

science, who rule the day, and are themselves ruled by "the spirit of the age." Indifferentism and immorality would number up the rest of the outsiders—such as take things as they come, till their "soul is required" of them, or the impending judgment overtakes them, when "the Lord Jesus is revealed from heaven in flaming fire taking vengeance, etc. (2 Thes. i.).

In conclusion, it is obvious that all these systems, religious or otherwise, have still got man in hand as a moral being, and are seeking how to educate him in his generation, so as to develop what is good; or else by confession and penance, or sacraments and prayers, to curb what is bad—for it is the devil's interest to keep up this deceit. It is only at the cross that such matters can be made plain for those who are simple enough to see the end of the first man in the death of Christ. As regards men and the world, the cross witnesses to the rupture of the last tie. "God was in Christ reconciling the world unto Himself," but the rejection and crucifixion of the Son of His love was the open refusal either to accept His mediation or to suffer His presence in their midst on *such* a footing. What fellowship can there be with God in the face of that cross, which is the standing proof of the outburst of the world's enmity against Him and His love, when they nailed Jesus thereon? And they cried out all at once, saying, "Away with this man, and release unto us Barabbas." So Pilate "released unto them him