The Protestant

AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."—1 Thess, v. 21.

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The Protestant,

AND EVANGELICAL WITNESS,

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BY

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THE BATTLE AGAINST ROME.

The sun is on the cliffs, brave men!
The lark is on the wing;
We joy to see the plover rise,
And hear the mavis sing.

Then up to mighty deeds, brave men!
As in the days of yore,
When Britons, ever true to fame,
Cut tyrants to the core.

We sing not now of bloody strife,
Nor boast of sword and shield,—
Though, for the sake of freedom's cause,
We'll brave the battle field.

We rouse you up to nobler aim,
To moral weapons trust;
Up! stem the tide of human woe,
The power of vice and lust.

Go, slay "The Beast!" who reason dares
And Scripture with "her lie;"
Bring down "the Man of Sin" with force,
And make "the rocks" to fly.

Forward, brave leaders! with the van,
Bold hearts are in the wake;
God's word in hand, and for our crest,
We'll "Judah's Lion" take.

On! to the Babylonish walls,
Lay proud usurpers low;
To us must come the victory,
Their end is truce or woe.

On! gallant spirits, bold and free,
Our cause is "His" above;
Our strength is in "Jehovah's arm,"
Our march—the path of love.

Prayer and work; A Word to Men of Business.

I know that the two things—prayer and work—have been thought incompatible; but as far as the work, the *business*, is concerned, the incompatibility rests on certain principles which have been allowed to creep into business, which you disavow, knowing that as long as a man is influenced by them he cannot pray, and he does not serve God.

Selfishness, dishonesty, and materialism, are not one of them necessary to trade, and it is a libel upon man and God, on this world and the next, to say they are even necessary to success. Then away with them; do not let *them* influence your prayerfulness. If any should say, We are bound in fetters which we cannot break: I reply, It is not your circumstances, but yourselves, that need a change. It is better to starve, than to cheat,—better to die, than to live only to self; it is better to be injured, than to injure, and better to be deceived and "sold," than to deceive others.

There are two great mistakes made on the subject of religion and the objects of prayer, which may do much to account for the difficulty felt in coming to these conclusions.

1. One is, that Religion and Prayer have mainly to do with the future, and little or nothing to do with present life. And many who have this notion, think it must utterly incapacitate them for labour and diligence in their earthly calling, to listen and long for the harmonies of heaven,—to be awaiting the eternal judgment,—to be charged with the big sorrows of an unconverted world. They know well that present things make a resistless demand upon them,—that the price of corn, and the rate of wages, and of discount, —that politics, and the height of the thermometer, are of pressing urgency. How is it possible to feel more anxious about a distant, vague, unknown futurity, than about these present, obvious, earthly interests?

If eternal life, good friends, were only a distant appendix to this life, and if it were necessary to close your eyes on this world in order to become conscious of the unseen and eternal world, then I should be ready to grant that you, who have to rise between five and six in the morning, and slave for twelve hours out of the twenty-four, and return at night to your home, fagged out, craving either extraordinary stimulus or immediate repose, can have little leisure time for it, and few prayers to offer about it. But it is a mistake; your religion is not merely the way to a blessed life, it is the beginning of it. It is not preparation for *another* world merely, it is the proper understanding of *this*. Unless you find out God here, since in Him you live, and move, and have your being and your business, there is no chance of finding Him out by and by. Your religious life and principles do not rise up by the side of your common duties and say, "We are holier than you," but they help you to do the right thing, to scowl upon the low, the mean, the sensual thing now, to discharge every lawful duty well, and to give the character of a religious service to every act of daily life. Whether you eat or drink even, one of the most sensual things, even *that* you may do with thankfulness to God, with a feeling of love to Him, with a resolve to consecrate prolonged life and mercies to God's great work.

