

highest instance of dominion over them." (Page 213.) It is no instance of it at all. I may shoot a bear, and then eat him; yet I have no dominion, unless it be over his carcase.

PART IV.

EXTRACTS FROM DR. WATTS AND MR. HEBDEN.

I HAVE NOW considered what is material in your "Doctrine of Original Sin," with the "Supplement, and Reply to Dr. Watts." And this I purposely did, before I read the Doctor's book. But how was I surprised on reading it, to observe the manner wherein you have treated it, of which I could not be a judge before! The frame which he had so beautifully and strongly connected, you have disjointed and broken in pieces, and given us nothing but mangled fragments of it, from which it is impossible to form any judgment of the whole. In order, therefore, to do justice to that great and good man, as well as to his argument, I subjoin an extract of so much of that work as directly affects the main question.

I the rather subjoin this, and the following extracts, for these two reasons: 1. Because what has gone before, being purely argumentative, is dry, and less profitable to the generality of readers: 2. Because they contain one uniform, connected scheme of the great doctrine which I have been hitherto defending; and which, after the objections have been removed out of the way, may be more clearly understood and firmly embraced.

INTRODUCTION.

"MAN is a creature made up of an animal body and a rational mind, so united as to act in a mutual correspondence, according to certain laws appointed by his Creator. Now, suppose the blessed God, who is perfect in wisdom and power, in justice and goodness, were to form such a new creature, with what qualifications may we conceive such a creature would be endowed, by a Being of such goodness, justice, and wisdom?" (*Ruin and Recovery of Mankind*, p. 1.)

"1. We cannot but conceive, he must have a perfection of natural powers, both of body and spirit, as, united together, suited to his present circumstances." (Page 2.)

"Not that we need conceive, man would be made so perfect a being as God could make him: For the wisdom of God plainly designed to display itself in the different ranks and orders of his creation. Nor is it reasonable to suppose, man would be made at first with such sublime perfections, as he himself might afterwards arrive at, by a wise improvement of his powers. But still the creature which was designed to bear the nearest likeness of his Maker in this lower world must have powers perfectly sufficient for his present well being and acting in that station wherein God had placed him. All his senses must be clear and strong, his limbs vigorous and active, his body healthy in all the inward and outward parts of it, and every natural power in its proper order." (Page 3.) "For God would surely form such a creature in a state of perfect ease, without any original malady of nature, to give him pain or sorrow. Nor could there be any tendency in his body to pain or disease while he remained without sin." (Page 4.)

"And as the powers of his body must be thus perfect, so the faculties of his soul must have their perfection too.

"His understanding must have that knowledge both of God and his creatures, which was needful for his happiness. Not that he was formed with all knowledge in arts and sciences, but such as was requisite to his peace and welfare. His reason must be clear, his judgment uncorrupted, and his conscience upright and sensible.

"This leads me to speak of his moral perfection. A rational creature thus made must not only be innocent, as a tree, but must be formed holy. His will must have an inward bias to virtue; he must have an inclination to please that God who made him, a supreme love to his Creator, a zeal to serve him, and a tender fear of offending him." (Page 5.)

"For either the new-created man loved God supremely, or not; if he did not, he was not innocent, since the law of nature requires a supreme love to God; if he did, he stood ready for every act of obedience: And this is true holiness of heart. And, indeed, without this, how could a God of holiness love the work of his own hands?

"There must be also in this creature a regular objection of

the inferior powers to the superior. Sense, and appetite, and passion, must be subject to reason. The mind must have a power to govern these lower faculties, that he might not offend against the law of his creation.

“He must also have his heart inlaid with love to the creatures, especially those of his own species, if he should be placed among them; and with a principle of honesty and truth in dealing with them; and if many of these creatures were made at once, there would be no pride, malice, or envy, no falsehood, no brawls or contentions among them, but all harmony and love.” (Page 6.)

“This universal righteousness, which is the moral image of God, is far the noblest part of that image in which Moses represents man to have been originally created. The same writer assures us, that when God surveyed all his works, he pronounced them ‘very good?’ agreeably to what Solomon assures us, that God ‘made man upright.’” (Page 7.)

