

could have produced it, and this entitles me to nothing less than eternal life.

Now I may find many a newly-born soul, who, though he believes in God, does not apprehend that, as born of God, he has received eternal life. I do not question his being born again, because he is not sensibly enjoying the highest privileges of it; but it is evident that such an one is inadvertently ignoring the legitimate portion of his new existence, without which new birth must be unsatisfactory to himself, and defective in expression toward God.

In all dispensations there has been an enlightenment corresponding to the revelation made of God to the soul. That which is conferred *now* is eternal life; and if I am not assured of that which God has assured *to me*, I am not apprehending His revelation in its range and scope—*nay*, in its very essence.

Life, the sense of living by Christ and with Him, belongs *now* to new birth. Christ died for our sins; but having risen from among the dead, and the power of death being destroyed, He is head of the new creation in everlasting life; and we who were dead in trespasses and sins are quickened together with Him, being by grace, through faith, made partakers of His life; and that on the ground of righteousness, inasmuch as He has borne death for us, and made us thereby, the righteousness of God in Him. It is most important that we should see that eternal life is *now* co-existent with new birth. However, God in past ages accepted the sinner, and linked his soul to Himself by faith in a new existence—eternal life

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