

distinctions between natural and moral inability. Inability is inability, and what a man cannot do, it is worse than idle to require him to do. If the dogma of *natural* depravity be opposed to common sense, the idea of *total* depravity is irreconcilable with facts. There is not a being on earth wholly depraved — without any good in him. Nero, demon as he was, had some humanity left. Vitellius, beast as he was, could not drown his whole nature in sensuality. Neither the cannibalism of New Zealand nor the horrors of the French revolution reveal to us unmitigated atrocity.. In the worst men there are secret qualities that need only the right sort of collision with circumstances to bring them out to our admiration, as from the hard and black flint sparks of light may be struck by proper means. Man is a sinner — call him so, be he clothed with purple or beg in rags; and sin is spiritual suicide, by slower or quicker methods — so describe it, whether before Herod in his palace, or the Pharisee in the temple, or the most abandoned profligate in the foulest den of iniquity. Call them all to repent, alike by the mercies and the terrors of the Lord. “Cry aloud, spare not,” and prove yourself faithful as a minister of God to guilty mortals. But say not that man is only vile. Commit not that sacrilege, for it is God’s work which you abuse. See in that wreck of humanity, as in a noble ship which the waves have swept till it looks only like a worthless hulk, much which is sound, enough even to authorise the hope that it may be restored to its former bearing. The sinner is a man, and in that title if he have not the pledge of his redemption, he has what for a free and