“It is true, the natural image of God in which man was created, consisted in his spiritual, intelligent, and immortal nature; and his political image, (if I may so speak,) in his being lord of this lower creation. But the chief, the moral, part of his image, we learn from St. Paul, to have been the rectitude of man’s nature; who, in his Epistle to the Ephesians, (iv. 24,) says, that the image of God in which man is to be renewed, and, consequently, in which he was made, consists ‘in righteousness and true holiness.’

“2. From the justice and goodness of God we may infer, that though man was made free, with a power to choose either evil or good, that he might be put into a state of probation, yet he had a full sufficiency of power to preserve himself in love and obedience to his Creator, and to guard himself against every temptation.” (Page 8.)

“3. It is highly probable, from the goodness of God, that such a creature would be made immortal: It is true, the great God, as sovereign Lord of his creatures, might take away all that he had given; but it is hard to suppose, that he ever would have destroyed an intelligent creature who had continued to serve and please him.” (Page 9.)

“It is also probable that he was endued with a power to arrive at higher degrees of excellency and happiness than those in which he was formed at first; and hereby he was greatly

encouraged, both to watch against every sin, and to use all zeal and diligence in improving the powers he had received.

"4. We may add, that the habitation in which a God of infinite goodness would place such an innocent and holy creature, would be furnished with all the necessaries and conveniences of life, and prepared for his delight as well as safety. And so Moses tells us, that the first created pair were placed in Eden, a garden of pleasure, and were made lords of all therein, of all the creatures, animal and vegetable, that were round about them." (Page 10.)

"Neither can we conceive that anything destructive or hurtful could be found in this delightful habitation, but what man would have sufficient notice of, with sufficient power to oppose or avoid it.

"5. And if this creature had power to propagate its kind, the child must be innocent and holy, and equally capable of persevering in virtue and happiness." (Page 11.)

"Now, if we may judge from the wisdom, justice, and goodness of God, that these are the qualifications with which such a new-made creature would be endued, these the circumstances in which he would be situated; then, by a careful survey of what mankind is now, we may easily judge whether man is now such a creature as the great and blessed God made him at first. And this is the subject of the ensuing inquiry."

QUESTION I.

"Is man, in his present circumstances, such a creature as he came out of the hands of God, his Creator?"

"We may derive a full answer to this inquiry from the following considerations." (Page 12.)

"1. This earth, which was designed for the habitation of man, carries evident tokens of ruin and desolation, and does not seem to be ordained, in its present form and circumstances, for the habitation of innocent beings; but is apparently fit for the dwelling-place of creatures who are degenerate, and fallen from God.

"It is granted that the beauty and order of this lower world, even in its present constitution, and the wonderful texture, composition, and harmony of the several parts of it, both in air, earth, and sea, do still illustriously display the power, wisdom,

and goodness of their Creator. Yet it must be confessed also, that there are glaring proofs of the terrors of his justice, and the execution of his vengeance." (Page 13.)

"Is not the present shape of our earth, in its divisions of seas and shores, rude and irregular, abrupt and horrid? Survey a map of the world, and say, does the form of it strike our eyes with any natural beauty and harmony? Rather, does it not strongly bear on our sight the ideas of ruin and confusion? Travel over the countries of this globe, or visit several parts of this island,—what various appearances of a ruined world! What vast, broken mountains hang over the heads of travellers! What stupendous cliffs and promontories rise,—high and hideous to behold! What dreadful precipices,—which make us giddy to look down, are ready to betray us into destruction! What immense extents are there in many countries of waste and barren ground! What vast and almost impassable deserts! What broad and faithless morasses, which are made at once deaths and graves to unwary travellers! What huge ruinous caverns, deep and wide, big enough to bury whole cities!" (Page 14.)

"What resistless deluges of water, in a season of great rains, come rolling down the hills, bear all things before them, and spread spacious desolation! What roaring and tremendous waterfalls in several parts of the globe! What burning mountains, in whose caverns are lakes of liquid fire ready to burst upon the lower lands! or they are a mere shell of earth, covering prodigious cavities of smoke, and furnaces of flame; and seem to wait a divine command, to break inward, and bury towns and provinces in fiery ruin." (Page 15.)

"What active treasures of wind are pent up in the bowels of the earth, ready to break out into wide and surprising mischief! What huge torrents of water rush and roar through the hollows of the globe we tread! What dreadful sounds and threatening appearances from the reign of meteors in the air! What clouds charged with flame, ready to burst on the earth, and discompose and terrify all nature!

