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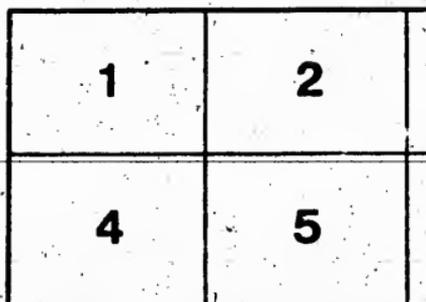
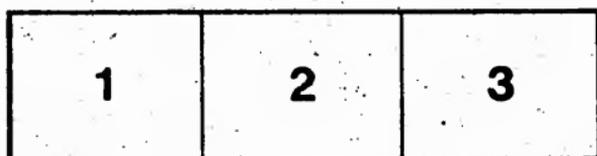
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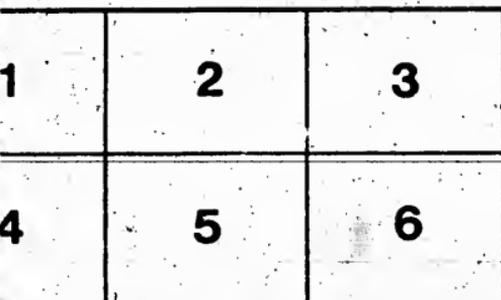
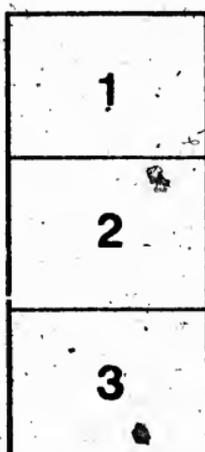
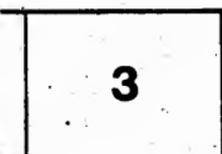
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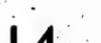
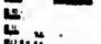
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THE NATURE AND ORIGIN OF THE ENMITY OF THE
HUMAN HEART AGAINST GOD:

L. Lohr

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A DISCOURSE.

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"BECAUSE THE CARNAL MIND IS ENMITY AGAINST GOD."

Romans viii. 7.

MONTREAL:

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Be kind enough to let me
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A DISCOURSE :

THE ENMITY OF THE HUMAN HEART AGAINST GOD.

THERE is in man's heart a bitter enmity to God. It is manifested against all the works and ways of God ; against his revelation, his law, his government, and his very existence. Men exhibit this enmity perseveringly in their feelings, plans, conversation, and conduct ; and except in cases where the supernatural influences of the Holy Ghost make a difference, it increases in strength to the last. If not overcome by repentance and the Spirit of God, it knows no decay in Time ; and in Eternity, like all things else, it is eternal.

As a subject of investigation it is deeply interesting ; and although a subject of great difficulty, men of every class have considered it fairly within the sphere of both their inquiry and comprehension. At least they have pronounced their opinions upon it ; and when connected with a religious denomination, they have incorporated these opinions into their creeds and confessions of faith. Any one acquainted with these confessions and creeds knows full well, the importance which their authors attach to right views of this great topic. Indeed it must be seen at once that should wrong views of this

subject be adopted, the character and prospects of religion must suffer, and the minds of many thrown into confusion, and perplexed hopelessly—perhaps for ever.

What I propose, on the present occasion, is to present my own views of this subject. They are neither novel nor peculiar; and the only object I have in presenting them is, to throw light upon a difficult and deeply interesting subject; and, if possible, to leave a good impression on the hearts of those who may favour this tract with a candid and attentive reading. My remarks shall have reference to the NATURE and ORIGIN of this enmity: a future occasion may, perhaps, furnish an opportunity of saying something on its EXTENT.

I. ITS NATURE; OR, WHAT IS THE ENMITY OF THE HUMAN HEART?

1. *It is not any of the powers or properties of the soul.*—These powers and properties are perfectly distinct from the feelings, emotions, or actions of the soul. The former are called into existence by the Creator; the latter are called into existence by the soul itself. As accountable beings, we are endowed with INTELLECT to discover what is right and what is wrong; WILL, to choose either right or wrong; and CONSCIENCE, to approve of our choice when it is right, and to disapprove of it, when it is wrong. Intellect, Will, and Conscience we term the powers or faculties of the soul. Its chief properties are: it is spiritual—not corporeal: immortal—not perishable. These powers and properties are precisely, and for ever must be, just what God makes them. But, whoever supposed when God created Pharaoh, rational, accountable, and immortal, that he also created the enmity of Pharaoh's heart. Such a notion would be perfectly full of absurdity, as it is perfectly full of blasphemy. Piety must *abhor* it.

