

clared the distinction between these two products, and said. "That which is born of the flesh is flesh; and that which is born of the spirit is spirit.— He does not say, "That which is born again is spirit," neither does John say, "He which is born again sinneth not. The word *again* appears to be used only when the man who is the subject of this new birth is spoken of, and I do not think we could supply it where it is not used, without changing the meaning.

Now here is that which explains the strange conflicts within the breast of a child of God. "The flesh lusts against the spirit and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would." The flesh includes all that is born of the flesh, mind, affections and all. However high and refined our natural powers and feelings may be, and however good and useful in worldly things, yet they are destitute of spiritual holiness, and are dead to the things of the spirit. The spirit is that which is produced in us by the Holy Ghost, and by which we are sealed unto the day of redemption. All its desires are after holiness. It loves holy things, believes in Christ, and rejoices in him, is meek, long suffering, patient.— While the natural mind is in trouble, and the natural heart is suffering pain and sorrow, the spirit may be rejoicing in this very tribulation. The spirit would lead us ever in the path of true holiness. The flesh lusts after worldly things. "The fruit of the spirit is love, joy, peace, long suffering, gentleness, faith, meekness, temperance." There was a time when I could not understand how these graces could exist in one while at the same time he could feel dispositions of an exactly opposite nature fluttering and crawling within his distressed heart like unclean birds or obnoxious and venomous reptiles. But when I learned that these graces are the *fruit of the spirit*, it was plain.

If we hate the sinfulness of our fleshly nature, and feel an opposition to its worldly inclinations and ambition, it is a sure evidence that we have the spirit, without which there can be no warfare. If we love the truth and the things of the Kingdom, and are enabled even to rejoice in them, it is an evidence we have been born again and have the spirit, notwithstanding evil thoughts may

from time to time rage in our minds. If we feel a spirit of prayer and supplication, a crying and pouring out our wants before God in the secret of our souls, it is an evidence that we are born again, for the spirit only prays, and if we do not pray in the spirit we do not pray acceptably at all. From the flesh arises unbelief and all opposition. When we try to pray, fiery darts may assail us: this is still an evidence of spiritual life, without which we should not be troubled by the vileness of the flesh. Thus the spirit witnesses with our spirit, which we received in the new birth, that we are children of God.

This warfare between the flesh and the spirit shall not go on forever, nor is the issue doubtful. The new man shall triumph. Our holy desires shall all be satisfied, while all our natural desires shall be forever extinguished. By the holy spirit of God within us we, poor, trembling, sinful beings, tempest-tossed and almost despairing, are sealed unto the day of redemption. We have been redeemed by the precious blood of Christ, but we have as yet only experienced that redemption by faith in Christ. "We received the spirit of adoption, whereby we cry Abba Father." We yet groan, being burdened, waiting for the adoption, to wit: the redemption of the body.— When the day of redemption comes we shall experience a glorious change, a *change of nature*, to which we now look longingly forward, from mortal to immortal, from weakness to power, from natural to spiritual. It is this poor, vile sinner of Adam's race which is the subject of redemption and adoption. Unto him is given in the new birth the spirit or life of Christ, which is not the subject of either adoption or redemption. By this spirit he sees the need of redeeming power, prays for mercy, has faith in Christ's finished work, and hopes for a full experience of redemption and adoption when Christ, who is our life, shall appear. This hope makes us very joyful and triumphant at times, for it is very bright, and is as an anchor of the soul both sure and steadfast. But we have not yet that which we hope for.— Now we are the sons of God, and when we follow Christ "his life is manifested in our mortal flesh." for when we walk in the spirit we do not fulfill the lust of the flesh.— But it doth not yet appear what we shall be. We are now, in our most

rapturous moments, only looking and waiting for the glorious hope, and the appearing of the great God and our Saviour Jesus Christ. We see many unfathomable mysteries, and our natural minds ask us many unanswerable questions, and would investigate and theorize until everything is reduced to a perfect system that they can understand. But faith and hope rest in the word of promise that when He who is our life shall appear, we shall be like him, and shall appear with him in glory.

Affectionately your brother in a precious hope.

SILAS H. DURAND.

[From the Biblical Recorder.]
Vandalism.

DEAR RECORDER:—It is my painful duty to inform you of an act of vandalism by some fiend in human shape, in burning down a little church at Oak Ridge, in this county, on last Sunday night, 8th of December. By the will of the great Jehovah and the efforts of his servants, brothers Jones, Jordan, Brown and others our little church numbered some thirty or forty and worshipped at Oak Ridge, a small church built by the Presbyterians, Methodists and Baptists. Since the conversion of many souls to God, a sect, who call themselves Primitive Baptists, have been greatly exercised in mind and some of their preachers have been abusing our church to an extent unheard of in a civilized community. Our ministers have not noticed them, which perhaps has incensed them the more, and it is believed that some one who was a friend of that sect was the incendiary, who burnt the church. The members and preachers of our church have acted with prudence and forbearance, and have evinced no disposition to engage in angry discussions in regard to our cause; but some of those who are of the persuasion I mentioned, have, as I believe in consequence of the accessions to our church, become almost rabid. This, I regret, as we wish to be "let alone" and not to interfere with others. What our church here will do for a place in which to worship our Lord and Master I do not know. The people in this region have been greatly impoverished by the war and how we can build a church is a mystery to me. I trust to him who rules the universe and hope to invoke the aid of our brethren throughout the nation to aid us in rearing to the honor and praise of

the Most High a suitable house of worship.
AMICUS.

Martin's Lime Kiln, Stokes co. N.C.

The above quoted article is published by the organ of a denomination of men professing great charity and forbearance, and is signed by one "Amicus," which word means a friend. The writer states that we, the Primitive Baptists, (a sect much spoken against by the *Recorder*) have abused their people until some friend of ours (incited by us to do so,) has burnt their church, while their preachers and people have exercised great forbearance in not even noticing us.

We wish to ask what friendship and forbearance there is in Amicus to write a charge against the Primitive Baptists of inciting a "fiend" to such an act of vandalism, and what charity is there in the Editor of the *Biblical Recorder* in publishing abroad on a mere suspicion a charge against us so infamous and slanderous?

The Missionaries sometimes profess some friendship for us, but they will publish, under the influence of prejudice, such infamous charges as the above, with no evidence to support their charges. Who, that has any discernment and common sense, if he is free from prejudice, would consider a people to be truly meek, friendly and forbearing when *that same people publish on mere suspicion such slanderous charges, as the above*. Men's actions are sometimes loud witnesses against themselves.

Amicus states that they wish to be "let alone," and for that purpose they were exercising great prudence. This is the kind of prudence that some people exercise. They avoid an exposure of their views and designs until they can accomplish their purposes, because they do not wish their plans to be examined. The Missionaries (we use the distinguishing name they have given themselves) do not desire to have their doctrines, measures and projects exposed by the Primitive Baptists, because they are not supported by the Bible. Hence they think it to their interest to be "let alone" rather than for our people to rebuke them sharply for their false doctrines and money loving schemes. Of course they would prefer to be let alone, since they dread being exposed.— We hold it to be our duty to war against spiritual wickedness in high places, and rebuke error wherever manifested; we hope we do so in the right spirit. We utterly condemn all false ways of fighting error—such as with carnal weapons—but our weapons are spiritual and mighty through God to the pulling down of strong-holds.