"When I survey such scenes as these, I cannot but say within myself, 'Surely this earth, in these rude and broken appearances, this unsettled and dangerous state, was designed as a dwelling for some unhappy inhabitants, who did or would transgress the laws of their Maker, and merit desolation from

his hand. And he hath here stored up his magazines of divine artillery against the day of punishment.'” (Page 16.)

“How often have the terrible occurrences of nature in the air, earth, and sea, and the calamitous incidents in several countries, given a strong confirmation of this sentiment!

“What destructive storms have we and our father seen even in this temperate island of Great Britain! What floods of water and violent explosions of fire do we read of in the histories of the world! What shocking convulsions of the globe, stretching far and wide under the affrighted nations! What huge disruptions of the caverns of the earth, with tremendous bellows, which have filled its inhabitants with terror and astonishment, and made wide devastations! Would a good and gracious Being have originally so formed the inanimate parts of this lower world, as to produce such deadly concussions therein, and such desolating appearances, had he not designed it for the habitation of such creatures as he foresaw would deserve these strokes of his indignation?” (Page 17.)

“And thus both Moses and St. Peter suppose God to have laid up stores of ruin and destruction within the bowels of the earth, that he might break open his dreadful treasures of flood and fire at proper seasons, to drown and to burn the world, together with the sinful inhabitants thereof.” (Pages 18, 19.)

“Now, the great God, who appointed such prodigious quantities both of water and fire to be reserved in the bowels of the earth, and among the clouds of heaven, for such a foreseen day of general destruction, did also doubtless prepare the materials of all the lesser storms and hurricanes, earthquakes and floods, and convulsions of nature; and treasured up for these purposes his magazines of wind, and flood, and fire, in the earth. And is this a habitation prepared for the residence of pure and holy beings? Is this such a peaceful place as a kind Creator would have formed for innocent creatures? It is absurd to imagine this of a God so wise, so righteous, and so merciful!” (Page 20.)

“2. Let us take a survey of the vegetables which grow out of the earth, with the brute animals which are found on the surface of it; and we shall find more reasons to conclude that man, the chief inhabitant, is not such as he came first out of his Maker's hand.

“It must be granted here again, that the wisdom and goodness of the Creator are amazingly displayed in the animal and

the vegetable world, beyond the utmost reach of our thoughts or praises. But still we may have leave to inquire, whether, if man had continued innocent, among the numerous herbs and flowers fitted for his support and delight, any plants or fruits of a malignant, mortal nature would have grown out of the earth, without some plain mark or caution set upon them." (Page 21.)

"Can we suppose that among the roots, herbs, and trees, good for food, the great God would have suffered mischief, malady, and deadly poison, to spring up here and there, without any sufficient distinction, that man might know how to avoid them? This is the case in our present world; disease, anguish, and death, have entered into the bowels and veins of multitudes by an innocent and fatal mistake of these pernicious things for proper food.

"There was indeed 'the tree of knowledge' in Paradise; but man was expressly cautioned against it. And certainly had he continued holy, no poisonous plant would have been suffered to grow on the earth, without either some natural mark set upon it, or some divine caution to avoid it. (Page 22.)

"Proceed to the animal world: There are many creatures, indeed, which serve the use or pleasure of man. But are there not many other sorts which he is neither able to govern nor to resist; and by which all his race are exposed, whenever they meet them, to wounds, and anguish, and death?" (Page 23.)

"If man had not sinned, would there have been in the world any such creatures as bears and tigers, wolves and lions, animated with such fierceness and rage, and armed with such destructive teeth and talons? Would the innocent children of men have ever been formed to be the living prey of these devourers? Were the life and limbs of holy creatures made to become heaps of agonizing carnage? Or would their flesh and bones have been given up to be crushed and churned between the jaws of panthers and leopards, sharks and crocodiles? Let brutes be content to prey on their fellow-brutes, but let man be their lord and ruler.

"If man were not fallen, would there have been so many tribes of the serpent kind, armed with deadly venom? Would such subtle and active mischiefs have been made and sent to dwell in a world of innocents? And would the race of all these murderers and destructive animals have been propagated for six

thousand years, in any province of God's dominion, had not its rational inhabitants been in rebellion against God?" (Page 24.)

