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Vol. XXIII.

BLACK & REID, EDITORS, PUBLISHERS, AND PROPRIETORS.

Raleigh, N. C., Wednesday, Nov. 13th, 1878.

Similia similibus. What is it to be tary transgression, became personally from its dominion over us, to put off eight chapters of Romans, in the light of the Reformation, the distinguished hisborn? It is to be 'brought forth'— corrupt which inherent corruption is re- the old man,' to 'mortify the deeds of all other revelation, you will come back torian, as he says himself, "not pre-

motion out of one state and mode of be- produced in their offspring in fatal obe- the body,' to 'put on the new man,' to to the conclusion that the condition of tending to approve his position."— teeth, they," (the grapes,) "will the Godlike faculty of freedom of will, ing into another. With this definition dience to the law of generation, Similia 'put on Christ,' to change our lives, man as there described is the natural Here is what the great Reformer says, hert." there is no absurdity in predicating similibus. I make this affirmation not thoughts, purposes, volitions, and to do and necessary condition of Humanity as (he needed to reform himself in this Let us come down a little into the birth of Deity; for all well agree that of my own suggestion, nor yet upon the many wonderful works in the name and born of Adam; and that this must conhe brought himself forth thus, when he authority of ancient, or modern wor- strength of Christ who is in us. It is tinue to be its condition in every indi- is mighty to change the heart of a from. Having had the child into heamoved up out of his own eternity and thies, nor upon the deductions of logic not the province of the Spirit to do these vidual, great or small, until the individue wicked man, who is not less deaf, nor ven for which he and I are mutually

As the visible body of Christ was the that no good thing dwelt in his flesh, ing such an efficient power in me, I can, can do as he would. He would 'please that he "never had any covetousness in teeth." vehicle through which God fully mani- and in v. 17 charges his utter inability if I will, 'keep under my body' this ever God,' and he can. 'In the flesh' he him, not only in his converted state, but fested himself in the regeneration, so a do the good which he would (other- sinful flesh, and bring it into subjection. could not, because he was bound by the ever since he was born." Adds Mr. the visible creation was the body through vise do) to the account of sin which This is condemning 'sin in the flesh.' law of sin in his members' to do the W.—"But if so, I would not scruple to Ezekiel, to aptly illustrate the inclinawhich he faintly appeared at the first, swelt in him, i. e., in his flesh as he ex- Now if the flesh, his master. Now say, he was the only man born of a tion of the child, having served its inor in the genesis. As like produces pains. Now that Paul here uses the Adam, is not sinful in its nature and that he is in the spirit, he can, because woman, (except Him that was of God, like,' we infer that the creation which tem 'flesh' in the sense of corrupt, in- tendencies, why does the word of God he is free, not only to choose 'whom he as well as man) who had not, who was But he will surely allow me, as a matwas the body in which God appeared in inical, sinful, human nature, (man,) is so constantly warn them against it? will serve, but also to serve, whom he born without it." Or such a position, ter of pure justice, and in strict fairness

of the unit is lost the whole is spoiled. To be 'in the flesh' here signifies, under he mean when he speaks of mortifying ed of the flesh. It is not of man but of ruined, totally unfit for the purpose for the control of the carnal mind. 'The the flesh through the spirit? Simply, God. Jno. 3: 13. This slavery lies at which it was formed. It must be re- flest' is the 'carnal mind,' and the rea- but fearfully, that sin is inherent in, the bottom of all that is meant by 'orig- Apella' either. generated or destroyed. This (destruction son of man's inability to please God lies and inseparable from, the flesh, that is, inal sin, the condemnation which tion) we infer would have been the fate in the fact that the flesh is enmity the disobelient Adamic nature, and came upon all by the offence of one; of the whole creation which had already against God,' which is the same as to must be 'mortified,' 'condemned' and and this liberty lies at the bottom of to get my good Bro. Yates straight up begun to fall to pieces, if God had not say, 'man is the enemy of God.' Of 'kept under' by the pover of the spirit all that is meant by 'the gift by grace condescended to be born again in Christ, the regenerate the Apostle affirms: But that is in us, or we must die and not which is by one man Jesus Christ. The

