No. 151.7

The change effected by xty
M. Col. V. 17. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new!"

The language, in which the nature and effects of this are described in the N.T., is not a little remarkable. The Apostles of Jesus knew well and felt strongly the importance of the dispensation, as they were sent forth to publish and defend; if they have accordingly spoken of it in terms proportioned to their conception of its greatness. They seem to search laboriously for terms that shall fully and worthily embody their conceptions of the worth of their religion. Paul is peculiarly eloquent on this theme. Of key's contributions on the strongest metaphorical expressions. It is in the spirit of such representations, that it is spoken of as a new creation. "So," says Paul, "we are his workmanship, having been created through Christ."
good works. This is said to have united the two
families, in order to create in himself, of the two one new
man. Again, to be renewed in the spirit of your mind
is put in the new man, with is created, according to God
in righteousness and true holiness. For an I. C. neither cir-
sumcision nor uncircumcision, but a new creature. And in the text, "If any man be in x, he
is a new creation; as to render it more properly, there is
a new creation, old things are passed away, behold
all things are become new.

Have quoted these passages, as specimens of the manner
in which the same dissertation is spoken of. Have selected
the passage of the text, as one of the most pointed ex-
pression of that class of expressions. In them, we see, the intro-
duction of x is represented, as being on the moral side.
The same thing, as a new creation in the natural side.
"To be in x" means to be a Christian, to believe in the gospel. So
Paul affirms, that with regard to such a man, there
is a new creation: "all things new, i.e. his former errors, of im-
perfect notions, corrupt principles, have passed away; all
things are become new." This whole religious condition has
undergone a change. The figure is one of the strongest

boldest; giving a powerful and deep impression of the
happy effects of x, a glorious picture of the great work
wrought by him, who came forth from God.

Now at first sight, it may seem to some, as if these
expressions, x so often occur in the epistles of the New
Testament, as if the writer had given too much
indulgence to the abuses of feeling. But if we would see
them in their proper light, we must interpret them
out according to the principles of every modern sect, at the
wishes of every one who approves their tenets. But with a sober
refinement to the circumstances of the time, when these things were
said or written. We may frame a meaning for these pas-
sages, if then call it, the meaning of the sacred writer.
forgetting meanwhile, that it is nothing but the con-
gress of our own brain. We must remember, that the code
of the N. T., particularly the epistles, was upon every face
the stamp of the times; it is impossible to proceed with
any hope of understanding them, without being fully

consideration of this sect, to which we must hold, to qualify all in-
describing x with such emphatic force, as to call it
"a new creation," to affirm that in the case of all, who
like the nearest & most of their inhabitants. The next
one's constitution & to these imaginary beings corresponded
to the character's attributes, with which they were supposed to
be invested. Nothing like a sense of holy confidence, nothing
like trusting or hope, of course, could be known to the one
shippets of such beings. The mind felt that most dis-
tressing want... the want of a being of stainless perfe-
ction, in whom to set its fancy to motion. It felt for
itself.
With regard to a future life, this view was equally un-
satisfactory to me. In some cases, the dammer spirits
show a feeble light on the regions of futurity; but in
the great mass they were certainly regions of darkness. There
is in man a principle, that so makes him cling to exis-
tence, such a dread of entering into nothingness, such an
admiration after a more perfect state of being, than it is to
be found amidst the heat and clamor of this world, that
no wonder another world in futurity was imagined, as one
attitude for the spirits of the departed; no wonder that the
brought to satisfy the material cravings of the soul, by cher-
ishing the anticipation of enjoying in some form of blissful
existence. But amidst this imperfect & distilling view,
nature of a future life, the principles and foundation of moral duties, they find it, and it is desirable the human mind should be guided by enlightened.

