

that consequent and transmitted depravity. But He who made man, and knows thoroughly all the propensities, and desires, inclinations, and feelings, which belong to his fallen moral character, has declared in His infallible word, concerning man, universally, that "every imagination of the thoughts of his heart, was only evil and that continually;" that "the imagination of man's heart is evil from his youth;" and again, that "both Jews and Gentiles they are all under sin." Now, let it be noted and remembered that these divine declarations are not made, or limited, as to any specified individuals, or bodies, or classes of mankind; but of man, *as a being*; and regarding his nature *universally*. His whole history, while in his unregenerate state, fully accords with those Scriptural testimonies of his depraved nature, as manifested in the base idolatries, murders, cruelties, and various other abominable deeds and numerous vile, and sinful practices, which have so greatly abounded through all ages and generations; and most of them, even in countries whose people possessed the Scriptures of divine revelation, and professed the true religion. With a vast portion of these, so highly favoured,—there has indeed been no real fear or love of God, or obedience to His commands, or desire for the blessings of the great and gracious salvation, He has, through the sacrifice of His son, provided for them, and so freely offered for their acceptance. Seeing, then, so clearly, from inspired Scripture, that the great Creator and God of the universe, is a Being of such infinite holiness, and justice; and that man, in his natural state, is so depraved and sinful, how can they come together in harmony and peace, for as Scripture on the subject enquires, "how can two walk together, except they be agreed?" In one or other, there must be a spiritual and moral change. In the great and holy God there can be none, for as Scripture declares, "He changeth not;"—and "with Him is no variableness or shadow of turning." The change, then, must be in the nature of man; and it must be of *a radical and thorough character*. But further, it cannot be effected by any desires or efforts of man; for Scripture declares, and all experience has shown, that "no man hath quickened his own soul;" or, unaided by divine influence, can even retain the imparted vital