2. *It is not any of the constitutional properties of the body.*—The body, the material part of our nature, has a constitution of its own, differing from the constitution of the soul in many important respects. Undeniably, however, it is the workmanship of God; and therefore to identify the enmity of the human heart with what God has created, were only involving us inextricably, in the same mischievous and wicked conclusion as before.

3. *It is not the necessary product of the union of soul and body.*—Such a notion actually prevailed in ancient Greece; and, but for their self-contradictions, I would add—prevails at the present day in the writings and conversation of not a few in our own country. In ancient Greece it was maintained, that the soul is pure and free from all depravity until the moment of its contact, or union with the body: at that moment, on their theory, the enmity of the human heart to God had its necessary existence. The soul was like a sheet of pure white paper; but by an act of omnipotence it was thrust into a vessel full of ink; that instant its purity was of necessity destroyed. So of the human soul: it was pure and free from sin until it came in contact with the body; and the necessary result was, hatred to God.

But it is a famous first principle in Protestant theology, that, in matters of common sense and religion, the authority of antiquity and of great names is but little worth. Doctrines are safest, when not based upon tradition and the mere "*think*" of any philosopher or theologian. Hence we might have concluded that the absurd theory of Plato was really old enough already; its extreme old age should not preserve it from oblivion.

The powers and properties of the soul, and the constitution of the body are appropriately the work of

God; creations—curious, unique, and perfect creations—of his wisdom and power; so, manifestly and always the union of soul and body, constituting *man*, is the work of none but God. He alone ties the sacred knot and consummates the mysterious union between them—a union inscrutable as the depths of his own holy and incomprehensible existence—but still a union, exclusively the work of none but himself; and, hence, to say that the enmity of the human heart is the necessary and *unavoidable* result of the Creator's act, is to say, that He, the Creator, is the Author of man's sin. And of course, also, that man is in no sense to blame for it; at least no more to blame for it, than water is for running down hill, or gunpowder for exploding at the touch of fire. No human authority may protect such a sentiment. Reason rejects it as a foul slander on God. Revelation knows nothing of it; and the question—How did such a notion ever find utterance on earth? may be answered by the well-known fact, *that the heart of man is deceitful above all things, and desperately wicked.*

4. *It is not the necessary product of ordinary generation.*—For if it were, man's conduct would be as innocent—because as necessary—as the production of fruit on any of the trees or plants of the ground. Second causes, such as those even, which operate in the propagation of our species, are dependent for their efficiency on the First Great Cause—God; and, if in ordinary generation, the enmity of the heart be efficiently, that is unavoidably produced, then once more are we forced to conclude that man is not its author; but its author must be sought for and found in Him in whom the efficiency of producing it resides.

5. *It is not the necessary result of the sinner's connection with Adam.*—For, as has just been shown, it is not the necessary result of the sinner's connection with

his own immediate parents ; so there can be no ground for the notion, that it is the necessary result of the sinner's connection with Adam, a parent removed from him—who shall say to what distance, in the 5844th year of the world ! This sentiment would be chargeable with all the obnoxious consequences already mentioned ; and would lead, at one and the same time, to the overthrow of reason in all matters of religion, and the denial of all equity in the dealings of God with man. There is every reason to believe that the enmity of Dives against godliness was not the necessary result of his connection with Adam ; but if you maintain that it was, then where—*you are solemnly adjured to say*—where lay the justice of that act, which has shut him up in Hell ?

6. *What, then, is the enmity of the human heart ?*—
I reply : The enmity of the human heart, in every case, is *opposition to the will of God.*

It is not any faculty, or property of the soul or body : it is not the necessary result of the union of soul and body : it is not the necessary result of generation, nor yet of our connection with Adam : it is not in any sense a creature, or act of God : nor is it the necessary production of any of his creatures ; for he never yet made any being for the express purpose of committing sin ; but the enmity of the human heart is positively and truly nothing save transgression of God's law. Or, if any would have it, that it is that state of mind in the sinner, which succeeds the transgression of the divine law, I do not object ; for, if that state of mind which appropriately follows sin, be carefully considered, it will be found to be just what I have here defined enmity to be, viz. : opposition or hostility to the will of God.