Religion and prayerfulness do not merely prepare you for the future audit at the bar of Christ, and therefore reveal the infinite value of the friendship of the great Judge in whose hands the destiny of souls is left, a grand and sublime consideration surely, which would or might be shouldered out of mind by the constant presence of the world and the approval of fellow-men; but, my brethren, the feelings which lead to prayer, reveal the judgment of Christ as already set, and the books as already open. If you lead a religious life, you will find that the Lord Himself, the true man who is "touched with the feelings of our infirmities," "the second man, the Lord from heaven," has begun his judgment over us. His approval and friendship are of infinite consequence to us now. His pardon is not a blessing of great moment to us when we die merely, but one of incalculable value to us now. It is a grievous blunder to think that God only forgives sin at death. There is no real obedience until all enmity, distrust between the soul and the Lawgiver are slain. Righteousness is not the *cause*, but the *consequence* of forgiveness, and this great blessing we need daily. It is much to be feared, that unless we find *in* our business and the way of transacting it proofs of having been forgiven by God, we shall never find them out afterwards. Spiritual strength and eyesight, power to see God, the disposition to trust Him, and to be content with and resigned to His will, as well as the actual love of virtue, are in all conscience as pressing necessities to us, as whether we shall have more or less of certain comforts,—more or less of certain success.

Is it not quite certain, moreover, that those ends to which business is really subordinated, namely, the cultivation of your mind, the education of your children, the increase of your benevolence, do transform the dull round of daily duties into a holy thing? Do you not work on at your half-finished piece of cloth, "teasel and cut, cut and teasel," and see in it the bread of your children, the truths, the charity, the home which make you rich? In the same manner religious motives give man zest in his daily work. He is diligent in business, that he may be fervent in spirit. Religion finds its home and its sphere, not in some vague indefinite cloudland, but here in the sorrow that you can brave nobly; in the sin forgiven through the blood of Christ; and in the sin that you conquer through the grace of God; in the holy life you may live; in the dispositions you may cultivate; and in the charities you may feel; and then, my brothers, when the modes in which we have learned to think and pray shall have all of them passed away from us, and we are naked and open unto the eyes of Him with whom we have to do, we shall not have entered upon a world with which we were unfamiliar, but for which all our life has been a first preparatory stage.

2. A second mistake, which is very prevalent on the nature of religion and on the objects of prayer, is, that these are mainly confined to religious exercises as such; that a man is to be religious at his family altar, and in the place of worship; but may be secular under all other circumstances!

A Mussulman servant, whom I once had for some months in my employment, was seized with a severe illness, and confined to his bed. He lay there through the whole of a Friday (the Sabbath of the Mohammedans); and on his recovering strength, he said to me that it was "very bad for him indeed that he could not say his prayers on Friday." "How so, Mahmoud?" I asked. "Our prophet says," he replied, "that not to say prayers on *one* Friday is worse than not to say them for a whole year of other days." "Why did you not pray to the great God on Friday, you had all your time for thought?" But he laughed with incredulity and amazement at the bold idea of not going through the proper washings and prostrations, and said it was quite impossible to pray so long as he lay on his bed.

Now, I think some Christians, in the divorce they have instituted between business and religious life, have done what is equally absurd. It is true that no man who neglects the worship of God will long retain his religious principles. But *if* we are to be religious on our knees, and there recognize the unbending requirements of God, and then enter on our business and discharge it on the principle of selfishness,—if we look on the house of God as the place where once a week we go to belie all the profession of the week,—if we confine God to the sanctuary, and religion to our closet or our sick bed, and do not know how to be prayerful anywhere else, we engender superstitious views of religion, and atheistic habits of life. Believe me, my friends, neither the roar of a factory nor the distraction of business are so incompatible with prayer, as, in nine diseases out of ten, you will find the sick or dying bed to be!

If we make religious exercises a preparation for a distant future only, inasmuch as that future cannot, except to a vigorous faith, have a greater influence over us than the immediate and the present have, all those exercises lose their interest. But if we make them to be the utterance of feelings which are always present with us; if we consider them as seasons when every motive to holiness, trust, dependence, and love is born anew,—when our hatred to everything selfish, mean, or dishonest, shall be quickened into a passion, —when our mind is braced for all exertion, and we can learn with *Havelock* how to fight the rebel, or with *Luther* how to keep all the powers of Europe at bay,—with *Allen* how to discover the secrets of Nature, or with *Wilberforce* how to control the House of Commons or strike the fetters from the slave; if we consider these seasons as times when we catch the true spirit of a child, and are taught to render to no man evil for evil; if we regard them as times when our temper is softened, and our desires purified, and all our best principles strengthened,—when the sense of forgiveness stirs up detestation of sin, and the presence of God becomes the great reality of life; *then* as an hour will seldom pass in any day when we cannot put these impulses to the test, and a transaction never occur which will not admit of the highest motives, these hallowed hours will stimulate every virtue, lighten every care, deepen every enjoyment, and cast their radiance over all our life.

