

demus, that by the new birth he means a change from *badness to goodness*. Every one who knows that he needs to be born again has the idea that, as he is, he is bad. In order then to see clearly the nature of the new birth it is necessary to see in what man's badness consists. What is the great evil in human character? Many persons, when the necessity of the new birth is first brought under their notice are like Nicodemus, surprised, they 'marvel.' They look on their past life, they consider their relations to their fellows around them, and, failing to see that their conduct, as it relates to man, is stained with flagrant vices, they are astonished exceedingly. But, dear reader, to see your badness consider something besides your relation to man, consider your relation to God; you may be amiable in your disposition, kind and obliging as a neighbour, and upright in your dealings with your fellow-men. But what are you in your relation to God? Have you always loved him supremely? Do you now love him most and best? The great blot on your character is *ungodliness*. You have lived without God, far from God. You do not love God; and yet to love God is 'the first and great commandment.' Since you are wrong here, nothing else is altogether as it ought to be. All the streams must partake of the character of the fountain. The evil in your character is that *you do not love God*. Now to be born again is to be changed in all the principles and aims of life; it is to be adopted into the family of God, to become a child of God; it is to have restored to the soul the filial disposition; it is to be brought to love God—to begin to love God. If you love God, you will love what God loves: you will love holiness and hate sin; you will love his house, his people, his day, his service, his cause; you will love all men, because he loves all men; in short old things will pass away; all things will become new.

Let your attention be now given to the *necessity of the new birth*. "Ye **MUST** be born again." The necessity of this change Jesus teaches in most emphatic terms. "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." Jesus knows what heaven is, and he knows what the heart of man is; and his enforcing the need of this change is as much as to say, that, as unconverted, man is unfit for heaven.

Do not imagine that the necessity of the new birth is a doctrine to be proclaimed in heathen countries, but unsuited to people residing in countries, where the gospel is preached. Jesus says, "Except a man," any man, no matter where may be his birth-place, "be