I appeal to Scripture, Rom. viii. 7 : “ The carnal mind”—the minding of the flesh—the pursuit of those things which God has forbidden, “ is enmity against

God." This is one divinely inspired definition of the thing, and there is yet another, reducible of course to the same elements. "Know ye not that the friendship of the world is enmity with God,"—Jas. iv. 4. Here, then, there can be no mistake. The friendship, or the *befriending*, of the ungodly—the choice of wicked society, the approbation and practice of their doings, is contrary to his holy law, and therefore enmity with God. Or, in other, and perhaps more perspicuous language: The loving of sin, is the hating of God.

There is infinite satisfaction in the clearness and precision, here manifested by the Holy Scriptures. In this definition of the enmity of the heart, there is no darkness at all. No mystery. No uncertainty. Nothing, but what is plain and easy to be understood. There is no cloud, or covering, or concealment of any kind thrown over it. With a precision, worthy of inspiration, the Bible distinguishes the enmity of man's heart from every thing with which it might be confounded. You are enabled to point it out at once, even in the midst of a thousand things that resemble it. With the definition of the Bible before you, you cannot be deceived. Philosophy, false logic, the authority of great names, creeds, and confessions of faith, and even the wiliness and deceit of your own heart, may not suffice to blind your understanding in regard to it: after they have done their utmost, they must fail. You know what the enmity of the heart is; because you have a "Thus saith the Lord" for it. Divine inspiration has determined and declared what it is; and who will not abide by what God the Lord hath spoken.

Nothing charitable or kind can be said of any attempts to mystify, or conceal the real nature of this enmity. To tell plainly *what* it is, is the duty of every Christian Minister: to abhor, abandon, and repent of it; is the duty of every man living.

II. ITS ORIGIN ; OR, WHAT IS THE CAUSE OF IT ?

Before proceeding to answer this inquiry, it is necessary to observe that the question : Whence originates, or what causes the enmity of the human heart against God ? may have at least two distinct meanings. It may signify : What *efficiently* produces man's enmity to God ? and it may signify, What *occasions* that enmity ? For the word *cause*, in common usage, has not only the signification of that which efficiently produces, but it is also used to denote the mere *occasion* of an action. To keep this remark in mind is essential to a right understanding of the whole matter. Everlasting confusion has been produced by overlooking this simple but important fact ; and on this confusion, schemes of doctrine have been built, which shock common sense, prejudice men against religion, and virtually make the revelation of God of none effect.

1. *The enmity of the human heart has one efficient and guilty cause—the sinner's will.*—We have seen what this enmity is : it is opposition to God : the choice and love of that which he has forbidden. It is not any of man's powers, either of body or soul : it is not inherent in any of these powers : it is not the result of any circumstance relating to his birth or creation : it is the voluntary, self-acted opposition of man's heart against his God : it is man's setting up his will against the will of his rightful Lord. I entreat my reader to remember that the divine law, transgression of which is enmity against God, is given for the express purpose of influencing man's will. Man's will is the only proper object of God's commandments. These commandments are expressions of the divine will made known to man that he may consent to them and comply with them : but man has no other faculty whereby he can consent to and comply with these commandments, but his will :

and it is by this faculty only that he can either obey or disobey. Enmity of heart is the not complying with the will of God: and the efficient, guilty cause of it, is the *sinner himself*. Before his will refused compliance, enmity *did not* exist; the stream did not exist until the fountain opened: the effect did not exist until the cause operated: but the fountain of man's enmity to God is his own heart: his power to disobey the will of God, when put into exercise, is the efficient, producing, guilty cause of his sin.

Not man alone, all rationals, heaven arms
 With an illustrious, but tremendous power
 To counteract its own most gracious ends;
 And this of strict necessity, not choice:
 That power denied, men, angels, were no more
 But passive engines, void of praise, or blame.

YOUNG.

