

ible. Do you ask *how came sin*? Read the answer in the shadow of that Cross: for had not sin come through man, God would not have needed to become *man*, in order to expiate it, the race which in the first Adam died, in the second Adam may be made alive.

Do you inquire, how is man to be *reconciled* to God? That Cross answers: the God-man is both a *sacrifice* and *example*: if we appropriate by faith the merits of his death and by obedience the merits of His life, both pardon and purity become ours.

The divine teacher brings the wisdom of God to solve the problems of the soul. Questions over which the brightest and best of men have vainly studied, *one* solemn hour of dying agony, has fully and forever answered. Amid the darkness which might be felt, there is one spot where light is to be found. The cry that rent in twain the *temple's veil*, opened to view the holy of holies, with its glory everlasting. The smile of peace which shone on His face, when He said "it is finished," and gave up the ghost, cleft the darkness of a world's despair with the ray of reconciliation: and to this day no soul needs walk in the gloom—to follow this gleam is to come into the light of life.

2. A still more severe and decisive test of the power of Christ's teaching, remains to be applied—How does it naturally affect human *conduct* and *character*? Is it a reforming, transforming power in the soul and in society? Complete as a philosophy, it meets man's cravings; complete as a revelation, it solves man's problems: does it complete as a vital force, regenerate human life? Does it prove itself the truth of God by being the power of God? Paul declared that for this reason he was "not ashamed of the gospel of Christ," not ashamed to preach it as a chained prisoner at Rome, the centre and focus of pagan culture—because it was "the power of God unto salvation." His chains clanked as he preached it, but the chains fell from souls as he preached.

Note his word—power—*dunamis*—the gospel is the divine *dynamic* force in human history. *Practical* tests are far more severe than *theoretical*. Whatever may be said of Epicurus and his philosophy, his followers became, after a time, selfish and sensual; appetite became their idol and the word '*epicure*,' is the sad witness of the low level of gluttony, intemperance and debauchery to which Epicureanism sank.

The adherents of stoicism were known as cold, hard men—*cold* even to cruelty, *hard* even before want and woe. And the Platonist,