

telleet belonged to Rome. There were the Academicians, the Epicureans, and the Stoics. Seneca now flourished, both tutor and friend of the Emperor. The power of priestcraft belonged to Rome, for still did pagan priests victimize the people with heathen rites and sacrifice. Power there was in the age-long-superstitions of the populace, in the corrupt habits of society, voluptuousness, pomp, pleasure, cruelty, games and gladiatorial shows. Rome was full of power; such power as had scarce ever heretofore been known. And all this mighty power of Rome was arrayed against that other power—Christianity. Thus it was that those who dared be followers of the "Christus" were driven to the dens and caves of the earth, if there, perchance they could escape the iron heel of persecution. "The Christus," said Nero, "who is He?" Who, but a despised Jew whom Pontius Pilate condemned and crucified far off in Palestine! Yet, O Rome! behold in His death a mighty power—a power on which you counted not. It is that power that encourages His most humble follower, even in the midst of fiery persecution, exultingly to cry "Christianus sum." "For I am not ashamed of the Gospel of Christ."

Rome shall decrease but Christ shall increase, till not only from pagan Rome, but also "from every nation and kindred and people and tongue." one grand Doxology shall burst forth—

"All hail the power of Jesus' name!
Let angels prostrate fall!
Bring forth the royal diadem
And crown Him Lord of all."

Rome has fallen, and in her downfall I hear the voice of her atheist Emperor confess—"Thou Galilean, thou hast conquered." Thus did the Gospel of Christ conquer Rome, for it was the power of God.

Here is the secret of the progress and power of Christianity. The Gospel is not the power of man but of God.

JESUS CHRIST IS DIVINE.

Many novelists of the present day, and others as well, would have us believe otherwise—that the power of Christianity in the world is due merely to the beautiful story of Christ's life and tragic martyr's death. These would have us believe that while Christ was a good and perfect man, yet he was merely a man. How flimsy and insufficient the argument! Did not Socrates also die a martyr's death, a martyr to truth, yet where is the power of the Socratic teaching as compared with the words of Him who spoke the Sermon on the Mount? There is one trenchant point of difference between Christ and every other martyr to truth,—it is that *Christ is Divine*.