Two practical results flow from the just appreciation of this truth.

First,—In our conflict with ourselves we know that that which would lead us captive if it could, namely, our natural carnal heart, has been CONDEMNED and CRUCIFIED with Christ. In other words, we know our greatest enemy is not supreme; it is beneath the feet of Christ. No outside enemy has half the power to injure our spiritual life as the wicked heart within. But this "wicked heart within" is beneath the power of Christ, our Deliverer and our God. Let us not then be discouraged, nor grow faint with weariness. However strong, however insidious the flesh may be, it is not our master. Our Master is Christ, not the flesh. Why need I then be a captive to the flesh when I stand in the presence of Him who has *overcome the flesh*, my Lord and Saviour Jesus Christ.

Second,—This truth teaches us how to regard the motions of sin. Sin is by no means dead in the believer, but the believer is dead to sin. When, therefore, the passions of sin rise within you, reckon yourself DEAD to them; give no place to them; and turning to Him who has by His death freed you from the dominion of sin, realize your victory in Him. *Then* it is He will make you more than a CONQUEROR. You will learn the meaning of this blessed assurance: "Sin shall not have dominion over you; for ye are not under the law, but under GRACE." —(*Rom.* vi. 14.) Be not discouraged then about the presence of sin in you. That which is flesh will always continue flesh, even though you were to live a thousand years on earth. Neither prayer, earnestness, nor zeal, will ever change the flesh; it may be *subdued*, it cannot be *changed*. To the end, therefore, it will maintain its character—one of irreconcilable hostility to God. When St. Paul says to the Corinthians: "If any man be in Christ he is a new creature," the Apostle means, the man has been made a NEW CREATION, that is, a totally new

life has been imparted to him, and this new life is of God. The new creation is not therefore the "flesh" suddenly made holy—that were impossible—but a NEW SPIRIT, begotten of the Holy Ghost within him. When, therefore, sin rises within you, be not discouraged; its motions belong to *death*, you to *life*. In such moments turn to Him who is the AUTHOR of your life; and the flesh, like winter's snow beneath the sun of spring, will melt away. Remember the promise is not that the flesh will become spirit, but that SIN SHALL NOT HAVE DOMINION OVER YOU.

Cheer up then, my brother; be of good heart. Christ is not only your REDEEMER, He is your VICTORY in every contest with sin. To Him, and to Him alone, *look* when sin, the "body of this death," presses upon you, and your deliverance is sure. Above all, take this strong consolation for your comfort: "THANKS BE UNTO GOD, WHICH ALWAYS LEADETH US IN TRIUMPH IN CHRIST."—(2 *Cor.* ii. 14.)

In conclusion, let me urge you afresh to come to your Lord and Master for grace and

strength to help in every time of need. To encourage you to do so, let me bring before you some of God's "ABLES," all of which are yours in Christ:—

"ABLE to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."—
(*Heb.* vii. 25.)

"ABLE to succour them that are tempted."—
(*Heb.* ii. 18.)

"ABLE to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."—(*Eph.* iii. 20.)

"ABLE even to subdue all things unto Himself."—(*Phil.* iii. 21.)

"ABLE to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."—(*2 Cor.* ix. 8.)

"ABLE to keep you from falling, and to present you *faultless* before the presence of His glory, with exceeding joy."—
(*Jude* 24.)

"ABLE to keep that which I have committed unto Him."—(*2 Tim.* i. 12.)

Such then are some of the exceeding great and precious promises; and if, dear believer, you will only plead them at the throne of God, the **BROKEN CABLE** will soon be restored, and you yourself be brought into full **COMMUNION** with the **FATHER** and with **HIS SON JESUS CHRIST**.



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