

sustained by His neverfailing word. "Thou hast," said the same Simon Peter, in his first ever-memorable confession, "the words of eternal life;" and his doctrine here, like the doctrine of the whole New Testament, is that regeneration confers, not new strength upon the old life, but a new and more noble life from above,—a gift which, in his own *very bold* language, makes us "partakers of the Divine nature."

Thus born again, we should glory alone in our new being. How utterly unworthy of the name of life is that mere existence, doomed to worse than annihilation, which man unregenerate spends in the *vain show* of this world! How miserable is the career of human life, at its best state and under its best possible conditions, if not revived from above! How vain is every flower that springs not from the eternal seed: the flower of strength, the flower of beauty, the flower of youthful joy, the flower of family delight, the flower of wealth, yea, every flower into which the grass of human life may bloom! This has been the very commonplace of the moralist in every age; yet how few there are in any age who act as if they believed it, and who refuse to be content with their heritage in the life that now is! But let those who are born again by the Spirit rejoice in that they have died to self to live in Christ. Let us rejoice, brethren, together: we have found that which we had lost, and more than we had lost,—our true and imperishable life; and can exult in the possession of that immortal secret which makes existence, even amidst the conditions of this changing and sorrowful world, matter of infinite joy.

And how diligently should we seek the sustentation and vigour of this life. As it was the word of God that gave us our new being, so it is His word alone that can sustain it unto perfection. The seed of that life is incorruptible; but, like all seed, it demands its nourishment. "Man doth not live by bread alone, but by every word that pro-