This "illustrious, but tremendous power," is man's will—the power of choosing good or evil; of complying, or not complying, with the mind of God. This power is of "strict necessity" a part of every rational being. If you deny its existence in man, you deny his rationality: you degrade him to the level of the brutes. From this power, as its cause, efficiently proceeds all actual sin—all existing enmity against God. If we did not possess such a power—if God, in the act of creating us rational and accountable beings, did not arm us with it—we could not arm ourselves with it—we could not create it—it could not be handed down to us by our parents—and we, therefore, could not employ it to counteract God's most gracious ends. Could we hear without the power of hearing? Could we see without the power of seeing? Could we obey without the power of obeying? Could we sin without the power of sinning? Does the effect exist without the cause?

But if the cause exist, the effect may follow: if we have the power of sinning, we may sin: if we have the power of obeying, we may obey; and if we do not obey, then the efficient and guilty cause of disobedience must be sought for in ourselves—that is, in our power of refusing obedience to the will of God. To this power I trace the disobedience and enmity of every individual human heart.

I appeal to conscience. Conscience testifies concerning every past act of sin that though something did occasion its commission, yet positively, the sinner himself voluntarily yielded to the temptation, and thus sinned: that had he not so yielded, the sin would not have been committed; and that had he never yielded, but obeyed the voice of duty, he would have been triumphantly free of the charge of cherishing enmity against his God. This testimony of conscience is perspicuous; it is weighty; it is irresistible; and though the question might with safety be allowed to rest here, yet I am anxious to make known the decision of the highest court of appeal on earth—the decision of the word of God.

“And Jesus said, are ye also yet without understanding?—those things which proceed out of the mouth come forth from the heart, and they defile the man. For out of the heart proceed evil thoughts, murders &c.—these are the things which defile a man.”
Matt. xv. 16—20.

Here by Him, who spake as one having authority, all sin, and of course all enmity against God, is traced directly to the heart as its cause; and *the heart* is the scripture phrase for the power with which we are created to love and obey God: “Thou shalt love the Lord thy God with all *thy heart*.” The following positions are proved by the remarkable passage which I have quoted. *First*, Sin makes man the enemy of God:

"these are the things which defile a man." *Second*, Sin proceeds from the heart—the will of man, as its producing cause; "out of the heart proceed evil thoughts." *Third*, To entertain any other view of the origin of sin is a want of common sense: "are ye also yet without understanding?"

2. *The enmity of the human heart has at least two occasional but innocent causes—the forbidden object chosen, and the original sin of Adam.*

Sin is the voluntary transgression of God's law. If you ask, What induces all mankind to transgress the law of God? the reply is—Some good, benefit, or advantage which they suppose will be secured to them by the act of transgression. The object which promises this benefit is the occasional but innocent cause of their sin. For the sake of illustration: It was a transgression of the divine law for Judas to betray his Lord. But the thirty pieces of silver innocently occasioned that transgression; for he chose to commit the deed in view of the benefit which he supposed he would reap from the price of his treachery. Just so is it with every sinner, in every act of sin. He is the *efficient* and *guilty* cause of it; because he wills to do it: some inferior object chosen, from which he expects to derive more benefit than he would if he were to let it alone, is the innocent, because *passive*, occasion of his sin. This illustration will apply universally to all sin—to every transgression of every transgressor.

But there is still another question to be answered: How comes it that all men *without exception* choose the forbidden thing—why do they all cherish opposition to God, who is infinitely worthy of their supreme love and most hearty obedience? The answer to this question is: "By one man's disobedience many were made sinners."

Adam, our first parent, sinned; and such is the

observed actual (but not necessary) result of that event, that all his posterity, descending from him by ordinary generation, voluntarily and without the least compulsion or necessity of so doing, do choose and love that which God has forbidden, and so come not only to disobey God, but to hate him without a cause. No pious mind—indeed I might say—no candid mind, will refuse to admit this. For it is the testimony of history and experience, as well as the declaration of Him who knows what is in man, that “there is none righteous, no not one:” all have gone out of the way. But it is by no means likely that this would have been the case, had our first parents continued obedient; and therefore since it is the fact that all men sin, what improbability or unsoundness in the faith can attend the notion that the sin of Adam, being as it certainly was the forerunner, of the sins of all mankind, is one occasional but innocent cause of these sins. In the same way that the sin of the first idolater, may be not improperly styled the occasional innocent cause of the idolatry now existing: he set the example, and the consequence is, the *voluntary*, and therefore guilty superstitions of the world. But for that example, idolatry might not have existed at all. In like manner, without the sin of our first parents, the probability is we would not have sinned as we have done: we would most probably have yielded a hearty obedience to the divine will from the commencement of our moral existence. But as the fact stands, we do not: we choose an inferior and forbidden object the first opportunity, and are thus all guilty personally of enmity toward God; while one occasional but innocent cause of this wicked choice is the original sin of Adam, our federal representative.

