

true holiness." And again; the same apostle observes, "If any man be in Christ, he is a new creature." "For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature." "And having put on the new man, which is renewed in knowledge, after the image of him that created him." The view which is here given is also supported by the manner in which regeneration is said to be accomplished. It is declared to be a work of power—of exceedingly great power. Thus it is represented by the apostle to the Ephesians: "And what is the exceeding greatness of his power to us-ward, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead?" Here the power exerted in imparting new life to believers, is compared to that mighty power which was manifested by the resurrection of Christ. Were regeneration nothing more than strengthening the holy dispositions already in the soul; for such an effect the influence of motives might be sufficient. But the necessity of the exceeding greatness of God's power, is here asserted. We may therefore rely upon this representation as affording satisfactory evidence that regeneration implies the creation of a new disposition. Thus being made new creatures, the regenerated find themselves enabled to perform good works. Old things are passed away; behold all things are become new.

In reviewing this subject, we observe that there is an essential difference between saints and sinners. All are alike by nature. They indulge the same enmity of heart towards God, and possess in every respect, the same depraved dispositions. But whereas sinners remain under the influence of their depraved tempers, the saints have been made to differ. God has taken away their hearts of stone, and given them hearts of flesh. They are new creatures, possessed of new tempers, and enabled to perform good works. A change has been wrought in their souls, which sinners have never experienced. They have been made to differ, not only from their former selves, but from all who are still unregenerate. And let it be remembered, that the difference is essential. It does not respect the *degree* of holiness, but the *nature* of their dispositions. The disposition of the one is holy; that of the other is unholy. The saints have been created anew in Christ Jesus unto good works; sinners are still under the influence of their depraved dispositions. They are still enemies to God by wicked works.

Again, the subject affords a melancholy view of the conduct of the unregenerate. Whatever mankind may think of the religion of the heart

there are few, even of the most profligate sinners, who do not claim the credit of having done many good works. But the subject before us represents the unregenerate as never having done any—nay, it teaches, that it is morally impossible they can do any, until they are created anew in Christ Jesus. All your moral actions, then, impenitent sinners, are wholly sinful. They spring from a corrupt heart; and must partake of the same nature as the source from which they proceed. You may do many things which have the appearance of good, and which may be useful to society; but none of them are good in the sight of God. He sees the heart which pollutes them; he sees the selfishness and pride from which they spring. However virtuous and worthy of praise, they may be regarded by your fellow creatures, God regards them not in this manner. Even your most humble prayers, which perhaps you view with so much self-complacency, are altogether sinful in his sight. So corrupt a fountain can never send forth pure streams. None of your actions, while remaining unregenerate, can be viewed with approbation by a holy God.

Finally, the subject solemnly warns those who continue to indulge themselves in sin, under the self-deception, that they shall embrace religion at a future period. Sinners are ready to persuade themselves, that they can embrace religion at any time, and hence presumptuously neglect their repentance. It is indeed true, that they are possessed of *natural* power to obey all God's commandments, and may, therefore justly be required to obey them; but they have no *moral* power. They are wholly under the influence of depraved dispositions—an inability which indeed throws all the blame on themselves; and which will as effectually close the kingdom of heaven against them as though it were natural. Their depraved dispositions are so inveterately bent on wickedness, that they must undergo a new creation before they will do any good works. Something must be done for them by the Spirit of God, or they must perish. Think not then, O sinners, that it is safe to trust to the delusion that you can renew yourselves at any time!—you are utterly helpless. And who knows that God will make you new creatures, when you may think it dangerous to delay any longer? If you neglect the present time, you have great reason to fear that when your time comes, it will not be God's time. When you spread forth your hands, he will hide his eyes from you—yea, when you make many prayers, he will not hear. If, when God calls, you refuse, the time will come, when though you call, he will not answer, though