

we shall be; but we know that when we see him we shall be like him; for we shall see him as he is, and we shall be satisfied too.

Infants are saved by grace. Whatever change is needful for them will be wrought. Instead of their becoming as we are, we must become rather as they are—little children. By this we do not understand though that infants are holy or without sin. They have not committed sin to repent of as adults, though they are born in sin and can be saved only by grace.

My brother, did you repent of Adam's sin, or your own in coming to God? What is it troubles a convicted sinner, if it is not that vile nature he has, and especially his own sinful conduct. A man, while living in sin, is fully and constantly endorsing all that Adam did, by repeating it, or living in it, and taking pleasure therein. When he repents he is sorry of his own ungodly deeds, and turns away from them, and does works meet for repentance, justifying God in his sentence of death in Adam and himself in Adam. Let God be true and every man a liar.

The infant has not knowingly committed sins to repent of. In that there is a great difference. But Jesus is the only way of salvation, and has power over all flesh—that of the infant, the adult, the king and his subject, the wise and the unwise, the rich and the poor, the idiot and the prudent, the black man and the white man—to give eternal life to as many as the Father hath given him.

#### THE FLESH.

This word is often used in Scripture and with equal frequency, perhaps, by mankind in general.

Does it mean literal flesh and blood only and merely, when it says, that which is born of the flesh is flesh? &c. It means something besides that also. By the term flesh is meant the corrupt or carnal nature of man—which is deceitful, sinful, sensual, &c. All flesh has corrupted its way. By the deeds of the law shall no flesh living be justified, &c. This shows the utter and general carnality of the entire man. To ask if there is any part of a man that is not flesh, in the scriptural sense of that word, would be the same as asking if there is any part of a fallen man that is not sinful? His soul or spirit is carnal or sinful, and in that sense comprehended in flesh, though not literally flesh. The text therefore which says that, "that which is born of the flesh is flesh," means that an unclean thing brings forth an unclean or sinful offspring, or that if Nicodemus could enter the second time into his mother's womb, and be born again, it would be another birth of the flesh, and hence sinful. But if one is born of Spirit that is a pure birth. Or it means born of the flesh, is a sinner, while that which is born of the Spirit, which is an incorruptible seed, is always without sin.

Hence the great necessity of being born again. That it is the sinner that is born again cannot admit of any sensible questioning, for that which is pure needs no new birth,

and when so born again that which is born again is spiritual.

A christian is a spiritual man—not under condemnation, not in sin, but under grace and in grace.

To walk according to the flesh is to walk after the promptings of the corrupt, lustful nature of the Adamic man. We are to deny the flesh, and mortify our members which are on earth.

Everything of man is not literally flesh, though the whole man is a sinner. Now will literal flesh and blood enter heaven? No. Nor can the corrupt, deceitful old man, or body of death, ever be saved. Sin cannot of course be saved, but the sinner is. Sin is not a creature, or created substance. It is an action rather—transgression of the law—a principle of evil. By a new birth another life—a leaven from above is given which purges out the old leaven, and we, the Adamic man, that is a sinner, are changed according to the life of Christ, into his image from glory to glory, even as by the Spirit of the Lord.

There was Adam before he sinned a good man. After the fall it was the same man, but corrupted, and dead in law. In the new birth the same man that was dead is born again, or brought to life. A new life, the life of Christ, the second Adam, the quickening spirit, is given him.

As after regeneration the man does not walk according to his former lusts, for old things have passed away, and behold all things are become new: so in the resurrection from the dead, all things will be new, and after the image of Jesus, who is spiritual. For in him there is no sin, no corruption, no flesh, no death.

Let us be careful to not walk after the flesh. For it is a poor excuse to say the flesh did it. It is to confess our intimacy with a wilful enemy, and to confess that we are asleep on our post and unfaithful.

Flesh in this sense is sin or the sinful lusts that live and lurk in our nature, and creep in like the Gibeonites, often with an air of sanctity, in old shoes, tattered clothes, and with mouldy bread, and will decoy us into a dangerous alliance. We live in the flesh, but should not walk according to the wicked principle thereof.

#### IS THE INTERPRETATION TRUE?

Some, in their constructions of bible teachings, hold that, because salvation is of grace, that no obligations or duties are laid on the subjects of salvation. For them, it is enough to exonerate from all obedience because such and such a Scripture is spiritual.

When James tells us that pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, &c., that they say does not mean that an actual personal visit is to be made to people actually sick, and that the widows are not widows who have lost their husbands, but some how they are such cases as never come within the possibilities of men to serve them, because it is spiritual.

