

therefore two distinct natures absolutely and inherently opposed to each other, namely, that which is born of the Spirit, and which is, in the language of our Lord, spirit; and that which is born of the flesh, which *is* flesh. Observe, no depth of earnestness or devotion to the cause of God will ever make the flesh spirit, or even *like* the Spirit. To the end of the terrible contest the flesh, that is, the nature which we inherited from Adam, and which is called by St. Paul the "old man," will continue fiercely opposed to all the motions of the Spirit. When therefore we pray that the flesh may be subjected to the Spirit, we pray that "sin should not *reign* in our mortal body, that we should obey it in the lusts thereof." That sin is within us, and will be in us to the end, is certain; but we are not to let it guide or influence us; we are not to let it REIGN in our hearts.

The question then presents itself: How are we to prevent it reigning there?—how are we to get the complete victory over it? I answer: By our Lord Jesus Christ, who is able to make us more than conquerors,