in Adam has been one and the same al- which is born of the spirit is spirit.' lost, when it was his duty to maintain ways and everywhere-many individu- The child of God partakes of his nature. that freedom. The voluntary forfeiture

stood forth in all the grandeur and merely—these are not the 'adamantine' things for us as you think. It is His, all is 'made free from the law of sin and less helpless than an infant, so the prayagreed it is fitted, blessed assurance! sparkling glory of creation from which foundations upon which I stand; but the to beget a new, holy, efficient nature death' by the law of the spirit of life in ers of the church, to which foundations upon which I stand; but the to beget a new, holy, efficient nature 'his eternal power and Godhead are word of God, which liveth and aoideth within us. It is ours to believe, think, Christ Jesus.' This is regeneration; pose he means the prayers) "all things Universalists, touching infant salvaclearly seen. This was the first birth forever. Men, great men—men measur- purpose and choose for ourselves. I can and this freedom is the property of the are possible, change the little child, by tion); fitted as a sinner (please Bro. Y. or breaking forth from the womb of ing talents with Alexander Hamilton, do all things through Christ which regenerate only. Whom Christ has the faith it pleases God to place in his allow this italicized word, it sounds ugeternity into the wonderful materialities Jonathan Edwards, or even Richard strengtheneth me.' Now that this holy, made free 'is free indeed,' but none other. heart," (italies I'm responsible for), ly, I acknowledge) saved by grace; and activities of time. His second or Watson, may oppose their reasonings efficient nature, begotten in me, is so of Now the term paliggenesia, in the sense "and thus purifies and renews it." If having had it in heaven, "where," he 'new birth' occurred in Bethlehem of to move me from my present moorings, me, i. c., so incorporated into my life of which our Lord is supposed to have I did not see some things with my own very properly says, "there is nothing Judea. This, in the mystery of is but while the word of God remains to and being as to enter into my personali- used the words 'genethe anothen, born eyes, or hear them with my own ears, that constitutes the inclination," he nature, the excellency and glory of is furnish me a foothold, here I mean to tyor s lihood, I am a new creature, again denotes restoration to a former or were not told them by some responsive to the former or were not told them by some responsive to the former or were not told the former or results, and in its fitness for the accom- stand. 'That which is born of the flesh 'born again.' I am born out of the condition, status, rank, etc. If this be sible person who had either seen or come back from the dead and live again.' plishment of the Divine purpose which is desh.' 'The flesh' is sinful. Every kingdom of darkness into the marvellous the true sense, then, regeneration, whatfar excels the first as the birth of the ful individual, i. e., a sinner Every ty') of the children of God'—out of the storation of man to the rank and status, Such a position as this just quoted, the processes of regeneration when it ken him according to his positions— 'Spirit' in man excels, in its nature and sinner must be born again,' or never death of sin into the life of righteons of a true moral agent from which the great Historian represents the came to have anything upon which the results, the birth of the 'flesh.' In re- 'see the kingdom of God.' That the ness out of the sinful flesh into the Thus restored he is 'not in the flesh.' great Reformer as holding, is equally forces of regeneration could act; begeneration man is saved. In regenera- 'flesh' is sinful is incidentally affirmed Holy Spirit. If I am the child of God, not the servant of sin, but the Lord's as reasonable as what he, Luther, action God is saved! I mean this. Rom. 8:3. Paul declares, Rom. 7:8, then, God is in me and I in him. Hav- freeman. Now, but never before, he cording to Mr. Wesley, used to say, with that which would have the

the gift of the spirit cannot be trans- his consubstantiation dogma, a sort of against its being used to the extent that refinement of the Roman Catholic tranmitted to the child which is engendersubstantiation one. "Credat Judaeus sins inevitably." Pardon me, and indulge me a little longer, if you please, as I am so anxious

