

is ever due, and not to free will, free agency, or his own good works, saying, "Thou hast chastised me, and I was chastised, even as a bullock unaccustomed to the yoke." As if he had said, in my backslidden state the Spirit of God wrought on my heart and enlightened my soul in so wonderful a manner, that I was "filled with my own ways;" and I loaded myself in dust and ashes, for let me turn as I would, the love and mercy of God, and my own vile returns of base ingratitude to him was ever before me, until I saw and felt the truth of this expression, "I will work and who shall let it?" "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing wherewith I sent it." And I was made to cry out: "Oh! wretched man that I am, who shall deliver me from the body of this death." And when I was humbled, he enabled me to submit to his easy yoke, saying, "Turn thou me and I shall be turned: for thou art the Lord my God." "After that I was instructed," by the Spirit of God, showing me the exceeding sinfulness of sin, and the unmerited love and mercy of God to me, "I repented, I smote on my thigh. I was ashamed, yea even confounded, because I did bear the reproach of my youth." Oh! what heart rending scenes the poor backslider has to pass through in his return to his God; he fears he has been deceived, and has committed the unpardonable sin, that he has crucified the Lord Jesus afresh to himself, and put him to an open shame, and that there is no more remission for sins, but a fearful looking for of judgment, and fiery indignation and wrath, which shall devour his adversaries. But at the time of his greatest darkness and distress, when he almost despairs of the mercy of God, he still pleads for it; to his astonishment he hears the voice of God in his soul, saying, Is Ephraim my dear son? Is he a pleasant child? for since I spake against him I do earnestly remember him still. As if God had said, is Ephraim one of my dear adopted sons in Jesus Christ before the foundation of the world. Eph. 11: 4, 5, 6. According as he (God the Father) hath chosen us in Him (Jesus Christ) before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by

Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." "Is he a pleasant child?" When I lay my chastening rod upon him it works the peaceable fruits of righteousness, for he is exercised thereby. For "since I spake against him I do earnestly remember him still."—"For ever since I spake against him," though it has been 174 years, "I do earnestly remember him still." Though it has been so great a length of time in the view of man, my watchful care and restraining grace has ever been over and upon him to keep him safe from harm and danger, that he should not run beyond the reach of my mercy.—"One day is as a thousand years, and a thousand years as one day with the Lord." "In a little wrath I hid my face as it were for a moment, but my loving kindness I will not utterly take from him." And now my chastening rod, and the drawing of my everlasting love, and my kind care and protection manifested to him has humbled him down to my word and will, "therefore I will surely have mercy on him saith the Lord." "For I will be their God and they shall be my people." And in a moment, in the twinkling of an eye poor Ephraim or the backslider is raised from the depths of horror and anguish, bordering on despair, to the highest strains of praises to God and the Lamb that humanity can bear: "For the great love wherewith he loved us while we were yet in our sins." Yea, "they rejoice with that joy which is unspeakable and full of glory and that fadeth not away." "He that is born of God hath the witness in himself, the spirit of God bearing witness with our spirit that we are born of God." "And if children, then heirs, heirs of God and joint heirs with Jesus Christ." "But they that lack these things are blind, and cannot see a far off." "Jesus was tempted in all points like as we are, yet without sin, that he might know how to succor those that are tempted." Therefore, "think it not strange concerning the fiery trials which is for to try you, as though some strange thing had happened unto you, for no temptation has happened unto you but is common among men." We may look for temptations, trials,

persecutions and falsehoods to be heaped upon us, this is a part of the christian inheritance, for "they that will live godly in Christ Jesus shall suffer persecution." "If these things be done in the green tree, what shall be done in the dry." We should always remember Jesus says, "follow me;" "if ye forgive not those that trespass against thee, neither will your heavenly Father forgive you your trespasses." "If any have not the Spirit of Christ, he is none of his." "As many of you as is led by the Spirit of God, ye are the children of God." Therefore we should consider ourselves lest we also be tempted, and we should always be on our watch tower, and keep strict watch over every gate, and see where the enemy will try to enter, for the devil is as a roaring lion seeking whom he may devour, and we should refuse him at the very onset; "For the weapons of our warfare are not carnal, but spiritual, and mighty through God to the pulling down of strongholds." "For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We should remember that Paul says, "Without Christ I can do nothing, but with him I can do all things, Christ Jesus strengthening me."—And Jesus says, "Because I live ye shall live also." "I will come again and receive you to myself, that where I am there you may be also."

Beloved brethren and sisters, seeing we look for such things, what manner of persons ought we to be in holy conversation and godliness? And knowing that this warfare will be short, when an eternal peace will be proclaimed, we should take courage and hold up our heads, for certain victory is at the end of the battle, for "there remaineth therefore a rest for the people of God." This will be a glorious and an eternal "rest;" we will then bid farewell to the world, the flesh and the devil, there will be no more sickness, sorrow, toil, pain or death to be felt or feared, nothing will annoy or disturb our glorious peace, "for we shall be like Him (our blessed Redeemer) for we shall see Him as He is." If a view of our blessed Redeemer, by faith, is so transporting and delightful, what will it be to gaze with strong immortal

eyes on His glorious, beautiful person, in the bright blaze of his reconciled countenance? And our immortal souls shall be employed in highest and sweetest strains of immortality in praising the omnipotent three-one-God, while eternity endures, for redeeming grace and never dying love.

May God crown this feeble effort with a divine blessing to every reader, is my prayer for Christ's sake. Amen.

M. McGRAW.

CALLOWAY, TEXAS, }  
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Brother Bodenhamer:—I see in the Landmarks a request from brother J. Pate, of Fayetteville, Ga., for my views on the following text of Scripture: "Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." Jude 8th verse. To the best of my limited ability, brother Pate, I will endeavor to comply. The apostle surely was addressing good people, and doubtless felt a deep interest for them. "Sanctified by God the Father, preserved in Jesus Christ and called," they were saints of the most high God; and after giving all diligence to write unto those beloved brethren, of the common salvation, thought it needful for him to write unto them and exhort them to earnestly contend for the faith once delivered to the saints. The reason why it was thus important, some had crept in unawares, who were before of old ordained to this condemnation, ungodly men. Notwithstanding their fore-appointment to this condemnation, it was necessary (and is yet) for Zion to guard her borders well.—He first refreshes their minds of God's judgments, on those of the Israelites who believed not, and also the angels that kept not their first estate, and Sodom and Gomorrah, &c., and then says these filthy dreamers that had crept in stealthily; for that is the way such always come, sneakingly, to spy out the liberties of the saints; ungodly men, yet professing godliness, (hypocrites,) knowing nothing, only as brute beasts; gone into the way of Cain, and running greedily after the error of Balaam, for reward, but have perished in the gainsaying of Core. What is the result, spots in your feasts of charity, when they feast with you, feeding themselves without fear; "clouds carried about with winds, destitute of water (dry indeed); trees without fruit, twice