

Christ;" let us trace the footsteps of Paul and be comforted—they fought the same enemy we fight to-day—the world, the flesh and the devil; they hated the governing principle of the whole—the carnal mind—that we also hate—and God himself hated Esau; they fought a harder fight, for we have not yet resisted unto blood. But as this warfare is a spiritual one, we must be very careful to use spiritual weapons. Now if we were dead to Christ and alive only to the law, we would never find ourselves in this battlefield, we would not see or have any knowledge of those spiritual enemies; while on the other hand if we were always certain that we were christians the warfare would cease, and we would find no synonymous language with those who have gone before; a good part of the scriptures would be a blank, and we would lose that comfort and hope drawn from them, written aforesaid for this very purpose; hence, I hope I have drawn comfort from the passage referred to in Jude.

If these contentions were with visible enemies, we might use visible weapons, and with natures discriminating eye measure strength. Job in his trials was not only a figure of the church, but of an individual christian also in his spiritual warfare. Behold how his pretended friends (how like the suggestions that often arises with us—that seems in the character of friends—to convince us that we believe not aright, and have not the true qualifications of a believer, and thus as a true friend would show us our position,) whose remembrances are like unto ashes, and whose bodies are like unto bodies of clay, (of a nature to fade and decay—of the earth.) Job tells them "ye are all forgers and liars—physicians of no value—hold your peace and let me alone—only do not two things unto me—withdraw thine hand far from me, and let not thy dread make me afraid, for thou writest bitter things against me." Have we not striven with these same enemies, and been wearied by their long contentions until we could not cry out in the words of the servant of God? "Oh that I was as in months past, as in the day when God preserved me, when his candle shined upon my head, and when by his light I walked through darkness;" are we not able to recall such a time, and say with Job of these *at such a time*—"If I laughed on them, they believed it not, and the light of my countenance they cast

not down, I chose out their way, and dwelt as a king in the army." When grace reigns the new man dwells as a king or governing principle over all the army, or "men of my tabernacle" they are all brought into subjection and no "conspiracy is found among the men of Judah." Hear David also in relation to these enemies—"False witnesses did rise up, they laid to my charge things that I know not—deliver me not unto the will of mine enemies—plead my cause O Lord with them that strive with me—fight against them that fight against me—stand up for my help—say unto my soul *I am thy salvation.*"

I believe I will instance a few cases found in our day and close. And as the aspect of the outward appearance of the world has changed very materially, it is perhaps, not amiss to glance at it, as it is, in order to get at these instances. Generally speaking, the world has assumed the garb of religion of one kind or another, and the same arch enemy has, in accordance, assumed the same garb, the better to effect his mischievous designs. To discriminate between the different religions is no hard task, after the proper reductions—for in that case there is but two kinds—law and grace—or works and faith; the greater mass of mankind hold to the former, while a very few are as tenacious for the latter. These few, of all the world, have a spiritual weapon—the shield of faith—that none others have—by this they have successfully withstood every attack of the enemy, in whatever direction; and to *get this shield* is the main object, and ever has been, of the enemy; he does not come up openly, or fight his way up bravely and say "surrender your shield and thereby your life," but as an insidious, hypocritical, pretended friend, under the garb of religion, who will even quote scripture, while he manouvres by strategy and every lying art to, unsuspectingly, ensnare and entrap, and thereby gain the shield of the few and faithful. Oh this shield, my sister, let us hold fast to it, and closely watch our steps, or we will be taken unawares, for enthroned as the chief enemy in principality and high places, his emissaries are always out, and having the advantage of our carnal mind—the world and the flesh; our warfare is not only fearful, but *continual*, and we must not look at it as a visionary encounter, but as an actual, real war continually about us.

I believe you can bear witness with me, when his emissaries have said in the first place—"salvation is by the deeds of the law, (a thrust at faith.) And then "if you must be religious, put on the popular garb—go into the fashionable societies and institutions of this bright and progressive age, and still retain the smiles and pleasures of the world, and ensure success in every department of society and business, and above all other don't join that little ignorant sect that all the world hates and speaks evil of, it would be degrading to one of your intelligence and position in the world. And then, unavailing here, they make a new assault and say, "now you are in the church, let the law of grace have an easy sway, and look to your worldly interest, for he that provides not for his household, is worse than an infidel; conform to the fashion of the world, and probably wield a greater influence; do not pay your preacher too much, poverty will tend to keep him humble, and much of this world's goods may puff him up; do not go to your meetings if the weather is inclement, it is your duty to take care of your health; do not join in foot-washing to-day, a large and refined audience will be there, and it is not considered decent, but things be done decently and in order," &c., &c.; these are intended to be the outward effects of the war within; not to instance the assaults upon the soul, all summed up in the assertion "you surely can't be a child of grace," because you do not *perfectly* fill the literal law of grace in the whole man.

I have heard ministers complaining and doubting their capacity:—"Ah I do not fill the Gospel requirements in regard to a true minister; he must be blameless, &c. I feel that my deportment is censurable; he must rule his own house well, &c., &c; this I do not." Neither is he in the flesh a christian; he does not fulfill the law of Christ as a lay member in every outward appearance, and the dear blessed exclamation of Paul—who was a minister as high in the favor of God as any—"I thank God, through Jesus Christ our Lord; So then with the mind I myself serve the law of God, but with the flesh the law of sin." This applies to the minister as well as the private member, and should comfort him with the same comfort; for if he is truly a minister, with his mind he *desires* to fulfill the whole law concerning him,

as a minister, just as he does the law concerning him as a christian; he comes just about as near the one as the other, and if he was perfectly satisfied in either case he would not know the full meaning of the preceding verses. In our minds, or with the Spirit we all fully serve the law of Christ, whether as ministers or private members, and thus in Spirit walk in all the ordinances blameless. Dear sister, here is something the devil can't touch—our life; our Spiritual life is beyond his reach, being hid in God; he may torment through the flesh, and then insinuate because we serve not in the flesh, or outward appearance, that we are not born again, but there is a life even within us, that he can never, never touch, or contaminate; this is the opposing power at war, and whoever finds a warfare in his soul with this father of lies, is born of God; then should we not rather rejoice that we are counted worthy to suffer for Christ's sake—it is His Spirit, His life within us, contending for truth and righteousness that causes this warfare. Then let us cheerfully fight the good fight of faith, for there is a crown laid up by the righteous judge for such.

I can say with you, "I do not feel that I have answered your precious letter," but I have done the best I could under the cloud that seems to be above me. You can't possibly feel more dark and weak than I do. You speak of my being gifted. If I desire any thing, it is that the Lord would give me to comfort and to strengthen my brethren and sisters. I think I would be satisfied with your gift. You seem to regard me as possessing more ability than yourself; "You are not worthy of such a correspondence," &c., &c. That's just the way I regard you, beloved sister. Let us hope that the same kind Father is alike gracious and merciful to all His children, and let this similarity in feelings establish us in the belief that we are taught by the same Spirit. When you feel the power of faith, remember me at our Father's throne. Write soon; your last letter was, and still is, a source of much comfort to me. May the Lord guard your shield and keep it strong and bright, and bless you abundantly otherwise.—Please respond immediately.

Yours in love and hope of final peace.

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