This difficult, but intensely interesting subject may be happily illustrated by a reference to the historical narrative of the Temptation and Fall.

Our first parents were every way able to comply with the divine command: "Of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." God had armed them with an illustrious but tremendous power, in their freedom of will. With this they might have set the Tempter at eternal defiance. But they did not. He contradicted the divine threatening: under the influence of that contradiction, and aspiring to forbidden knowledge, they transgressed the law of God.

—their rash hand in evil hour
 Forth reaching to the fruit, they plucked, they ate,
 Earth felt the wound, and nature from her seat
 Sighing through all her works, gave signs of woe
 That all was lost.

MILTON.

The efficient and guilty cause of this transgression was our first parents themselves. The occasional and innocent cause of it was the fruit, the inferior and forbidden object; and if you ask, Was there any other occasional cause of their sin, besides the fruit?—the answer is, the temptation of Satan. But for that temptation, they might have been in Eden to-day holy, and therefore happy as in the beginning. And but for Adam's sin, every soul—for any thing that can be proved to the contrary—might have walked to this hour with God in innocence: and, as Adam might have resisted the tempter and obeyed the will of God, so in every past act of transgression, might we all have resisted the Tempter and stood fast in obedience; and as Adam was not compelled to sin, so neither were we: and as he was the guilty cause of his own enmity towards God, so are we the guilty authors of all the hatred to God that ever rankled in our hearts: and as

the fruit was the *occasion* of his sin, so some forbidden object was the occasion of our sin: and as Adam's sin was in some sense a result of the first transgression of Satan; for if Satan had not sinned he would not have tempted our first parents to sin; so our sin is in some sense a result of Adam's original sin: for if Adam had not sinned, there is a probability that his posterity after him would have continued walking in the light of God's countenance and in the obedience of his holy law. Eden might still have bloomed in fresh and fragrant beauty. Our world might this day have been a lovely Paradise—the splendid abode of happy millions, honored with the presence of blessed angels and the more glorious fellowship of Jehovah himself.

So much in answer to the question: What is the origin or cause of man's enmity to God? I believe the view here presented is in strict accordance with the word of God. It fixes the charge of enmity to God upon its author. It gives every man credit for his own sins and no more. It relieves mankind from the guilt of Adam's transgression. It acquits him of blame in regard to their iniquities. It emancipates the human mind from the tyranny of cruel and relentless Fate. It vindicates the government and character of God from the charge of injustice. It throws a mantle of inconceivable brightness and glory around the Gospel of the Son of God; for it demonstrates the unspeakable love and mercy of God in sending his Son to die for those, *who sin voluntarily and inexcusably, compelled by no instinct of nature beyond their control, nor coerced by any irresistible power in Heaven, Earth, or Hell.*

Such things cannot be said of that system which teaches that we are guilty of Adam's sin: unable to do what God requires: born sinners by virtue of the fact that our Parents are sinners; transgressors of the law

before we are born ; and worthy of eternal death, because we are the children of Adam.

CONCLUSION.

I. What are not legitimate inferences from this view of the Nature and Origin of the enmity of the human heart.

1. It cannot be legitimately inferred from this view of the subject *that the fall of Adam injured none but himself.*

For his fall—his sin, *has* resulted in unspeakable injury to the whole human race. It has occasioned the sins of the world. It was not the producing and guilty cause of the evil existing, but it was certainly the cause of it in such a sense, that without it the evil existing might not have followed. But although the sin of Adam has thus injured all men, and brought with it transgression and death into the world, it has had no such influence on men so as to destroy their free agency ; my obligation to love God supremely, and my neighbour as myself is perfect, because my ability to do so is perfect. It was not in the nature of Adam's original sin—it is not in the nature of any sin of any being—to destroy or disable the faculties of the soul. These faculties may be perverted by my own sin : their *perversion* may even be occasioned by the sin of another ; but their *annihilation*, their *mutilation* cannot be brought about in any such way. It is worse than absurdity to suppose, that my breaking a law destroys my power of keeping that law. What must it then be to suppose that by another's transgression my power of obeying the divine law, is destroyed, and that too, before I was created ? But on the other hand there is no absurdity in the supposition that another man's sin may *occasion* me great harm. This is an

every day occurrence. It is the fact in regard to the sin of Adam and the misery of our world.