and all right on the Infant Salvation He will please let me call his attention to the special consideration of what Iraenaeus, the pupil of Polycarp, grand old martyr, (Bro. Y. doubtless rememhim who by regeneration has been re- blessed Christ to save his life,) the Still they are guilty because they which He had set for mankind, but them, but they have refused or neglect- to save all persons by Himself-all, I I regard this, according to the underscoring, as highly important historical testimony for my position-Infant Re-

only hope of freedom is in redemption. very much like to be on their side, if

certain," says Mr. W., "our church," born again,"-regenerated-doesn't it mean this? "and it is allowed that the THE MORAL STATUS OF CHIL. whole office for the baptism of infants

And it is certain, say I, if I can men, so very well knows. look above a little.

Spirit." It is an outward sign and trust, in relation to Baptismal Regen-

be regenerated in. (in the act of), but fix her seal to the dogma of Baptismal lustrious hero and poet immortal: not by baptism. The inward and spir- Regeneration; but I do mean to say, itual grace may be experienced in the unqualifiedly, that she endorses, in that

the progenitor no longer appears in the The question before us is one of blood, able to subdue the flesh. Sin is not sin is the crime that brought death into panies water baptism, nor does it, as vate ear for a while, I would take the progeny, the progeny itself shall no long- flesh, nature. Is the nature of Adam annihilated, not expelled from the flesh, the world and all our woe? He went in progeny, the progeny results and no longer appear, but be subjected to endless corrupt? Is the nature of man, good, but 'condemned in' it. Regeneration is darkness and doubt. This we infort had or indifferent help sinfol or black. would have been the end of man who -without character? Following in the unrighteonsness, not the destruction of This is the state into which he fell and While, as I am bound to concede, touching his beautiful geological and lost his Maker's likeness, if God in his tootsteps of the wise, the good and the the flesh' in the sense that sin no longer here he begat his children How, where, loving kindness and disannullable pur- great, 'the latchet of whose shose,' I cleaves to it, not the conversion of the when can a slave give freedom to his without water baptism, I do neverthe- tilting," I beg to say somersault, "of pose to be seen in the visible world, had also, 'am not worthy to unloose,' I afnot stooped in awful condescension to be thorn again. God "born again." be 'born again.' God "born again.' God "born again.' God "born again.' It is that incomprehensible operation or self, has shown himself to be a slave, in the first again.' It is that incomprehensible operation or self, has shown himself to be a slave, in the first again.' It is that incomprehensible operation or self, has shown himself to be a slave, in the first again.' It is that incomprehensible operation or self, has shown himself to be a slave, in the first again. say? What if I do say that our God has been becotten and born twice? the very nature and necessity of things was just ave domain and the beginning of the very nature and necessity of things, and has been begotten and born twice? The resolution to the beginning in the solemnly (1 can most special action) which, says he, "is aptly set forth by a to solemnly) dedicated to Almighty which, says he, "is aptly set forth by a Their freedom; they themselves or dained their fall."

Their freedom; they themselves or to pay as much as the others." A prother responded by paying the ex-Scripture illustration:" "The fathers

Number 44.

clination could not be removed, only by for himself whether or not I have tacause it would come again in contact

I have no sort of objection to this quotation, which he has made from What! Does he mean that the

child knowingly and wilfully violates God's law inevitably - necessarity ? This is making, if not God, Adam refather; only so far as he acts in the to silence of spirit. same way can be be said to bear the sins of his parents." Now, I submit it. If he sins inevitably, necessarily, and is punished for it, he is punished for what sin; that is to say, he is punished unde-No, no , such cannot be.