And with regard to the remaining portion of the world, the loss, we shall find, that to them, something worse is better, was more less necessary, than to the heathens. Were of light which they had received in religious objects, was communicated to them in a manner unit. The light was communicated by the objects of sense. That divine truth could not be presented to them only by fragments, in a rude form, not formed by form of ceremonies, bound up by artificial observance, etc. If the forms, which could impress the minds of men, and in particular people, who were not susceptible of receiving the higher forms of higher means. The consequence was, that the little light which they enjoyed soon became darkened; and in the end, religion was lost in the means. The shadow was mistaken for the substance. The way was open for all the impositions of designing priests. They had only to practice in the credibility of the ways of amenable, enlightened people, to acquire authority of power, when there were once acquired no governor of the laws of God...
to gross, men committed to their own enemies, for them to
palm upon a deluded people. In the emphatic language
of Scripture, they made the laws of God, the fruits of their
corruption; therefore be diversity no upon the highpriests for
healing out the flesh of God. Perhaps at no age in our na-
tion was religion ever involved in more darkness and cor-
tamination, than among the Jews at the time of Jesus.

I have made these remarks on the state of religion in the
world before the coming of X, that you may have a clear view of
the change wrought by the meekness and the grace of the
true Jesus. One might tell you, that in the place of all the
darkness, if brought light, that amidst this uncertainty
by war; in a word, there was weakness, so, he imparted strength
and life; that, in a moral sense, had been so desert as was
made to reign and blossom as the rose. With regard to the
character and perfections of the
true Jesus, he has given such views as can
never entertain before, perhaps never could have given in that
darkness and. Thus utter your weakness are not mere distinc-
tions by an infinite number of rich and real duties, but your
religion teaches you, that God is one undeceived mind, good
and creation. He is no partial vengeful, capricious being, light


to your view; but the whole nature is supported by econom-
y and wisdom, and reason, and the government is one
mighty scheme for the good of this creature, and his con-
nection with the whole universe to be the work of reverence.
This whole universe is a system of justice and fairness, and
his dealings are with his dispensations. Besides these views of
the N. E. X. brought to light, the great and all-important
direction of a future state. In the event is best evidence, en-
deed, the only evidence that can be satisfactory, it has
taught us, that there is a life beyond the present, which
shall have a radical influence on the condition of the pre-
terior, that earth points to heaven a time is linked to eternity.
In addition to this, it has given perfect rules of duty
principles of action, accom-
panied by motives the highest of commandments. My


of God moved in the face of the waters. Is this fair? Look back at your notes. This is a passage from the first verses of the book of Genesis, where God creates light and darkness, good and evil, and all that is necessary for life. 

But you must ask: is this the whole meaning of the text? Does it admit of no application to us? Answers that thought this was undoubtedly the original meaning of the Hebrew, yet his words are applicable to individuals of the present day. It still affects the human spirit. If any man be in X, Y, Z, and ever be true, a long time after his death, may there be a change of the character of individuals. The word is not new instances of its power and happy effects on transformation. The whole earth was created with a cost of effort. It is true, and religion does not often work with an anchor and a striking name. For the greater part of these, she manifests its spirit in their lives, have received its influence gradually and silently. 

Yours installed into their hearts in earliest days by parents, teachers, and constant habit. The Bible has been continually influencing their motives, forming the moral code, controlling desires, and giving a cast of...
character to actions of conduct: of all this it has done of doing or habitually disregarding, that it is almost unperceived whilst busy at its secret work. Some such beautifully expresses it: it is the thing of. If, as if a man should cast seed into the ground, it will add up one little day, the seed should spring up, he knows without him: this after all is the more happy and useful operation. A religion can have: without noise, evidence of passion, giving no ecstasy, but calm and constant joy. In such cases no manifest change can be observed; in other cases, more the effect of fancy or individuals have produced. It makes of striking difference between their past and present characters: they have been made one, as at once, again, and have received heart, a new spirit.

