

old things are passed away ; behold all things are become new." "We ourselves also," writes the inspired apostle, classing himself with the general body of converts, "were sometimes foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful, and hating one another. But after the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour." A perfectly similar change to that here described is experienced wherever "the kindness and love of God our Saviour toward man" are really apprehended. No one can receive the Gospel without being converted from sin to holiness by its instrumentality. It teaches men effectually that, "denying ungodliness and worldly lusts, they should live soberly, righteously, and godly, in this present world." It transforms an avaricious and unjust Zaccheus into a pattern of integrity and benevolence. It makes a hard-hearted and cruel tyrant, like the jailor of Philippi, wash the wounds of his prisoners. It leads dissolute Augustines and Gardiners to devote themselves to lives of temperance and purity. Out of an old African blasphemer, like John Newton, it produces a sweet singer of sacred and devout hymns, which remain to edify the people of God long after the heart, which first glowed with the warm emotions that they express, is cold in the dust. It constrains a Henry Martyn, who has but one object in view,—the attainment of earthly distinction,—to cast his idol to the moles and to the bats, and to give himself up to spend and be spent in the cause of Christ.

By thus subduing the sinful lusts of men, the Gospel dries up the streams of contention at the fountain head. It brings about peace by extinguishing the passions that