2. It cannot be legitimately inferred from this view of the subject that *sinner may save themselves*. The positions I have maintained are, that the enmity of the heart is opposition to God: and that it *originates* in every individual chargeable with it; and that every sinner sets himself against God, for some inferior and forbidden object. How is it *possible* to infer from these principles, that a sinner may save himself! you say, perhaps: these principles imply the existence of power in all men to obey the perfect law of God. They do indeed imply such power on the part of all men: and all men actually possess such power: but, the question is—how does the possession of that power enable them to deliver themselves from the penalty, in case they break the law? Will a man's power to abstain from murder deliver him from the punishment due to a murder which he has committed! Because a man can keep the law of God, can he therefore atone for his transgressions of it, and make himself an heir of Heaven!

3. It cannot be legitimately inferred from this view of the subject that *sinner may regenerate themselves*.

Regeneration is the taking away of the enmity of the human heart in such a manner that it neither returns to its perfect dominion as at first, nor leads the sinner ever deliberately to hate God and find pleasure in sin. The Bible teaches that this taking away of man's enmity is in every case the work of the Holy Spirit. But in the foregoing view of the carnal mind and its origin, is there a sentence, is there a syllable to conduct you to the inference that sinners may regenerate themselves. If I should maintain that a certain man had power to keep away from a house infected with the plague, ought you to infer from that, that he has power to deliver

himself from the plague in case he goes into the house and is attacked with the disease?

4. It cannot be legitimately inferred from this view of the subject *that mankind are not totally depraved.*

The scriptural doctrine of total depravity is, that if we offend in one point we are guilty of *all*. In what portion of the preceding observations is this doctrine contradicted? It has been maintained that all men have power to resist temptation and overcome it: but men may possess such power and yet be totally depraved. They cannot be totally depraved without it; for total depravity is the *total perversion of our powers of obedience.* It does not respect the *faculties*, but the *actions* of the sinner; the faculties may be good, while the actions are wholly bad. I have maintained that our faculties as such, are just what God has been pleased to make them. Does it follow from this that we are not sinners?—but every sinner be it remembered is totally depraved.

II. What are legitimate inferences from the view here taken of the Nature and Origin of man's enmity to God.

1. *No man has any one to blame but himself for his being at enmity with God.* That enmity has been traced to *his own heart.* It has been proved, that it originated there; and that *he* brought it into existence. His hatred to God *first* sprung up in his own breast. It was his *will* which consented to temptation and chose the forbidden, the accursed thing. Hence every pretence that he is *not* the author and the finisher of his sin is false: and every attempt to fix the blame upon any being in existence but *himself* is in vain. He cannot charge the blame on the forbidden object: he cannot charge it upon the Tempter: he cannot charge it upon his Parents: he cannot charge it upon Adam: he cannot charge it upon his nature: he cannot charge

it upon his God: the guilt falls upon himself, because he committed the transgression; *as it is written—the soul that sinneth, it shall die.* And, again:—*they shall say no more, the Fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own sin: every man that eateth the sour grape, his teeth shall be set on edge.*

Every sinner has power to obey God and let the forbidden object alone. The Tempter cannot compel him to choose it. His parents did not, they could not, force his will. And by what possible method could Adam reach down the long line of his posterity to the end of time and cripple them all in their free agency! cut their freedom of will in two, and leave them the worse half—the half which chooses evil by necessity! cripple and cut in two the ability of free agents not in existence! The folly of such a notion is enough to condemn it, though it had no more. To cast the blame of our enmity to God on *our nature*—is just to cast it on God the author of our nature. The attempt is in vain. The guilt of sin will fasten only upon *the sinner*. Conscience knows this: the sinner himself knows it: he may deny it if he can.

2. *It may legitimately be inferred from this view of the subject, that men are free agents.*—By the preceding remarks it is made to appear, that as men come from the creating hand of God, they are perfectly able to choose between holiness and sin: between obedience and disobedience: between the forbidden and inferior object, and the will of Him who is at once our Maker and our Lord. Full, and competent, and uncrippled power is ascribed to every individual. All men are, therefore, *free agents*. This is that irreprehensible and glorious doctrine, expressed thus in the Westminster Confession of Faith:—“*God hath endued the will of man with that natural liberty that it is neither forced, nor by any*

absolute necessity of nature, determined to good or evil."—Chap. ix.