Let me suppose the case of one who, from early youth, has been the slave of vice, whose heart and mind have been formed under the worst influences, suppose him to have grown up surrounded by profane and abandoned companions, his heart has been hardened, to every thing good, is taught to ridicule those, who are not as he is himself. Intemperance of conscience becomes this source of delight; he learns to find pleasure in having his bosom

all this in brutal excess, in blasphemying the name of his God. Nor let this desperate man, in some forlorn moment, by some powerful means, be awakened to a true sense of his own condition, of the dreadful consequences to such a character, will inevitably lead, before many years, as the graces of divine truth to have reached his heart; or be becomes sensible, that he is a member of God's heaven... flyes in, sets before him, the high and holy requiem of his law, tells him of the flexible justice of the lawgiver. It brings to this view the penalty of his, for which he has become so dear, of which he has no despisition. It touches the springs, and directs the conscience, this monstrosity within him iniquity, to do his duty. He sets before him the wood of his past life, darkens by some, stains, of polluted soul, with guilt of thought or deed, compels him to go back with a slow step and with each transgression. But the it is not left without help and hope. The same religion not to harden him to a sense of his dangers, presents with the remedy, to sin, to show him the refuge from its consequences. There is galilee, is God's law for the wounded spirit embittered with the consciousness of transgressions.
the change from an impure heart to a pure one, from evil to a good life. Truly the regeneration we shall be destitute of the preterests of our text. "if any man be born again."

Again; suppose the case of one, whose days are spent in the pursuits of these airy trifles, all amuse in employ the sons of pleasure. He passes life without an object of worth, a doth deserve not the name, who longs to be quit given to idleness, is absorbed in folly, who suffers the faculties of the strength of the immortal soul to be dissipated, is lost in vain, or worse, than vain occupations. If one, who has thus spent days, years of all he can give one account, of weakened dispersed his soul, be arrested by the thought of better things. If considerations of religion dwell long enough upon his mind to arouse him to the remembrance of what he has been in, the conviction of what he ought to be, if an object, by whatever means he is enabled to look at himself in that mirror, the glass presents, he can retain the image long enough to make it efficacious. However, the image of Jesus will teach him to lay aside all these trifles, his vain or various pursuits, and be like a
being destined for immortality, life then acquires a serious, an weighty suspense, even the purpose of education for an endless existence. He, who had been a child of pleasure, becomes a child of God. He employs himself with stormy diligence in every species of mental duty, is eager to the event of trials in a spirit prepared for nothing but to be disciplined by the providence of God: blessed by the resources of faith and hope. Nothing are no longer decent or in any remunerable presents, but in imitation of our great model. They are spent in being good. He becomes sensible, that he has a great task upon his hands, and therefore he walks while the day lasts, knowing that the night cometh when no man can walk. Now when you consider what an important being this man has become, how thoroughly the state of his affects, his wishes, his hopes, his presents, the objects of his earnest pursuits are altered, you cannot but acknowledge that there is another instance of great moral change, another case, to which we may apply the words of the text, 'if any man...'

In short, it was in vain to attempt to enumerate all the cases in which this has manifested itself with a new creating power. It is where the monuments of the sanctifying, sanctifying power of faith, as our religion has known the opening influence of the spirit, where the text is so well fitted, and where it has tested the limits of salvation; where even of grace to miserable, to the humble, the poorest, and most unprofitable, its great and vast influence on society, in this world, not only in this world, but in many other cases, it has been in truth a new creation. It is with perfect justice that we apply the epithet

The religion...
We thank thee, O God, for that blessed religion, which made old things to pass away, and all things become new. Never can we sufficiently praise thee for the regenerating power of sanctifying influence of the gospel. We bless thee that when the world by wise men knew not thee, thou wast pleased to introduce thy divine assistance, to give light on the momentous subjects of man's highest interest. May we add it in our lives the monuments of the purifying sanctifying power of our faith: may it penetrate, regenerate hearts, guard us amidst the waves of temptations of the world. While we believe that J. is the Son of God, he being may we have life through his name. When we celebrate the memorial of his death, suffering, may it be with the grateful and subdued hearts of those who remember with holy delight all he has done to bring us salvation.

July, 1829.
At home, July 7th, 1832 - forenoon