

Communicated.

ATLANTA, GA., Oct. 30, 1875.

THE doctrine preached by the popular religionists of the day is, that it is of him that willeth and of him that runneth, and that by works all can be saved if they will, through the use of means, and that of themselves; and that Christ is ever wooing and beseeching the sinner to be saved, and continually knocking at the heart of every poor dead sinner, for admission, but, to his great surprise, he finds the poor sinner's heart locked and bolted against him, shutting him out entirely. Seeing, then, his sad disappointment, he takes wings and flies away, leaving the poor sinner forever without God and without hope in the world. Oh, what an awful condition the poor sinner is now in, just because he refused to be saved when the savior was knocking at the door of his heart. He is left standing, as it were, upon the brink of an awful hell, ready to plunge into that horrible pit with all the nations that forget God.

According to this popular doctrine, God has done all that he can do to save sinners, and now it remains for them to work out their own salvation with fear and trembling. Now, if Christ can only knock and has not power to open the poor sinner's heart, and God has done all he can do, where is the propriety in urging sinners to pray to him that they may be saved? Is it not unreasonable and foolishness to pray to such a God?

If God has exhausted his patience and ability in knocking and trying to open the hearts of poor dead sinners and save them, and failed because they resisted him, is it reasonable to suppose that he will be more successful if he shall try to damn them, or that they will be more willing to be damned than to be saved?

If God has tried to save all sinners and failed, because they resisted him, is it likely that the so-called Missionaries will succeed in evangelizing the world and saving the so-called heathen? If they do succeed in this good work (as they call it,) are they not actually in possession of more power than Almighty God, who has all power both in heaven and earth? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon, &c. Rev. 5: 30. So there is no power in heaven, in earth, or under the earth, able to save sinners, but that of God alone, and that without the so-called means and help of man. "I am God, and besides me there is no savior."—"I am God, and there is none else: I am God, and there is none like me.—Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure. Isaiah 46: 9, 10.

If God is in justice obliged to save all sinners, would it not be cruel and unjust in him to damn any? for all have sinned, and if any are saved upon the principle of justice, it is certainly not an act of grace, but entirely of justice. And if God wills that all sinners shall come unto him and be saved he will most assuredly give them the power and disposition to

come, otherwise they are eternally lost.

The expounders of the popular doctrine exhort sinners to believe and come to Jesus and be saved. How can they come? "No man can come unto me except the Father which hath sent me draw him!" John 6: 44. And all that the Father giveth me shall come to me!! John 6: 37. None can come "except as many as were ordained to eternal life."—"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Phil. 1: 29.

None can work themselves into God's favor, and bring him under obligations to save them for their own righteousness (and so-called) good works, for Christ says "without me ye can do nothing." John 15: 5.—Neither can they in their natural and unregenerated state, believe, hear and understand spiritual things, for "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned." 1st Cor. 2: 14. Neither can sinners be taught the things of the Spirit of God in Sunday-schools, or bible societies, Young Men's christian Associations or Theological Seminaries, for it is written that "they shall all be taught of God." "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." Isaiah 54: 13.

Again, sinners are called upon to come to Jesus immediately and be saved, or they will be lost forever.—How can they come except the Father which hath sent the Son draw them? and when it is his pleasure to draw them can they resist him? If they can, then the creature is in possession of more power than the Creator. They are also exhorted to have faith. Can they have faith unless it is the pleasure of God to give it to them? For it is written that faith is the gift of God, and that they are saved by grace through faith, and that not of themselves, it is the gift of God, not of works lest any man should boast. Eph. 2: 8, 9. So then, both works and boasting are excluded, for by works man has all the glory of his own salvation, and faith is made of none effect. Christ is entirely set aside and works are placed in his stead. "If sinners are saved by works, then grace is no more grace, but if by grace then it is no more of works." Rom. 11: 6. "By the deeds (or works) of the law there shall no flesh be justified in the sight of God. Rom. 3: 20. Nor can our works be the ground of our acceptance with God to eternal life; for "eternal life is the gift of God, through Jesus Christ our Lord." Rom.: 6.

Sinners are no more likely to be the subjects of God's grace by going up to the (so-called) altar to be prayed for, as the popular divines would have it, than they would be outside of it, whether in the United States, Burmah, Japan, Hindostan, Egypt, Turkey, China, or elsewhere.

