

as rebels. In order to save us from the consequences of our rebellion, expiation must be made, the blood (life) of a victim must flow, cleansing must be performed, guilt removed, innocence pronounced and the prisoner released. But all this savors of rigor, it smacks strongly of justice and penalty, and although the guilt is removed and the penalty averted, yet there is an air of coldness, officialism, majesty, and stateliness about it all which, while it may inspire awe and awaken gratitude, fails fully to excite and quicken the tenderer sympathies and affections of the soul. This element, thus far, is largely wanting. But the divine resources are ample to meet the manifold demands of His administration and the diversified wants of His creatures, hence the home with its fatherhood of tenderness and brotherhood of love; its larder of "fat things" and its wardrobe of white raiment; its light, its warmth, its music, its friendships, its security, its rest, its benignity, and its blessedness, both in this world and the world to come, is introduced to our notice, and we are introduced to its hallowed and hallowing associations and enjoyments. And this completes the picture, clothing it with the last needed touches of beauty, and surrounding it with the most exquisite charms. The parable of the prodigal son is the divine ideal of this scene, each believer was once that prodigal, and for each child of God that parable describes his home. Our introduction to that home may be viewed from two different standpoints. In one sense we are born into it, inasmuch as the renewal and quickening and cleansing of our moral natures *resembles* a birth. God being the author of this operation, we are said to be "born of God." But those who are "born again" of the Spirit, had a previous existence, and belonged to another family, less respectable and less refined. "Ye are of your father the devil, whose works ye do," was once true of such persons, hence the translation "out of darkness into the kingdom of God's dear Son," and out of the family of Satan into the family of God—"the household of faith"—because it involves the principle and resembles the act of adoption, is appropriately described by this name. It is a most suitable and suggestive term, but I cannot dwell upon it.

And now a few words, in conclusion, with regard to the minor results of regeneration. I have incidentally shown that

both  
among  
more  
peace  
grow  
tory,  
howe

I ou  
unifo  
I hav  
but

1.

one  
to be

2.

Chri  
His  
sels,

3.

whic  
wor

prov  
seen

the  
mos

mu  
mer

mer  
mer

in  
on

ces  
cha

the  
be

re  
he

in