

cross, to every one not born of God, is foolishness. The preaching of the cross of Christ is offensive to every one not born of God; but, to those born of God, it is the power of God.

Now, dear reader, we must not understand that there is not one man or one person, who seeks after God; for God has had, in all ages, a people who have sought after him. Adam, after he had an imputed righteousness, called upon God. Abel, Seth, Noe, Abraham and thousands have, and thousands now, seek after God.—David sought him, and was delivered from all his troubles. Nathaniel sought him because he was an Israelite indeed. Cornelius sought him and was heard. And the blessed Savior exhorts and says, "seek," &c.

Now, there is no contradiction in this text and the following: "Seek," &c.; "Son, give me thy heart;" "If any man thirst, let him come unto me and drink;" "Seek the Lord while he may be found," &c. The gospel of this text is: there has never been one of Adam's family unregenerated, unborn of God, who has ever sought after God.

Now, there is no contradiction in these texts; but there is a beautiful harmony—all full of sublime truths of the gospel. And there is nothing but glad tidings presented to the poor, to the desirous, to the distressed, to the penitent, and to the mourner.—They strengthen the weak knees, hold up the hands that hang down, and, in short, they bring comfort to every child of God, when the true gospel is unfolded. There is no arminianism contained in it, and there is no arminian that can preach the gospel that is in it. This text is universal, extending to the utmost bounds of the inhabited globe.

Now, if I present the gospel of this text, all the preaching and practices of the arminian denominations, which include all but the Old Baptist, preach and practice an anti-christian system. Now, if there are none in the unregenerate state who seek after God, and, according to the text, there are none, it is plainly understood that all the instrumentalities used by the arminians, of whatsoever sort, to bring about a new birth, are contrary, and in opposition to this text; for they who use them, suppose they belong to the unspiritual-born class. The carnal mind is the mind of all who are not born of God, and this mind is enmity against God, not subject to his law, &c. Now, how can it be reasonably supposed that this carnal mind can be persuaded to seek after God; for it is evidently taught in the bible that, indeed, it is not subject to the law of God. The law of repentance, the law of godly sorrow, the law of love or charity, and the law of faith, are laws of God; hence, must, of necessity, proceed from a pure fountain—a good tree, a servant of God, a penitent child, born of God. "Without faith, it is impossible to please God." "They that come to God must believe that he is, and that he is a rewarder of them that diligently seek him. Here, in these scriptures, we learn that faith is indispensably necessary to one coming to God. And since faith is not without charity, which, in a gospel sense, is

love to God or love of God, it logically follows, that a man must have this love in order to be a true penitent or mourner. And, now, since every man is led by the Spirit of God, or by the spirit of mammon, to be an honest, humble, and earnest mourner, he must, of necessity, be led by the Spirit of God. On this point, Paul says, "They that are led by the Spirit of God are (now) the sons of God." So we clearly see, by inspiration, that the practice of getting up men and women, under a system of works, supposing these mourners are not children born unto the Lord, it matters not what kind of works, whether it is baptism, preaching, singing, relating affecting circumstances, exciting the carnal mind, it is in opposition to this text, and, of course to every text in the bible.

Since there must be, in every penitent, a principle to overcome every impediment, it, of necessity, must be something above our nature; it must be a heaven-born principle, and this principle is truth. Paul says, "Whoever is born of God evercometh the world, and this is the victory that evercometh the world, even our faith." Here, we see that true evangelical faith is born of God, and should we suppose that one should have this heaven-born faith before he is a child born of God, born again, regenerated? Now, since inspiration teaches the delightful truth, that "there is no condemnation to them who are in Christ Jesus," and the true mourner is a child born of God; so found to be, by a logical analysis of my text; this mourner is in Christ Jesus, and is under the reign of grace. Jesus reigns as a Prince, or is a Prince, in his Father's kingdom, and grants repentance to all his subjects, and, as a Savior, forgives all sins, or saves his people from their sins. My dear reader, if you are a mourner, this is glad tidings to you. All sins committed against Christ, by his people, shall be forgiven.

Now, since there was no repentance granted by the breach of the first covenant, but death did and must follow; There can be no repentance granted to any one while under this breach, and since all are under it, who are not born of God, it logically follows that a man must be born again before he is a subject of repentance.—Why should it be thought strange that a man born of God should feel the curse? Being in the world, in the flesh, and not of the world, he feels the power of the curse. When one is born of God, he is adapted for another clime; he has become a stranger and a pilgrim in this world; he has no continuing city, but seeks one; and he hears the howling of the ravenous beasts. He feels the absence of his mate and mourns for His return, or, perhaps more correctly, she feels the absence of her mate, and, like a dove, mourns. And the main cause of her mourning is, the thinking of the mistreatment, and bad conduct toward her beloved Husband. She fears he will not return again.—But, dear mourner, Jesus your Husband says, "Blessed (now) are they that mourn, for they shall be comforted." Be assured your mate, your Husband will return; for he is a

Prince, and will grant repentance and forgive you.

