

without the influence and indwelling of his Holy Spirit. This necessary renewal is really what Christ first sets before Nicodemus. He needed to be cleansed by that Spirit whose symbol is the purifying water, and to become thoroughly spiritual by regenerating love. Farther on, in the concluding part of the conversation, the absolution of salvation is denoted: "He that believeth is not condemned." Christ begins with regeneration and ends with justification and the work of truth.

So also the Apostles taught. It is to the Roman and Galatian Christians, not in addressing the unsaved, that Paul chiefly discusses the great question of justification by faith without deeds of law, though he does not withhold it from the Jews, the elect and professed people of God, for we find him teaching it in the synagogue of Antioch in Pisidia.\* But to the idolatrous Athenians, what he speaks of is the true God, the oneness of mankind, repentance and judgment, the ordination and resurrection of Jesus. To Felix, the Roman governor, what he speaks of is a conscience void of offence towards God and towards men, righteousness, temperance and coming judgment. The forensic aspect of salvation is of the greatest importance to the believer, and to some inquirers it may be a prime necessity, but the moral aspect is more likely to impress and move the careless and impenitent, the formal and unspiritual. Every man is more or less conscious of impurity, of evil words and deeds, evil tempers and unhallowed passions; and nothing takes such hold of him as the necessity of a great cleansing change of heart, a divine renovation and a holy life, to prepare him for the kingdom of heaven. Luther shook Europe with the great truth of

\* Acts xiii. 38, 39.