Knowing Bro. Yates as I so well do, I would not begin to suppose that he intends such a conclusion. But be it specially marked, 1 am combating his assertion, his position, as I reluctantly could you retain a sense of the presence justly suppose to be his intention. The pany and all that business no more him-(the established church of England), most satisfactory reason have I to be-"supposes, that all who are baptized in lieve that he as cordially hates Calvin- God, than if I had been all alone in a their infancy, are at the same time ism-this particular feature of it- church kneeling, before the communion materially changed his base of thought and be an hermit in Mexico?" I am proceeds upon this supposition. Nor and opinion. But that dire, portentous sorry you should be content with lower is it an objection of any weight against "inevitably," which he uses just before degrees of usefulness and heliness than I deem it proper for me, in this con- this, that we cannot comprehend how sin, according to the true definition of you are called to!But I cannot help it;so this work can be wrought in infants .- | sin, frees the adult child, or the man; I submit; and am still yours in sincere For neither can we comprehend how it because one is not responsible for what is wrought in a person of riper years." he inevitably does, or is compelled to "It is certain that our church sup- do, or ex necessitate rei does, as my doctrine. Somewhat in keeping with poses, &c., and it is allowed that, &c.," honored brother, of such superior logisays the great and glorious Wesley .- cal, philosophical, metaphysical acu-

honey," and immersed, say some, in Church, South-supposes, &c., and it able battery of that grand old Epic for promoting the interest of the misis allowed by our church that, &c., Poet, who may serve as a suitable sionary cause. When ladies take hold mouth-piece for Divine Inspiration of a matter of this kind, they mean work Hold! I do not, in what I against him, if he means the opposite, which the human soul, by Adam's knowledge of evil, away from the plane of Adam's holiness, and towards a world cursed by Adam's sin, and tation; and thus giving it an inclination towards temptation," the soul, "in the truth of Max Muller's utterance: "A the very nature of things sins inevitably." He will at once recognize, and with good grace, surrender, to the il-

"I made him just and right, Sufficient to have stood, though free to Not free, what proof could they have

Not what they would? What praise could they receive? Useless and vain, of freedom both des

dren's teeth are set on edge!" "And "simply tilted," or even, scripturally and am willing to make it good in of when," continues he, "the teeth come in speaking, completely somersaulted by paying." - Central Methodo; t,

The Christian Advocate.

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the above rates for special notices in the Local col umn. Terms, cash in sdvance, unless otherwise agreed upon. The above rates are cheaper than those of any other paper in the genth of the same character and circulation.

I have certainly tried to represent Bro. Y. correctly and fairly, and to argue, according to what I consider, a legitimate interpretation of his statements. If I have in aught misrepretrickster. I never subject what I believe to be truth to logical trickery. I have indulged here and there in a little pleasant humor, which is somewhat constitutional and somewhat cultiva-

Let any one of a discriminating mind carefully read Bro. Y. and then read what I have said in reply, and judge

Lexington, N. C., Oct. 12th, 1878.

LETTER WRITTEN BY REV. JOHN WESLEY

December 10, 1777.

You do not at all understand my anner of life. Though I am always n haste, never in a hurry, because I never undertake any more work than 1 can go through with perfect calmness of spirit. It is true I travel four or five travel alone in my carriage, and consequently am as retired ten hours in a day as if I was in a wilderness, On other days I never spend less than three (frequently ten or twelve) in the day sponsible for the sins of the child, not alone. So there are few persons in the the child, if the child sin in the sense kingdom who spend so many hours se-Bro. Y. states The Scriptural illus- cluded from all company. Yet I find trations cited will not bear any such time to visit the sick and the poor; and I meaning or any such application. "As must do it if I believe the Bible, if I I live, saith the Lord God, ye shall not believe these are the marks whereby the have occasion any more to use this Shepherd of Israel will know and judge called upon and urged to renounce the proverb in Israel," for the purpose of His sheep at the great day; therefore, illustrating that the child or the man when there is time and opportunity for inevitably," (necessarily), in the very it, who can doubt this is the matter of bial expression for -The children suffer saved; I scarce thought it possible for a for the officinces of their parents." In man to retain the Christian spirit, amidst his comment on Jeremiah 31: 29, 30, in the noise and bustle of the world. God which Jeremiah says "sour grape;" and taught me better by my own experience; "every one shall die for his own in- I had ten times more business in Ameriiquity," Dr. C. says, "No child shall ca (that is, at intervals) than ever I suffer divine punition for the sin of his had in my life; but it was no hindrance

