

The next passage is Rom. viii. 7. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." A carnal mind is just a selfish mind; and, a selfish mind must be enmity against God. And, a mind in such a state, and so long as it continues in such a state, cannot please God. This passage, like the former, is intended to prove that a sinner needs to be changed, ere he can exercise faith in God's gospel. But, it rather proves the necessity of faith in the gospel, ere the sinner can subject himself to God's law. Every man is a selfish man until he believes the gospel. The question, "what must I do to be saved?" is dictated by self-love. And, it is only when the soul turns to Christ, that self is satisfied; for there the soul finds safety. Sinners are sometimes exhorted not to come to Christ in a selfish spirit. But the sinner can come to Christ in no other spirit. The man is seeking life, and until that life be obtained, he cannot subject himself to God's law; the selfish man needs to be changed ere he can please God.

The next passage, is Ephesians, ii. 1. "And you hath be quickened who were dead in trespasses and sins." The apostle does not teach a deathlike inability, but, a deathlike state. As to the old state of the Ephesian converts, they were dead, *i. e.*, condemned, on account of their trespasses and sins, and, as to their present state, God had quickened them, *i. e.*, saved them from the condemnation of their sins. We now proceed to speak more particularly to the question. And,

1. We deny that regeneration is to faith, because it dishonours Christ, and, it does this by giving the sinner a new nature while Christ is still despised or neglected. Christ is the great object of faith; but if a man may be renewed in the feelings and dispositions of the soul ere he come to Christ, then, to a certainty, Christ is dishonoured, and, if a man may become a spiritual man without Christ, may he not rise to all the fulness of salvation without him? If a man build a house without a foundation, why should he trouble himself about the foundation after the house is built? Those who take the opposite view, no doubt hold, that sinners are to become spiritual through Christ. But, they at the same time hold that none but a spiritual man can come to Christ. May the man be spiritual and not spiritual at one and the same time? This dogma seems to have two sides. And, the one side must wage continual war with the other. Both cannot be true. We must cast aside as false, that which dishonours the Redeemer. God is the