On no scheme but this can men be esteemed *free agents*. Diminish but by one iota their ability to choose between good and evil, and they are not free agents. What kind of a balance would that be which could not go down as well as up; and up as well as down? What kind of a free agent would he be, who *could* only choose evil? Man is not forced; neither is he by any absolute necessity of nature compelled to good or evil. He is a *free agent*. His actions are spontaneous. *They are his own*. Neither fellow-man, nor devil, nor angel, nor omnipotence itself ever interferes to force or compel him to act. He acts freely, and by his own consent. He is neither slave, nor prisoner. He is the creature of God: his highest endowment is his uncoerced freedom of action: he can do good, and he can do evil: he can obey God, and he can break his commandments.

3. *It may legitimately be inferred from this view of the subject, that the true reason why men need a Saviour, is that they have individually transgressed the law of God.*

If we would believe some, men need a Saviour because they are guilty of *original sin*. Others express themselves as though we needed a Saviour, because we are born in the likeness of our parents. Others still represent our need of a Saviour to arise from our want of free agency, which they say we lost in the fall of Adam. Another party will have it, that men *cannot* obey the law, and therefore they need a Saviour to save them from its penalty.

What can be meant by *original sin* in this connection, it is for those who use that language to say; but if they mean the first sin of Adam, men are *not* guilty of that sin; and therefore they do not need a Saviour

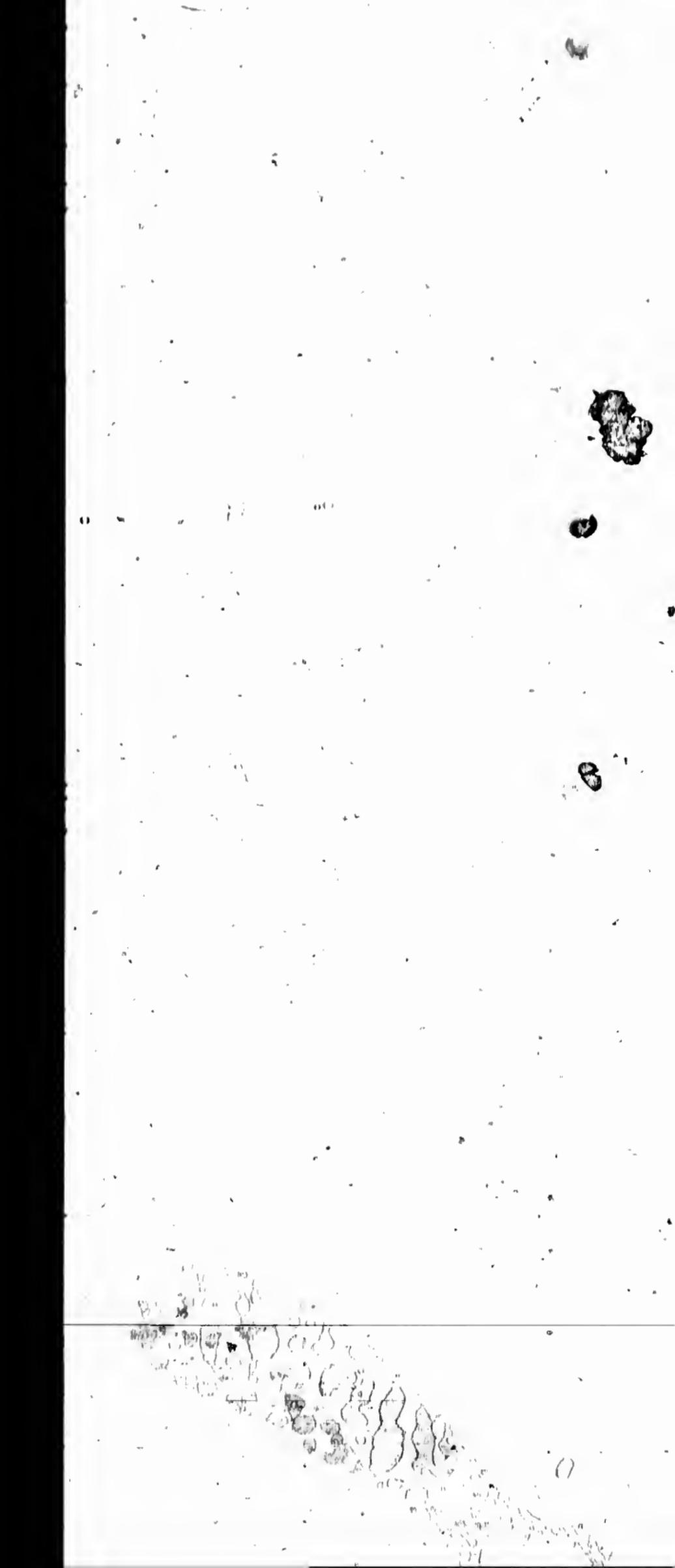
on that account ; and if they mean some sin which is not the sinner's own act, then it is strange that he should need a Saviour to deliver him from the penalty of sin which he never committed !

