

been renewed in the spirit of your mind; if you have not been born again—regenerated in heart and life, you need to experience this great, this necessary change, to fit you for the enjoyments and the employments of the kingdom of God. O remember, you can never see or enter the gates of that City which hath foundations, whose builder and maker is God, unless you are born in the City of Regeneration.

The indispensability of the Divine Spirit's agency is a doctrine most surely believed among us. We never doubted it; we have no disposition to call it in question; neither have we any sympathy with those who do. We wish to speak plain on this important subject, because our Calvinistic brethren accuse us of denying the work of the Holy Spirit in conversion, because we deny the false and unscriptural dogma of a special irresistible faith-necessitating influence of the Spirit held by them.—an influence to which the unconditionally elected few for whom Christ specially died, and they only, are subjected. The Calvinistic specialities we reject and repudiate; the scriptural universalities we receive with gladness, and rejoice to preach. God has poured out his Holy Spirit upon all flesh, and no indispensable influence of the Spirit is withheld from any sinner under the sound of the Gospel.

The work of the Holy Spirit is just as necessary as the work of Christ. God cannot in consistency with his moral purity pardon the sinner without a propitiation. He cannot in consistency with his justice justify the unjust, unless his law is magnified and his justice satisfied. This is quite evident; and it is no less evident that the work of the Holy Spirit is just as necessary to salvation as the work of the Son. The sinner is not only unwilling to believe the Gospel without the Holy Spirit; he is *utterly unable*. Yes, unable. Unable, because it is the Holy Spirit who presents the gospel or saving truth before the sinner's mind. If the work of Christ is indispensably necessary to salvation, then it is clear as day that no sinner can be saved without the work of the Holy Spirit, because without his influence there would be no saving object upon which the sinner's faith could terminate. It is the Divine Spirit's office in the economy of redemption to take the things that are Christ's and shew them unto us. It is evident therefore, that we cannot, and that no sinner can, apart from His agency, be saved, because, and just because, there would be no saving truth presented before the mind, and pressed upon the attention without His gracious operations. Without his agency there would be no conviction of sin—the sin of unbelief; no