Mr. Boehm was chaplain to Prince George of Denmark, secretary to him and Queen Anne, principal manager of almost all the public charities in the is not properly his own, but for Adam's kingdom, and employed in numberless private charities. An intimate friend, servedly and unjustly by a just God? knowing this, said to him when they were alone: "Sir, are you not hurt by that amazing hurry of business? I have seen you in your office surrounded with people, listening to one dictating to anothe er, and at the same time writing to a third: dered or lessened my communion with necessitarian-as he does "wicked de- table." Was it not the same case with nominational strife," if he has not very him to whom Gregory Lopez said, "Go

WOMAN'S MISSIONARY SOCIF-

Let them be organized in every congregation wherever at all practicaand do it. Encourage and assist them by all lawful means, and in every way that is proper and right. Our denomination is not up to the measure of its ability, nor even that of its duty, therefore necessarriy a world of temp- in regard to sending the gospel to the "regions beyond," We believe firmly in non-missionary Church must die." It is so. It must die. It is only a question of time. It must die. And both experience and observation tell us a Church prospers best when it does most for the spread of the gospel. There is good reason to hail the organization of the "Woman's Missionary Societies" as an omen of better days to our Church. Let such societies increase and multiply. -St Louis Advocate.

It is stated in an exchange that a man who could not pray publicly, on account of an impediment, built a neat house of worship, at, an expense of \$4,service. We admire that man, and hope others similarly afflicted will follow his noble example. To this we add a scene in a Quarterly Conference, not upon mere hearsay. The "agony" question was up, the money counted and apportioned, but a small deficit remained. One brother proposed that prother responded by paying the exhave eaten sour grapes, and the chil Grant that Adam's offspring are tra five dollars and saying, I can't pray,

THE BETTER LAND.

suggest and suggested and the away "

summer royally day by day,

-- was boas in the balons are all intra- in ura hat God makes ther, it said its bears blittle and ray, by keep perpetual hololay; after a fact that are a risk of all the level see the per than this bright earth?

Tes, ear in to harr, and We hank our God for the worlds to at spiring in in the truth look, but the loc and music effectioning and light, has the shark flow more for the day to come than be thank flow more for the day to come when we have the same for the havoury home. For as we listen, we hear deep sight Silicing as our filling of the harmonics: Eyes the ember the fluidows tail, and store deeps has a a hear in thrail. We know the lightest of sin and peth And are gratellingly shall not heraye regular.

the trains the best of a day to the training strand; the to the trages to the east of the training straining and training straining stra -t\_culon aretin World.

## Communicated.

For the Advocate. W. D. LEL TO E.A. YATES.

given us a clear analytical definition they have not attempted to do so. The reason is plain. Our Saviour said to

things which do appear of things which were not.' As 'like produces like,' so creation in its genesis was the counterpart, and visible expression of God himself, manifesting his attributes as well as his being. When the divine image became defaced from the world a regeneration or new birth became neccossary in order to a visible manifestation of Deity. This was consummated

