

temptation by Satan at his will—and several passions besetting my pathway and causing me to doubt the reality of my conversion; and, my troubles became great for fear I was a poor deceived soul, and the more I tried to examine myself before God to see if I ever could claim myself a child of God the less confidence I had that there was anything good in me that would justify me before God.— And I left the church and looked for pleasure in the world but found none, but the course I pursued in hunting pleasure in the world as I once had enjoyed was nothing but a life of condemnation and sorrow for having sinned against my God. I would often go to preaching and some time the preachers would quote the scriptures and say, "He that is born of God doth not commit sin, because he is born of God," John 3: 9. I would not or could not claim myself to be born of God, for I felt and knew I was a sinner, and had lost all joy and consolation of hope I did enjoy when first I felt that my sorrow for sin was turned into joy and rejoicing. I would sometimes hear the preachers say "that if we say we have no sin, we deceive ourselves and the truth is not in us," John 1: 10. I could heartily endorse that truth and then would set it down that I was deceived, and that I was no christian, and never was born of God or I would not commit sin. My troubles became great and I became very desirous to even have or receive that I did enjoy when my first troubles and sorrows for sin were turned into joy. I became very much troubled and continued to seek for pardoning mercy. I desired that I might enjoy the return of the joy that I felt when I first trusted that God had given me a new heart and new desires. But alas! I could not believe I was born or had been born again, because I knew I was a great sinner, and often thought with great sorrow that I had sinned away the day of grace, and as I had lost the joy of my first love for God and his cause, even when I would try to pray would be troubled with the thought that I had no faith, and without faith it was impossible to please God. While troubled with these thoughts I desired that I could even have the mustard-seed faith I would be willing and could claim Jesus as my Savior, but even doubted that, and then this impression was made—that a man would be a complete fool to pray to a Savior if he did not have some faith.

Then my heart was made to rejoice with a faint hope that I had a little faith, then my mind was more disposed to put my trust in my blessed Saviour for salvation for I could trust in no other, for in myself I could find nothing that was good or would commend me to the favor of God, and I felt that none but Jesus could do a poor sinner like me any good but still could not be com-

forted, because I felt that I was so unworthy, for the truth of God's word would come up in my mind, whosoever is born of God doth not commit sin and could not sin, because his seed remained in him, therefore he could not sin because he was born of God; and I could not reconcile it to my mind that I was a child of God, unless I could harmonize myself with the truth that is above and the truth that said if we say we have no sin we deceive ourselves, and the truth is not in us, and on that subject I became so much troubled that I made it my daily prayer that God would so enlighten my understanding that I might know what I was by nature and what I must be by grace before I could be a fit subject for the kingdom of heaven, for I did believe that all scripture was given by inspiration and was given for our learning as taught in the Bible and Testament, and if I was a child God would reveal unto me some consolation that I might know the great plan of salvation as taught in the scriptures that God might make known that riches of his grace to a poor sinner like myself, and to day I do hope and trust that I do understand the truth as above taught which is worth ten thousand worlds like this that perishes in its using and my poor soul is now comforted and consoled to believe firmly that by grace are we saved through faith and that not of ourselves but it is the gift of God and not of works lest any man should boast: and will here add that as in Adam all die even so in Christ shall all be made alive but every man in his own order, Christ the first fruit afterward they that are his, and in meditating prayerfully on the above truth I am now able to view our blessed Lord and Saviour Jesus Christ as the first of our salvation and view him in his order as one that is born of God and can not sin because the seed of God remaineth in him, therefore he cannot sin because he is born of God as one too pure to sin and a pure and Holy Saviour who had the power to lay his life down and as the pure and Holy Lamb of God he had the power to take his life up again as the first fruit of our salvation, and although he took upon himself our nature as a man of sympathy, and wept with those that wept he always excepted sin, and as a God of power he ascended to heaven to prepare a place for the dear children of God: and the poor race of Adam who fell from their first estate, and who are brought into the favor of God through the merit of Christ in their order are kept by the power of God through faith ready to be revealed in the last times, by the righteousness of our dear Saviour.— We are saved by faith from our sins and not in our sins, and as John said in the 5 chapter he that believeth that Jesus is the Christ is born of God; consequently I have no confidence in the flesh, and all my trust for salva-

tion is alone in the Righteousness of my blessed Saviour Jesus Christ who was born of God and cannot sin because the seed of God remaineth in him therefore he cannot sin because he is born of God.