"What are the immense flights of locusts which darken the sky, and lay the fields desolate? What are the armies of hornets or mosquitoes that frequently make a pleasant land almost intolerable? If they are found in the heats of Afric, and of the East and West Indies, one would think they should not infest the Polar regions, if the Creator had not designed them for a scourge to the nations on all sides of the globe.

"What are the innumerable host of caterpillars, but so many messengers of the anger of God against a sinful race? And since we can neither resist nor subdue them, we may certainly infer, that we are not now such favourites of Heaven as God at first made us." (Page 25.)

"The troublesome and pernicious tribes of animals, both of large and smaller size, which are fellow-commoners with us on this great globe, together with our impotence to prevent or escape their mischiefs, is a sufficient proof that we are not in the full favour and love of the God that made us, and that he has quartered his armies, his legions, among us, as Princes do in a rebellious province.

"It is true, all these are trials for man during his state of probation. But a state of probation for innocent man would not have included death; much less a violent and bloody, or a lingering and painful, death." (Page 26.) "Accordingly, our return to dust is mentioned by Moses as a curse of God for the sin of man. And when once life is forfeited by all mankind, then a painful death may properly become a part of the further trial of such creatures as are to rise again; and any pious sufferers may be rewarded by a happy resurrection. But a painful death could never be made a part of the trial of innocent creatures, who had never forfeited life, nor were ever legally subjected to death." (Page 27.)

"Upon the whole, therefore, such noxious and destructive plants and animals could not be made to vex and disturb, to poison and destroy, a race of innocent, intellectual beings.

"3. The manner of our entrance into life is another proof of universal sin." (Page 29.) "Would the great and good God have appointed intellectual animals, had they been sinless, to be propagated in such a way as should necessarily give such exquisite pain and anguish to the mothers who bring them forth? And if the contagion had not been univer-

sal, why should such acute pangs attend almost every female parent? Are not the multiplied sorrows with which the daughters of Eve bring forth, an evident token that they are not in their original state of favour with that God who created them, and pronounced a blessing upon them in their propagation?*

“Moses informs us, that God blessed the first pair, and bid them ‘be fruitful, and multiply, and replenish the earth, and subdue it;’ and soon after tells us that these ‘multiplied sorrows’ in child-birth are a curse from an offended God. Surely the curse is not as old as the blessing; but sin and sorrow came in together, and spread a wide curse over the birth of man, which before stood only under a divine benediction. Not that the blessing is now quite taken away, though the pains of child-bearing are added to it: And daily experience proves, this curse is not taken away by the blessing repeated to Noah.” (Page 29.)

“4. Let us consider, in the next place, how the generality of mankind are preserved in life. Some few have their food without care or toil: But the millions of human creatures, in all the nations of the earth, are constrained to support a wretched life by hard labour. What dreadful risks of life or limbs do multitudes run, to purchase their necessary food! What waste of the hours of sweet repose, what long and slavish and painful toils by day, do multitudes sustain, in order to procure their daily nourishment! It is ‘by the sweat of their brows’ they obtain ‘their bread:’ It is by a continual exhausting their spirits, that many of them are forced to relieve their own hunger, and to feed their helpless offspring.” (Page 30.)

“If we survey the lower ranks of mankind even in England, in a land of freedom and plenty, a climate temperate and fertile, which abounds with corn and fruits, and rich variety of food; yet what a hard shift do ten thousand families make to support life! Their whole time is devoured by bodily labour, and their souls almost eaten up with gnawing cares, to answer that question, What shall I eat, and what shall I drink? even in the poorest and coarsest manner? But if we

* “The Author has been censured here for not dropping a tear over the fair sex, under their sorrows and acute pains. But he imagines he has been dropping tears in every page, and that over every part of mankind.” Undoubtedly he has; and if so, how unjust, how cruel, is that censure!

send our thoughts to the sultry regions of Afric, the frost and snows of Norway, the rocks and deserts of Lapland and northern Tartary,—what a frightful thing is human life! How is the rational nature lost in slavery, and brutality, and incessant toils, and hardships! They are treated like brutes by their lords, and they live like dogs and asses, among labours and wants, hunger and weariness, blows and burdens without end. Did God appoint this for innocents?" (Page 31.)