being one. When any particular part that are in the flesh cannot please God.' I keep under my body?" What does and in him who was himself 'to gather ye are not in the flesh, but in the spirit, live. 'For if yo live after the flesh, ye privilege to 'receive' the abundance of together all things, both which are in evidently signifying that they were no shall die, but if ye through the spirit, grace is given to all, but the liberty heaven and which are on earth.' Thus longer under the control of the carnal do mortify the deeds of the body, ye measure countervail the evil which is regeneration, he saves the body of creation, by whom they were born, by whom they whom they whom they whom they whom they whom they were born, by whom they were tion assumed in the genesis. Leaving were below the sons of God, of whose establishes the fact that man, as born of in the genesis. great truths affirmed in the unimpeacha- the 'new birth;' for that which is 1 orn as born of flesh, is sinful. And this stord to that rank and status. Then, if companion of St. John, says. (It would ble word of God, and confirmed in the of the spirit is spirit. 'Ye are in the establishes the fact that infants which incapacity excuses from moral obligation and spirit in the of the spirit is spirit. 'Ye are in the establishes the fact that infants which incapacity excuses from moral obligation and confirmed in the of the spirit is spirit. 'Ye are in the establishes the fact that infants which incapacity excuses from moral obligation and confirmed in the of the spirit is spirit. 'Ye are in the establishes the fact that infants which incapacity excuses from moral obligation and confirmed in the of the spirit is spirit. 'Ye are in the establishes the fact that infants which incapacity excuses from moral obligation and confirmed in the of the spirit is spirit. 'Ye are in the establishes the fact that infants which incapacity excuses from moral obligation and confirmed in the of the spirit is spirit. 'Ye are in the of the spirit is spirit.' unmistakable experience of all men, and, spirit, f so be that the spirit of God are born of the flesh are constituted of spirit, f so be that the spirit of God are born of the flesh are constituted of spirit, f so be that the spirit of God are born of the flesh are constituted of spirit, f so be that the spirit of God are born of the flesh are constituted of spirit, f so be that the spirit of God are born of the flesh are constituted of spirit, f so be that the spirit of God are born of the flesh are constituted of spirit, f so be that the spirit of God are born of the flesh are constituted of spirit, f so be that the spirit of God are born of the flesh are constituted of spirit of God are born of the flesh are constituted of spirit of God are born of the spirit of God are born of the flesh are constituted of spirit of God are born of the flesh are constituted of spirit of God are born of the construction, reserved therefore and are therefore sinful cused for not pleasing God, because therefore as He was master, He has sinful elements and are therefore, much more 'adamantine' than dwell it you.' Let it be observed here eview for a surface arrivale. Therefore as He was master, He has a surface and the proposition, 'Infants are neither that it's not enough to be born of the individuals of the sinful genus homo. They cannot, not being free agents. Therefore as He was master, He has also the age of a master. Not disdaining before the law' and more 'funda- sons of 'lod, but this power which re- say that an infant is not a sinner simply sors,' you say. So they are, but they, ing, or going above human nature, nor mental' than the vague and contradic- sides in the new nature must be kept because it has never transgressed, is to which is born of the flesh is flesh.' I love of God.' Keep the spirit dwelling nivorous beast because it has never eaten to be a successful to be free jit is their sin not to be. suppose no one will deny that Christ in your learts by faith; for such is and flesh. But it is in the nature of the orn of (ek) the flesh and intends to teach that the nature of lead man astray from God, and bring be regarded and treated just as his pro-I had which is born of the the child of man can not be other than him into aptivity to the law of sin genitors have been. So it is in the because they are, but because they dren, and youth, and older persons."is not clearly that of man. That which is born of which is in his members, that if he keep nature of the child to choose evil, feed on anyth to be, moral agents. They anyth known just what our Lord meant by man is man. Similia similibus, like not the sprit of God dwelling in him forbidden fruit, and so, too, he must be to be what Adam was, but they are derstood in the sense of anagenethenai, produce good fruit,' neither indifferent divine souship, and fall back into his his father before him has been. The theirs,' you will say. True, but the or puliggenesia, to regenerate; but as fruit, such as is neither good nor bad; if original self—a natural man, the child whelp stands before men in the relation fact that a child born of a slave is not original self—a natural man, the child whelp stands before men in the relation a slave is not a slave is not a slave by his own fault, but by the of a carnivorous beast. The infant of the flesh exposed to death; for if ye of a carnivorous beast. The infant of the flesh exposed to death; for if ye of a carnivorous beast. whether this be the true sense or not, or his fruit good, or else make the tree live after the flesh ye shall die.' Why? stands before the law in the relation of a exactly what this sense is even if it corrupt