

Publican, when they pray, and most likely will in these days; but these words uttered from a proud heart are no better signs of justification than if we should thank God we are not as other men, &c. Words are nothing only as they develop our judgment and feelings. Pharisees used to say, we be Moses' disciples, but now the same sect says we be Christ's disciples; however, they manifest as warm attachment for Moses now as then. It is also manifest to the enlightened mind that if they understood Moses they would have as little fellowship for him as they have for Christ; if they believed Moses they would believe Christ, for Moses wrote of Christ, (see John 5:46) and he also trusted in Christ, and this Pharisees will not do, nay, cannot do; not that Christ hinders them, the objection is in themselves, they will not come to Christ that they might have life, and as they will not they need not go elsewhere. It is vain to talk about sinners performing conditions of eternal life, except some work of the flesh should be a condition of it, which if it should, then it could not be said as it is, that the flesh profiteth nothing.

JOHN ROWE.

Dr. Hooper's Challenge.

ELLAVILLE, SCHLEY CO., GA., }
November, 1870. }

Dr. Hooper challenges our whole body to put our finger upon one sentence out of the million of pages annually poured forth by the American Tract Society—"the organ and representative of the collected orodoxy of America"—to put our finger upon one sentence out of all this orthodoxy, "teaching good works as earning and meriting salvation."

This reminds me of a circumstance told me by Elder Nathan Bussey, of Talbot county, Georgia: One night an intelligent Methodist called on him, to stay all night with him, and they discussed the method of salvation at considerable length,—Bussey maintaining salvation by grace, the other, salvation by—by something else; finally, however, Bussey picked up the Methodist Confession of Faith, and read it to him, promising, that "I am now going to read you what I believe." And after he had read to the Methodist his own professed faith, he (the Methodist) said that he didn't

believe it. He did not know that it was the Methodist Faith Bussey was reading to him, but thought it was the Baptist faith. The truth is, all these "leading denominations," profess to hold salvation to be by grace,—they are obliged to profess that or throw the Bible away; but still we are taught how to judge them—by their works—by their works ye shall know them. The Pharisees of olden times *prayed*, but it was a pretence.

Every denomination has a form of godliness. Now, Dr. Hooper professes to believe that all who will ever get to heaven, have been loved with an everlasting love—have been chosen to salvation before the world began—have been redeemed by Christ, and have been or will be quickened and taught by the Spirit, because they are the heirs of God's promise. "And we, brethren, as Isaac was, are the children of promise;" and it is impossible for God to lie, therefore impossible for any of these heirs of His promise to fail of their inheritance. And the promise is confirmed by an oath, that these heirs might have strong consolation. And the means to effect their salvation is in God's hand alone; and this means is, Christ in you, the hope of glory, and Christ the power of God and the wisdom of God to all the chosen. And as sure as they are chosen so sure will Christ be formed in them, so sure will they be swathed, and suppled, and salted and washed with water after their navel is cut, and they are separated from the corruptions of their first mother, and grafted into Christ the root. This, Dr. Hooper believes, so to speak. And then, what need for any means outside the word, if we believe this? But Paul labored as though the salvation of the heirs of promise depended on him! Oh, no, Paul labored because it was "Woe is me! if I preach not." The power that made Paul preach was of God, and that power sustained Paul in prison, in shipwreck, in hunger, cold and nakedness. But do we object to preaching? Oh, no! Do not our works testify of our faith in that particular: who preaches so cheap, who preaches at so great expense—the expense of earthly honor and ambition; who is more anxious for sinners to be cut off, and suppled, and swaddled, and washed in water and salted, than we, and who know better than we that the

sooner the sinner is turned away from his own works and the works of all men, the sooner he will trust in Christ? And who can turn him but God alone? And if he is ordained to eternal life and is an heir of promise, who dare be so presumptuous as to say that he will not be turned?

But is education necessary in the preacher? If it is, who knows it so well as God? And who so able to supply it? Did Israel in Egypt send Moses to Pharaoh's court to have him educated? But it was needful for Moses to be educated, and God knew it and he was prepared out of Israel's sight, and Israel could thank God for it. But had she prepared him, she would have been thankful to her own foresight. And Moses done his work well and was succeeded by Joshua. And now suppose Israel had reasoned thus: Brethren, Moses was educated at Pharaoh's court and was a good leader, and Joshua now is appointed to lead, and let us now therefore send him back to Egypt to be better prepared for the great work of leading the people of God against their enemies. Could they at Pharaoh's court ever have taught Joshua how to take Jericho? Would they not have taught Joshua that it was no better than presumption to be marching around the walls of Jericho in that style and doing nothing? Yea, verily. They would have said to him, build Egyptian bulwarks, plant your battering rams, use all the means of Egypt, or else you will come to nothing right here before the city! But who knew Egyptian means better than the citizens of Jericho? They were not dreading Egyptian means, they were dreading the mighty God of Israel. It would have been playing, so to speak, into the hands of the Jerichoites to have fought them with Egyptian means. And the devil, I speak it with sorrow, has never probably been better pleased, than when the church turns aside to worldly means to overcome the world. And what is the result? Who is overcome? But there is a remnant saved! And God needed another educated man and Paul was on hand in time. But what does Paul say about it? For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with flesh-

ly wisdom, but by the grace of God we have had our conversation in the world and more abundantly to you ward. And now, I ask Dr. Hooper, how can you in godly sincerity combine with men who teach by your own confession the Arminian faith—a salvation dependent upon the act, in some sort, of the creature; and who teach sprinkling for baptism, and who lord it over their flock by prelates? Can two walk together except they be agreed? Are you equally yoked together? And then why not commune together, and combine and all be Methodists at once. It has seemed strange to me that Missionary Baptists and Presbyterians could not see that they have for the last half century been aiding to build up the Methodist church at their own expense. Look at the growth of Methodism in so short a time, and behold how you have helped her, and she will eventually swallow you up. The small matter of baptism is a barrier at present, but there is no barrier in doctrine.

But more anon.

J. R. RESPESS.

MACOMB, ILL., }
November 1870. }

Fragments. No. 13.

DAVID AND GOLIATH.

Brother Bodenhamer:—The good old Book lies before me, opened at the 17th chapter of I. Samuel, and it strikes me that the youthful David, meeting and slaying the champion of the enemy's army, sets forth, typically, in many respects, Jesus, the son of David, meeting and overthrowing the enemy and accuser of his brethren. I shall, by your permission, very briefly notice a few of the particulars in the character and life of David, wherein he appears to be a type of Christ.

In the first place, David, when he was anointed by Samuel to be King over the national Israel of God, was but a youth in humble life, that of a shepherd boy, who would have been overlooked by the world, by his own countrymen, and was about to be overlooked by the prophet; but God, who looketh on the heart, rather than on the outward appearance, pointed him out to the prophet as the future King over His people.—See chapter 16:6:7. So Jesus, our spiritual David, was rejected by his countrymen and brethren, as of too humble a birth and condition in life,