

ails; and the prophet says, when Zion travailes she brings forth. Hence, the words, quicken, regenerate, born of God, &c., in a scriptural sense are synonymous. The scriptures represent that if one is born of God he is regenerated, &c.; and when the term quicken is used, the new birth is understood to have been accomplished. Again, if the creature has to travail, to bring forth the new birth, how does an idiot, or an infant travail? But suppose that it is a child of God that cries, seeks or calls upon God: it scripturally follows that this is the legitimate fruit.—“Seek and ye shall find,” and in all like scriptures the ability to do, the desire to do, life, light, and susceptibility, are all understood to be in the one addressed. Love is warmed, faith is inspired, and life is brought to light.

Dear mourner, you are in a blessed state; Jesus declares it, but you are not comforted; but Jesus declares that you shall be. You are raised from the dead, but you have a napkin about your head. You feel that your sins are the cause of the absence of your Savior, your Husband, &c.; and O! how you do hate your sins, and that you ever sinned. You think you can fulfill the law, and try to keep it, and you fail. The law is weak through the flesh, but Christ or grace, is fulfilling it in you. The faith that is in you will overcome the world. You are heavy-laden because you are born for another clime, and you have a wilderness to pass through. You feel the effects of sin, and grace has given you a touch of, “Peter, feed my sheep and lambs.” Jesus says, “My sheep follow me, and I give unto them eternal life.” Dear penitent, you think that you are not born of God, you feel so badly. You are weary, and your cry is, Jesus, come unto me. If you were not a child of God, you would not be distressed about your sins, but would love them. You are hungering and thirsting after righteousness. Jesus says, blessed are they. You are drinking of the water of life. There is a well in you, and its water is springing up into everlasting life. Dear penitent, I would not tell you, like the arminian does, that if you do not profess at this meeting, the Spirit of God may leave you and never return. I would prefer the gospel promises, and say to you, “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” The text says, “There is none that seeketh after God;” that is, those not born of God. Now, you know that you seek after God; hence, you know that you have passed from death unto life.

Now, dear brethren, the difference between natural Israel and spiritual Israel, the covenant of works and the covenant of grace, and the people of God under the law and his people under grace is, that the law was external, and commanded obedience of sinful nature. The law was holy, just and good, but it was weak through the flesh. Under the gospel or grace, the law of God is put in their minds, and written in their hearts, so that the righteousness of the law is fulfilled in them, because the law that is put in them is now their

nature, and the fruit is walking after the Spirit. Dear mourner, you are walking after the Spirit, and not after the flesh.

Peter was not any better than Cornelius, but Cornelius needed the light that the gospel reveals, that he might not fall down and worship man.—Cornelius fell down before Peter.—Peter would not have done this. Peter's preaching was to save, and not to bring forth a new birth. God has a law to create anew in Christ Jesus, and has a law to save what is created. Jerusalem above is the first law, but under the gospel dispensation the gospel saves; saves from following the false ways. Jesus gives gifts unto men, and gives the preacher to his church, to edify and perfect the saints, and to bring in the children of God to feed them by the gospel; to say to the mourner to fear not, and to comfort all that mourn in Zion. He is to invite all who thirst after Jesus, and is not to cast the children's bread to dogs. Invitation is made to the thirsty only. No one thirsts but those quickened for the bread and water of life. Where is any invitation to the carnal man? God overcomes the world and makes all things work together for good to his people. The carnal mind obeys the power of God, but not willingly. They are not considered subjects of God's kingdom, but of the kingdom of satan, but God rules both satan and his subjects, not as heirs of his kingdom though.—Now the law of faith is counted for righteousness to the creature, and the law of love is counted to the creature as his. Still it is imputed. Adam is found to be a dead soul until the breath of life is in him; then he is a living soul, but subject to vanity and change; hence was not immortal.

Man did change, and in that change died, became possessed of the spirit of satan, not immortal, but everlasting death. This death is not immortal, that is, the soul that is possessed of it is not immortal, because God may change its state, and quicken it for immortality. Now, when God casts this death out of the soul, and implants the Spirit of his Son in it, it is then immortalized, and will never undergo any more change in essence, but only changes locality at the death of the body. Now, we find a principle in man that can not sin, because it is born of God. Now, we find a desire in man to call upon his Father. Now, we find a faith, a living faith in man, through which the blessings of God flow. Now, we find love in man that loves God and hates sin, and the thorn in the flesh.

We have now found Adam good in creation, the first state, corrupt or bad in the second state; and in both subject to change. But we now find God's sheep in the third element or state, his soul immortal and not to change again; an humble, penitent child of God.

Paul says, “If the Spirit of him that raised up Christ from the dead dwell in you, he shall also quicken your mortal bodies by his Spirit that dwells in you. If you will notice, Paul uses the word mortal in speak of the body, plainly showing that there is an immortal principle or soul belonging to man. He does

separate the components of man.—By the text we find man not seeking after God, then we find His children calling upon God. We learn by Paul, that by nature all of Adam's family are under sin, and hence are controlled by sin. Sin is agreeable to them. We learn that there is a people called his sheep, and that these sheep have eternal life, and were predestinated to the adoption of children or sheep; born for a heavenly clime, and are pilgrims on the earth, sorrowing when they think their Beloved is gone.