"Is the momentary pleasure of eating and drinking a recompence for incessant labour? Does it bear any proportion to the length of toil, pain, and hazard, wherewith the provisions of life are procured? Moses thought not. When he speaks of man's 'eating bread in the sweat of his brow,' he acknowledges this to be another of the curses of God for the sin of man." (Page 32.)

"It is strange that any man should say, 'In this sentence of God, no curse is pronounced upon either Adam's body, soul, or posterity; that the sorrow of child-bearing is not inflicted as a curse; that the labours of life were increased, but not as a curse; that death was not a curse.' I would fain ask, What is a curse, if some natural evil pronounced and executed upon a person, or thing, be not so, especially when it is pronounced on account of sin, and by God himself, as supreme Governor and Judge? And even the curse on the ground falls properly on the person who tills it.

"It is granted, God can turn curses into blessings. Yet these evils were originally pronounced and inflicted as a curse or punishment of sin; as it is written, 'Cursed is every one who continueth not in all things.' And that death was designed as a curse on man for sin is evident; for Christ 'suffered' that 'curse for us.'

"5. Consider the character of mankind in general, with regard to religion and virtue, and it will be hard to believe they bear the image of their common Father in knowledge and holiness. Some, I grant, are renewed in his image; but the bulk of the world are of another stamp, and sufficiently show, there is some fatal contagion spread through this province of God's dominion. So St. John tells us, that, except the few who are 'born of God, the whole world lieth in wickedness.'" (Page 33.)

"And can we think of that gross and stupid ignorance of God, which reigns through vast tracts of Asia, Africa, and America, and the thick darkness which buries all the heathen countries, and reduces them almost to brutes; can we think of

the abominable idolatries, the lewd and cruel rites of worship, which have been spread through whole nations; the impious and ridiculous superstitions which are now practised among the greatest part of the world; and yet believe the blessed God would put such wretched, polluted workmanship out of his pure hands?" (Page 34.)

"Can we survey the desperate impiety and profaneness, the swearing, and cursing, and wild blasphemy, that is practised, day and night, among vast multitudes of those who profess to know the true God; can we behold that almost universal neglect of God, of his fear, his worship, and the obedience due to him, which is found even among them who are called Christians; and yet imagine, that these bear that image of God in which they were created?"

"Nor have men forgot God only, but they seem also to have abandoned their duties to their fellow-creatures also. Hence the perpetual practices of fraud and villany in the commerce of mankind, the innumerable instances of oppression and cruelty which run through the world; the pride and violence of the great; the wrath, ambition, and tyranny of princes, and the endless iniquities and mischiefs that arise from malice, envy, and revenge, in lower people. If we add to these the impure scenes of lust and intemperance, which defy the day and pollute the darkness; with the monstrous barbarities which are continually committed by the heathen savages in Africa and America, (some of whom kill and roast their fellow-creatures, and eat up men as they eat bread,) and by the Christian savages in the Inquisition established in Asia, as well as in many parts of Europe; can we still imagine that mankind abide in that state, wherein they came from the hands of their Maker?" (Page 35.)

"That far the greatest number of men are evil, was the known sentiment of the wiser Heathens." (Page 37.) "They saw and bewailed the undeniable fact, though they knew not how to account for it. *Οι πλειονες κακοι*, 'Most men are wicked,' was a common observation among them. Even the poets could not but see this obvious truth. So Virgil brings in Anchises, telling his son, 'Few are happy in the other world:—

Pauci læta arva tenemus.

And in this life, Horace remarks of men in general,—

Nitimur in vetitum semper, cupimusque negata.

'We are always desiring and pursuing forbidden things.'
Nay, he says,—

Vitiis nemo sine nascitur.

'No man is born without vices;' and gives this character of young men in general,—

Cereus in vitium flecti, monitoribus asper.

Seneca says just the same,—

Pejora juvenes facile præcepta audiunt.

'Young men readily hearken to evil counsels : They are soft as wax to be moulded into vice, but rough and rugged to their best monitors.' (Page 38.)

"Juvenal abounds with the same accounts of human nature:—

Quæ tam festa dies, ut cesset prodere furem ?

Ad mores natura recurrit

Damnatos, fixa et mutari nescia.

