

work of grace, in a sense, before his regeneration, and, in a much larger sense, after his regeneration. This broad fact, that after regeneration God and man are co-operating agents, should never be lost sight of. Many plain passages of scripture refer to the work of sanctification as *of God*, as *divine* (1 Thess. v. 23, 24), and many other equally plain passages refer to it as *of man* (*i.e.*, the regenerated man), as *human* (2 Cor. viii. 1; Heb. vi. 1).

The work of regeneration, on the other hand, is only referred to as *of God*, and not as *of man*. Since man is the subject of the work of grace, and, in a large measure, a co-operating agent, it cannot be otherwise than that the *nature of man* will, in an important and continuous sense, determine the nature of the work in its *initiation, progress and perfection*.

It will be noticed that justification does not come within our view in this theme. Justification is defined as a change of relation to God, while regeneration is the term applied to a change of nature or condition in man.

Anthropology is concerned with the nature and condition of man, and therefore is intimately concerned with the regeneration, though not so much with the justification. It seems clear, however, that the divine pardon must always be accompanied immediately, inseparably and effectively with a work of renewal, *i.e.*, when man's relation to God is changed, man's nature also is really, fundamentally and effectively changed. If this is departed from in any measure the result is some form of imputation (*i.e.*, counting us what we are not) that does dishonor to divine grace by making it a fiction and not a force—an expedient and not an experience.

The man in whom the work is to be done, and partially *by whom* the work is to be done, is an important factor. The wise farmer will study the soil as well as the seed, and the wise student of the Word of God will study man as well as God. I conceive then that the anthropology of redemption is an important scriptural theme.

ANTHROPOLOGY OF SIN.

I must now mention one other field into which the subject broadened, *viz.*, an anthropology underlying sin. Sin and redemption are related as disease and remedy.