and his fruit corrupt, it fol- If human nature, as it naturally exists, is sinner. Because of its relation it must buy his freedom, or another they will let me. be the true one, so it is impossible to lows: If the nature of man be corrupt the innocent nothing which you make be treated as a moral agent having must buy it for him, or, else he must The the true one, and the parent stand remain a slave under law. Infants W. on my side, or, vice versa, rather? the term as employed to designate the be corrupt in the child which is the which Bro. Bagwell makes it, why is it in the relation of a moral agent, so must are bought with a price, (thanks be understand it, not what I may and do of God?" He answered: "All that communication are bought with a price, (thanks be understand it, not what I may and do of God?" He answered: "All that communication are bought with a price, (thanks be understand it, not what I may and do of God?" He answered: "All that communication are bought with a price, (thanks be understand it, not what I may and do of God?" He answered: "All that communication are bought with a price, (thanks be understand it, not what I may and do of God?" He answered: "All that communication are bought with a price, (thanks be understand it, not what I may and do of God?" He answered: "All that communication are bought with a price, (thanks be understand it, not what I may and do of God?" He answered: "All that communication are bought with a price, (thanks be understand it, not what I may and do of God?" He answered: "All that communication are bought with a price, (thanks be understand it, not what I may and do of God?" He answered: "All that communication are bought with a price, (thanks be understand it, not what I may and do of God?" He answered: "All that communication are bought with a price, (thanks be understand it, not what I may and do of God?" He answered: "All that communication are bought with a price, (thanks be understand it, not what I may and do of God?" He answered: "All that communication are bought with a price, (thanks be understand it, not what I may and do of God?" He answered: "All that communication are bought with a price, (thanks be understand it, not what I may are bought with a price, (thanks be understand it, not what I may are bought with a price, (thanks be understand it, not what I may are bought with a price, (thanks be understand it, not what I may are bought with a price, (thanks be understand it, not what I may are bought wi Hence theologians have fruit. If man in the adult stands in the that it constantly and forever leads to the child. Men do not spare young unto God through our Lord Jesus not attempted to do so. Such an at- relation of a sinner, he must so stand death? Is not death the wages of sin? snakes because they have never done Christ,) and they shall be free, living ble bounds to the undefined operation of may be the nature, relation, condition or the death to which the flesh evermore mous nature that is in them. But how an invisible agent; or to tell just where color of the parent, such must be the leads its devotees is the wages of 'sin in do we know their nature to be venomous? the undulations of the atmosphere set in child's. The offspring is the heir. If the flesh? Do you deny that sin By the law, that which is born of the motion by the wind which bloweth the parent be God or man, spirit or dwells in flesh? Let me ask you why flesh is flesh.' But they have done no where it listeth, begin to flow, and just flesh, noble or ignoble, rich or poor, it was that the righteousness required harm—they are 'nothing before the law' where they ebb. But when it is said, bond or free, corrupt or pure, redeemed by the law never could be fulfilled by that rewards according to deeds. True, that which is born of the flesh is flesh,' or unredeemed, so must the heir be. those who were 'under the law ?' What but the poison is in them and they must we all plainly see that this is but a dif- These are 'adamantine and fundamental' answer can you give but this, 'because be killed lest they do harm when they ferent form of the technical statement of facts in law-not propositions for of sin' in the fiesh?' Why was it that acquire the capacity. Now I hold that a great fact which prevails as far as the philosophical speculation, but facts in God sent his Son into the world in the this law is just and applies to man as teach of human knowledge has been law, natural, civil and moral-facts likeness of sinful flesh and for sin, i. c., well as beast. Why should it be deemable to penetrate nature's fathomless which shall stand forever, firm and far concerning sin . What did Christ, in ed unjust in God to treat the offspring abyss, viz., 'like produces like.' The beyond the destructive touch of 'doubt- his mission to earth, have to do with of Adam just as he treats Adam, while thing born must be, and is, of the nature ful disputations and babblings' of metawas used by Aristotle to denote motion Only one thing remains to be done to end, that the righteousness of the law the serpent? Besides this, if infants special keeper of the keys; or from John the Aposties; from the Apost from a state of non-existence to a state prove satisfactorily to every reasonable might be fulfilled in us? In whom? state prove satisfactorily to every reasonable might be fulfilled in us? In whom? of actual existence.' It was used by the mind that infants are corrupt, in bon- In us who walk not after the flesh, but are adults. You cannot escape this LXX to denote the originating period dage to sin, enemines to God, sinners, after the Spirit'-us who are born of conclusion; for moral agency is not Jordan.

