

ye transformed by the renewing of your mind." "Be renewed in the spirit of your mind." So the inward man is said to be "renewed day by day." Of Christians, who have fallen off, and are restored, it is not said, that they are regenerated, but that they are "renewed to repentance." Of this renovation may also be understood the several phrases of "putting on the new man," of "putting on Christ," and that of "the new creature;" although the last text may very properly be referred to regeneration, as including and comprehending renovation under it.

This distinction between regeneration and renovation, has been carefully maintained by the Lutheran divines, and by our own Church, in the Offices of Baptism, in the Catechism, and in the Collect for Christmas day. The difference will be more easily seen, if it be drawn out into distinct articles; 1. Regeneration and renovation differ in respect of the effective cause; the former is the work of the Spirit singly, in the use of water; the other is the work of the Spirit and the man together: man renews himself at the same time that the Spirit renews him; but man does not regenerate himself, except as he qualifies himself for regeneration, if he be an adult. 2. Regeneration is ordinarily in or through baptism, a transient thing, which comes but once: renovation in adults, is in, before, and after baptism, continuing and increasing through the whole spiritual life: in infants, regeneration precedes renovation. 3. Regeneration can never be totally lost, or need to be repeated; and once regenerate, always regenerate, is true doctrine, if it be not meant, that regenerate men cannot fall from grace: renovation may be totally lost, and may need to be repeated.

Regeneration and renovation agree and are allied, inasmuch as the one is an integral part or necessary ingredient of the other; and therefore in adults, both must go together, or the regeneration will not be complete or salutary. This will be more easily understood in the consideration of four particular cases.

1. The first case is that of *adults* coming to baptism, fitly prepared by faith and repentance, and persevering in them to the end. These, in the primitive times, formed the most numerous class of candidates for baptism, to which, when properly prepared, they were admitted, in order to be effectually born of water and the Holy Spirit. Faith and repentance, though antecedently gifts of the Spirit, were not supposed ordinarily to regenerate them without baptism, which