

God of order and not of confusion, and, all his gospel arrangements will approve themselves to the highest reason in man. But, there may be those who hold, that the more unreasonable the plan, the more Godlike. That which approves itself to mere carnal reason must be far below that high spiritual level upon which Jehovah works. But it is enough, that this dogma of regeneration to faith, dishonours Him who is worthy to receive all honour.

2. We deny that regeneration is to faith, because it infringes upon justification by faith alone. We profess to be grateful for our Protestant institutions, and often speak in terms of the highest commendation, of the doctrines of the Reformation. But, the doctrine we seek to condemn is anti-Protestant. It looks in the direction of Rome. This may be strongly denied. But any denial, however strong, cannot change the doctrine—there it stands. It may have Protestant friends, but this makes it all the more dangerous. If a man must be a new creature before he has faith in Christ, what becomes of justification by faith alone? The Scripture represents God as justifying the ungodly. But, if men must be spiritual ere they can have faith in Christ, what becomes of this Scripture representation? It must be simply not true. The spiritual man is not an ungodly man, nor is the ungodly man a spiritual man. But if God justifies the ungodly, and while he is ungodly, the doctrine of regeneration to faith must be discarded. If we exhort sinners to believe in Jesus, and be justified by his merits, do we not run in the face of our own exhortation, and, indeed, render it null, by telling sinners that they need to have spiritual ears, and eyes, and a spiritual appetite, ere they can hear and see, and appreciate God's gospel truth. The man who gives prominence to such a doctrine commits himself to a legal justification, and thus far must be counted the supporter of the creed of Rome.

3. We deny that regeneration is to faith, because it implies that a man may become an heir of glory without Christ. The regenerated man is a child of God; and, if a child then an heir. The man thus circumstanced may be called away ere the regeneration be crowned with faith; and, must he perish? The man is, in virtue of his new birth, a child of God, and, therefore, an heir of heavenly glory. But could such an one strike his harp to the new song, "Worthy is the Lamb that was slain, and who hath redeemed us with his blood?" But there may be none who hold the doctrine that will admit the implication. But it appears to us that