darkness and death. This, we infer, bad, or indifferent; holy, sinful or blank not the cleansing of the flesh from all get out of it he finds not. Rom. 7:18. proof. That he should have been born twice, a sinful individual, i. e., a sinner-a The new nature thus begotten in us is a dictates of an enlightened conscience first in nature, figuratively, then in sinner not by voluntary transgression, it holy, living, intelligent power, giving us and the consent of a judgement convinc-Christ personally and spiritually, is not may be, but by inheritance, by element-new liberty, new life, strength and new ed of moral obligation to serve God, but more incredible than, that man, created al constitution, by generation, concept knowledge. Possessed of these divine a slave bound to serve sin. Now I in his likeness, should have first his tion and birth, being born of corrupti- powers we, ourselves also, are able to am persuaded that if you will study-

was a visible expression of himself, as individual born of 'sinful flesh' is a sin- light and liberty (mark the word 'liber- ever else it may imply, signifies the rethe genesis, is a unit. God the Creator clear from these words: 'So, then, they And what does Paul mean when he says, chooses. But this freedom which is let me further say, is just on a par with to our Creator, to vehemently protest subjects of the law of sin and death, and the spirit and are living under his con- predicable of man as born of the flesh, bound to semain in these conditions and trol, but not us was are born only of the either in infancy or age. True, God relations until they cease to be at all, or flesh and living under the control of the created him a moral agent and that is be 'made free' by the law of the Spirit 'fleshly mind.' He came 'to condomn what he ought to be, but is not. The thus becoming partakers of the divine the human nature (man) entirely out him because he ought to be, and has no nature, (that which is born of the Spirit of the state of depravity in which he excuse for not being, what God made is spirit,) -a new life-power, enabling found it? No; for while this is true of him. It is his sin that he is not such. liberty wherewith Christ has made them gendered of the offspring of Adam, still tain his freedom. The obligation to do ward and spiritual grace, being exfree;' and that one thing is, to show as to all other it remains true now as so was upon him, but he sinned. By perienced by him. I believe we may means, by her Baptismal Service, to afthat these facts (corruption, bondage, ever, that which is born of the flesh is sinning he lost his freedom or moral Father in whom dwelt all the fulness of enmity against God, etc.,) are true of flesh.' How then? By taking away agency, but not his responsibility; for it the Godhead bodily; and in whom 'we man represented in the parent. In our its power, dethroning and compelling it is not to be supposed that sin can release search for truth it matters not whether to take the place of a conquered tyrant, him from his obligations as a moral very act of baptism by water being per-

nature they became partakers in man, which is the same as to say 'flesh

just nor unjust and are therefore noth- spirit and receive power to become the That is to say, they are sinners. To But adults are voluntary transgreshere refers to the natural birth o'man ever mus be the power of the flesh to whelp to feed on flesh, therefore he must from like. Now if an evil tree cannot he will lose the 'power' to maintain his regarded and dealt with in law just as what Adam is. 'But it is no fault of in the person of the infant. Whatever If so, then, is it not most evident that harm. Why? Because of the veno or dying, unless living they despise

sacrament, wherein Christ hath or-

For the Advocate.

DREN.

former-the sign and seal-in the case | 1 do not mean even so much as to of an adult, without the latter-the in- intimate that the church, of which I our spiritual life, liberty, property, powour spiritual life, li candidate is exercised. Spiritual re- error of my way. generation neither necessarily accom- Mess. Editors; If I had Bro. Y.'s pri-

God in baptism. I cannot begin to endorse Martin Luther, as, I suppose, correctly repry natural, then his spiritual birth, ble seed, i. c., parents, who by volun- cordemn sin in our flesh, to put it down not 'read over'—but study the first sented by D'Aubigne in his history