

apted to accomplish
it therefore cannot
to him amidst his
asked for bread and
y, when the Gospel
it places Christ, in
ndless merit of his
it shows him not
e sanctifying grace
of Christ; when,
f the cross a com-
ich instrumentally
iniquities, he feels
wers the wants of
with divine wis-
allen condition.

I observed that
to them that are
s being actually
evers, to produce
ish. Under the
announcing par-
sion for turning
vations also, by
ospel is adapted
a manner con-
mind. But the
Does experience
s? We mean,
reject the Gos-
t to it, but of

es not directly
We have no

access to the Book of God, so as to learn by immediate in-
spection of it that the dark sentence of condemnation, once
standing opposite our names, has been erased by the pen
dipped in Emmanuel's blood. All that we can here say is,
that the Gospel gives the persuasion and the belief of par-
don as no other system is able to do. It pacifies the guilty
conscience, whose tumults no other voice can allay.

On the other point, however,—the sanctifying effect of
the Gospel,—experience can at once be consulted: and, if
we are honest in our inquiry, consulted with little danger
of mistake. What then, my friends, is your experience in
regard to the actual results of a belief of the Gospel? *Does*
it change the heart? *Does* it destroy sinful affections, and
draw the soul to God? Have not those of you who have
believed the Gospel found this to be its effect? Did you
ever love God till you came to a sight of the cross? Did
you ever cordially serve him, till you trusted in his dear
Son? Is it not the case that you never could be brought
“to deny ungodliness and worldly lusts, and to live soberly,
righteously, and godly in the world,” till the Gospel taught
you to do so? A believer will always be disposed to speak
humbly of his spiritual character. He will never desire to
refer to what he is, for the purpose of self-laudation. Still
I am confident that every believer here will be prepared
to testify that there is matter in his own history (though
much, much less than he must wish there were) warranting
him to affirm that the Gospel is an effective means of moral
renovation.

Where there has been decided experience of the kind I
allude to, he to whom it has been vouchsafed will have the
best of all arguments for pronouncing the doctrine of the
cross, wisdom. Let those on whom the Gospel has wrought
no change, deride it as foolishness if they please. To him
it “is the power of God and the wisdom of God.” If, with
alchymic virtue,—better than that fabled influence, the