

dred fold more precious. Brother Rice, as poor in spiritual fruits, and feeble and suffering daily in body, as full of trials and temptations as freely persecuted, as beset with gloomy doubts and fears, as poor in earthly goods as I am, to-day I would not exchange places with Empress Eugenie, for I hope and believe I have a treasure an hundred fold richer than all her earthly goods and joys combined—a hundred fold more in this time, to say nothing of that eternal life in the world to come.

But, says a self-righteous sinner, "what shall I do that I may inherit this eternal life—I have observed the law of Moses from my youth?" Go sell all you have, all your vast possession, discard all your self-righteousness and human merit—all your legal deeds, and come as a poverty-stricken, penniless suppliant, come as a helpless child, for "whosoever shall not receive the kingdom of God as a little child, he shall not enter therein," how hardly shall they that have riches "or legal merit" enter in the kingdom of God! Impossible! "With men it is impossible, but not with God, with God all things are possible." If you trust in yourself as a man, it is impossible, but if you trust in God as a "God in Christ," who has made reconciliation through the death of Christ and by grace through faith, believe in Christ as the Saviour of sinners, thou shalt enter the kingdom. But says a faithless disobedient child of God, "How shall I enter the visible kingdom of God? Here is my mother or father, sister or brother, who are my flesh and my bone, or here is my wife and children, who are one with me, they oppose me; and here is my worldly goods and interest, it will suffer; here is my position in society, I shall lose it; here are my dear friends and associates, they will discard me if I oppose all, and leave all to enter that kingdom everywhere spoken against and opposed and hated by the world."—Once Jesus commanded a man to follow him, he said "Lord let me first go and bury my father." Was not this excuse as reasonable, as urgent, as natural and filial as yours? Another simply asked to go home and bid his friends farewell, Jesus said, "follow me, and let the dead bury their dead." "He that loveth father or mother more than me, is not worthy of me." "If any man come to me and hate not his father and mother, and wife and children, and brethren

and sisters, yea, and his own life also, he cannot be my disciple, and whosoever forsaketh not all that he hath, he cannot be my disciple." (Luke 14.) "Ah, but says you, in forsaking and leaving all, I shall lose much, if not all." There no man that hath left house, and brethren or sisters, or father or mother, or wife or children, or lands for Christ's sake and the gospel's, but he shall receive an hundred fold, now in this time, houses and brethren, and sisters and mothers, and children and lands, with persecutions and in the world to come, eternal life; these are the words of Him who has all power, who can make all things work together for good to them who prove their love to God by obedience to His commands. Paul in reference to his natural benefits and advantages said, "what things men gain to me" in earthly or fleshly considerations, "those I counted loss for Christ, yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things;" yet Paul testified in joy, "I have fought the good fight, I have kept the faith, I have finished my course with joy, henceforth, there is laid up a crown for me." He saw that eternal-life inheritance, how much better that, than to have all our works burned and we saved, as if by fire.—Truly we act as if the Almighty Sovereign Lord was not equal to His word; we profess to desire to follow Christ, yet, that desire is not equal to worldly and fleshly influences; we are troubled and grieved, as if we should lose by following and strictly obeying Him; yet, we have His ever-faithful word for it, we shall receive an hundred fold more than we lose. Is it a dear mother, who has loved, nourished and tenderly cherished us all our life, that forbids obedience to Christ? "He that hateth not his mother," that is the carnal principle that opposes and forbids obedience to Christ, for "no man ever yet hated his own flesh" but hate the principle generally in mother, father, brother, wife, yea in ones own self, that opposes and forbids obedience to Christ; hate it and heed it not, for it is not subject to the law of God, it is an enemy and not capable of pleasing God in anywise, and if you yield to it, no matter in what, otherwise beloved bosom it is found, you yield yourself servant to it, you bind your allegiance there, and hence cannot

enter the kingdom or be the servant of Christ.

I must close, as my health is quite feeble. I have written very hastily, and have not time to revise. I hope Brother Rice will excuse this scattering effort to comply with his request. I feel that it will not be worth its space. R. ANNA PHILLIPS.

RUFFIN STATION, N. C., }  
May 29th, 1869. }

Dear Brother Bodenhamer:—For a considerable time I have been wishing to write a communication for Zion's Landmarks, but a superabundance of labor has hitherto prevented the accomplishment of my purpose.

I now give my views in reference to the following: "My brethren, count it all joy when ye fall into divers temptations." (James 1:3.)

The descendants of Adam are divided into two classes, viz: The children of wrath, and the children of promise. Every human being belongs to one or the other of these classes. "He that is not with me, is against me, and he that gathereth not with me, scattereth abroad." (Math. 12:30.) All are by nature, the children of wrath, but the children of promise are rendered heirs by adoption. In the second chapter of Ephesians, Paul, including other christians with himself, testifies that they "were by nature the children of wrath even as others;" and in the fourth chapter of Galatians, he says, "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Any circumstance which tends to convince christians that they are heirs of promise, ought to give them great joy; hence, they should not be despondent when the Devil shows great uneasiness about the course which they are pursuing. This event itself, ought to show them that they are not of Satan's family, for he is well pleased with the action of his own children, and quiets their apprehensions of danger, whereas he entertains great jealousy and hatred towards the children of promise, and not only seeks every opportunity to allure them from the path of duty, but perpetually harasses them with doubts in reference to their future welfare. These are the temptations alluded to, for when individuals profess to know that they are christians, they exactly fulfill the wishes of the

Devil, who thus quietly rocks them to sleep, in order that they may finally become his captives. "And if any man think that he knoweth anything, he knoweth nothing yet, as he ought to know." (1st. Cor. 8:2.) The Devil even had the audacity to try to persuade Jesus Christ, himself, that he was not the Son of God, and tried to induce him to test the matter by changing the stones into bread, and by casting himself down from the pinnacle of the temple. "If thou be the Son of God, command that these stones be made bread." (Math. 4:3.) Even when Christ said, "get thee behind me Satan," we find that he left him for "a season" only; therefore, how absurd it is, for a poor worm of the dust to boast of being free from temptation. There is a striking difference between Christ's temptations and those of man. Jesus shows no disposition to yield to the suggestions of Satan, therefore, there was no sin in his temptations. "For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." (Heb. 4:15.) All temptations to evil originate from Satan—"Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man."—James 1:13. Paul's "thorn in the flesh" was a messenger of Satan, sent to buffet him. Doubtless, before Paul was convicted, he was, like our modern Pharisees, well pleased with his own actions; but when conviction, which he styles the commandment, came, he, for the first time, saw that he was a sinner by nature—"For I was alive without the law once, but when the commandment came, sin revived and I died." He does not here allude to the law of Moses, for he, being a Pharisee, was never without that law, but it was the law of conviction, written upon the tablet of his heart, and which he afterwards speaks of, as being written upon the hearts of the Gentiles.—Without this knowledge of sin, he was alive to his own self-righteousness, but when the commandment came, he saw his sins working in him "all manner of concupiscence," therefore he died to the love of sin. "How can we that are dead to sin, live any longer therein?" Men who say if they believed in the doctrine of election, they would take their fill of sin, prove by their own assertions