This little text finds no one seeking after God. Then, dear mourner, listen to the invitation to you:

Ho! every one that thirsts,
Come ye to the waters;
Freely drink and quench your thirst,
With heaven-born sons and daughters.

The woman of Samaria was drinking of the water of life all the while Jesus was talking with her. She had been, and was now, thirsting for the water of life, and was at Jacob's well with her pitcher, and meets Jesus there. Now, penitent, you have gone to the law to draw water to satisfy you, but you thirst again. Jesus sits there, or is the end of the law for righteousness to every one that believeth. The law was the school master to the people of God, under the law of Moses, and so it is now to every hungry and thirsty soul:

Dark and thorny is the desert,
Through which pilgrims make their way.

You are a pilgrim in the wilderness, and you had rather not have these feelings, but if you did not, you would not be a pilgrim, and hence, you could not be a child journeying for another and better world.

I will not tell you as the arminian would, that you may be lost, but will say that

Canaan's land is just before you;
You will land on that happy shore,
Where your Mate will never be absent—
Will never leave you any more!

Farewell.

S. M. CHARLES.

Adams County, Ill., Feb. 10, 1875.

Dear Brother Gold:—

Yesterday I received the sixth number of volume eight of your valuable paper, ZION'S LANDMARK, and soon found the editorial page and read, “Do the Scriptures Teach?” &c. Then come three interrogations or declarations which, I think, you justly resolved into one; and then went on to answer, in a clear, and, as I understand, in a scriptural light, especially when you spoke in the words of Jesus, “For I came down from heaven, not to do mine own will, but the will of him that sent me; and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.”—John 6: 38, 39, 40. “His name shall be called Jesus, for he shall save (not has saved) his people from their sins.” And you might have said, Jesus did not come to make a way possible to save his people, but he is the way, the truth and the life; and that he (Jesus) has saved his people from their sins, by bearing their sins (or the punishment, and their sins) in his own body, on the Tree.—(See Isa. 53: 10.) “Then saith he unto them, My soul is exceeding sorrowful, even unto death.”—Matt. 26: 38. Then hear him, “he said, It is finished: and he bowed his head, and gave up the ghost.”—John 19: 30. Yes, he finished the transgression and made an end of sin. By the one offering

he (Jesus) has perfected forever them that are sanctified,—(Heb. 10: 14,) that is set apart to a holy use: “Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.”—Eph. 1: 5.—And, again: “I have finished the work which thou gavest me to do.”—John 17: 4.

So, by the meritorious life, and vicarious death of Jesus, the Lamb of God—the body prepared for him by the Eternal Father—all the sins of each and every one of his people he came to bear and they were acquitted by Divine justice, and looked upon as clothed in the imputed righteousness of Christ, which eventually, each and every one of the heirs of Promise after being born again, shall participate in, when they “believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead.”—Eph. 1: 16, 20. The redeemed sons and daughters of this people which Jesus came to seek and to save, are born of God before they “believe on him that sent me.”—John 5: 24. Also: “Whosoever believeth that Jesus is the Christ is born of God.”—1 John, 5: 1. Again: Jesus said, “Verily, verily, I say unto you, He that believeth on me hath everlasting life.”—John 6: 47.

Now, brother Gold, I cannot see any difference between being born of God, and having everlasting life; or, to use your own mode of expression to convey the same idea, “We must be born again by the washing of regeneration and renewing of the Holy Ghost: or there must be a believing on Jesus Christ before one has everlasting life.” I do not hold that the language you quoted from Jesus' language in the sixth chapter and fortieth verse of John, will justify the declaration, “There must be a believing on Jesus Christ before one has everlasting life.” What would be the difference, to say, One must believe on Jesus, that he may be born of God (or born again)? This is the belief of a very fine religious denomination in this State, with whom I am well acquainted. Now the language of Jesus, as found in the sixth chapter and fortieth verse of St. John, reads, “And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life.” I know that this form of the verb “may have,” in the estimation of many, leaves the thing to be done or complied with, optional and conditional; of course, the man may or may not have everlasting life—owing entirely to his belief or unbelief. This is the reason that the general-atonement-folks give for their believing and saying, Unbelief is the condemnation of all who go to hell; for, say they, if we do believe, we may have everlasting life, and will be born again. While I must honestly differ, in believing that divine life has to be imparted to the dead in trespasses and sins; spirituality implanted in the soul is but being quickened, and is equivalent to being born of God, born of the Spirit. Jesus says, “That which is born of the Spirit is Spirit.” Has not this man or woman thus born everlasting life, although he or she may not have heard the name—Jesus?

The apostles desired of the Church at Corinth, that the brethren all speak the same things, and that they be perfectly joined together, of the same mind and in the same judgment. I want us to speak the same things or expressions as these, that we “may have everlasting life.” Again: “to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”—John 1: 12, 13.

I. G. WILLIAMS.