

walk as a child of God?—that is the man, of all others, whose ear and heart I am anxious to engage.

1. *The love of Christ to man constraineth the believer to live a holy life, because that truth takes away all his dread and hatred of God.* When Adam was unfallen, God was everything to his soul; and everything was good and desirable to him, only in so far as it had to do with God. Every vein of his body, so fearfully and wonderfully made—every leaf that rustled in the bowers of Paradise—every now sun that rose, rejoicing like a strong man to run his race—brought him in every day new subjects of godly thought and of admiring praise; and it was only for that reason that he could delight to look on them. The flowers that appeared on the earth—the singing of birds, and the voice of the turtle heard throughout the happy land—the fig tree putting forth her green figs, and the vines with the tender grapes giving a good smell—all these combined to bring in to him at every pore a rich and varied tribute of pleasantness. And why? Just because they brought into the soul rich and varied communications of the manifold grace of Jehovah. For, just as you may have seen a child on earth devoted to its earthly parent—pleased with everything when he is present, and valuing every gift just as it shows more of the tenderness of that parent's heart—so was it with that genuine child of God. In God he lived, and moved, and had his being; and not more surely would the blotting out the sun in the heavens have taken away the light of his soul, and left nature a dark and desolate wilderness. But when Adam fell the fine gold became dim—the system of his thoughts and likings was just reversed. Instead of enjoying God in everything, and everything in God, everything now seemed hateful and disagreeable to him, just in as far as it had to do with God.

When man sinned, then he feared, and hated Him whom he feared; and fled to all sin, just to flee from Him whom he hated. So that, just as you may have seen a child who has grievously transgressed against a loving parent, doing all it can to hide that parent from its view—hurrying from his presence, and plunging into other thoughts and occupations, just to rid itself of the thought of its justly offended father—in the very same way when fallen Adam heard the voice of the Lord God walking in the garden in the cool of the day—that voice which, before he sinned, was heavenly music in his ears—*then did Adam and his wife hide themselves from the presence of the Lord, among the trees of the garden.* And in the same way does every natural man run from the voice and presence of the Lord—not to hide under the thick embowering leaves of Paradise, but to bury himself in cares, and business, and pleasures, and revelings. Any retreat is agreeable, where God is not—any occupation is tolerable, if God be

not in his thoughts. Now I am quite sure that many of you may hear this charge against the natural man with incredulous indifference, if not with indignation. You do not feel that you hate God, or dread his presence; and, therefore, you say it cannot be true. But, brethren, when God says of your heart that it is “desperately wicked,” yea, unsearchably wicked—who can know it?—when God claims for himself the privilege of knowing and trying the heart—is it not presumptuous in such ignorant beings as we are, to say that it is not true, with respect to our hearts, which God affirms to be true, merely because we are not conscious of it? God saith that “*the carnal mind is enmity against God*”—that the very grain and substance of an unconverted mind is hatred against God—absolute, implacable hatred against Him in whom we live, and move, and have our being. It is quite true that we do not feel this hatred within us; but that is only an aggravation of our sin and of our danger. We have so choked up the avenues of self-examination—there are so many turnings and windings before we can arrive at the true motives of our actions—that our dread and hatred of God, which first moved man to sin, and which are still the grand, impelling forces whereby Satan goads on the children of disobedience—these are wholly concealed from our view, and you cannot persuade a natural man that they are really there. But the Bible testifies that out of these two deadly roots—dread of God and hatred of God—grows up the thick forest of sins with which the earth is blackened and overspread. And if there be one among you, brethren, who has been awakened by God to know what is in his heart, I take that man this day to witness, that his bitter cry, in the view of all his sins, has ever been; “*Against thee, thee only, have I sinned.*”

If, then, dread of God, and hatred of God, be the cause of all our sins, how shall we be cured of the love of sin, but by taking away the cause? How do you most effectually kill the noxious weed? is it not by striking at the root? In the love of Christ to man, then—in that strange unspeakable gift of God, when he laid down his life for his enemies—when he died the just for the unjust, that he might bring us to God—do not you see an object which, if really believed by the sinner, takes away all his dread and hatred of God? The root of sin is severed from the stock. In His bearing double for all our sins, we see the curse carried away—we see God reconciled. Why should we fear any more? Not fearing, why should we hate God any more? Not hating God, what desirableness can we see in sin any more? Putting on the righteousness of Christ, we are again placed as Adam was—*with God* us our friend. We have no object in sinning; and, therefore, we do not care to sin. In the 6th chapter of Romans, Paul seems to speak of the believer sinning, as if