

has in it two elements: judgment and punishment. We first ascertain the fact and assess the measure of the crime; then we inflict a commensurate punishment on the criminal. By this we have secured a certain immunity for society from the activities of that particular criminal, and we have probably deterred a number of poor spirits from like crime. The one thing we have not done is to solve the moral problem involved in crime. For what we have done to the criminal by our present penal methods is either to harden him or to break him. We have either made him a greater menace to society than he was before; or we have turned him into a shuffling parasite. So far from solving the moral problem, we have only aggravated it; and this discovery is transforming penology to-day.

God's method, like ours, begins in judgment, and that is, as we have seen, the first element in the meaning of the Cross. God deals with us on a basis of stark moral realism. He reveals sin to us in its true character, and no man even to this day can look upon the Cross understandingly without realizing that he has been found out. The Cross classifies him—shows him where he stands. "Now is the Judgment of this world," said Jesus. In Jesus, St. Paul tells us, God "declared His righteousness," and over against that unsparing background the sin of the world stands for ever revealed and therefore condemned.

But after judgment, mercy. That is the final meaning of the Cross. Sin is alienation; God meets it by reconciliation. His reaction to sin is the gift of forgiveness freely and royally given,