

*spirit*, he cannot enter into the kingdom of God." "He that believeth and is baptized shall be saved." That is to say, the spirit through the word begets faith in the heart, which brings forth by obedience. For proof of which see James i. : 18. "Of his (God's) own will begat he us *by the word of truth*."—1st Peter i. : 23 ; Titus iii. : 5 ; Romans x. : 17. This is the plan of God. Who can alter it ?

God cannot contradict himself. He will not work against his own "determinate counsel." *He will bless no plan of regeneration but his own.* Yet the very fact that different plans do exist amongst the "orthodox," demonstrates that those plans cannot all be of God. Some are born of the spirit without the water, and others are born of water without the spirit ! Some are regenerated before they have faith, and others are regenerated by faith without obedience ! Some are so privileged that they are "born again" in unconscious infancy by the invocation of the priest and the sprinkling of a few drops of water ! while others are so unfortunate as not to be regenerated until the hour of their death ! Hence some are born without a father and others without a mother ! What a Babylon ! What a discord !

I thank God that these bewildered and bewildering religionists who have contributed by their deliriums to render the pure and rational system of faith, bequeathed to the world by our Saviour, repugnant to reason, shall, ere long, be silenced for ever. The spirit of investigation is abroad. The sun has arisen, and is now throwing a flood of light upon the world, which must dispel the fogs of superstition and the clouds of ignorance, which have darkened the intellect of man for ages. The teachings of science cannot be discarded. The voice of nature cannot be hushed. The reason of man will not always be abused, nor his credulity imposed upon. Science and religion must agree. Nature and the word of God must harmonize. That is, as they have both a divine origin, they cannot clash. And though the teaching of the one is inferior to the other, yet they cannot contradict each other, for this would be God contradicting himself. Hence, nature in all its beauty—in all its changes—emphatically declares that God is good. The gospel, in language still more emphatic, and by the most glorious and stupendous exhibitions, declares the same delightful truth. Nature in all her wonderful and scientific workings develops the consummate wisdom of her author. Jesus Christ is "the wisdom of God ;" and the gospel system is a prominent exponent of the divine intelligence. So it is with the *unity* of his plans. *Unity* of plan in nature, *unity* of plan in grace. *One way* of working in both departments.

So it is with his blessings. He blesses his own plan in nature, and he blesses his own plan in grace. Should I cast an acorn into the ground, and pray that God would cause it to bring forth a maple tree, I should waste my breath. Should I pray that God would regenerate a man by my shouting, praying, or sprinkling, I should likewise be disappointed. In the one case the failure would be visible and tangible, while in the other it would be invisible and intangible. Hence because