Now, the dark, dense wilderness is, in fact, not a wilderness to the lion, and the owl, because they are adapted for this region or clime. So it is with one not born of God, or adapted for heaven. He loves this world, and the things of this world, and they are congenial to him. They were assimilated to him, and, hence, he is never a mourner in a spiritual gospel sense.

Inspiration teaches us to preach, "either make the tree good and his fruit good, or make the tree bad and his fruit corrupt." "No fountain can send forth, at the same time, both sweet and bitter water." No man can serve two masters at the same time. Now, since God repents for no man, nor exercises faith for any man, it plainly follows that these graces proceed from a good tree, and that these scriptures teach the fact, that no one calls upon God, but those born of God; that while one is an enemy to God or the servant of mammon he will not seek after God; that man is either the servant of the one or the other; that there is no being worshipped but these two, by any man, and that there is no medium between unregeneration and regeneration.

The proposition, not long since argued by a Lutheran and a Methodist was, "No man can pray acceptably until he is born of God." I think the affirmative is plainly taught in the Scriptures; but if the proposition had been presented as my text, that "there is none that seeketh after God," it would have been better; for the affirmative is so plainly taught by inspiration, that not one but he who is blinded by the god of this world can err therein.

It is said that the prayer of the wicked availeth nothing, and that a corrupt tree bears corrupt fruit, and since prayer is good fruit, it follows that a corrupt tree cannot bear it.—Notice the "can not." This affirms and proves the affirmation of the proposition. The text does not say that the unregenerate can not pray to God, but that they do not. The statement of the discussion that I saw says the Methodist gained the day, predicated upon the circumstances of Peter and Cornelius, the thief on the cross, and the jailor, &c. Now I think these circumstances run in harmony with the text, "There is none that seeketh after God."

Cornelius, the jailor, and all like characters are children born of God, calling upon and seeking after him as their heavenly Father. Now, if this Lutheran supposes that this new birth is brought forth by or in baptism, language, letters, or any thing of a literal and external nature, he is not far from being as blind as the Methodist.

In conversation with an episcopalian not long since, and arguing the gospel of the text, he said: "If I believed the doctrine that you advocate, I would never preach again; and if it was so, there would be no use of preaching." I will now present my thoughts on the subject. Paul says "it pleased God by the foolishness of preaching to save them that be-

lieve." Now, preaching is foolishness to a people. Paul says, "We preach Christ and him crucified, to the Jews a stumbling-block, and unto the Greeks foolishness." But this power of God, considered foolishness with the Greek, saves who? an unbeliever, and all are included in unbelief in their natural state?—No. But a believer. It saves the child born of God; it is his meat and drink, and is glad tidings. Paul's preaching was to the Jew a stumbling-block, and to the Greeks foolishness. Then Paul's preaching did not produce the spiritual birth. But unto them who are called, both Jew and Gentile, it was the power of God. Was it the power of God to any but those whom God had called? No.—This calling is nothing more nor less than the new birth. Again, Paul says, that he was not ashamed of the gospel of Christ; for it is the power of God unto salvation, but to whom? to every one that hears it? No. To the unregenerate or unbeliever? No. But to every one that believeth.—Then it is indispensably necessary in order to the gospel or seed, that the ground be previously prepared. Of preaching, Paul says, again: "For the preaching of the cross is to them that perish (now) foolishness, but unto us who are (now) saved it is the power of God." In every case, the preparation of the heart or ground, is a prerequisite to the success of the gospel. I think it is illogical and unscriptural to suppose that the Holy Ghost gets in water, or clothes himself in language to produce regeneration, or bring to the birth.—

Jerusalem above is the mother of all saints, whether in the ages of Abel, Seth, Noe, Abraham, Moses, David or Paul; is the mother of all infants, dying in infancy; all idiots, and all heathens, as Cornelius, Job, &c. Now this mother has but one law to bring forth children—one law in all ages.

But now, dear brethren and reader, is it so, that there is none that seeketh after God. Paul quotes from David and says so. Do you believe it? Paul made this assertion after a logical analysis of the Old Testament.—He declares that the Jew, by nature, was as corrupt as the Gentile, both being under sin. Then, if under sin, neither one will seek after God.—Hence, until they are liberated, will they ever call upon God? But does God not quicken them, or send an arrow of conviction, and under this state, they repent and mourn? To this question I think the scriptures plainly teach. They make a mark, and all regenerate or those born of God are on one side of it, and the unregenerate or those not born of God are on the other side. No one can be on the mark. This is emphatically and plainly taught. Either make the tree and its fruit good, or the tree and its fruit corrupt. All fruit is either good or bad. But may repentance, penitence, and godly sorrow not spring from a corrupt fountain? Then may an impure fountain send forth sweet water. But may one not be quickened and then undergo a travail before he is born of God. To this I will say, that Jerusalem above, or the covenant of grace, tray-