

"a new *creation*." And what was it, short of a new creation, which changed Saul the persecutor into the great apostle of the Gentiles? And Paul, writing to the Corinthians, after enumerating many of the worst forms of vice by which men are degraded, adds, "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."—1 Cor. 6: 11.

This argument has been gathering force ever since. All down the ages, and in all lands, the gospel has proved the power of God unto salvation: it has taken away the consciousness of guilt from the worst of men, who have embraced it, and purified their hearts and transformed their lives.

It is historically certain that the faithful preaching of Christ in the fulness of His atoning work, and life-giving power, has been attended in the experience of those who embrace it by those results which we sum up in the word *salvation*. The guilty have the sense of guilt removed from the conscience, the ruling power of lusts and passions broken, and men debased by sin are made in a goodly measure what they ought to be, and are lifted up into a higher and purer life. No one would think of ascribing such results to the acceptance of any form of unbelief, but they manifestly attend the gospel and bespeak its divine origin.

Men have sometimes, even in the sacred desk, denounced the vicarious sacrifice of Christ as a fiction, and the regenerating power of His Spirit as a delusion, but meanwhile the gospel has held on its way unmoved, and everywhere has done its promised work. It has brought conscious peace and pardon to the guilty, restored the