

quite sure that the matter did not lie with him and hence he gave himself as little concern as possible about it. He was in this state when he was requested to read a little publication on the subject before us, and by that he became convinced that the whole cause of his unsaved state lay with himself, and that he was waiting for what was but a dream of error. He became at once aroused, and sought to know how he might be saved. The discovery of his error operated on him like the earthquake in Phillippi which led the jailor to cry out, 'What must I do to be saved.' It brought him gladly to accept of the blessed and soul-delivering truth, that Jesus the Son of God loved him, and gave himself for him."* Sinner, you can and you ought to believe God's gospel when you hear it. O receive God's testimony and live.

Another passage appealed to by Calvinists in support of the theory of regeneration before, and in order to, faith, by the direct energy of the Spirit, in 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." On this passage we beg to submit to the reader the following sentences from the pen of the Rev. John Guthrie, M A., of London: "From this it is argued that the sinner in his natural state, even under the teaching of the Holy Ghost, is totally unable to believe the Gospel and be saved, until a special, irresistible, and heart-renovating touch has affected such a change as to enable him to do so. No such idea is taught in the text. It presents, in striking contrast, the dictates of the flesh, and the dictates of the law and Spirit of God. The former is sin and selfishness; the latter is holiness and love; and these contrasted principles being polar opposites, it follows that the carnal man, so long as he continues "*in the flesh*" cannot "please God," any more (says Grotius) "than rebellious subjects can please their prince." The "carnal mind," or rather the carnal *minding* † that is the carnal *thoughts* and *feelings* of him, who is still "*in the flesh*,"—these are enmity against God, for they are not subject to God's law, and cannot possibly be; being as antagonistic to that law as hatred is to love. To say this, however, is one thing; to say that he who is "*in the flesh*" cannot, under the Spirit's teaching, believe the Gospel, and thereby cease to be carnal, is another and altogether a different thing. The former is what the inspired Paul affirms

* Kirk's Works. Vol. I. pp. 157, 158.

† τὸ φρονῆμα τῆς σαρκὸς