

holiness. And because many Christians have not seized the force of this truth, nor of the expression of the Apostle, they use Christ's death as a remedy for the old man, or at least only learn forgiveness of past sins by it, instead of learning that they have passed out of the old man, as to their place before God, and into the new in the power of that life which is in Christ.

Ask many a true-hearted saint what is the meaning of "when we were in the flesh," and he could give no clear answer—he has no definite idea of what it does mean. Ask him what it is to be "in Christ"—all is equally vague.

*A regenerate man may be in the flesh, as to the condition and standing of his own soul, though he be not so in God's sight; nay this is the very case supposed in Romans vii., because he looks at himself as standing before God on the ground of his own responsibility, on which ground he never can (in virtue of being regenerate) meet the requirements of God, attain to His righteousness. Perhaps, find this out, he has recourse to the blood of Christ to quiet his uneasy conscience, and repeated recurrence to it, as a Jew would to a sacrifice, a superstitious man to absolution. But he has no idea that he has been cleansed and perfected once for all, and that he is taken clean out of that standing, to be placed in Christ before God. But in Christ, the title and privilege of Christ, is our title and privilege.*

Of the full and wondrous fruit of this, Paul, for