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TEMPTATION NOT FROM GOD.

WHEN we investigate the answer which the first man, overthrown by temptation and darkened in his consciousness by sin, gives to the question of his Maker, "Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat," we find that it contains an insinuation that he was led to sin by the very perfection of a divine gift. "The woman," he replies, "whom Thou gavest to be with me, she gave me of the tree and I did eat." He virtually says: "I would have refrained from eating the forbidden tree if Thou hadst not given me the woman to be with me." It was the woman, not the serpent, who seduced Adam from his faithfulness. He sinned at her instigation with his eyes open; he was fully aware of the evil he was about to venture upon. "The man was not deceived but the woman." He loved the creature beautiful, and lost more than the Creator, and for her sake sinned. When the horrors of spiritual disorder seized him and the terrors of an impending doom agitated him he tried to extricate his guilt by charging God with having bestowed a gift upon him whose perfections became irresistible seductions. He converted the very goodness of God into an apology for sin. He virtually said to his Maker: "If Thy gift had not been so replete with attractions I should have been able to stand, but Thy hand lavished such per-