

governments. What had his Gospel then to say to all this? What Gospel had he to proclaim for the overthrow of evil and for the establishment of righteousness? He had the one Gospel only, the Gospel of God's righteousness for the individual. Paul's reformation of society was a reformation of the individual members of society through the Gospel of God's grace in Jesus Christ. His hope for the overthrow of wrong and oppression lay in the conversion to Jesus Christ of the wrong-doer and oppressor; his hope for the cleansing of a corrupt court was in the conversion to Jesus Christ of emperor and courtier alike, and to secure this he had one weapon alone—the Gospel of God's grace, and one method alone, the making known of that Gospel to every man; in that Gospel was his confidence.

Looking toward Rome with its two millions of souls, one-half of whom were slaves, with its populace destitute of a religion and bound together only by a temporary loyalty to the favorite of the hour, with extremes of wretchedness and luxury within its walls such as even London in our day cannot show, with its court in which 'Nero at once a priest, an atheist and a god' ruled and where he was now preparing to throw aside his artistic disguise and to give rein to the foul beast within him—a court where to be virtuous was to be scorned and where the road to favor and advancement was to suggest unmentionable crimes to a fiend among whose lesser crimes was the murder of a brother, a wife and a mother;—looking toward such a city, the very Sodom of its day, Paul's hope for it lay in this Gospel, nor was he ashamed to proclaim it as a power sufficient to overturn even such wickedness, and to make of such beings followers of God and of righteousness.

Now the application of all this is clear. We live in an age where problems of every kind are pressed upon the attention of the church, and for the

solution of which the church is invited to contribute her advice and help. But peculiar as our age may be, we face to-day no difficulties which the apostle had not to cope with centuries ago. Labor problems, social questions, political issues, the feeding of the hungry, the clothing of the naked, the relieving of the oppressed, all these questions faced him as they face us. Have we to-day a better Gospel to offer for their solution than that which Paul proclaimed? The Gospel of God's grace was his weapon: is it ours? 'Go ye into all the world and preach the Gospel,' this is the Divine command, and however great and varied the work to be accomplished may be, it is neither too great nor too varied for the Divine power that accompanies that commission. There are not wanting those who invite us to substitute for this Gospel another which indeed is not a gospel, but which deals with shorter hours of labor, better wages, improved legislation, proper ventilation, free gardens and fresh air, a gospel, if it be called such, of soap and water and bread and butter, a gospel that occupies itself largely with the wants of the body and concerns itself but little with the wants of the soul. But after all that this gospel asks for is secured, after every possible improvement that it suggests has been made, what remains? Why, everything remains, sin and sorrow, and suffering and death, and these are the real evils of life from which Christ came to save man. We need to learn in order to proclaim it to the world that 'the Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.' Happy the preacher whose confidence in the Gospel of God's grace is such that he will, even when looking as Paul looked on the fiercest evils of the world, still cleave to it as the one cure for the world's woe, the one weapon for the overthrow of evil; happy the people that so realize the importance of things