

At Corinth, at once the London and the Paris of that age, the seat of commerce where men were as busily vying with each other in the race for wealth as they are to-day, and where luxury and lust, the constant companions of wealth, had established themselves in their worship at the shrine of their favorite goddess, there he had seen the triumph of the Gospel, and as he looked out on the busy throng from the window where he sat, he could see many of whom he could say that once they were 'fornicators and idolaters and adulterers and effeminate and abusers of themselves with mankind and thieves and covetous and drunkards, and revilers and extortioners,' but who now by the power of the Gospel which he had proclaimed 'were washed and sanctified and justified.' Yes, and to the unlearned as to the learned, to the uncultivated as to the cultivated, this Gospel was the power of God to salvation; for through the wilds of Pamphylia and Galatia and Bithynia, he had proclaimed the same glorious message, and there, as in the busy marts and seats of learning, it had proved itself effective in the salvation of those who believed. For such reasons, his personal experience of its power, his careful examination of its claims, his knowledge of what it had accomplished in the world, Paul was prepared to subscribe an unswerving loyalty to this Gospel that he proclaimed, and such are the reasons that should secure our loyalty to any form of truth that we proclaim to-day. Have you a new Gospel, a new theology? We have a right to enquire on what grounds you ask for our confidence in it. Can you say it has done for me what Paul's Gospel did for him? Can you show as critical and careful and reverend an examination of its claims by a mind as masterly and earnest as Paul's, and can you quote equally satisfactory results? Can you point to triumphs which it has achieved in the hearts and lives of men, of communities, of nations?

These are questions that we are warranted in asking, concerning any gospel that asks for our support. The old test is still the test required—'the God that answers by fire let Him be God.' Paul we know, and Paul's Gospel we know, but who are these that would depose the former and substitute for the latter their own inventions? The Gospel that has proved itself the power of God is that which with justice claims the loyal support of soldiers in the Lord's host.

III. Now, lastly, we are to consider what that work was which Paul regarded this Gospel fitted to accomplish.

'It is the power of God unto salvation to every one that believeth.' Salvation for the individual was evidently the end that Paul sought in the preaching of the Gospel. Now it is impossible here to enter into a discussion as to what Paul meant by salvation, nor indeed is such a discussion necessary. You will agree that in Paul's mind salvation consisted in a return to right relations with God, deliverance from the power of sin here, and the enjoyment of a life with God hereafter. To secure this salvation for man, Paul believed was the great end of the Gospel of Jesus Christ. But it may be asked 'had Paul no conception of a greater and broader work to be accomplished by the Gospel?' 'Had he no conception of a Christian state, of the reign of the Gospel in corporations and in governments? Was he unmoved by the evils of organized society, by the corruptions of governments, and by the wrongs endured by men unable to secure redress? To such questions there is but one answer. Paul had indeed a conception of a city of God wherein dwelleth righteousness; no man ever lived, the Divine Man excepted, whose heart was moved as his was with the wrongs of society, and who felt the injustice meted out to millions of the poor by the wealthy and influential; no heart ever burned with fiercer indignation at the corruptions and injustices of