

previous sins nor take away our responsibility as to them.

When our first parents in the garden of Eden had transgressed the commandment which had been given them, God did not say to them: "Reform," nor: "Become religious." He placed their sins before them saying: "Where art thou?" and: "What hast thou done?" (Gen. iii. 9, 13; iv. 9). It was useless to make to themselves aprons of fig leaves, and conceal themselves behind the trees of the garden, nothing could take them out of the sight of the God whom they had offended, or cover their sins from Him.

Saul of Tarsus was neither a drunkard nor immoral, nor irreligious; all the contrary. Before the law he was irreproachable; as to religion he was a Pharisee, the strictest sect among the Jews. Still as to the past he had need of cleansing from his sins, and he called on the name of Him against whom he had thought to do many things, (Phil. iii, 6; Gal. i. 14; Acts xxii, 16; xxvi, 9). He needed that God should have mercy upon him the chief of sinners. (1 Tim. i. 13-16).

Furthermore, when they have amended and corrected their ways as much as possible they will again in this new phase of existence commit faults, not, it may be, as apparent to the eyes of men as those committed before, but none the less sins in the sight of God. Not only cannot present good conduct efface the past and the condemnation therefor, but new sins will be added to the old, and the culpability