

of spiritual life, whereby it is enabled to perform spiritual actions, and to live to God. Hence it is called a *new birth*, or *regeneration*, in allusion to the natural birth; and it conveys the idea of an entrance upon a new life; from which circumstance it is called a passing from death unto life. All things are new,—new desires, hopes, fears, affections; in short, a change in the whole manner of existence. We henceforth live in quite another manner than before. It is,

1st. An *inward* change.

The corrupt affections are changed. Not *baptism*. Baptism is strictly necessary. It is commanded; but it is only an outward sign of an inward and spiritual grace. The inward grace may or may not accompany the outward sign, but the sign and the thing signified are separate things. Not *repentance*. Conviction of the evil of sin, hatred to it, desire of deliverance, an effort for emancipation, all imply a work of God in the heart, and a moral change, but not the change in consideration. It is only preparatory to it. The one is bondage, the other freedom; the one accompanied by a sense of guilt and wrath, the other of the favour of God and acceptance with him. Hence not *justification*. Justification is a judicial change and alteration of our relation to God and his law,—a removal of God's wrath, and of the condemnation resulting from it. The change in question is an alteration of our state, a difference in our real condition. Being inward it is hence invisible; yet it is seen in its effects.

2nd. An *entire* change.

Man is totally depraved and corrupt. His affections are vitiated; his heart is a cage of unclean birds. "Out of the heart," etc., the judgment is clouded, the will perverted. This renders him unfit for heaven. In order to be made fit there must be an alteration in all those respects in which we are naturally unfit for that kingdom. Old things must pass away and all things become new. The subject of this change becomes altogether another character. Yet this change is not entire sanctification. That is a further work of grace. "Regeneration consists in the principle being implanted, obtaining the ascendancy, and habitually prevailing over its opposite." There is still imperfection. It is an incipient degree of *all* grace, but fully matured and developed in entire sanctification.

3rd. An *instantaneous* change.

Howsoever progressive may be the preparative process, or with whatsoever circumstances the change itself may be accompanied, yet, in the nature of things; it is evident this change must be an instantaneous one. If it be to pass from death unto life, from a state of darkness into light, then the moment of life and light must arrive. God says let there be light, and there is light,—let there be life, and life commences. It may not always be immediately perceptible to the individual subject of the change.