

The period of the war is not the time for theological controversy. The business of the Church in war time is, first and foremost, Evangelism. In this war-time Evangelism we note certain aspects and qualities as being indispensable, the heart and centre of the Gospel. The Kingdom of God has been assailed in its very foundation. The sin of man, if it were unjudged and unbroken, would be the destruction of the Divine Supremacy. God Himself has met this attack by the action of His own Holy Love. By the Cross of Christ, sin has been judged once for all; and its power in the moral world has been broken for ever more. The Victory of dying, and undying Love confronts the Tragedy of human sin.

The Cross is the price of the redemption of man. It is the warrant of Love's Supremacy. It is God's answer to man's rebellion. Evangelism, therefore, must centre in the Cross. Any other Gospel is no Gospel, a mere imagination of man, vapid, flaccid, useless. A God, who would not deliver up His own Son, who would not lay upon Himself the load of human sin, who would not or could not undergo the unknown agony of the Cross, would be powerless to save the world. We cannot quench the flame which is devouring civilization by a douch of rose-water. There are no "pills for earthquakes." The rough, blood-stained Cross must be reared in the heart and set up in street and market and lifted in the pulpit. "The preaching of the Cross is the power of God" (1 Cor. 1:18). If this note of the Cross has been lacking from the Church's witness, no wonder we have been haunted with the feebleness which all the world has seen and condemned. We must recapture the experience, if we are to proclaim the Gospel of redeeming love. All of us have been "redeemed with the precious blood of Christ" (1 Peter 1:18, 19). Ministers have been made overseers over the flock, "to feed the Church of God, which He hath purchased with His own blood" (Acts 20:28).

(1) Here, then, is the first charge upon us—to pass on to others the Gospel we have received, by which we have been saved, "that Christ died for our sins" (1 Cor. 15:3). If any man has been remiss in this duty, doubting, perhaps, the effectiveness of such an announcement, let him return to the primitive simplicity of the Gospel, let him exercise anew the ministry of reconciliation to wit that God was in Christ reconciling the world to Himself; let him become an ambassador for Christ, let him beseech men to be reconciled to God, giving this as the warrant of his conversion as well as the ground of his gospel, that God hath made Him to be sin for us, who knew no sin, that we might be made the right-