Wherever God has a people to be saved, he will most assuredly save them, (in fact they are already saved) through Jesus Christ our Lord.—

The prophet has said, "Behold the Lord's hand is not shortened that it cannot save, neither his ear heavy that he cannot hear." Isaiah 59: 1. And the pillars of heaven are no more sure and steadfast than the salvation of all his redeemed. Their salvation is immutably and eternally fixed, and all the arts, sciences, machinations of men and devils, wealth, power, influence, or industry of all the popular religionists of the present time, can no more increase, or diminish the number or safety of his people than they can stop the whirlwind, or tear him from his eternal throne.

If Christ died for the eternal salvation of the whole world, and some will not consent to be saved, but reject him, then he certainly must have died in vain for those who rejected him: but "he died to save his people from their sins," Matt. 1: 21, "that he might redeem them from all iniquity and purify unto himself a peculiar people zealous of good works," Titus 2: 14; yea, he died for those given to him by the Father out of the world before the dust of the highest hills was laid, a people called, chosen, saved, preserved and blessed in Christ Jesus before the world began: "created unto good works which God hath before ordained that they should walk in them. Eph. 2: 10. If he died for the whole world, then the salvation of the whole world is a fixed certainty.

People, in embracing the popular religion of the present day, give no evidence that they embrace the religion of Jesus Christ. If it can be proven by the scriptures that they do, then it is evidently certain that any religion, no matter how foreign or amalgamated, is the religion of Jesus Christ.

According to the ideas of the popular divines of the day, God has accomplished about all he can, to save sinners, and it now becomes absolutely necessary to inaugurate protracted meetings and revivals in order to bring into the fold those whom God could not bring in and save, and to carry out and perfect the plan of salvation which he devised before the world began, and of which Christ said in his last moments of agony upon the cross, "it is finished," that is, he actually finished the redemption of his people, given to him by the Father out of the world before the beginning of time.

Our modern religionists appear to have great zeal for God, but their zeal is not according to divine knowledge. Their religion is a craft, a religion of trade and speculation, convenience and worldly advantage. They boast of their great literary attainments and worldly greatness. They have their Colleges, Theological Seminaries and sabbath schools for the purpose of teaching their religion as a science, and to bring their children, (as they say,) to Christ. "But all their works they do to be seen of men, &c., and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the market places, and to be called of men Rabbi."—Matt. 23: 5, 6, 7.

"They compass both sea and land to make one proselyte, and when they have made him, he is two fold more the child of hell than themselves."—

Operate upon the natural passions of men and women and children by the recital of horrible death-bed scenes and hell-scaring tales, flowery sermons and heated exhortations, in order that they may more easily draw them into their trap to extort from them money to carry on their human machinery, casting out devils as it were and doing many wonderful works in God's name, converting and saving millions of heathens whom his arm could not reach, or his ear hear: boasting of their popularity, wealth and power; their towering pillars of intellectual strength and numbers: lovers of themselves, covetous, boasters, proud, blasphemers, &c., false accusers, despisers of truth, highminded, lovers of men and pleasure more than lovers of God, having a form of godliness, but denying the power thereof: from such, Paul says, turn away.

"They are murmurers, complainers, walking after their own lusts, and their mouths speaking great swelling words, having men's persons in admiration because of advantage;" Jude 1: 15.

It would be folly in the extreme for any one to deny that their religion can be taught as a science, for it cannot certainly be taught any other way. The world's religion cannot be taught only as a science, and it is evidently certain that actual experiments which they have made clearly demonstrate the fact, that it is as necessary for them to teach the principles of their religion by Sunday-schools, tracts, Sunday-school books and papers, &c., &c., as it is for them to get up their religious revivals, and make thousands of converts without one spark of the grace of God in their hearts. They boast of having called to their aid all the arts and sciences, means and wealth of the world, and that by a combination of all these things, the whole world can be converted, (converted only to the religion of Anti-Christ,) and it does certainly seem so, for the whole world gives them currency and calls them stepping-stones or handmaids to the church, (the church of Anti-Christ.)

In order to consult the best means for raising money to accomplish their designs, they have their annual conventions and conferences, and when thus assembled, read reports, suggest plans of operation, compare notes and make every effort possible to find out wisdom. But their wisdom, or "the wisdom of the world, is foolishness with God." "Hath not God made foolish the wisdom of this world?" 1st Cor. 2: 20, 21. "The speech and preaching of Paul was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power," 1st Cor. 2: 4.

The wisdom which they seek after is not that which cometh from God, for such as he giveth by his Holy Spirit would ruin them: it would destroy all their plans and schemes for converting and saving the world, and would not make them popular in the eyes of the world, nor would it point out the best mode of collecting funds with which to lubricate their popular machinery for spreading the (so-called) gospel and converting the heathen.