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even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him who was to come. But not as the offence, so also is the free gift (of Christ). For if through the offence of one many died, much more the grace of God, and the gift by grace, which is by one man Jesus Christ hath abounded unto the many. And not as it was by one that sinned, so is the gift, for the judgment was by (one offence unto condemnation,) "but the free gift is of many offences unto justification. For if by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one, judgment came upon all men unto condemnation, even so by the righteousness of one the free gift came upon all men into justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered that the offence might abound. But where sin did abound, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

If you were to condense the sun into a taper, or if you were to condense the ocean into a teaspoon, it would be a mighty work. And yet Paul has done something greater. He has condensed the whole philosophy of sin, and the whole philosophy of salvation, the whole method of our ruin, and the whole method of our recovery into Romans 5: 12 to 21. Remember the number 12, turn the figures round, and you have the 21. All that Jesus and the Holy Ghost have to do, and this Bible has to tell, are in those verses. That is the battle field of centuries. From the fourth century to the present hour, the swords of intellectual gladiators on both sides have been drawn on these verses. Augustine fought there, Pelagius fought there, Calvinists have fought there, and Arminians have fought there, and we are fighting there to-day. Sin, and death, grace and law, life, righteousness, damnation, justification, the power to receive the gift, and the hope of the glory of God, all are there. Now friends, Paul was the apostle to the Gentiles. They had not been brought up under Hebrew institutions. He writes the letter to the Romans, and he steps out into the very bosom of heathendom, and explains the great problem of sin and salvation, of the ruin of the human race, and its remedy. He sees the facts standing before him, and you see them. Sin is everywhere; you are all sinners here to night, and you cannot collect the crowd on earth to-day from which you can except one as not a sinner. Sin is everywhere, death everywhere. Even the little grassy hillock of the cemetery tells of the bud that was rudely broken from the tree,—the babe torn from the mother's breast, and consigned to the tomb. The death of the