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A SIN, AND A DUTY.

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"For ye are yet carnal: for, whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"—1 Cor. iii. 3.

[The deserved popularity of Dr. Merle d'Aubigné's writings, is a sufficient reason for the insertion of the following article, instead of an original paper. It is extracted from *Evangelical Christendom*, a London periodical of high interest and value. Possibly, the views entertained by the respected writer may not command the entire assent of all our readers. Nevertheless, they are entitled to very serious consideration.—EDITORS.]

You have set me a task that my occupations forbid me to fulfil. I would, nevertheless, answer you to some extent, and communicate a sentiment which I have often entertained respecting the union of Christians.

If I ask myself, what it is that essentially opposes this union, not only in respect to others, but to myself also, I find no answer but one—Sin! and this sin exists in England, as well as on the Continent. And sin has its different species. There are sins which pertain exclusively to unconverted men, and cannot be committed by Christians. There are sins which may be committed, though in a different manner and degree, both by the men of the world and the disciples

of our Lord. And there are sins, also, which, by their very nature, cannot be committed but by the children of God—sins which Christians commit, and worldly men do not—iniquities found in the breast of those whom Jesus has purified, and that can have no existence in those over whom the Prince of darkness reigns. How marvellous! It is of a sin of *this* class that I would speak.

A Christian has experience of salvation. The unconverted man has not. It is then a reality, against which a Christian can sin,—for it exists in him: while the worldly man cannot sin against it, for he is ignorant of it. The inward experience of salvation and regeneration opens our eyes, and causes us to perceive what things are essential to salvation, and what are not. It causes us to realize, almost as if we grasped it with the hand, both the faith that saves, and *that which* it believes, confesses, teaches. It reveals to us a mystery of God,—a new creation, wrought both in us and in others. It says to us, "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." (Gal. vi. 15.) We are culpable, if we do