

not then affected by a new creation of faculties or affections, which would be the same as creating a new soul. The soul or spirit of Saul of Tarsus was the soul or spirit of Paul the apostle. The spirit of Saul was not destroyed and a new spirit infused into Paul; for then the spirit of Saul was annihilated, and not saved. It appears, then, that the faculties of the human spirit and the affections of the human mind are affected no more by regeneration than the height of the human stature, the corpulency of the human body, or the color of the human skin are affected by it. The memoirs of every saint recorded in the bible are appealed to as proof of this.

If, then, as is proved, no new faculties are created, no new passions nor affections bestowed in regeneration, it may be asked, What does the *renewal of the Holy Spirit* mean? The scripture is authorize us in declaring that it consists in presenting new objects to the faculties, volitions, and affections of men; which *new objects* apprehended, engage the faculties or powers of the human understanding, captivate the affections and passions of the human soul, and, consequently, direct or draw the whole man into new aims, pursuits, and endeavors.

A partial illustration of this may be taken from the history of Joseph, governor of Egypt, and David, king of Israel. Joseph and David, in their childhood and youth, were employed in the cares, enjoyments, and pursuits of the shepherd's life. When elevated to the throne, their powers of understanding, affections, and passions were engrossed in the affairs of state, in the concerns of human government and royalty. A great change in their views, feelings, and pursuits, was necessarily effected by an entire change of objects. Or suppose an African child were transplanted from a Virginian hut to an African palace, at the age of ten or twelve; new scenes, new objects of contemplation, a new education, new companions, and new objects of pursuits, would revolutionize its whole mind, affections and passions. But in all these instances, although it might with truth be said,—“Old things are passed away and all things are become new;” yet their mental faculties, powers of volition, and affections, are the same as when boys. This is, as was said, but a partial illustration; for in that renewed state of which we are speaking, heavenly objects of contemplation and pursuit are presented to all that is within man, and the change produced rises to a level with the magnitude, purity, and glory of the objects proposed.

But lest we should get into metaphysical speculations, and fall into the errors we labor to correct, let it suffice to say, that before we can understand or admire the wisdom of God, in the adaptation of the means of regeneration, we must first know what the renewal of the Holy Spirit is. If regeneration, or the renovation of the human mind, were the result of the mere creative energy of the Divine Spirit, then, indeed, it were vain for us to talk of any means of renovation; then, indeed, a revelation in words, spoken or written—preaching or reading, are idle and unmeaning. This matter is at once determined with the utmost certainty, not by human speculations, nor reasonings, but by a sure and infallible testimony; and on this alone would we rest our views. Paul declares that Jesus Christ told him that he would send him to the Gentiles to accomplish the following results: “To open their eyes, to turn them from darkness to light, and from the power of Satan to God; that they might receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me.”—