G. W. COOK.

[TO BE CONTINUED.]

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"Who only hath immortality dwelling in light," 1 Tim. 6: 16.

I shall, in a brief way, give my views. The latter clause of the fifteenth verse demonstrates (to my understanding at least) the character referred to in the text—King of kings and Lord of lords "who only hath immortality dwelling in the light."—As yet I have been unable to find anywhere in the scriptures where immortality (that is the fountain and source of it) has ever been applied to any other than God himself. When I say God I mean the trinity in essence. "Now unto the King, eternal, immortal, invisible, the only wise God, be honor and glory forever and forever, amen!" 1 Tim. 1: 17. I understand these three appellations—eternal, immortal, invisible—to mean one and the same thing, and will apply to none but God, not even to mortal man in his natural state, or in his creation, notwithstanding it has been almost the prevailing opinion of mankind that created mortals possessed something immortal, and why this opinion has been so prevalent I am unable to say, for our God has never said so, consequently it is without proper authority.

Brother Gold, if you can find any where in God's word he has represented man or any part of him as being immortal please inform me where I can find it, that is Adam in his creation or his posterity, naturally speaking, that is, before the spiritual birth. He only hath it dwelling in the light—while the world of mankind have no light, but are in utter darkness until the appearing of our Savior Jesus Christ to them by his quickening Spirit (and as he only has it dwelling in the light; yes, the only source and fountain of it), brings life and immortality to light to them who hath life and eyes to behold it, though they see through a glass darkly, but the time will come when you who have been blessed with that immortal or divine life and light will dwell with him in the light, know even as ye are known, see him as he is, dwelling in the light with him as one with him, for thus he (Christ) prayed for all his Father gave him as heirs to the immortal inheritance that the blessed Savior gives. If any man have not the Spirit of Christ he is none of his. The inspired apostle could have reference to none but those who are born of the Spirit, to those whom he had (the Savior) given eternal life. By reading from the first of the chapter down to the 9th verse fully proves this fact, (Romans 8th chapter) But notwithstanding it was

spoken in relation to the child of grace or spiritual child who had received the Spirit of Christ, it by no means implies that they were not his in some sense before thus favored with his divine Spirit, for the same inspired writer abundantly testifies to the contrary in all his Epistles to the believers or church: that they were his by purchase and by redemption, See Psalm 2d 7 and 8 verses. Thou art my son, this day have I begotten thee. Ask of me and I will give thee the heathen for thine inheritance. John, the 17 chapter, all the father giveth to me, shall come to me, and this is the Father's will that of all he has given me I should lose nothing, &c. By purchase and redemption Psalms 74, 2 verse, remember the congregation which thou hast purchased of old, the rod of thine inheritance which thou hast redeemed, &c., they are his in one sense before the spiritual birth. It remains for us to show the true meaning of the text. Man in nature is dead in sins, carnally minded walking after the course of this world, ruled by the prince of the power of the air the spirit that now worketh in the children of disobedience, only possessing this bad spirit that works in the children of (not obedience) but disobedience, he has no will nor power to observe the divine law of Christ given to his church. Consequently they are not his followers, Disciples or children, by obedience, not his by observing all his precepts and examples and why? Because the necessary preparation or gift of his Spirit is lacking, and in consequence of the oneness between Christ, the head and them, he sends forth his Spirit into their hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ that divine Spirit enabling them to see him as their Saviour and serve him as their Savior and walk before him in love observing his examples, and precepts as obedient children (manifestly his) by their obedience to his divine rule, for by the fruit they can only be known and it is by the Spirit of Christ they now possess as a gift from him that enables them to evince to the world and those that behold them that they are his by purchase and redemption, for says Isaiah, the ransomed of the Lord shall return and come to Zion with songs and everlasting joys on their heads, &c. NOAH T. FREEMAN.

"For we are his workmanship, created in Christ Jesus unto good works which God hath before ordained, that we should walk in them," Eph. 2: 10.

Paul wrote to the Ephesian church as their instructor in the doctrine of the cross, and, as he was want to do with all to whom he wrote and preached, he dwelt largely upon the subject of salvation by grace. And, as was his custom, he defined his ideas both by plain declaration and comparison. In stating an important truth he often noticed any contrary opinion that actually was or might