

and graces are tested, and more the testing the stronger and brighter the hope. Every trial we have, only intensifies our hope and excites new longings after the glory to be revealed.

V. 5th. We know that God's love is shed abroad in our hearts, because the Holy Ghost when given to us, illuminates us in the knowledge of God's love to us in the gift of His Son, to die for us. And this knowledge is not a mere head-knowledge but a heart-knowledge,—not a *gnosis*, but an *epignosis*, a knowledge upon a knowledge, a subjective and practical experience of the love of God in connection with the truth of God concerning that love, even the love itself shed abroad in the heart. Just because of this "Hope maketh not ashamed."

Vs. 6th to 10th. Paul confirms what he has just said, by the declaration that God's love is seen in the facts that Christ died for us when we were "without strength," i.e. had no natural ability to save ourselves; even when we were "ungodly"; even when we were "yet sinners"; even when we were "enemies," and that He died in the due time, i.e. after the close of the 69th of Daniel's 70 weeks, as was predicted, and when the human race, by reason of enmity and sin, was in its greatest extremity. This is surely a love of God that commends itself to us. He then employs a remarkable argument in order to assure us of the absolute certainty of our salvation. He says that "if when we were enemies we were reconciled to God by the death of His Son, much more we shall be saved by His life." "If Christ died for us while we were yet sinners, much more, being justified by His blood, we shall be saved from wrath through Him." Precisely so! The argument is from the greater to the less. If God saves His enemies, much more evident, and certain, it is that He will save His friends. The argument is what logicians call the "argument *a fortiori*." If a man can carry one hundred pounds, *a fortiori*, he can carry ten pounds. He that spared not His Son, how shall He withhold aught else?

V. 11th. The old conception of the word *atonement* as in the common version, was subjective, an inward adjustment of the quarrel between one and another, and in this sense between God and the sinner; a moral process of reconciliation by the subjection of the will, and the restoration of love where enmity had been before. But to-day it has an objective meaning. Not "at-one-ment," but reconciliation objectively, on the cross.

V. 12th. "Wherefore," (and this is the part to which I want to draw your attention, as it is the summing up of the whole thing), "as by one man sin entered into the world and death by sin." (That one man, is the first Adam.) "And so death passed upon all men, for that all have sinned (for until the law sin was in the world; but sin is not imputed where there is no law). Nevertheless death reigned from Adam to Moses,

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