

the changes which Christianity wrought in the early believers, — turning selfishness into love, and avarice into generosity, and sensuality into self-denial ; making the effeminate manly, the ambitious humble, the revengeful meek, the formalist a spiritual worshipper, the irreligious devout and exemplary ; converting a persecutor into an Apostle, a hypocritical disciple of Moses into a sincere follower of Jesus, an idolatrous and profligate pagan into a real Christian ! What more could we say than is conveyed by this last expression to him who understands, on the one hand the requisitions of Christianity, and on the other the habits of Pagan life ? What a contrast do they present ! Yet how often was it realized in the experience of the same individual.

Such was the operation of Christianity in its commencement. But its work is still regeneration. Men are still corrupt. The world is full of wickedness. Men are depraved ; depraved by their own will and act, but only the more depraved because their will consents and their own act aims the blow at the soul's integrity. They need to be converted, to be changed, now, as much as in the days of Christ and his Apostles. They need to have their attention arrested, their thoughts turned in upon themselves, their souls cleansed, their lives reformed. The visible change will in most instances, perhaps, be less strongly marked, but the effect which may be traced to the Gospel will be scarcely less stupendous, and in no degree less important, than was produced in Jerusalem or Corinth.

We believe therefore in regeneration — as a work which it is the office of Christianity to effect by bringing the soul to a voluntary relinquishment of all its evil habits.