Unless a busy man can pray as he walks the streets, and can cultivate heavenly desires amid the racket of life, he will hardly be able to do so under the excitement of the sanctuary or in the solitude of his home; and unless a man knows how to mingle with his brethren in their petitions, and to plead with God in secret, he will hardly be able to do so in the noise and trouble of a busy world. Emerson, a favourite with some of you, said a brilliant and true thing, which stirs one's soul as a trumpet when he wrote: "You are not to be a Christian and a weaver, but a Christian man weaving." So, my brother, you are not to be to-day a busy man, and to-morrow a man of prayer, but every day a busy man at prayer,—a praying man at work. If you have allowed one half of what I have said to be true, I have suggested topics, reasons for prayer to you all. Oh, that the beauty of holiness, of unselfish love, of peace with God through our Lord Jesus Christ, might stir your souls as the rising swell of a mighty rushing wind, and bring into every mind the conviction—that if desires after these things are indeed likely to bring their fulfillment with them, none has greater need of them than he who is surrounded with the cares, distracted with the temptations, roughly handled by the crowds, tried by the ambition, soured by the disappointments, half-maddened by the sorrows, of this busy world.

"*No time for prayer!*" Then, in God's name, my brother, make time, or you may even now, before you are aware, find yourself where there is no hope, where prayer is never heard, and where time shall be no longer.

"There are in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime;
Who carry music in their hearts
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat."

May we all carry such music in our hearts, and transform our whole life into a genuine prayer, into a holy Psalm of Praise to our God, through Jesus Christ our Lord.—*Prayers of a Busy Man, by H. Reynolds.*

The Mortara Case.

Trial of Father Feletti.—The Tribunal Criminal and Civil of Bologna has just been occupied with the trial of Father Feletti, of the Order of St. Dominic, Inquisitor of the Holy Office at Bologna (who, it may be remembered was arrested some time ago), on the charge of having carried off, by force, the child of the Jewish couple of Mortara. The rev. Father, in answer to the charge, represented that in "sequestrating" the child (so he designated the abduction) he had only obeyed the orders of the Supreme Holy Office at Rome whose agent he was, and could not, therefore, be held personally responsible. In consequence of this defence, the Court endeavored to ascertain whether orders really had been sent to Feletti from the Inquisition at Rome, and also who had communicated to the Inquisition the alleged fact of the baptism of the child Mortara, on which those orders were based. It further examined the question whether, supposing the child to have been baptised, the right existed of taking him from his parents in order to bring him up as a Roman Catholic; and lastly, whether the participation of Feletti in the affair brought him within the jurisdiction of the law. The public prosecutor demanded that Feletti should be condemned to the penalties set forth in Articles 133 and 200 of the Penal Edict of 1832, against magistrates who make an abusive use of their power by arbitrarily arresting and detaining any person; such penalties being from one to three years' imprisonment, or even double in the event of the case being an aggravated one; also the payment of damages and costs. The tribunal, however, acquitted the rev. defendant.

Morality of the Irish Revival.

The Northern Whig's Statistics.—The Rev. Theophilus Campbell, of Belfast, in addressing a Dublin audience the other day, gave the following explanation of the alleged increase of drunkenness:—"Representation had been made to the effect that drunkenness had increased in consequence of the revival. That was a gross misrepresentation. The fact was that drunkenness had increased, and that the figures stated were perfectly correct; but this fact and the fact of the revival, though they had occurred simultaneously, and though the one had been so cunningly stated as to lead people to suppose that it was the result of the other, had no connection with the other. It might as well be said that drunkenness was the cause of the revival. No revived person had been found among the drunkards. Though he disagreed with much that had been done, still, he could bear testimony to the fact that, even among the 30,000 who had met in the Botanic Gardens, not one drunken man could be pointed out. He had examined, however, the printed accounts of crime during the last two years for the county of Antrim, and found that the number of committals had decreased from 3281 in 1858 to 2784 in 1859. The number of committals in a county in which Protestants formed a vast majority had been 1002 Protestant and 1069 Roman Catholics, exhibiting a decrease of ninty-nine Protestants as compared with the previous year, and an increase of fifty-three in Roman Catholics."

Revival Intelligence.

THE FREE PRESBYTERY OF FORDYCE ON THE REVIVAL OF RELIGION.

The following deliverance was adopted by the Free Church Presbytery of Fordyce at their meeting on Wednesday, the 25th instant:—"Having resumed consideration of the reports on the state of religion from the various kirk-sessions within the bounds, the Presbytery resolved unanimously to acknowledge with thanksgiving to almighty God, the special work of grace which has been for several months past carried on throughout the whole district. They rejoice in receiving such undoubted evidence of the reality and great extent of this work of the Lord, in the general awakened anxiety with respect to eternal interests, the deep conviction of sin, and the peace and joy in believing on the part of so many belonging to the various congregations, as well as others. And the Presbytery enjoin the different kirk-sessions to continue earnest in believing prayer for the yet greater outpouring of the Holy Spirit, and in the use of all Scriptural means for promoting the work, in order that believers may be built up in the faith, and that their number may be still more multiplied.

NORTH OF IRELAND.

In a letter from a respected medical gentleman in Belfast, to whom we (*Caledonian Mercury*) have more than once been obliged for information as to the revival in the north of Ireland, we have the following:—"The revival is still going on in Belfast and the adjoining counties. I think there has been a decided increase of late. There is not much excitement now, but every week I hear of cases in which the parties cannot restrain the emotions, but are obliged to cry out, or by other bodily manifestations to make evident to all around them the state of their minds. These have constituted the great bulk of the cases called 'stricken;' and in only a few has there been actual bodily prostration. At least 300 of these cases have come under my own observation; and it will interest you to learn that among them all I do not know of one single case of backsliding or falling into sin. After eight or nine months' trial I consider their state very hopeful. This fact ought to go some way in counteracting the false reports of newspapers who have no heart or sympathy with the movement."

CALCUTTA.

In the *Revival* of this day's date, there is a letter from Dr. Duff, which concludes as follows:—"Do not the Revivals in so many lands seem, even now, to prove that Jehovah is 'whetting his glittering sword,' and is training and disciplining armies of warriors to fight the last tremendous battles of the faith? In this far distant clime, where Satan's seat—the very palace and citadel of his dark dominions—has for long ages been securely planted, we have heard the faint sound of 'an abundance of rain' in the favored West, and have been opening our mouths to catch if it were only a few droppings from the outskirts of the copious shower. During the year, there are about *forty* Hindu holidays, during which, by order of Government, all public offices are shut, and all business whatsoever at a dead stand. On these days, it occurred to us that we were specially called on to unite in prayer for the outpouring of God's Spirit, and the downfall of the gigantic systems of Idolatry and error by which we are encompassed. Since the beginning of October last, we have been pursuing this course. On all the native holidays, united prayer meetings have been held, in which ministers and godly laymen of all Churches and denominations have taken a part. At these meetings, much refreshment has been experienced. But, oh! we long for the showers of the heavenly grace! Never was there a more dry, chafed, and parched soil. Need it, then, be wondered at that we are panting for the shower? Pray! pray mightily for us!—*Scottish Guardian.*

The End of the World.

In a recent sermon, Rev. Dr. Cumming, of London, made out that the world will end in 1867, by the following calculation: "From the earliest period onward it had been the almost universal belief that the six days of creation were typical of those 6,000 years, and that the seventh day of creation, or the Sabbath, was typical of the millennial rest of 1,000 years. But they would say that, supposing this were so, they were at this moment over 140 years short of the 6,000 years. It was a remarkable fact, however, that the ablest chronologists, irrespective of all prophetic theories, had shown that a mistake of upwards of 1000 years had been made in calculating the chronology of the world, and that the Christian era began not from the year 4004 of the world's history, but in the year 4138, and that the year of Christ's birth was five years before that, or in 4132. If his premises were just, then they were at that moment within seven years of the exhausting of the 6,000 years; so that if 1867 was to be the termination of this economy, they had arrived at the Saturday evening of the world's long and dreary week. If this were so, it was a magnificent thought that there were some in that assembly who would never die."

