

it, is the dynamic which drives us to that obedience by and through which the world's redemption is to be completed. We need therefore to gain a true sense of the magnitude, the freedom, and the grace of God's gift. When this has become a reality in our experience, we shall inevitably go forth to render an obedience which will mean in very truth the making up of what is lacking of the afflictions of Christ. For the measure and the direction of this obedience is fixed for us by the Cross. "Let this mind be in you which was also in Christ Jesus . . . who was obedient unto death, even the death of the Cross."

And it is in such an obedience that the true predestined way of man lies. Broadly speaking, there are two possible moralities open to man. The one is the ethic of self-regard; the other is the ethic of obedience. The former is the burden of Nietzsche—the religion of self-affirmation, the will to power. The other is the way of Jesus, the way of self-renunciation, of sacrifice, the will to obey. The one is the morality of the superman; the other is the ethic of the Son of Man. For, said Jesus, "the Son of Man came not to