It does not strike my mind that because truth is spiritual that therefore

it is unreal, or that because the Spirit of truth reveals things spiritual that they are a myth. It is true that effectual prayer must be in the Spirit, but it does not follow therefrom that a man never prays effectually.

Revelations of spiritual truth are just as real and true as any other communications. They are from above and cannot be received or known by the natural man, still they are true and actual.

The christian, who in the spirit of truth visits the fatherless and widows in their affliction, does such service as pure religion, or true love, prompts. The man who has not its spirit and never does this has no true religion.

To say that one that has faith never works is to say that his faith is dead being alone. The true faith of God's elect is remarkable for its holy zeal and singular performance of works that condemn the world, and evince that its possessor is an heir of the righteousness that thus comes.

If one should say, that the text which says, they that preach the gospel should live of the gospel, is spiritual in the sense that it only means that he must feed on the truth which he preaches to another, and does not teach that it is the duty of those to whom he preaches to minister to him in carnal things; that man, to be consistent, should likewise say, that when Paul tells Timothy to take a little wine for his stomach's sake, &c., this is also spiritual, and forbids our taking anything for our infirmities but the wine of the kingdom of heaven. Though it is a great truth that they that preach the gospel do enjoy its pure food, and should live lives of holy obedience to the Lord, being separate from the corruptions of the world. The truth is, that any duty which the Bible commands a christian is spiritual, and when discharged in the true spirit is accepted of God, and is profitable to the doer.

Whenever our interpretations of the Bible are such as to render all its meaning incomprehensible to us, and to free us from any obligations, by saying it is spiritual, we have not the true conception of what is spiritual. Mark you, we do not say that a merely natural or carnal man can, or desires to serve God; but that a christian is a spiritual man, and should render spiritual obedience.

Because Paul saw a law of sin in his members warring against the law of his mind, &c., did he therefore turn these members loose to sin, and disregard his body, in saying the law is spiritual and I am carnal, and therefore conclude that it does not matter what I do? No; he kept his body under, and the same members that were once yielded as instruments unto sin he now renders as instruments unto righteousness.

How careful should one be to see that the light that is in him be not darkness, and that some lurking lust does not assert its prevailing plea for sin under cover of a seemingly deep and reverential regard for the spirituality of the scriptures.

#### STRAINING AT GNATS.

This is a characteristic performance. Sometimes a small gnat becomes very

offensive to some and so strains and chokes them that death ensues. A very little affair, a trival thing that some one is guilty of, so spoils the feast that one of a faint stomach cannot eat at all, and so chokes up and heaves that the joy of the company is all broken up. Even things that are not gnats at all sometimes choke one. As when it becomes needful to raise some money in a conference meeting to bear some needful expenses—it so offends some that they get to straining heavily; not however because such people ever give so much themselves. Those that give the most are those that complain the least usually.

Some get choked or strain at gnats in finding fault of the peculiar or odd notions or doings of other people when perhaps there are no violations of true principles by them. By gnats we understand little things which are not actually violations of principles of righteousness, though they may be irregular in form.

But those people who strain so at gnats have a capacious throat for swallowing things that suit them.—Notwithstanding the camel is a very large animal and has so large a hump, and is withal so crooked and ugly, that it would seem impossible that it could be swallowed, yet we find that this very class of people that strain at gnats can swallow even camels—right down. People that cannot spend any thing for religious expenses sometimes can spend considerable sums for some other things hurtful even. People who see motes in other people's eyes, and find fault of little things in others, can swallow down and hide great, big, crooked, ugly deeds of their own and never strain even.

#### BE NOT TOO HASTY.

Churches should not send off untried men to preach away from home until they have heard them themselves. They should be satisfied too that such have a profitable gift before turned loose. Their moral character and conduct should also be clean. Much trouble comes of unfaithfulness here. Lay hands suddenly on no man.

#### Publication.

### EXPERIENCE

OF  
Sister P. Anna Phillips.

I have for some time been publishing a pamphlet-style book, containing the experience of Sister Phillips, and her reasons for leaving the Missionaries and uniting with the Primitive Baptists.

The book contains two hundred and eight pages of matter—divided into twenty-one chapters—devoted to various subjects—important to an enquirer after truth.

It needs no eulogy to one that knows the ability of her pen. Nothing that I have ever seen from her is more instructive.

It will be very profitable to all that are searching for Bible truth.—To such I honestly and earnestly commend it. It may be obtained by orders sent to her at Rome, Georgia, or to me at Wilson, North Carolina. The price is 75 Cts. Orders can be sent with the money at once, as the book is now ready.

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