

social pleasure and amusement. Everything that he does, every occupation that he takes up is determined really by its fitness to minister to this end. He chooses his home only where such society as he delights in is to be found. He follows only such calling as will be considered genteel enough for its company. The style in which he lives, the places to which he resorts, even the church he attends will all be determined by their usefulness in furthering his object. Another lives for wealth. He does that, and that only, which will bring him riches. If honesty will bring it soonest and surest he will be honest. If dishonesty, that is not likely to be detected, will secure it faster, then he will be dishonest. For it he sacrifices ease, comfort, health, friends, usefulness, perhaps in the end, life itself. Another lives for fame or glory. He would have the world ring with his name, and would fain write it indelibly on the page of history. Again, every thought wheels into line as under a masterful leader, and the whole campaign of life is planned for the victory that will bring the coveted laurels. Another, rising higher, lives to discover philosophical or scientific truth. Knowledge becomes his goal, and whatever obstacles lie between, he, nothing daunted, strives to reach it. Everything is sacrificed to gain it. Has he wealth? It is freely spent in investigations and experiments that may reveal truth. Has he friends? They are impressed into the service that they may help him in the quest. Nothing is grudged, but all is freely given that may win the prize and gain the reward he sighs for. And so on, the list might be extended. According to their aims we might group men into great domains or spiritual empires, each acknowledging its own sovereign and owning allegiance to its own king. Now, regeneration is the transfer of the soul's allegiance from all other sovereigns to God. It is coming to love Him supremely, owning Him as

Lord and Master in our hearts, so that we ask first, not what will gratify us or promote our selfish aims, but what will most please and honor Him. It is a change which sets the harmony of life to a new key altogether, and fills it with a new spirit. It shifts the magnetic pole of character to a new point, and turns all the subtle currents of desire in a new direction.

5. When such a change has taken place within the heart, it cannot be without its effect upon the outward life as well. It will more or less recast all plans, and determine action along different lines. The amount of outward change, however, will depend a good deal upon what the previous life has been. An alien may be as law-abiding as any loyal citizen in all the ordinary affairs of life, so that one would never suspect his foreign allegiance unless some testing crisis should come to reveal it, such as a war with his native country. All unregenerate men are aliens from God, but they are not all equally bad nor equally remote from the character of the Kingdom of God. Happily, there are many influences other than the regenerating power of the Divine Spirit working in the same general direction, though less effectively, promoting the cause of morality, securing outward conformity at any rate to the law of right, and often a large degree of inward respect. So that while in some cases the outward change is undoubtedly very marked and manifest to all, in other cases it is so small as scarcely to be noticed, though none the less radical within. In one instance, almost everything will be transformed; in another, almost everything will be the same except the spirit in which it is done. When one is erecting a new building in place of an old one, the extent to which use can be made of the old materials will depend mainly on what they are. If they are decayed and rotten, there is nothing for it but to reject them. But if they are solid and