If to be born in the likeness of our parents is transgression of the law of God, then surely we need deliverance from its punishment ; but the Scriptures never speak of our being threatened with eternal punishment for being born in the shape of men. The want of free agency cannot be pretended : we are free agents, notwithstanding the fall of Adam ; of which conscience is witness. If we were not free agents, we could not sin ; and if we could not sin, we could not need a Saviour for any reason.

To say that we cannot obey the law of God is false ; and therefore this cannot be the reason why the shedding of blood is required.

Why such notions are propagated, I cannot conceive. What good end is accomplished by their propagation, I cannot so much as imagine. How they have come to be considered necessary to the defence of religion, and the conversion of men, it is on my part quite impossible to say. To affirm that many and great divines have taught them, is in my estimation no argument in their favour : great divines can fall into error quite as readily as little divines ; and by experience the world knows well when great men fall into error, how long it is before they are willing to fall out of it again. "Great men are not always wise."— Job, xxxii. 9.

If these notions be maintained for the purpose of convincing men that they need a Saviour—how awkward, how repulsive ! Was this the apostolic method of commending the truth to the consciences of men ? Did they preach that sinners needed a Saviour on account of Adam's original sin ? Did they ever utter a syllable by which it appeared that we need an interest



in the Redeemer, because we are born in the likeness of our Parents? Were they ever known to say that man's free agency was curtailed, crippled, cut in two, and lost in the fall, and that we cannot obey the law of God? Is the memory of the Apostles to be insulted by the imputation of such clumsy, ill-conditioned, bewildered, and bewildering sentiments as these? By such presentations of truth did they ever seek to reach the consciences and convince the understandings of their hearers? How preached Peter on the day of Pentecost? That his hearers were guilty and in danger of perishing for a sin which they never committed? That because they were born men and women, in the likeness of their parents, they must believe in Christ, or suffer the wrath of God for ever? And how preached the Apostle of the Gentiles on Mars-hill? And what were his arguments, when he reasoned before Felix of righteousness, temperance, and a judgment to come? Did he tell Felix then that free agency was lost in the fall? That men are not able to keep the commandments of God? That he was guilty of original sin? Was this the preaching which made that wicked man tremble? which awoke the thunders of his conscience, and made the lightning of conviction *flash* and *burn* to his inmost soul? Such preaching preached never the Apostles. Under its influence their hearers had fallen into a deep spiritual slumber. Such preaching is in no manner adapted to convict or convert the sinner; and therefore they never employed it. In their spiritual warfare, they fought with another sword—of sharper edge, a Damascus blade. This sword did pierce the heart; for on its glittering point was written—*Thou art the man*. Every man's need of a Saviour was made to rest on the fact, that every man had in his own person violated and opposed the will of God.

Reader! this is awful truth; it is humiliating truth;

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it is truth which commends itself to thy conscience. *Thou hast sinned against God* ; therefore thou must needs have a Saviour, or there is no prospect to cheer thee beyond the judgment. The day of judgment will be the day of thy eternal doom ! The enmity of thy heart is a thing of thy own producing. This is all that disqualifies and unfits thee for heaven. God thy Judge has no charge but this to prefer against thee. For the deeds done in thy body alone, he will call thee to account. Provide thyself therefore to meet him in the day of trial. **SEEK AN INTEREST IN CHRIST THE SON OF GOD ; FOR WITHOUT IT, THOU MUST DIE.**

FINIS.

