

they had failed. The stream could not rise higher than its fountain. All human religions begin with humanity. They seek through human efforts, human gifts, and human sacrifices to propitiate the favor of God. They teach man to redeem himself. They have always failed—they always will fail. Man has no merit to claim God's love. He has no means to buy it. He has no way to earn it.

The religion which the Apostles preached was from God. Its first message was, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish but have everlasting life. The God who made man can redeem him. He who created can create anew. The Cretans were not mocked with impossible hopes. They were not told of a perfect man and bidden go and copy his perfect example." They had heard of Socrates and Plato, but this had not saved them.

The Gospel was to them the good news of God, because it offered to them a real helper. It was the story of a real Saviour. It met them at the point of their deepest necessity. It offered them from God pardon for the past and help for the future.

The eternal Son of God, who was with God and who was God, became the son of man. He took our human nature and united it to His Divine nature. As truly as this body and soul make up one man, so truly were there the human and the divine nature in the one person of Jesus Christ. He created our humanity anew by His indwelling Godhead. He redeemed it on the Cross. He conquered death. He ascended into heaven and became the One Mediator between God and man. The Gospel told men of a real King and of a real Kingdom of God which had come to earth with the coming of its King. It offered to all men citizenship in that kingdom. It took men out of the old family of sin and death, and gave them from Christ a new nature and adopted them as children of God. It saved men, not by works of righteousness which they had done, but "according to His mercy by the washing of regeneration and the renewal of the Holy Ghost." Men were made the children of God by the same power by which He became the son of man. They were engrafted into Jesus Christ by the Holy Ghost.

The new life which came to men from the risen Saviour was no dreamy thing. It was not a mere hope that they had escaped the penalty of their sins. It saved men from their sins. It was not a philosophy. It was not a doctrine. It was a new life. They began that life with the marks of the old bondage upon them. Often they would cry out, who shall deliver me from the body of this death? but believing faith taught them to say, "thanks be to God who giveth us the victory through our Lord Jesus Christ."

Such as was the beginning of that new life, such was all the after history. Their safety was in a life of hearty believing work. Their danger was lest they should turn aside from the realities of holy

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