

sin. It matters not as to the means by which the power to obey was lost, it must be unreasonable to command us to do that which we have not the power to perform. Our obligation to obey must be measured by our ability. We have lost much through sin. What a train of temporal, as well as spiritual evils, has followed in the wake of transgression. But inability to obey the law of God, is not one of those evils. It is just as much our duty now to obey the moral law, as it was the duty of Adam to obey the law of Paradise. The fall has brought temporal and spiritual ruin into the world; but, it left the sinner in possession of the power of thought, and the ability to choose the good, and refuse the evil. No man, therefore, is at liberty to hold up the shield of inability in regard to the requirements of the moral law—But this inability scheme seeks to drag Scripture into its service. “For the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God.” Then is it any man’s duty to have a carnal mind? Is it right for a man to be in the flesh? We answer, no. It is the sin of any man to be in the flesh. But, it can be no man’s sin unless he can escape from under the dominion of the flesh. The man who is in the flesh, chooses the flesh as his leader,—he does the bidding of the flesh. But it is the present duty of every selfish man, to break off with the flesh, and take the Spirit as his leader, and do the bidding of that Spirit. And, surely the Holy Spirit leads the soul to obey the moral law. It is, indeed, wonderful to see how Scripture is sought to be turned from its legitimate meaning and design to support a theory. And that theory a something that is well fitted to lull the conscience of the sinner, and make him more insensible to his danger.

But the moral law is just and reasonable, because it calls upon moral beings to love God supremely. God is undoubtedly the most exalted of all beings; none can occupy his place, nor mount into his throne. “He is the blessed and only potentate;” but not only is God the greatest, He is the best of all beings. He formed us, and he upholds us. It is “in him, we live, move, and have our being.” There are indications of the perfect goodness of God in us and around us. He has formed the eye that we can see without pain. He has scooped out the ear, that we can hear with pleasure the music of creation around us. The limbs are set, bone turning in bone and guarded by sinew, that we can walk and grasp with convenience and comfort. But the indications of God’s