

the world, even as I am not of the world ;" one is " born of the flesh," the other " is born again—born of the spirit ;" Moses terms the creation of the world, and especially man, the " generations of all things." When men come under the government of the Lord Messiah, they are re-created—" created anew in Christ Jesus"—" regenerated ;" sinners are in " darkness ;" under the Messiah, they are illuminated—they are " light in the Lord ;" in one they are " condemned," but as servants of the Lord they are " justified ;" sinners are said to be " unclean," " unholy ;" the great change effected by the faith and obedience of the gospel is called " sanctification ;" sinners are " aliens"—the saints are " adopted ;" those are " far off," these are " brought nigh" by the blood of Christ ; in one state they are " enemies," in the other, they are " reconciled ;" those are " the lost," these are the saved ;" one party is " in sin," the other has obtained " remission of sins." In short, the church of God is called—in contrast with Judaism, false philosophy, all human institutions, and national establishments—" a holy nation," " a royal priesthood," " a peculiar people," " a spiritual house," &c.

2. Now, I suppose that you will all admit that the contrasts represent opposite states : in one the sinner is lost and under condemnation, in the other he is in the enjoyment of the redemption which is in Christ Jesus. No one acquainted with the word of God, supposes that these various applications used in reference either to saint or sinner, represent various conditions of sin or holiness ; but applied to either party express their relative condition. Thus the unpardoned are under condemnation—enemies, unholy, unclean ; while the pardoned are justified, reconciled, saints, sanctified. These then are relative terms, all expressive of two states ; one *out* of Christ, and the other *in him* : or of a sinner in the kingdom of Satan, and the opposite term of a disciple of Jesus—a citizen of the kingdom of God's beloved Son.

3. If these positions are admitted—and as a whole, I know not who denies them—we have before us a clear field.* We can now narrow the controversy to a single point ; for if it can be clearly shewn what is necessary on the part of a sinner in order to remission of sins, we can see at once the means of regeneration, justification, reconciliation, sanctification, and the enjoyment of present salvation. And so in reference to any other qualification. To set the question in relation to the above positions entirely at rest, we need only ask what is the cause of condemnation, of alienation, enmity, unholiness ? I am confident that we shall perfectly agree as to the answer : it is sin—the violation of God's law ; the want of conformity to the Divine will is the cause. I say again, if then we can ascertain Heaven's plan of remission of sin, we shall have learned how men are born again—regenerated—created anew in Christ Jesus ; how they become disciples of Christ. If they are justified by faith alone ; then by faith alone are they regenerated, reconciled, and made the children of God. But if faith, repentance and immersion, are necessary on the part of a sinner—as a medium through which the benefits of Christ's death flow into the soul—then is a change of heart, a change of life, and a change of state all necessary in order to regeneration.

* If any of our readers question these positions, they would confer a favour by stating their reasons.