

## CHRISTIAN RECORDER.

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## ANALYSIS OF WATERLAND'S TREATISE,

*Entitled, "Regeneration stated and explained according to Scripture and Antiquity, in a Discourse on Titus iii. 4, 5, 6."*  
A new Edition. pp. 61. Rivingtons. 1806.

**S**T. PAUL, in the text, explains God's method of saving both Jew and Gentile under the Christian dispensation. He did it, and he does it, of free grace and pure mercy, not for or by any righteousness which we have done, or do, by our own unassisted abilities; but by the washing, or laver of regeneration, and renewing of the Holy Ghost; i. e. by the sacrament of Christian baptism, considered in both its parts. The texts were thus understood by the ancients, and this interpretation is critically just. The latter part of it is nearly parallel to the words of our Lord, John iii. 5. which also were anciently, and ought to be understood of baptism. The doctrine of both texts is, that the Holy Spirit, in and by the use of baptism, regenerates the man, and causes the new birth: our Lord speaks of regeneration, the Apostle speaks of renovation also, which, though distinct in name and notion, is nearly allied in end and use: both are of one and the same origin, often go together, and are perfective of each other.

The plan and design of this discourse are,

I. To explain the name and notion of *regeneration*, shewing what it is, and what it contains, as also what concern it has with Christian baptism, called the laver or fountain of it.

II. To consider what the *renewing*, mentioned in the text means; and how it differs from, or agrees with, *regeneration*: