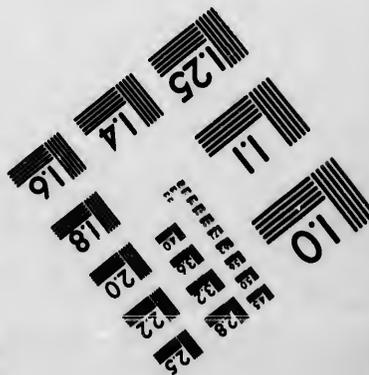
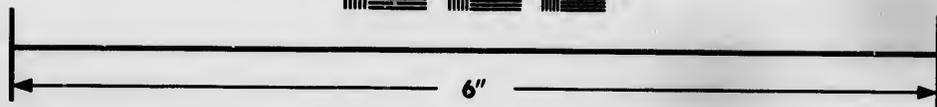
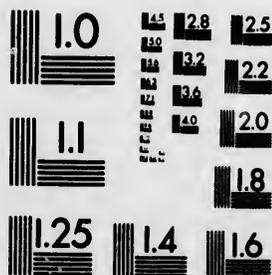


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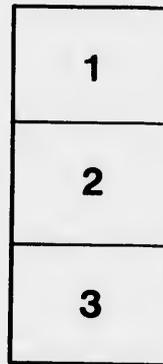
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WHY I LEFT THE ARMY.

Brother, when you first met me, an entire stranger, as I supposed, I had no thought at the time, that you were to be the representative of a *religious friendship* I was to find among the soldiers of the salvation army; but you have been a true specimen of their friendship; and I have no other way of letting you know how deeply I feel, and deeply I remember, all you have done to render their acquaintance to me, one of the most remarkable of the religious periods of my life, except thus to make my graceful acknowledgements in parting company with a few words familiar to most Christians, but difficult, if not almost impossible to be expressed with feelings perfectly balanced.

There cannot, says a great writer, a greater judgment befall a community than such a dreadful spirit of dissension and division as rends the citizens into a variety of parties and makes them religiously greater strangers than if they were of different nations. The effects are pernicious to the last degree; not only as regards the advantage they give the common enemy, but the private evils they produce in the heart of every particular person. This influence is fatal to men's morals and understandings; it sinks the virtue of the community; it destroys even common sense.

These observations, had they been written at the present day, instead of some two centuries ago, could not have applied with greater truth than they do at the present moment to the situation in many localities, towns, and villages of this land, torn and divided as they are by religious extremists—men who have so long convulsed the moral machine of the country and society, and who appear of late to have “sprung” a new party, guided by an invisible hand, whose will is absolute despotism, and

whose word is law ; paralyzing and damping the religious energy and buoyancy of many people, and threatening to chain their foes to the wheel of their triumphal car. This party spirit, when it rages in its fury and in its full violence exerts itself in civil war and bloodshed ; and, under its greatest restraints, it naturally breaks out in *falsehood, detraction, calumny, and injustice*. It fills neighbors with spleen and rancour, and extinguishes all the seeds of good nature, compassion and humanity. There are times, of course, when it is necessary among men, that a certain degree of patience and forbearance should be exercised under misrepresentation and injustice. Without this, human life would become a perpetual state of hostility, from the continual repetition of offences and retaliation, that would succeed each other in an endless chain ; but this doctrine of non-resistance, carried too far, is but little calculated for this world.

The party itself is a study. On coming in contact with it, the stranger at first is bewildered, finding everything religious, so entirely different from anything he expected or ever saw before ; he seems to have alighted on some new religious planet, the points of his religious compass seem to have swung wrong, and all the religious winds seem to have conspired to confound and mock him and to enjoy his confusion and peril. In its short history there is a little of the romance of fanaticism, but little of the romance of suffering. If, when men build their faith and hopes for this life and the future on what none but man in a peculiar state of mind can believe, is what we call fanaticism, then, these people are under a power of fanaticism remarkable for this age of the world. They appear under a spell which creates an unwavering faith, so that they talk of the certainty of their individual salvation, when you feel that, at the same time they are living in *habitual* violation of the plainest principles of the Bible. It does not alter the case that they appear sincere, and they are willing to suffer for their belief. Fanaticism cannot be distinguished from religion if you look only at the martyrs. You cannot pity these people for any persecution suffered—there is none. You are

amazed at their credulity, you are in admiration over their perseverance, you are indignant at their religious assumptions, under the name of which they glory in practices for which the day is past to send them to the stake—virtually claiming their religion to be the new, last and most perfect dispensation yet revealed from heaven ! You cannot stay any time among them without feeling that you are watched ; it is a system of watching and espionage of everybody and everything ; you cannot breathe easy ; appear in company and you will soon see some one cautiously listening, you learn to speak low, looking around suspiciously, very likely getting up and closing the door, and you soon get into the feeling that, were you to speak out and tell just the impressions that are made upon you, your reputation would not be safe for twenty-four hours.

Under this system of espial has come to be heard in our day much, and much is still repeated respecting that marvellous omnipresent character, the "sinner"—the inevitable sinner—at home and abroad. Through this spirit of watching, "every-day," as Rubadub in Salmagundi would say, "Our ears have heard the slanger-whanger in misrepresentation, aspersion and villification of the "sinner," his principles, his work and his calling. His relative position, his business "boycottance"—his social outlawry—might generally be worded : "Whereas certain men are found among us so far lost to every sense of virtue and feeling for the condition of themselves and of regard for us : *Resolved*, therefore, that in future we will consider such persons as unworthy of our friendship ; have no intercourse or dealings with them ; withdraw from them every assistance, and withhold from them all the comforts of life, which, as men and fellow citizens, we owe to each other, and upon all occasions treat them with the contempt they deserve ; and that it is hereby most earnestly *recommended to the people at large to follow our example*, and the same line of conduct towards them." And from the constant repetition of such like sentiments, and their instilment upon minds of immaturred thought and principles by religious extremists and en-

thusiasts who have not taken the trouble to judge for themselves, or to investigate the truth, the name "sinner" has become in the opinion of pietists and moralists a synonym for evil—a name associate with all that is dishonorable, unregenerate, disreputable and vile. *Who is this "sinner?"* Usually we find him a character who has at one time been baptised—who is sincere in his creed, whatever it may be—and who lives in conformity with it—he is the only character known whose money is solicited, accepted and used for purposes avowedly alien to his declared destiny. And *they*, who so religiously in the ear of God and into the ear of man, and so lustily shout at every glimpse of him: Lo, here! lo, there! a sinner—man not saved! Lord have mercy upon him!—who are *they*? Whence their omniscience? The fact of any man's being saved, of any man's salvation, any man's election, is not in detail, whether Socinian, Arminian or Calvinist, revealed in Scripture. Where have *they* discovered it? Logically, with God, a man's salvation is first, his duty comes second: with man, duty—*obedience*—comes first; his salvation—his election—is an inference following upon the possession of the "graces sufficient" unto the performance of duty. Who than the man is better able or qualified to draw this inference? In whom lies intimacy so close with God's dealings and designs in man as to qualify to draw it for him—to stigmatize him a "man unsaved"—a "sinner"—idiots and infants excepted—and to square Scripture to the inference or the stigma? Lies it in the venerable old man too feeble for further transgression, or in the younger man physically imbecile or biased of thought and sound judgment, or in women behind the times in this day of advancing religious notions? Sentimentally, it is impossible for any man to have experienced true conversion of heart without being fully aware of the fact from his own inward sensations and feelings; he feels like a new creature in a new world; sins he formerly loved he now hates, and things he formerly hated he now loves; he *feels* and *knows* that his sins are forgiven; he has a distinct, inward consciousness that his iniquities are pardoned—a

consciousness which none can personally understand but himself. To know and understand and feel his own inward feelings and consciousness, who is better able or qualified than the "sinner" himself? His neighbor or foe—ever within law ready to belie and slander, to envy and covet and hate? His friend and fellow, ready, too often, to desert, betray and *tu quoque* berob him?

There are sinners—they are born—they are bred; and there are saints—they are as old as the race; we don't think it worth while to quarrel with the fact or to antagonise the theology upon which their distinction is supposed to be based. In our cities and towns and townships, there has come to exist a concentration of unnatural and unhealthy physical and moral forces which are year by year developing, on the one hand, poverty that breeds disease, and on the other the luxury which breeds effeminacy—and both are fast reducing the moral stamina—are fast developing sinners. Theology in claiming the total depravity of human nature, and custom that has sealed the lips when observation and thought have gathered wisdom, and the despair of impatience, and the low estimate of the need and duty of human co-operation in the grand work of making life less laborious, and religion less irksome and less expensive, have much to do with this—with this breeding of sinners. It is unquestionably man's normal condition to feel delight in existence. It is certainly a very sad and a very hard lot to bear life as a burden of unutterable weariness and distress; and if experience in numerous instances teaches anything, it is that the creative agency of humanity—the impulse that results in creation—can bequeath an immense load of misery. There is in existence a great amount of misery for which there cannot be conceived an adequate compensation; and it has been the burden of much very serious thought confirmed by observation and reflection, whether it would have been better for many men that they had not been born, certainly, so far as the results to them in this life are concerned, and whether, after all, there is not in

the doctrine of compulsory non-propagation of the race, some grains of sense and foresight. "Is life worth living?"

In every other department of humanity man comes to amelioration or perfection only through the agency of human knowledge and careful experiment; in this—the department of sin and misery—of search and constitution of a better social state and home—and of reclamation from the recklessness, looseness of life, and despair into which man seems to have been allowed to slip, the chief agency is the use of the Bible and prayer—supplication of heaven. Men of all ages have adopted the principle of prayer, the principle that heaven must be propitiated. After its utterance, of course, no man will say that prayer is inert—a dead substance destitute of the principle of moral and religious life, or at least, that the conditions necessary to life manifestations are destroyed—that it cannot supply nutriment to build up the living body—that prayer, in short, is no longer a morally or spiritually organic element through which religious vitality builds up the spiritual body, and which must be used by religiously vital processes to give it value and potentiality. Where, essentially, do these processes lie?

Brother, you remember that night, dark, damp and raw. Stepping down into the street, a chill ran through the frame. The lights, here and there, around in the fog, glimmered dismal, distant and dim. We wandered away out into the gloom. All was silent. Fate led. We followed—we followed on. It was the suicide's night—we dropped into the pool; we were "saved."

We, you and I, honest men, were no backsliders; we experienced the melting emotions which characterize the first approach to Christ; we resolved the whole thing as others had done before, as others are doing to-day, into a sort of life and death struggle of penitential tears and cries for mercy—"Lord, have mercy upon us; Lord, bless and pity us;" we were not of those who think they know every thing, who were on the spot when the occurrence happened, or had met the man who was an eye-

witness ; nor of those with whom nothing is so popular and agreeable, or so much sought after as that which cannot be explained, or around which a biblically mysterious shroud is closely woven. Nor could we be classed as persons who see innumerable faults and foibles in their neighbors, but none in themselves—no—in our neighbors we saw our own character as we see our own face in a mirror ; our associates mirrored forth our own faults : the faults we saw in others were but the reflection of our own errors ; nor were we either of us, a religious automaton ; we mingled with “ sinners ” ; we took them as we found them. We walked with the old man of “ three score and ten,” who, as the mornings rolled round, took his *antifogmatic*, his old rye ! We sat with the young man of health and wealth, society and friends, and hopes of a bright future, in from the lodge room, the club, the dance, or in from the country flush of money—his was the *gumtickle* all round—pipe or mug—sour, hot or straight ; any way, for *his* practice, there was no excuse. We mourned the fate of the young man unequal to the circumstances and occasions of domestic vexation, fireside jars and family infelicities, stepping up dejected and sad-looking : he called for a *phlegmcutter*, usually malt, and he soon was happy again ! And we hobnobbed with the “ sinner ” of brain—the man of intelligence, the man of business ability, now, under the control of circumstances a bankrupt, unbefriended and despondent ; his case was not considered a good one, he was thought a lost sheep ; a *gallbreaker*—brandy almost invariably brought him ready relief, he was soon again rich as a “ Jew.” Why live a lifetime to *feel* a millionaire ? Talking religion to this man were shipping ice to Greenland or coal stoves to Guinea. Moral shadows in human conduct have physical causes. They lengthen and strengthen as the shocks in business reverses, in loss of friends, bitter disappointments or physical weaknesses. Palliate causes, brother, before we censure. The liberal hands of these men were liberal and warm still. Physical shocks had unstrung the nervous string—the moral fibre— u we felt them warm in ours still. The sighs

and silent agonies of their once nobler breasts, noble still, many of them, were once ours; their aspirations we once breathed; the inmost thoughts of their hearts, true and manly, were ours; we, too, were sinners; we, too, knew and marked well the man who looked more closely upon the outward appearance than upon inward worth—who judged his fellowman more by the quality of his cloth than by the quality of the heart—whose criterion of change of heart was the change of exterior garment, which must of necessity follow of religion on “tick” or otherwise. In prosperity those self same hands had “gripped” with bishops and deans and priests and preachers; had been uplifted in the work and support and defence of the church of their ancestors; had shared their fare with their neighbors; had lifted the hallowed cup to mortal lips; in adversity, could the “shake” of a “sinner” soil them?

Around that “pool,” that “fountain,” that “form,” and higher up upon that “platform” opposite, we, you and I, brother, honest men, have stood together since, side by side. To the front of us, right of us, left of us and back of us, in like manner, stood or sat or knelt around many other “ex-sinners:” the forger, the embezzler, the rogue, the thief, the liar and Sabbath-breaker, ex-Tamars, ex-publicans generally, old and young, men and women all there; clean and happy and smiling; all “saved,” each bound to “make one for the kingdom,” bound to see the “end of a praying life,” and, under some mystic view of the Holy Spirit’s agency, all, Daniel-like, praying: “O Lord, hear, O Lord, forgive, O Lord, hearken and do;” save the “drunkard,” the “poor drunkard;” we thank thee “we are not as he.” Amidst soul-arousing melodies and rousing “amens” and clapping and drummings and timbral jinglings we sang and we preached and we prayed and repeated again and again: “we’re saved,” “we’ve got salvation,” we “feel happy,” and we’re “ready to die.” Our friends could quite understand the old man on the brink of eternity, or the soldier on the battle field say “ready to die,” or the man on his deathbed, or the man with his neck in the noose ejaculating “ready to die.” The idiom on the lips of men and wo-

men in the vigor and prime of human nature with life's pleasures and charms of money, the rewards of ambition and success dangling before their eyes, they looked upon however, as simple cant and wheedling. And, one after the other, we rose up and narrated the story of our life, what we had done—which our neighbors were always curious to know—and what we had been, what a wonderful change had come over us, and what great joy and happiness we now possessed. We could talk nothing but "salvation;" we were saved, we "felt it all over," we were "fully persuaded" of the fact. And we were "still saved," "nothing stood between our God and us now," "morning until night we lived without sin," "sin was in us no more," "it was rooted out completely," "the devil had nothing more to do with us." Glory Hallelujah! "we were every day and in all things *satisfying* God;" "bless His name!" All this our neighbors again failed, somehow or other to understand or see; when our feelings subsided, when our impulses and emotions passed away and the excitement was over, our religion, they observed, seemed gone; like the "abomination of Israel," that was washed, we returned to our wallow; their observation settled quietly into conviction that our "change," Judas or Sapphira-like, was only a change of purpose, not a change of heart, that our *prayers*, after all, were not PRAYER.

Our prayers not prayer! Brother, like honest men, we, you and I, honest men, have experienced our times of impression, in childhood, in Sunday-school, in Bible-class, under sermons, or at special meetings, when we became alarmed, our feelings were stirred up, our affections, our loves, and our hates, our hopes and our fears were moved while we saw others stirred up and alarmed, when we saw others moved and brought to desire conversion and to weep and to pray. We fled because others fled, we wept and prayed and had some very melting and sweet affections in prayer, but it was under the fear of hell. We went out to the meetings, we put our "house in order" to be there punctually, we drank in everything that was said, we believed sometimes we were "getting

the blessing." We avoided open sin, we fled from it with great might, we reformed our outward life, our soul was happy after a little prayer and sorrow and repentance and amendment, but we *never came to Christ*, the impressions passed away; has this not been your experience, brother? The impressions of the natural man fade away. If the *impressions and feelings of the natural man were permanent, most men would be "saved," their prayers would prove* PRAYER.

Our prayers *not* prayer! Aye, brother! you prayed loud, louder than I, you walked right boldly up. You cried, you cried louder, though not a "man of Baal," nor your god a "God of Baal," away talking, or pursuing, or on a journey, or so deep asleep" as not to be aroused by the gentler means. But pray on, brother, you'll get relief the sooner; that's right, hallelujah, you'll get it soon. Was the Syrophœnician woman or the woman in the parable, or Paul, or the church for Peter in prison kept long in suspense? Did not Daniel and Hannah and David and Elijah and the rest get ready answers? Pray on, then, that's right, but have patience; it's the *continuous* prayer that availeth, the prayer in faith, saith the Scripture. Listen, brother, *prayer in faith*, listen; how can one tell you unless you will listen? And this faith is "a gift," a gift of God, do listen; it "cometh by hearing." Hearing what? aye, there's the rub. Is it by hearing the promises of our well-marked and long used old Bible, lying upon the table at home, wise enough to have God for its author, and sufficiently holy and kind; or the promises of that other Bible that seems a stranger to the heart, a pretty gilded little thing, of golden clasps and beautiful binding, lying upon the parlor table, an attractive appendage to the fashionable furniture, to show our friends, like the "horse-shoe above the door," that "we believe in something?" Or "cometh" this faith through hearing the Gospel and song of the "*War Cry*," that rude exponent of a vitiated taste and corrupt society, whose outward appearance discovers a studied purpose, and whose inward substance must nauseate every healthly reason, and poison the

heart of every youth by leading them from the sober realities of religion into a world of filthy romance, fitted to destroy the young mind, spiritually, for ever? Brother, no youthful person can long read your "*War Cry*," without becoming, sooner or later, a *Freethinker*, an *Infidel* or an *Atheist*. Or again, "cometh" this faith by hearing day after day and night after night almost exclusively the gospel of personal experience, the experience of the hallelujah preacher, disparaging "sermons and creeds and faith," utterly careless of the objective word of holy writ, which is the power of God unto salvation, the Sword of the Spirit and the chief means of comforting and sanctifying God's people? Brother, this gospel of experience is *another* gospel than that which Paul preached. It is *not* the gospel of Revelation. Its *subject-matter is not* the gospel of our Lord Jesus Christ. It is a gospel dangerous to truth, dangerous to the morals of Society and dangerous to itself, leading to self-deception, self-righteousness, self-conceit, and contempt for true religion in the preacher and, in the reckless youthful listener ultimately inducing a spirit of denial of *man's responsibility*, denial of *Bible redemption*, of *providential government*, of *divine personality* and of *divine existence itself even!* *Terrible thought!* *As credulous to disbelieve as to believe!* *Eh!*

Brother, every man is, as you and I have been, at times, the subject of influence, impressing him with serious thoughts, convincing him of sin, and tending to draw him away from it. These influences seem to extend to all men in a greater or less degree. They seem to increase the natural emotions of his heart, especially in view of sin, duty and self-interest. They heighten the moral effect of truth upon the understanding, the heart and the conscience; but they involve no change of motive or action or end, or of the will, propensities or permanent disposition. Although they are resistible influences, the man is unable to distinguish them from the natural impulses of his own intellectual and mental powers. He is unconscious of anything in him disposing him to consider his occasional feelings of penitence

otherwise than as a rational creature would do. He attempts to believe as if he could do so of himself without waiting for any "special motion" of the Spirit, or for some "sudden impulse of divine influence," or for some great "outpouring of the Holy Ghost," without waiting for the flow of the tide before leaving the harbor, without neglecting to comply with salvation on the pretence of allowing God to accomplish the work by imparting the principle, the grace of faith, and without waiting to feel that his faith is of divine origin and operation or not, believing that whatever of faith he has, he has the same idea or perception of it, and the same persuasion of it, on its evidence that any other man, any other believer has; good material for a hallelujah preacher, is this man in fact. He even ventures at times to doubt the faith of other men; "If genuine, why," he asks, "so much discordancy among the professors and possessers of it?" He points to the press, the clubs, the schools and the pulpit. There are so many different sects, he doesn't know which is right; and if the way of salvation is so mysterious that the learned cannot agree on what is right, how can he hope to know it? Under creed, unless he believes as others believe, unless he does so as others do, he cannot worship his God with acceptance. The Scriptures do not say, no man should say, that merely believing on the Lord Jesus Christ has any merit in itself to "save" his soul; no man can say, the Bible does not say, that there is such a merit in believing that he can be "saved" on *account* of it. Under "works" it was "do," under "grace" it is "believe;" as a mere act or motion of mind, *to believe*, like every other act or motion of man is *sinful*, and must be forgiven through Christ. Why then believe to be "saved?" Why is faith necessary to salvation? When God saves a man on his simply believing the testimony concerning Jesus Christ, it is to show that he is saved, not by merits or deservings of his own, but by sovereign condescension, favor, grace. This is why *we* believe.

But, pray on, brother; to a man born to immortality it is, in every view, a question of great importance that

he should pray ; without prayer the final termination of his earthly career is not likely to be a very glorious one. What more natural means of communication with the spirit world than prayer, or of seeking divine guidance in our meditations and reflections here on death, on judgment, on heaven and on hell, which are usually urged as incentives, the great motives, to repentance and faith and to prayer itself, and to keeping the mind in a proper tone as regards the future? No man, whatever his circumstances, his troubles or trials, however degraded he may have been allowed to become, or unworthy, has yet become so *worthless* but that, at times, he has misgivings as to his latter end. In him lives the monitor to approve the right and condemn the wrong, the sense of guilt, of contrition, of reform, of penitence, of forgiveness, of *prayer*. Remember Noah, he walked with God, he drank of the wine, and "was drunken," he fell ; and Abraham, the father of the faithful, the friend of God, he was led astray, he told a lie, "She is my sister ;" and Job—Job was a perfect man and hated evil, yet he "cursed the day he was born ;" so of Moses and David and Solomon and Hezekiah and Peter and the apostles. These men, these great progenitors in the marvellous line of successors in the Bible plan of salvation—they fell ; yet through penitence, faith and *prayer*, they sought and again found favor and forgiveness in the sight of God and man. How would they, these fathers, great in *faith and prayer*, have fared at the "holiness" door of the Salvation Army, disciplined as it is by law without love, which is the despotism of discipline, and kept a-swinging by the discipline of love without law, which is the discipline of libertinism, both of which are false ! Better perhaps would it have fared with our "men of Israel," whose songs of praise are turned into murmurs of ingratitude when their waters become bitter ; or with our young men who run and kneel at Jesus' feet, but kneel no more when covetous self, the will, the understanding, the affections, the pride, conceit, hatred, malice, and hypocrisy are upbraided ; or with our Felixes and Agrippas with their Bernices and captains and chief men, "almost Christian" under impres-

sions ; or with our Lot's wives, whose impressions fade away as the day dawns and brightens ; our men and women of mere impulse, impressions, notions or fancies in view of death, judgment, hell or heaven.

But, pray on brother, the blessings of prayer are unspeakable ; they are many ; prayer is a sure defence against sin ; it sanctifies the members, throws a hallowed influence around the person, affords security and happiness, oils the wheels of the moral machinery, expunges self, allays petulance and pride and envy and strife, makes the true soldier a priest in fact, whose intercourse is holy and delightful, reciprocating affections, hushing the voice of slander, and throwing the sunshine of his fellow-feelings around the failings and hopes and interests of a brother, blunting the point and edge of his griefs and sorrows. This is the experience of men whose prayers and example were instruction by *action* ; whose habits reconciled them to everything but change. In this regard it behooves you and me, brother, it would become all whom habit reconciles to change and novelty and to anything and everything that comes new, if it do not come too quickly, then, to pause and consider. Do we away down in our heart, where so many of us so loudly and so self-assuredly proclaim they feel Jesus every hour, where they feel so happy all the time, do we personally realize the "blessings unspeakable," as we pray "Lord bless and pity us?" do we really feel for our brother and fellowman, the innate love and fellow-sympathy and compassion of a Ruth or a Joseph, a Mother of Samuel, of a Peter an Esther, a Paul or of Christ himself? What is the evidence? where are the Noahs, the Abrahams, the Davids, the fanciful Solomons, the impulsive Peters that have fallen out of line by the way? that have been "drunken," that have lied, that have scandalized the church, that have denied Christ! Ninety and nine in the ranks what soldier steps out of his way into the wilderness after the one that is lost? In this respect wherein differs the soldier from the priest "that passeth by?" The moving genius of the soldier's prayer is evidently not the spirit of "On the morrow I will re-

pay thee." At roll call the sippant report is "He is dead." "Am I my brother's keeper?" Good Samaritanism, verily, is not a specialty in the salvation soldier whatever it may run into in the centurion. These people are never seen hurrying to and fro, here and there in the back lanes and streets, quietly, without drum and ranterism, seeking out the sick, the distressed or the fallen; do they "sweep" until they find? do they "light the candle?" or do they even meet you in the street, in the bar-room or in the house, or even in the "barracks," but with a "*War Cry* only three cents, the Lord bless you!" Ye Marthas and Marys and mourners and weeping believers of Bethany, what think ye of this!

But pray on, brother, the Bible enjoins the duty. There is a peculiarity in its instructions upon the subject. The duty is abundantly inculcated. It is required indiscriminately of all men, its power is largely spoken of, its achievements are counted page after page, and the experience of men of prayer remarkably coincide with the Bible instructions. God answers prayer; not, however, the prayer of the Mussulman at his shrine, nor of the idolator, nor of the unregenerate, the natural man, nor of the man of mere impulse or impression or emotion. These pass away and leave a dry and rocky heart behind. God answers *only* the prayer of the man awakened, the man who feels that his chief happiness is in coming in humility before God, not before man, heathenly uniformed and set off and distinguished with names and mottoes that are an insult to Christianity and a representation of stoical infidelity to vows taken before the baptismal altar. This man does not seek to inform God of his wants, for God knows them better than himself. He does not seek to alter God's mind, or incline Him to anything he was *before* unwilling to grant, for with God there is no shadow of turning. He humbly entreats that God will confer what he may know and believe God is willing to grant; not altogether what he may himself wish or desire; "Father, I will, yet not as I will but as thou wilt." His best assurance of the answer is, not the measure of his own satisfaction or feelings, but that he

ventures to be importunate, in his prayer, with God respecting his petition, and that he, at the same time, feels he has attained to entire submission to God's will respecting it. In his prayer he is, Paul-like, on his knees, like Abraham in dust and in ashes, like Daniel in cries, and like Moses in intercourse with his God, whose ear is open and who sees in secret, *through* Christ, who blotteth out sin and offers up the prayer, and *by* the Holy Spirit, inspiring and giving desires. There can be no prayer without these; some pray without the Father, they do not feel; some come without the Son, they come in their own name; some pray without the Holy Spirit, they are not filled with divine breathings; their *prayers* are not PRAYER. *Their* prayers land in "glory fits," as we have witnessed so often, or in bodily prostrations or most wonderful sensations, and manifestations and "jerks," that are dishonoring to the heavenly spirit of humility and of "decency and order." Where, brother, is the Army's *sack-cloth* and Scriptural *ashes*? Or where is its *white sheet*?

But pray on, "the Lord bless us!" But, suppose our prayer *should* prove prayer. Suppose, brother, the Lord should be pleased to bless us; we ask for a blessing, "are we prepared to receive it?" Are we prepared for the sickness on the brink of the grave? For the first death in the family? Are we prepared for the loss of property and friendships and society, and friendless and fundless, and, perhaps, homeless, are we prepared for bitter reverses, physical shocks, disappointments and "shadows" that have driven many an honest man into unwilling substitution of policy and "filthy lucre" for conscience and principle, and have driven him into paths and ways, materially and morally, he was not bred to tread? These, to many men, men better than you or I, brother, are some of God's inscrutable apportionments of mercy, of blessing. Like the "sweat of the brow," they may be the portions of blessing in disguise in store for us. Through poverty we may be kept from running into sins we are, or may be, inclined to; through affliction the keen relish for sin may be blunted; through bereave-

ments and losses we dare not, through fear, sin with so high a hand as we otherwise might do. Remember, brother, *our* wishes, desires and comforts are not the sole end of God's blessing, nor the *only end of salvation*.

Man must have some religion, some heart wisdom. Some *system* of faith and worship is needed to comfort his soul, to check his vice and satisfy his reason, the faculty God has given him to distinguish the true from the false, to deduce the known from the unknown. This faculty exists in different degrees in different minds. There is a mind in the universe which perceives all truth intuitively, there are other minds that arrive at it by a slower and more laborious process. Your mind, brother, and mine are of the latter class. For instance, to know whether the Bible, through whose enlightening influence we are enabled to pray that most remarkable prayer, "Lord have mercy," is of sufficient authority, is of divine origin, we must go back to truths which lie at the fountain, for all religion is a perfectly rational thing; true religion makes no demands upon a senseless credulity. Men are never asked in approaching or accepting it to leave their own minds behind them, or to throw away their reasoning powers. Why, then, brother, should *you disparage or despise reason?*

As to what the true religion is, there is no small diversity of opinion throughout the world, to-day, in this nineteenth century of ours. There is the religion of infidelity as it exists in christian lands; there is the religion of nature and tradition, as it exists in all the forms of polytheism; there is the pagan idolatry; there is the religion of Mohammet; the religion of the Chinese as founded by Confucius; the religion of Budhism prevailing throughout the Burman Empire and all the countries of Bengal and China; and there are other religions in different nations and tribes of men. Excepting, perhaps, the religion of Mohammet, every one of these is, to a greater or less extent, a system of idolatry, and they are to day, every one of them, represented in the Empire upon which "the sun never sets," under pro-

tection of the noblest flag that has yet braved the breezes of earth, and in fealty to the sovereign whose "image and superscription" are stamped on the "penny," that is numbered out night by night, into the offertory for the furtherance of the cause of Salvation Armyism. Where then, brother, is there place or room for *your bigotry and intolerance?*

In addition to these religions there is another religion, the religion of the Bible, the religion taught and delineated in the Bible, the religion foreshadowed in Adam and Eve, and exemplified in our Cains and Abels, our Jacobs and Esaus, our wealthy Ahabs in quest of a "garden of herbs," our Solomons of "wisdom and pleasure" scandalizing their age, our money dealing 'dives' in want of a "drop of water," and our barn-enlarging "fools" whose soul must leave before sun-rise. It is the religion of "sinners," of our men and women beset by the allurements of corporeal pleasures, the love of money, and preeminence, our Samsons, Abimelechs, our Sauls, Ahithophels, our Iscariots and Rahabs. It is the religion of saints, the Davids and Johns and Pauls. It is the religion of women; it is the religion of faith, experience and practice, the religion of Christ, the christian religion, the offices, rules and regulations of which, the Scriptures teach, were appointed by Christ himself, who is its sole King and Head, and who is the only Captain of man's Salvation; then, whence the autocracy of "General" Booth? whence the authority of the commissions, directions and instructions of the enfran-zied ephemeral preachers under which ministers of the Gospel of Christ and their labors, and the churches and their efficiency are disparaged, and all church and other society attendance discouraged, if not absolutely dis-allowed, and unreasoning faith and obedience demanded to officers in whose appointment members have no voice whatever, but who have *entire and absolut control* over them, their practices and their services, and their "temporalities?"

a Christian body or circle, brother, the members

usually mingle with a society that lives beyond its precincts. To many this is the first form of religious society. The law of love, we should expect, then, to rule and reign there, converts should there see the lamb, not the lion; should meet the smile, not the frown; the affability of manner, not the tyranny of spirit; the language of encouragement, not the tongue of cold, arbitrary authority. Friends should meet there, meet in sympathy and in varied conversation, for forms and professions reign there, hypocrites intrude there, and the cobweb lines of religion are drawn there. Such being its influence, should not this Christian circle be held sacred? Should it not be made to correspond to all the purposes for which it has been formed, to the spirit and character of Christian morals? Its portals should not be open to the introduction of the spurious and the demoralizing, to scenes and practices which are a danger to the cause of true religion, especially in the rising youth of the land. To escape the shackles and contamination of corrupt society it should *certainly* be accorded the air and bearing of at least a moral democracy. But what find we in the Army? Find we there practices calculated to afford good, steady, uniform, consistent or reasonable example in good order or good morals in the community, or calculated to afford early moral or religious training of the emotions, the religious faculty and the passions, after the manner of Samuel or Moses or Joseph or John the Baptist? Or any means or provision for growth in grace or love or reverence or confidence? Or for developing and perfecting within man, a being of an intellect and of all-absorbing selfishness, the mind that was in Jesus Christ? Not a bit of it; on the contrary, on a public platform we have the spectacle of men and women under a religio-moral hallucination as to the Holy Spirit's agency in the work of salvation in men, leading, virtually if not practically to pantheistic views of man's responsibility in the use of means and the results; we have the exhibition of self-assured and vigorous exertions accordingly, in gesticulation, genuflection and minstrelsy, head and limb, in troupe-like com-

bination of temperance, pseudo-religion and rustic singing-school finalities, all in the human attempt to do what God alone can do—the human effort to make man *willing to act* Christian, *willing* to believe. Brother, God alone can *make* man *willing* to believe; man may lead him to act *willingly*. Man may lead the horse to the water *willingly*, he cannot *make* the animal *wiling* to drink; and painfully is witnessed, Sunday after Sunday, there, the absolute and open violation of God's own moral law in the secular work of sale and purchase for cash of printed commercial commodities and business advertisements on the Lord's day contrary to the law of this Christian land, on the unbiblical and revolutionary principle, "do evil, that good may come;" and we see there, too, glaring irreverence for the Divine Being, for sacred names and sacred things; and familiarity in addressing the Almighty, verging on profanity; and strong men and men in middle age, lying on their backs on the floor, rigid and stiff; and women, too, young and middle aged, in like manner "gone to glory," some pointing out the very spot where the Holy Spirit entered them. We see fathers and mothers cut late night after night, neglecting the home training of their young; and late or all-night meetings of both sexes together, servants in this regard violating their obligations to their employers; and we gaze at women baptizing and laymen dispensing the Holy Supper to the music of fiddles and drums and tambourines, in association with imaginery battlefields, empty titles and honors and positions that can never be reached, and, lamentable to say, we see hypocrites bred by the wholesale, with here and there unquestionably a soul truly "saved!" In the pew all is absolutely "free and easy," in tobacco juice, and in the ridicule, contempt and mimicry of orthodox hoodlumism; and, about the doors, in the lewdness and gibings of local gaminism. In the street we have the spectacle of women presiding over and commanding corps of men and women in procession, day and night, with bands of music and banners and "blood and fire" inscriptions—its members bound up in principles but little short of Fourierism, Socialism, Granger-

ism and Women's Rights, and other forms of Agrarianism and Infidelity—and indelicately gyrating "Hallelujah gallops," very unwomanlike—to create a sensation and draw a crowd, on the poisonous Jesuitical principle that the end justifies the means—expedients that are sufficient to shock and horrify the soul of any man that has reverence for the name and attributes of the Deity. Brother, do such expedients accord with the Bible ideal of a Christian nursery, either physically, intellectually, morally or spiritually? Ought a religion which leads to such consequences to be encouraged? Some three thousand (3,000) sects, it is said, have arisen during the fifty odd generations that have passed since the name of Jesus was first preached; viewed in the light of any one of these, is this corporation of organic unity and interests, which resorts to such expedients, a religion? Viewed in the light of the Bible plan of salvation, can an armyism of such vitiating resources be Christian? What are the claims?—tradition, creed or evidence? The Army has none. That it is the religion of the most illustrious statesman, the most distinguished warriors, the most religious ministers, or the greatest benefactors of mankind? It is not so. Is it a stewardship or a special piety or a sophistry? or is it a religious money collecting humbug? Is there no intelligence at the heart of things? *Vulgus vult decipi*. Here we have a community gathered from many classes of society brought and cemented together, a perfect outward fusion, making them a unit differing from all other people in government, devotional habits and religion. Has that community, brother, been thus cemented by religion as they claim, or by something else? Will the system be permanent, or has it the seeds of death within itself? Its government is a despotism; its exactions are rigid, its watchfulness is omnipresent, its plans are far-seeing and far-reaching, and its means to attain its ends are religiously unscrupulous. This community is as clay in the hands of the master spirit whose presiding genius wields, in their view, all the authority that heaven and earth can give him. He is prophet, priest and king. And here, too, we have a system of irresponsible govern-

ment ; no one knows the *secrets* of the Army's ledger. This is a great and admitted fact ; and if the "presiding genius" or his heirs-at-law do not wrench from toil and poverty enough to secure absolutism beyond all other subjects of the empire, it is not for the want of opportunity or power or temptation. Few are the men who have not been overcome by temptations so great ! This is the reef on which religious armyism will sooner or later founder.

Still brother, the Army does hold some of the cardinal doctrines of the Gospel—total depravity, faith, and holiness, and the existence of a heaven and a hell, and repentance—this repentance being a *condition* of pardon and of continued salvation. Of heaven the Scriptures say but little—Christ refers to it as a "place of many mansions," and one of his servants, John, was permitted to behold its glories, and to take its dimensions. *There is a hell*—David and John and Paul and Christ himself, who ought to know, affirm the existence of a hell. Colonel Charteris when dying *would give worlds to be convinced* there was no hell. The Scriptures acknowledge but one hell—peopled by incorrigible sinners. And the entire christian church—Greek, Roman, Lutheran and Reformed, agree in holding that the sufferings of the lost shall be forever. Whether this hell is a region of fire near the centre of the earth—or in some comet of sudden and violent extremes of heat and cold—or in the sun—or in a perpetual conflagration of the earth after it has been set on fire by the just Judge at the final day, as some argue, the Scriptures give no clue—it cannot be discovered ; hell is *not* annihilation or extinction of being—nor any kind of degeneracy or extinction of our higher qualities, with a perpetuation of being, as others think, but a special retribution—an endless existence in a place of woe and sorrow, call it by whatever name we please : "a fire"—the "gehenna of fire"—a "furnace of fire"—an "everlasting fire"—a "lake of fire"—a "prison"—"everlasting chains"—"weeping and wailing and gnashing of teeth"—the "second death"—the separation of both body and soul

"from God eternally"—a place of "perdition" a "bottomless pit"—"outer darkness," and so on.

One of these names will not do; to conceive something of hell—of this punishment of *loss* and of *sense*—of what hell is—take these and many similar names together. *There is an escape*; and this appears to be the "rousing" doctrine of salvation armyism; Manasseh who murdered his own children, escaped; and Zaccheus, the old grey-headed swindler, and Saul, the blasphemer of God, and the wanton woman of Samaria, and the thief on the cross, and the lascivious Corinthians—they were all rescued from hell. Jesus loved them. How man shall escape if he neglect salvation, refuse or despite God's offer, has never yet been answered by man or angel or by God himself. His only chance, the Scriptures declare, involves or embodies a number of facts which must be heeded. These facts are nine—eight being purely divine; and only the middle one—faith—being human; and even this middle one is partly divine. They are: God's purpose to save; the stable character of salvation; the provision of salvation; the descent and call of the Spirit; the act of receiving Christ—called faith; the ascertainment of its genuineness; justification or pardon; the intimation of the pardon to the sinner; and the renewing, sustaining, or "still saving" work of the Holy Spirit. These facts comprehend the plan of redemption and define what is commonly called "salvation."

This plan embraces the whole human family impartially, God being no respecter of *persons*, and dates back, not simply to St. Peter or to Abraham, but to "the beginning." Its extent—the extent of the atonement is another question—God *being* a respecter of *character*. But, while the admission of these facts is essential to their becoming personally available, intelligible and reliable as a basis of faith the man of "common sense," the natural man, the unregenerate man must be *able* to discriminate clearly between the means and the end itself. He sees multitudes of souls engaged in "wrestling with Jacob," head, heart and muscle, till their strength, their *reserved ner-*

vous energy is gone ; they struggle, and, in their extremity of wretchedness and exhaustion, they let go every hold and fall into the arms of Jesus in a "glory fit," and come up "shouting happy," and "angels rejoice" that they are saved by any means. The man is perplexed—he is amazed.

Of course, brother, if man conformed perfectly to the amount of spiritual truth known to him at every thought and act from birth up, however little that knowledge might be, he would need no salvation—he could live from "morning till night without sin, and "be ready to die" at a moment's notice. But all men are born under condemnation, and begin to act as moral agents, with natures already corrupt ; it follows that an atonement is absolutely necessary, and consequently a personal interest in the redemption is absolutely necessary to salvation, everything necessary to which—the basis—the natural functions—and the Scriptural power being freely provided by Almighty God Himself, through its "Author and Finisher"—who is this *Author and Finisher* ?

You and I, brother, mortal men, are body and spirit ; our personality consists of two parts : the material or corporeal and the immaterial or spiritual. Both may exist together. In man they do co-exist. Hence the term *pneuma*, as applied to the human soul or spirit *breathed* into the corporeally-created man, by God himself to distinguish it, on the one hand, from the body, *soma*, and, on the other, from the soul *psuche*. Man is really constituted of three (3) parts : "body, soul and spirit"—the spirit constituting the animal life, forming the connecting link between the body and soul. It is composed of matter refined and attenuated to its utmost capacity like caloric or electricity, which is material, invisible, and intangible, imponderable—a refined, active substance, subject to the laws of matter, but differing from every other modification of it, and is equally liable to decomposition. From the very subtle, intimate and inscrutable affinity between the soul and the spirit, however, man, for the most part, has come to be regarded simply as constituted of

body and soul; the body, which is the vehicle of the soul's manifestations, originally created immortal, but, on account of sin, now subject to death; and the soul, which is immaterial and indestructible. At death the two are disassociated from each other. The body is laid in the grave; the soul is in the place of departed spirits, whether of happiness or misery—its *hades*. The body taken separately, though not ourself, is a part of ourself, and is that which dies. God said to Adam, "Thou shalt die," and he died; he said to Hezekiah, "thou shalt die and not live"—he died in fifteen years; he said to Hananiah, "this year thou shalt die"—he died in about seven months. "To all men it is appointed *once* to die," saith the Word—and all except the three who went or were taken up into heaven, have died or are dying; but the soul never dies. True, the soul if "saved" must be changed in its moral character; and this change in Scripture is called a "new creation," a "new birth;" and this new creation—this new birth must take place in *this life*—before it leaves the body. This is in substance about all the distinction that is known or revealed between the nature of the purely spiritual and that which is corporeal; and when the Scriptures speak of the First and Third Persons of the Holy Trinity—the Father and the Holy Spirit, whether in their acts and operations, either in the world of nature or of grace, they are always presented to the mind in their incorporeal, individual and infinitely spiritual essence. They are not tangible or cognizable or visible to our senses. "No man hath seen God at any time." The second person of the Holy Trinity, however, the Son, spiritual likewise, became, the Scriptures tell us, *man*; he "dwelt in the flesh"—he "was seen of men," and is known in his spiritually official capacity as Christ; as an individual—as a man—Jesus. His becoming thus tangible, visible, thus cognizable to human sense is the great "mystery of Godliness," termed Christ manifest in the flesh, Christ incarnate, Christ assuming the human nature, being born of a woman, to weep, to suffer and to die for sins not his own," as promised to Adam and Eve, foretold and determined by three

distinct passages of Scripture, Haggai, Malachi and Daniel—the greatest phenomenon the world has seen since the week of creation. This second person of the Trinity thus manifested in the flesh, is the “Author and Finisher” of this plan of redemption - this plan of salvation. *What is the plan, brother?*

There are certain great *facts* that lie at the basis of the plan of salvation or redemption, as revealed in the Bible, which have an inseparable connection with it, and which give it its distinguishing character and importance. They address themselves, not to the intellect and reason merely, but to the moral nature—to the heart and conscience—to what may be termed properly the *spiritual sense*. These facts are: the creation of the world—the descent of the human race from one common pair—the universal deluge—the division of the earth among the sons of Noah—the confusion of tongues—the calling of Abraham and the origin of the Hebrew state—the destruction of Sodom and the cities of the plain—the severance of the race of Ishmael from their common progenitor—the bondage and deliverance of the children of Israel in Egypt—the giving of the moral and ceremonial law on Sinai—the pilgrimage through the wilderness—the possession of the promised land—the character of the Jews under the dynasty of the judges and the reign of the kings—the service in the temple—the revolt of the ten tribes—the exit and return from Babylon—the nation and family from which the Messiah descended—his miraculous birth, his peculiar character, his preaching, his propitiatory suffering and death, his burial and his resurrection—his commission to his Apostles to preach the gospel—his ascension into heaven—the descent of the Holy Spirit on the day of pentecost—and the organization of the christian church—twenty-two.

The leading *truths*, and those upon which all the rest depend, are five; they are the sovereign right of God to give law to his creatures—the apostate character and lost condition of man as the transgressor of the law—the great remedy which the Gospel provides for the

pardon and justification of all those who truly receive it—the provision which it makes for their personal holiness and sanctification, and the unutterable retributions of the eternal world. Of these great fundamental *facts and truths* the sacred writers furnish a perfectly harmonious account in the Scriptures—the Word—the will of God in writing—given by authority, by inspiration, to be a rule of faith and life—God's former ways of revealing his will being now ceased, and the light of nature being insufficient unto salvation. * C.F., I., 1, 2, 5; L.C., 3, 4; S.C., 2.

These Scriptures reveal—they teach: *that* there is but one God, the Father; Christ, the Son begotten; and the Holy Spirit proceeding. * C.F., II., 1, 3; L.C., 8, 9; S.C., 5, 6.

That there are eternal decrees, a predestination, a providence, a resurrection, a last judgment, a heaven, a hell, a devil and angels.—C. F. III., 1; XXXII., 1, 2; XXXI., 1; L. C., 6, 12; S. C., 7, 8.

That God has an elect—some men and angels chosen from all eternity of God's own mere good pleasure and predestinated unto everlasting life; the rest being ordained to everlasting death, hell fire for ever and ever.—C. F., III., 3, 5; XI., 4; L. C., 12, 13, 19; S. C., 19, 20.

That their number is certain, unchangeably fixed—cannot be either increased or diminished.—C.F., III., 4.

That God created all things—that God rules—God provides—God protects—and to God is due worship, service, and *obedience* by angels, men, and all creatures.—C. F., IV., 1; V., 1; II., 2; L.C., 15, 16, 18; S. C., 9, 11.

That God made man on earth—a creature of members, powers and faculties—body, soul and spirit—a creature of knowledge, righteousness, holiness, liberty of

* NOTE.—C.F., Westminster Confession; L.C., Larger Catechism; S. C., Shorter Catechism; P. B., Book of Common Prayer; where Scriptural authority and references are amply indicated.

will, fallible, with dominion over all but his own kind.—
C. F., IV., 2 ; IX., 1, L. C. 17 ; S. C. 10.

That to this man (Adam) God gave a law, written in his heart and nature, with ability to keep it ; and a revelation of his will—a positive precept: “Thou shalt not eat,” binding him and his prosperity, and commonly called the *covenant of works*.—C. F., VII., 1, 2 ; IV., 2 ; XIX., 1 ; L. C., 20, 92, 30 ; S. C., 12.

The *parties* to this covenant being God, the Creator and Lord, and Adam, the creature, representing mankind.—C. F., VII., 1, 2 ; L. C., 22 ; S. C., 16.

The *condition* being : a promise of life, *i.e.*, a confirmation in perfect holiness and happiness, upon *perfect personal obedience*.—C. F., XIX., 1 ; L. C., 20 ; S. C., 12.

And threatened *death*—wrath and curse—upon the breach of it: “The day thou eatest thereof thou shalt surely die.”—C. F. XIX., 1 ; L. C., 28 ; S. C., 12.

That Adam did eat—he *disobeyed*—disbelieved—acted his own master—sinned—by permission of God, *for his own glory*—C. F., VI., 1 ; V., 4 ; L. C., 21 ; S. C., 15.

Which occurrence is commonly called the Fall ; by which man's faculties and will became totally depraved, not by “infusion,” but by a “withholding.”—C. F., VI., 2 ; IX., 3 ; L. C., 25 ; S. C., 18.

That an *estate* of sin and misery—in principle and act—in root and fruit—original sin and actual transgression punishable in this world and in the next, followed.—C. F., VI., 2, 6 ; IX., 3 ; L. C., 23, 25, 27 ; S. C., 17, 19.

But God *must be obeyed*.—C. F., II., 2.

That, therefore, out of mere love and mercy to man, God, by a voluntary condescension, made with Adam, immediately, a second covenant, commonly called the *Covenant of Grace*.—C. F., VII., 3 ; L. C., 30 ; S. C., 20.

Promising to bring the elect sinners out of their

estate of sin and misery into a state of "salvation"—eternal life.—C. F., VII., 3 ; L. C., 32 ; S. C., 20.

The parties being Jehovah, Jesus Christ, and elect sinners in Adam, represented in Christ,—C. F., VIII, 1 ; L. C., 31.

The condition being : The righteousness of Christ, *i. e.*, Christ's fulfilment for man of the same condition by the non-fulfilment of which the covenant of works was broken, *viz.*, *perfect personal obedience*, on behalf of man, which none but Christ could yield, the moral law being still binding on elect and non-elect alike, with the ability to keep it wholly lost.—C. F., XI., 1, 3 ; XIX., 2, 5 ; VI., 2 ; IX., 3 ; L. C., 32 ; S. C., 29.

That the means, the instrument by which the sinner is put in possession of the blessings of this covenant, of this righteousness, of this *obedience* on his behalf, of this oneness, this "ingrafting" in Christ, by whom he is represented in all the promises, and in all the "good things" of this *covenant*, is *faith*, a state of mind and soul induced by the motion of the mind called *faith*.—C. F., X., 1, 2 ; XIV., 2 ; L. C., 32 ; S. C., 30, 85.

That is—FAITH in Jesus Christ, the son of God—the chosen and ordained mediator of two natures, between God and man, called the Redeemer. Saviour, etc.; which is nothing more or less than belief—regenerated belief of the Gospel—of God's testimony concerning His Son Jesus Christ—a belief and a trust, from which flows hope, in Jesus Christ—in Jesus as the substitute, the sacrifice, who suffered and died on the cross in man's room and stead to satisfy the demands of divine justice against him on account of his sin. It is a *knowing* that such a fact has been accomplished—a *knowing without* the aid of sense or intellect, by a "light within," by a sort of spiritual intuition—by the "evidence not seen"—that this satisfaction, this sacrifice—this *obedience* by Christ is accepted by God, by some motion not revealed, as a full atonement—a full settlement for man's natural and moral *omissions* and commissions and intentions under the transmitted "breach" of the covenant of

works, which is the "substance of things hoped for." It is an invisible contact with God to *know* that such is the case, and that man can look up into the face of Jesus confidently and say: "Thou art my robe—my righteousness—my shield—my blood—*thy* obedience is enough for me—*This is to believe*—This is *faith*—C. F. XIV, 2; VIII. 1. 2; L. C. 36, 72, 73, S. C. 21, 86.

Which is faith in Jesus Christ who was foresignified to the Jews, the elect in Abraham, by promises, prophecies, sacrifices, circumcision, the paschal lamb or passover, and other types and ordinances, and who, since his advent and crucifixion, has been exhibited to both Jews and Gentiles, to elect and non-elect alike, by preaching the Word and dispensing of sacraments, *i.e.*, by converting and confirming ordinances.—C. F., VII., 5, 6; VIII., 6; L. C., 34, 35.

Everything necessary for the recovery and everlasting happiness of the elect—who alone are the objects of it, being administered by way of a testament, called the old and the new—the old and the new dispensations—the ceremonial and the Gospel dispensations, symbolism and the substance, promises given and promises fulfilled, man's hopes and blessings under one and the same covenant, the *covenant of grace*—C. F., VII., 4, 5, 6; L. C. 33.

That this faith is the gift of God.—C. F., XI., 1; III., 6; XIV., 1. L. C., 71.

That this faith is the work of the Holy Spirit through His word, through reading and hearing the Scriptures, illuminating the mind.—C. F., X., 1. XIV., 1; VIII., 8; L. C., 72, 58, 59; S. C., 29.

That this spirit is promised and given to those, and to those only ordained unto life, the elect, to make them *able* and *willing* to believe.—C. F., VII., 3; L. C., 68, 59, 32.

That the word and Spirit make those predestinated unto eternal life, and those only, *able* and *willing* to answer the call, to accept and embrace salvation.—C. F., X., 1, 2; XIV., 1; L. C., 67, 61.

That the elect alone are redeemed and called, justi-

fied and sanctified by the Holy Ghost in due time, applying Christ to them.—C. F., III., 6 ; XI., 4 ; VIII., 1 ; XVII., 2 ; L. C., 68.

That the elect alone, accordingly, are saved, are alone reserved unto the highest heavens, unto the light and glory of the face of God.—C. F., III., 6 ; XVII., 1 ; VIII., 5, 8 ; XXXII., 1 ; XXXIII., 2 ; L. C., 30, 59, 68, 90.

That the non-elect, although called by the Word, and have some common operations of the Spirit, yet, never truly come to Jesus, and, therefore, cannot be saved.—C. F., III., 6 ; X., 4 ; XXXII., 1. XXXIII., 2 ; L. C., 60, 61, 68, 89.

That the purpose of the plan is, the manifestation by God himself of the glory of the eternal power, wisdom and goodness of God, in the glorification of the saints, and the degradation of the reprobate, the praise of his glorious mercy in salvation of the righteous, and the praise of his glorious justice in condemnation of the wicked.—C. F., VI., 1 ; IV., 1 ; III., 5, 7 ; XI., 3 ; L. C., 13, 83, 86, 89, 90.

This, brother, in few words, is about the shape of the plan of salvation, the plan of redemption revealed in Holy Scripture, the substance of confessions, articles, creeds and catechisms, the burden of the visible church and of sermons and sermonettes. This is the scheme, brother, whereby you and I, if, as honest men, we are to be saved, must be saved.

The philosophy of the plan—the theory—the relation of sovereign decree to the free will of men is not revealed—it cannot be discovered by finite mind.

That God has seen fit, that it has pleased him, that he has chosen to make man, to shape him out of the clay, and to entrust a soul in that clay is a truth revealed, the Scriptures declare it ; why should a soul, pure from God, return from God's clay unfitted for heaven, for the presence of God, after the allotted "three score years and ten?" God has a purpose, a design, an end.

That salvation from sin and wrath and death into which man has fallen is of grace, of favor of God, a kindness, an act of condescension and mercy, a gift and not a right, is a Bible revelation, the truth is admitted by all Christians.

That God, as creator and ruler and provider, in the distribution of this gift, this favor, this grace, has the sovereign right to seek, to find, to encourage, to call, to move, or whatever else the act may be called, by His Holy Spirit *such* of his creatures unto eternal life as best suits his own infinite purpose is revealed, finite mind admits it.

That out of the mass of fallen humanity God has seen fit that *some* shall attain unto everlasting life is revealed, it is admitted.

That he sees fit to choose such persons unto life by *individuals*, one by one, not by communities, is revealed, is admitted, faith and repentance being acts of individuals.

There being no compulsion or violence, faith and repentance are *free* acts of individuals; they may be brought about or caused either by outward circumstances or occasions, by the *will* irrespective of the judgment or inclinations, which is the Arminian opinion; or, they may be brought about by a power of self-decision within the soul as to what is right or desirable, which is the Calvinistic opinion. Brother, in the Army's vampings on Calvinism did it ever occur to you how many stepped up to that penitent form "brought about" by the "outward circumstances or occasion," on the one hand, or by "the power of *self-decision* within," on the other; how many of the army's converts in this respect were Arminian and how many Calvinist? Who can determine?

The free acts of individuals are in their very nature uncertainties; they may or may not be foreseen or foreknown as certainly future. God either foresees and foreknows them, or he does not.

If God does *not* foreknow, as some hold, who will repent and believe, as certainly future, then, the individ-

ual's salvation amounts to nothing more than salvation under God's general purpose to save all believers as a *class*, and the Individual is a Socinian. He asserts that Christ had no pre-existent state before his being born of Mary; and that original sin, predestination, and reprobation are mere chimeras.

If God *does* foresee and foreknow from all eternity who will repent and believe, then, he foresees either, *who will repent and believe*, or, *who will repent and believe—i.e.*, he has taken, either, a primary cognizance of *persons*, or a primary cognizance of *actions*.

If God *does* foresee from all eternity, *who will repent and believe*, as many hold, then the individual's election to eternal life, his salvation, is on the *condition* of his faith and repentance thus certainly foreknown and, the man is an Arminian—a Roman Catholic, a Methodist or a Lutheran. He contends for free-will and universal redemption.

He holds that he can do nothing morally right without divine grace—that even with grace he is not able to keep perfectly the original moral law of absolute perfection given to Adam—that the demands of the law were lowered, in the case of believers, from absolute perfection to faith and evangelical obedience. His faith is the *ground*, not the *instrument* of his justification in righteousness—his salvation.

God elects him to eternal life *only* on condition of his voluntary reception of grace and continuing therein till death, as foreseen by God. He holds that Christ died to render the salvation of all men, indifferently, possible, not of a forechosen definite number—that all men have the same gracious influences working upon them—that the reason why one believes and is regenerated, and that another continues reprobate is, that the former voluntarily co-operates with grace, and that the other resists it. He holds that, in the personal application of the redemption, everything depends on the free-will of the creature—that, therefore, his continuance—his perseverance in grace depends upon his own will—

that the will being fallible, he, a believer, a truly regenerate man, is liable at all times to fall away totally, and, dying in that state, to fall from grace to eternal reprobation—eternal perdition—through neglecting grace and grieving the Holy Spirit with sin.

Again ; if God *does* thus foresee and foreknow from all eternity who will repent and believe—as certainly future, then the individual is elected to eternal life, and to all the *means* and *conditions* thereof on the ground of God's sovereign good pleasure—he is *elected* to faith and repentance unto life, not to life *because* of his faith and repentance—and the man is a Calvinist—a Presbyterian, an Episcopalian, a Baptist, a Congregationalist or Independent. He contends for the doctrine of predestination, free-will agency, and réprobation. He is a free agent, he can do nothing morally right without grace, even with grace, he is not able to keep perfectly the Adamic law of perfect obedience.

The ground of his justification is the righteousness of Christ—the *perfect obedience* of Christ in his stead, imputed or accredited to him, and received or realized through faith alone. He is not justified until the moment God gives him saving faith. The sole agent is the Holy Spirit—the revealed truth of God—the Bible—being his instrument.

He holds that while he has freely resisted the common influences of the Holy Spirit before he experienced regeneration, he is entirely passive in respect of the special act of the Spirit whereby he is regenerated ; nevertheless, in consequence of the change wrought in him by regeneration, he obeys the call, and subsequently, more or less perfectly, co-operates with grace, and does so most freely—the will being renewed, the entire moral nature being *permanently* changed—the mind enlightened—his affections sanctified, and a new direction being given to all his actions. He, a regenerate, remains, as before, a free agent, his soul, including all his instincts, ideas, judgments, affections, and tendencies having still the power of self-decision, decides as,

upon the whole, it pleases—chooses what it wants to choose, freely ; and, being free to do so, is responsible therefor. He feels that there are two moral tendencies in him in conflict—that the gracious tendency implanted, gradually in the end, prevails in the entire man—in the intellect, the affections and the will, soul and body unto full assurance of grace and salvation.

Brother, in this regard, in our spasmodic raillery against Calvinism, did it ever occur to you to pause, as you saw men and women, night by night coming forward and “taking a dip in that pool,” to ask yourself quietly, who, or how many, if any, were led to take that step possibly as being *persons* chosen from all eternity, whose *individuality* there God foresaw and ordered, and fully provided for, of his own sovereign will and pleasure ; or, as being persons whose *acts—faith and repentance—foreknown*, arranged and provided for by God from all eternity, and acceptable, entitled them to stand there *personally* to the glory of God ? How many, if any, stood there as Calvinists, how many as Arminians ; who could distinguish ?

Two great Christian doctrines, then, from which have sprung all sectaries, branch out from this plan of salvation. One that God, out of infinite pity and universal benevolence, determined to give his Son to die for the redemption from the curse of the law of all mankind, but foreseeing that if left to themselves *all* men would certainly reject Christ and be lost, God, in order to carry out and apply this plan of human redemption, and moved by a special love to certain persons, *elects* them out of the mass of mankind to be the *recipients* of the *special effectual grace* of the Holy Ghost, and thus to salvation—which *the Army appears to hold*—and which is Arminianism ; the other, that God, moved by a special personal love, *elects* certain men out of the mass of the fallen race to *salvation*, and, in order to accomplish that purpose, he determined to send Christ to die for them, and the Holy Ghost to renew and sanctify them—which is Calvinism and which *the Army repudiates emphatically*.

Let us take an individual case, brother, yourself or myself, for instance—seeking heaven friendless.

The scriptures teach and repeat, and it is a great thing to be remembered: *That every human being is naturally born into this world with a wicked, corrupt and sinful heart, i. e., with depraved and polluted social feelings, propensities, sentiments, faculties and temperaments.*—C. F. VI. 2, 3.

That after he comes to know the difference between right and wrong, which is generally at the age of four or five years, he requires, unless an elect infant, or an incapable, before it is possible for him to enter into the Kingdom of Heaven, to become born again, *i. e.,* born of the spirit—must have a change of heart, of desires, dispositions and affections—which spiritual change of the new birth or being born again is also called “coming to Jesus”—“believing in the Lord Jesus”—“becoming a new creature in Christ Jesus”—“putting on Christ”—“putting off the old man and putting on the new”—“being *fi*ed by faith”—“quickened”—“renewed”—“repenting and receiving forgiveness for sins”—“being pardoned”—“getting converted,” in short.—C. F., X., 1, 3, 4; XIII., 1; IX., 4; XV., 2, 3; L. C., 75, 76, 153; S. C., 87.

That every person that does not obtain this inward change of heart and nature by being born again—this change of relationship and character—that does not obtain pardon for sin, will be otherwise hereafter cast with the devil and his angels into everlasting flames and brimstone of hell, where the worm dieth not, and the fire is not quenched, where there is weeping and wailing and gnashing of teeth, and where the smoke of their torment ascendeth up for ever and ever.—C. F., VI., 6; XXXII., 1; XXXIII., 2.

That, naturally, man is utterly indisposed and opposed to this change—is wholly inclined to evil—is averse from good—cannot of himself bring about this supernatural change—cannot convert himself, in short,

nor prepare himself thereto.—C. F., VI., 4; IX., 3; X., 2.

God alone converts.—C. F., IX., 4; X., 1.

God alone chooses the means thereto—He has no new methods.—C. F., III., 6.

Christ alone is the "author and finisher."—C. F., XIV., 3; VIII., 5; XXI., 2.

The Holy Spirit alone actually applies the redemption by Christ through faith.—C. F., XI., 4, 2; VIII., 8.

This faith is the special gift of God.—C. F., XI., 1; X., 1; XIV., 1.

The way in which the spirit effects this work upon the soul is not revealed—it cannot be discovered by finite mind—man is altogether passive in the matter until quickened and renewed by the Holy Spirit.—C. F., X., 2.

For this man, then, a sinner, unregenerate, dead in sin, to begin the exercise of saving grace of himself, or any of the graces of the spirit, before the promises of these graces have begun to be performed in him, is absolutely *impossible*.

He cannot produce in himself the Godly sorrow that needeth not to be repented of—cannot of himself turn from sin unto God—he may both will and do many things materially good—he *may depart from some gross sins*, but he can do *nothing spiritually good*. The voice of the Bible is that the Spirit of God is the author of this grace.—Jer., XIII., 23; XXXI., 18; Zach., XII., 12.

Justify then, brother, your open boast, "I will, I do and I can believe!" But let us follow this man for a little. *Hell, Infidelity, Insanity, or Suicide* stares him in the face. He recalls the impressions of the family altar, the Sunday school and Bible class with their "lessons" and "library," all of unquestionable utility and importance in respect of historic scripture—its biography and topography and doctrine, minimized, etherialized and reduced to points "refined and thin." He reads his Bible; he reads it again; he meditates; he

ponders well; he is perplexed;—the “reading, or expounding,” of the scriptures “can be made effectual unto life *only* by the Holy Spirit,” (C. F.) “all things in scripture are not alike plain in themselves”—“those things which are necessary to be known, believed and observed for salvation are so clearly propounded, and opened in some place or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient knowledge of them.”—C. F., I., 6. But “the illumination of the spirit of God is necessary to the saving understanding of such things as are revealed therein.”—C. F., X., 1; I., 6. He reads the book again.

He has been the subject of the rite of baptism—of scripture baptism; but, he finds, “salvation is not so inseparably annexed to his baptism, that because he has been baptized he is undoubtedly regenerated.”—C. F., XXVIII., 5.

Perchance he seeks “to give diligence in stirring up the grace of God that is in him,” (C. F., XVI., 3.) “Under sound preaching and conscionable hearing of the word—and in singing with grace in the heart,” in the visible church—the church of his fathers, or, it may be of his own choice, apart altogether from the attractions of sensational sermons, expensive choirs, professional ritual or showy churches—the Army for that matter;—here he soon learns that “to the officers of the church are committed the keys of the Kingdom—they have the *power* to retain and remit sins—to shut the Kingdom against the impenitent—the unregenerate—both by word and censure.”—C. F., XXI., 5.

Seeks he penitence accordingly? He is soon *informed* that “repentance unto life is wrought in the heart *only* by the word and the Holy Spirit”—there is no salvation without it in twinship with *faith*.—C. F., XV., 1, 3; L. C., 76.

Whether dealing directly or immediately, as one man does with another, or only by evidences or inferences or by a combination of particulars, as author of promises

and of marks of character, the Holy Spirit is, then, absolutely necessary at *every step*,—in reading the scriptures, in regeneration, in faith, in repentance and in effectual *prayer*.—C. F., I., 1; VII., 3; VIII., 8; XIV., 1.

Brother, here lies the energizing principle of godliness—of christianity. This Holy Spirit is the first instalment of Christ's redemption. His work in man is something amazing. Withhold or withdraw *restraining grace*, and what a hell would every breast become? What pride, and envys, and jealousies, and hate, and strifes, and crimes, and murders, and human sacrifices, and even cannibalism would take place? Unrestrained by the Holy Spirit the natural man would, *if he could, kill God himself*—if one blow could knock God out of the universe the natural man would *give that blow*. Brother, how can you say the *root of sin, is completely taken out of you*? Did this Holy Spirit find you; or did you find him?

But let us follow our man a little further. He will naturally appeal to his works—to "good works." Well, works are necessary *in* the attainment of salvation. They are not prerequisites to justification, however—no man shall be justified by his works, say the Scriptures; nor do they appear necessary in any stage of progress in meriting the divine favor; they seem to be mere essential elements of salvation; they seem to be substantial fruits and means of sanctification, having their root in regeneration. They are required merely to be publicly cited as evidence of union with Christ, which union is the ground of justification, and of which union faith is the *instrument*.—C.F., XXXIII., 2. Even to supererogation, then, if such a thing were possible in a man infinitely indebted to God, even in nature, good works cannot fit him to receive grace from God. Salvation cannot be held to be of good works—man is not saved by or *on account* of them, but through the *work* of Christ.—C.F., XVI., 5.

Appeals he to the law, to the commandments? After the fall, and since the introduction of salvation through

a Messiah, the law ceased to offer eternal life, on the ground of man's *obedience*, but continued binding as a rule of life, man continuing to be a free moral agent, needing a standard of right ; but his doing right and refraining from wrong, because the law encourages the one and deters from the other, is no evidence of his being under the law and not under grace—that his salvation is because of the law, and not of condescension, favor, grace. Man cannot fulfil the law—brother, did you ever try to keep your eyes from unlawful desires, your tongue from words of slander, or of anger, or bitterness, or gossiping, or swearing—your heart from malice and envy and covetousness—brother, if ever you tried this, and most men have, did you not find it impossible ? And did you ever try to keep the Sabbath day holy ? To make God the subjective and objective study of your short life ? Did you not find it a struggle ? How can you say, then, that *you do not sin* ? Christ alone can fulfil the law for man—the Spirit alone can fulfil it *in* him by sanctifying him into conforming to it—unto keeping it, unto bringing forth the fruits of *obedience* to it, which are the fruits, not the ground of his salvation. Man is *not saved by keeping the commandments*, but by looking to a manifested Jesus.—C F., XIX., 5, 6, 7 ; L. C., 149 ; S. C., 82.

Appeals he to the light of nature, to unaided reason ? The light of nature shows that there is a God, that he has lordship over all, and does good to all, and is therefore to be feared, loved, praised, and called upon, and obeyed and served with all the mind and with all the might. It leaves man without excuse ; but it is not sufficient unto salvation. Man has fallen ; what does nature teach, by way of anticipation, what God may be disposed to do in the way of remission of sin, substitution of Christ and sanctification ? The Trinity is not revealed, has not yet been discovered, in any of the operations of nature. Salvation is by the Holy Trinity, *by* God the Father, *in* Christ the Son, and *through* the Holy Spirit proceeding. Where is the knowledge of Christ, where the knowledge of the Holy Spirit in things natu-

rally around us? Where more likely than in the natural—the unregenerate—man himself? The condition of salvation is the same as that of regeneration.—C.F., I., 1; X., 4; XXI., 1; L.C., 2.

Appeals he to providence, to his trusting a good providence for the salvation, the redemption of his soul, for God is good? Yes, God in providence is good in all men's actions, natural actions, casual actions, morally good actions, morally bad actions. In permitting sinful actions, not as bare permission, as if he could not prevent them, or as if he regarded them not—God is good. Why this is so, like the origin of sin itself, it is impossible to discover, the Scriptures are silent excepting so far as to point out that God overrules the sins of his creatures for good; for instance the sale of Joseph into Egypt, and the crucifixion of Christ; that is, an action may be good which is under the providence of God, while, at the same time, it may be a very sinful action as it proceeds from man, and must receive forgiveness from God, not in providence, but in grace, in Christ.

But in governing and controlling all his creatures and all their actions for good in providence, God sometimes withholds his grace, his Spirit; not only so, he sometimes withdraws the gifts he has, from the sinner, whereby he becomes blinded and hardened against the work of the Spirit, whose mission is grace, the work of faith and repentance, not the work of providence.—C.F.

Yes, brother, God is good to all his creatures—in his special providence towards them his goodness is infinite; man's obligation, therefore, to him is infinite; man is naturally selfish and ungrateful, and his ingratitude for an infinite good is an infinite evil; to an infinite evil, God, from his very nature must annex an infinite penalty; man is finite and unable to pay an infinite penalty; the penalty must be rendered eternal, therefore, and man must undergo it; here is where God's mere goodness in providence lands the natural man, the unregenerate, mere intellectual man: in *hell eternal*, with the

Humboldts, the Comtes, the Paines, the Jeffersons, the Huxleys, the Spencers, the Parkers, the Emersons, with the Lydia Maria Childs and the Harriet Martineaux !! The instinct and the judgment recoil from the thought ; but there it is, and what can man do?—C.F., V., 4, 6 ; L. C., 18, 20.

Oh, foreknowledge ! eternal reprobation ! Foreordination in which man is entirely passive !—C.F., X., 2. Eh ! “ Men foreordained to everlasting life are particularly and unchangeably designed,” and the “ number is so certain and definite that it cannot be either increased or diminished ! ”—C.F., VII., 4. Has not God provided penalties or punishments as the consequence of transgression, and then provided remedies to do away with the penalties in the world of morals as in the world of nature in a manner available to intelligence ? What will this beautiful plan of salvation avail me if I am not one of the elect embraced in it ? “ If I am to be saved, I will be ; if not, I cannot be, so it’s no use to trouble myself about it.” The use of means to secure salvation is unnecessary ! God cannot be sincere in offering salvation to all ! God is the author of sin committed ! The doctrine makes man self-righteous and pharisaical ! It causes thousands to live in almost constant anxiety and distress ! It is discouraging and makes millions sorrowful in the hour of death ! It has driven men into infidelity, derangement of mind and suicide ! The fact that so many of the leading ministers of this doctrine preach practically in opposition to it, has given rise to the remark by some, “ that they profess one thing and teach another ; ” by others, “ that they play fast and loose with their published creed ! ” It is *stript of its characteristic when taught to the heathen* !! Stop, brother, listen ; how will you know unless you will listen ? The idea of absolute eternal reprobation is not involved in the Scripture election of grace ; nor do the rather blasphemous consequences, you often urged, flow logically from the Scripture doctrine. *Number* as comprehended by the infinite mind of Him to “ whom all things are present ” is not *number* as comprehended by your limited finite mind, to which the

number of the lost or redeemed is *indefinite* and *uncertain*, and may be increased or diminished above or below your *finite calculations*. "No more will be lost than is absolutely necessary to clear God's character from impeachment and his law and government from reproach." "The multitude no man can *number*." God, himself, knows the *number* thus necessary; otherwise, who could come boldly to the mercy seat to obtain mercy to forgive him, and grace to help him in time of need? Man is elected to the *privilege* of salvation by the solemn decree of God; he is called by the Holy Spirit; if he hearkens and obeys and believingly accepts Christ as his Saviour, and cleaves to him according to God's purpose, he *makes* his "calling and election sure;" if he neglects and rejects Christ, he remains in sin, of course, and perishes without hope, not through any defect in his election or calling, but because he wilfully and persistently refuses to receive Christ, and thus *fails* to make his "calling and election sure." The connection between the means and the end is as much the subject of foreordination as anything else—as reprobation is; why, brother, your prayer, "Lord have mercy upon us," and its answer are foreordained of God! What are you blowing about?

God does not predestinate men to damnation without reference to their works which are sinful.

The trouble originated in the fact that some learned metaphysicians undertook to lay lines on the being and attributes of the incomprehensible God, and define his absolute perfections, and, having worked out their own ideal of God, then all God's plain facts in his book, and in the whole range of human experience must be twisted and cut and squared to fit and support their own dogma, which has been thus for ages entwined with sound Bible doctrines, been interwoven with heroic story and song, from early childhood to hoary age, and handed down with national traditions perfumed with the pious and patriotic breath of generations. The practical difficulties which have been encountered in the combined dogmas of "foreknowledge" and Calvin "election and

reprobation," by tens of thousands of persons, with whose hopes and fears they have had to do, through the years of their youth, in struggles, the very remembrance of which makes them shudder to this day, involve *learning*, piety, love of souls, and *common sense* in a fair investigation of their real nature and paternity. Brother, *you and I, honest men*, had better leave them alone.

Dr. Twisse, who was chairman of the Assembly that composed the Confession of Faith, says: "That his opinion is well known that God does not ordain man to damnation *before* consideration of sin—that God by his mere pleasure damneth none: but, every one that is damned, is damned for sin wilfully committed and contumaceously persisted in by them that come to riper years."

The *Synod of Dorf*, representing the whole Calvinistic world (A.D. 1618), say: that "God condemned no one, yea, neither had he decreed to condemn any one unless *justly for his own sins*;" and again (Chap. I., Art. 15) speaking of the non-elect, they say: "whom truly God decreed to leave in the common misery into which they had, by their fault cast themselves; and at length, not only on account of their *unbelief*, but also of all their *other sins* to condemn and eternally punish them to the manifestation of his own justice."

That distinguished man, the *Rev. John Wesley*, wrote (A.D. 1743), as follows: "With regard to the first, unconditional election, I believe that God has unconditionally elected some persons to many peculiar advantages, both with regard to temporal and spiritual things; and I do not deny (though I cannot prove it to be so) that he has unconditionally elected some persons to everlasting glory."—*Works*, Vol. III., page 289.

And we are informed by the *Methodist Episcopal Church* that "God predestinates or foreappoints all disobedient unbelievers to damnation, not without, but according to his foreknowledge of all their works from the foundation of the world;" and again, "God refused or

reprobated all disobedient unbelievers as such to damnation."—*Doctrinal Tracts*, pp. 139, 140.

Since God's permitting sin, or not hindering it, cannot be said to be the cause of its being committed, there being no cause but the will of man; it follows from thence that God's punishing sin is not to be resolved into his permission of it, as the cause thereof, but into the rebellion of man's will as refusing to be subject to the divine law. And God thus considered men, when, in his eternal purpose, he determined to condemn those whose desert or his punishment was foreseen by him from all eternity."—*Ridgely Divinity*, Vol. I., page 491.

"*Wickedness foreseen* is doubtless the cause of the Lord's purpose to condemn, because it is of man's self by nature; but holiness foreseen in a fallen creature cannot be the cause of his election, because it is the effect of his special grace, and never comes from any other source.—Dr. Scott, *Com. Rom.*, IX.

The *Protestant Episcopal Church* (*Art.*) declares: "Predestination to life is the everlasting purpose of God whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from the curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them, by Christ, to everlasting salvation, as vessels to honor. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose, by his Spirit working in due season; they through grace obey the calling; they be justified freely; they be made sons of God; they be made like the image of his only begotten Son Jesus Christ; they walk religiously in good works; and at length by God's mercy they attain to everlasting felicity."

Woodstock, Epiphany, 1885.