Such statements are very interesting and amusing to read, but no one who knows upon what a doubtful basis they are built can attach any importance, or give any credence to them.—*N. Y. Chronicle.*

Treasury.

The Wonders of Prayer.

Abraham's servant prays—Rebekah appears. Jacob wrestles and prays—the angel is conquered, and Esau's mind is wonderfully turned from the revengeful purpose he had harbored for twenty years. Moses cries to God—the sea is divided. Moses prays—Amalek is discomfited. Joshua prays—Achan is discovered. Hannah prays—Samuel is born. David prays—Ahitophel hangs himself. Asa prays—a victory is gained. Jehoshaphat prays—God turns away his foes. Isaiah and Hezekiah pray—185,000 Assyrians are dead in twelve hours. Daniel prays—the dream is revealed. Daniel prays—the lions are muzzled. Daniel prays—the seventy weeks are revealed. Mordecai and Esther fast—Haman is hanged on his own gallows in three days. Ezra prays at Ahava—God answers. Nehemiah darts a prayer—the king's heart is softened in a minute. Elijah prays—a drought of three years succeeds. Elijah prays—rain descends apace. Elisha prays—Jordan is divided. Elisha prays—a child's soul comes back. The Church prays ardently—Peter is delivered by an angel. Paul and Silas prayed and sang praises—the doors of the prison were opened and every man's bands were loosed. Prayer has a thousand commands and promises. Prayer has a thousand examples of rich success. Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fires, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, stopped the course of the moon, arrested the rapid sun in his giant's race, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels down from heaven, conquered Christ himself—the mighty God.

Prayer has bridled and chained the raging passions of men, has routed and destroyed vast armies of proud, daring, and blustering atheists, witness 185,000 dead in a single night. Prayer has fetched one man from the bottom of the sea, and carried another man in a chariot of fire to heaven.—Prayer has shut heaven for three years, and then opened it. —*Ryland.*

The Love of God.

If spiritual truths were things self-evident, like mathematical positions, compelling the assent of the mind they are addressed to, it would be hard to understand the extraordinary value which under the gospel dispensation is attached to Faith. It would be hard to see how the possession of this one attribute could embalm as it were a man's whole soul and life, how a human being could become dear to his Maker, simply because he saw that which those around him werenot sufficiently enlightened to perceive. But is it not evident that this gracious disposition is one in which the whole man is included? Is there not something in the very nature of spiritual Truth which demands for its reception more than the mere intellect, let it strive as it will, can compass, and something, too, in our own nature which makes us, as responsible beings, *answerable* for what, as regards this Divine truth, we see and hear? To put this in other words. Can a spiritual truth be apprehended otherwise than *sacramentally?* In all cases there will surely be a proportion between the soul's receptivity and the fulness that is poured within it; *a measure between what it brings and what it finds.* And this St. Paul intimates, when he desires for his Ephesian converts that they may be so rooted and grounded in love *as to be able* to know that which passeth knowledge; to enter into that which he in vain attempts to shadow forth beneath the figures of length, and breath, and height, and depth—the love of Christ—Love's secret, which only love itself can make intelligible. "The love of God," said one of old, "passeth all things for illumination." One drop of this love shed abroad in our hearts by the Holy Ghost; one expansion of the renewed mind in pity, in forgiveness, in love to the Father, in good-will towards men will teach us *more of what God really is* than we could learn from a thousand disquisitions upon the Divine character and attributes. And that which is the fulfilling of the law is also, in a great degree, understanding of that which it fulfils; for love has an access, an intuition of its own; it attains the end while others are disputing about the means; it needs not to have every word explained, defined, interpreted; it is enough for it to know the voice—the voice of the Beloved, to follow wheresoever that voice leads.—*The Patience of Hope, by the Author of "A present Heaven."*

Stray Counsels.

