

quences, and to realize his proper destiny, have, in every age, ended in failure.

No human being ever made a braver attempt to right himself than Paul did. Touching the law he could say honestly he was blameless. Yet had he peace? Let him speak for himself: "I find a law in my members warring against the law of my mind." Does that sound like peace? "The end of these things is death." Is that hopeful? "O wretched man that I am who shall deliver me from the body of this death?" Is this the language of restful satisfaction? Moreover, what he found in himself he found everywhere. He is a student of human nature. He has investigated the matter philosophically. He has made a complete induction of the facts. And what is the conclusion? Is it matter of debate? Not at all. It is not a thing to be proved. It needs no proof. It is a fact, a chapter of facts, hard, black, indisputable. There it is, the first chapter of the Epistle. It reeks with iniquity, the unspeakable iniquities of Roman and Jewish world. And what was true then is true still. For when the same chapter was read in India to a cultured audience of Hindoo gentlemen, they protested that the writer must have lived in India and in that very generation. Human nature is the same in Palestine, Hindustan, Europe and America.

That is where he begins and how he builds: the universal need of reconciliation with God, because of sin, and because of the fruitless efforts of men to right themselves. Jew or Gentile, it matters not. Both are guilty before God. The law of his scriptures condemns the Jew. The law written on his heart condemns the Gentile. He cannot come up even to his own standard. What then? Recklessness, despair, ruin? No, there is another alternative. There are two ways by which man can be made right: either by his own doings pure and simple, or failing that, providing another to undertake for him. The first is man's way. The second is God's. The first has been, and forever will be, always and everywhere, a failure. What of the second? Does it avail? Let us see.

God proposes to set men right. He sees the hopelessness of all their own struggles to rise to their lost level, attain power and peace, and accomplish their destiny: seeing this with infinite sorrow and compassion, He says: 'I send my son to you. He is mighty, mighty to save. He will make it possible for you to come back. He will bring you back. Sin has barred your way, paralyzed, robbed you of the power either to will or to do. There stands the