Looking up.—When, in the instruction and admonition of others, we have faithfully done our duty we shall be willing, if we are in a right state of heart, to leave the event, with entire calmness of mind, in the hands of God. We know not what shall profit, whether this or that; but we may be assured, to say the least, that God will do his part, as well as we have done ours, although perhaps in a different way from what we expect. "I have observed," says Bunyan, "that a word cast in by-the-by, hath done more execution in a sermon than all that was spoken besides. Sometimes, also, when I have thought I did no good, then did I the most of all; and at other times, when I thought I should catch them, I have fished for nothing."

As God Wills.—While we admit the duty of ever bearing the cross, we are to remember that we must bear it just where God in his providential dealings sees fit to impose it upon us, without assuming the responsibility of either seeking or shunning it. We shall find that God has placed it in the whole course of our life, and at precisely the right place; and all he requires of us is to bear it with a faithful heart when we meet it.

God's Order.—It is very desirable that we should always keep ourselves in the order of God's providence; in other words, that we should receive things as they come, and do things as they are presented to us, in the spirit of Christian acquiescence and faithfulness; for that is the only way in which we can truly recognise God as at the helm of affairs, or realize our own nothingness. Let us never forget that God is competent to the direction of his own movements; and that whatever we may think of our own capabilities, he has other agencies in other situations. And what he requires of us, is to be and do just as he would have us, in his own providential time, in his own manner, and his own place.

The Power of Holiness.—If, as the wise men of the world assure us, "knowledge is power," the Christian can assert with still greater truth that *holiness is power.* But holiness wins its victories, not by the accessory aids of cunning devices and of artificial eloquence, but by its own intrinsic excellence. It is gentle in its language, and mild in its gesticulation; but the energy of the great God is heard with transcendant efficacy in its still small voice.

Speaking Unadvisedly.—Let the time of temptation be the time of silence. Words react upon feeling: and if Satan, in the time of our trials, can induce us to utter a hasty or unadvised word, he will add, by so doing, to the power of his previous assaults and increase the probability of his getting the victory.

Earthly Loves.—It is necessary, in the progress and support of a holy life, to regulate our friendships and our love (we mean here our love of creatures), as it is to regulate our displeasure and anger. We may as really love too much and sin, as we may be displeased too much and sin. The holy mind may be said, with a degree of propriety, to stand in a state of indifference, relatively to *itself*. That is to say it seeks nothing, desires nothing, loves nothing, is averse from nothing, and is angry with nothing, except in God's time and way is God and for God.

Earlier and Later Experience.—In the early periods of religious experience, we are chiefly interested in what Christ was by *situation*,—his birth in the manger, the incidents of his childhood, his temptations and labors, his betrayal and his crucifixion. At a later period, we are interested, in a still higher degree, in what Christ was and is by *character*,—his purity, his condescension, his forbearance, his readiness to do and suffer his Father's will, his love. Christ outward is precious, and always will be precious, historically; "*the star of memory.*" Christ inward, who can never die, and who reproduces himself in the hearts of his followers, is still more precious by present realization; *the star, the sun of affections.*—*Professor Upham.*

Key-notes of Thought and Devotion.

Christ often takes the crown off his own head, and puts it upon the head of faith; witness such passages as these, which are frequent in Scripture: "Thy faith has saved thee" (Luke vii. 50). "Thy faith hath made thee whole" (Matt. ix. 22). And no wonder that Christ crowns faith, for of all graces faith takes the crown off a man's own head and puts it upon the head of Christ.

Ah, believer, it is only heaven that is above all winds, storms, and tempests; God did not cast man out of paradise that he might be able to find himself another paradise in this world. The world and you must part, or Christ and you will never meet. "Ye cannot serve God and mammon."

It was a sweet saying of one, "O Lord, I have come to thee; but by thee I will never go from thee without thee."

"*Whereby are given unto us exceeding great and precious promises*" (2 Pet. i. 4). The promises are a precious book; every leaf drops myrrh and mercy. They are golden vessels laden with the choicest jewels that heaven can afford or the soul desire. *There is nothing you can truly call a mercy, but you will find in the promises.*

Katherine Bretteanc once, after a great conflict with Satan, said, "Reason not with me, I am but a weak woman; if thou hast anything to say, say it to my Christ, he is my advocate, my strength, and my Redeemer, and he shall plead for me."