*Quisnam hominum est, quem tu contentum videris uno
Flagitio ?*

Dociles imitandis

*Turpibus et pravis omnes sumus.**

"6. And not only they of riper age, but even those of tender years, discover the principles of iniquity and seeds of sin. What young ferments of spite and envy, what native wrath and rage, are found in the little hearts of infants, and sufficiently discovered by their hands, and eyes, and countenances, before they can speak, or know good from evil ! What additional crimes of lying and deceit, obstinacy and perverseness proceed to blemish their younger years !" (Pages 39, 41.)

"How little knowledge or thought of God, their Creator and Governor, is found in children when they can distinguish good and evil !" (Page 42.) "What an utter disregard of Him that made them, and of the duties they owe to him ! And when they

* These quotations from Juvenal are thus translated by Gifford :—

"What day so sacred, which no guilt profanes ?"

—————"Nature still,

Incapable of change, and fix'd in ill,

Rekurs to her old habits :—never yet

Could sinner to his sin a period set.

When did the flush of modest blood inflame

The cheek once harden'd to the sense of shame ?

Or when the offender, since the birth of time,

Retire, contented with a single crime ?"

"For youth is facile, and its yielding will

Receives, with fatal ease, the print of ill."—EDIT.

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begin to act according to their childish age, how little sense have they of what is morally right and good! How do evil passions or irregular appetites continually prevail in them! Even from their first capacity of acting as moral creatures, how are they led away to practise falsehood and injury to their play-fellows, perhaps with cruelty or revenge! How often are they engaged in bold disobedience to their parents or teachers! And whence does this arise? What is the root, that brings forth such early bitter fruit?" (Page 43.)

"It cannot be imputed to custom, education, or example; for many of these things appear in children before they can take any notice of ill examples, or are capable of imitating them. And even where there are only good examples about them, and where the best and earliest instructions are given them, and inculcated with the utmost care, yet their hearts run astray from God. The far greatest part of them visibly follow the corrupt influences of sense, appetite, passion, and manifest very early the evil principles of stubbornness, pride, and disobedience." (Page 44.)

"To give a still fuller confirmation of this truth, that mankind have a corrupt nature in them, let it be observed, that where persons have not only had all possible helps of education from their parents, but have themselves taken a religious turn betimes, what perpetual hinderance do they find within themselves!" (Page 45.) "What inward oppositions work in their heart, and, perhaps, interrupt their holy course of life! What vanity of mind, what irregular appetites, what forgetfulness of God, what evil thoughts and tendencies of heart rise up in contradiction to their best purposes! Insomuch, that 'there is not a just man upon earth, who,' through his whole life, 'doeth good and sinneth not.'" (Page 46.)

"To sum up the three last considerations: If the bulk of mankind are grossly sinful, and if every individual, without exception, is actually a sinner against the law of his Creator; if sinful propensities appear even in our most tender years, and every child becomes an actual sinner almost as soon as it becomes a moral agent; then we have just reason to conclude, that there is some original taint spread through the whole race of men from their birth.

"7. It has been said, indeed, that, 'if the first man fell into sin, though he was innocent and perfect, then among a

million of men, every one might sin, though he was as innocent and perfect as Adam.'” (Page 47.)

“I answer, There is a bare possibility of the event; but the improbability of it is in the proportion of a million to one.

“And I prove it thus: If a million of creatures were made in an equal probability to stand or fall; and if all the numbers, from one to one million inclusively, were set in a rank, it is a million to one that just any single proposed number of all these should fall by sin. Now, the total sum is one of these numbers, that is, the last of them; consequently it is a million to one against the supposition that the whole number of men should fall.

“And yet farther, if they were all made (as the goodness of God seems to require) in a greater probability of standing than falling, then it is abundantly more than a million to one, that all should sin without exception. And the argument grows still ten thousand times stronger, if we suppose ten thousand millions to have lived since the creation.” (Page 48.)

“8. That man is a fallen creature, appears farther from hence: No man is able by his present natural powers to perform that law of his Creator which is still written upon his heart.” (Page 49.)

“Does not this law require us to love God with all our heart, to do to others as we would they should do to us, and to govern our senses, appetites, and passions by the rules of reason? Does it not require that these things, whether they regard God, ourselves, or others, should be done perfectly, without defect? Doth it not demand, that we should fear, honour, and trust the great God, and obey all his will in a perfect manner? Doth it not prescribe constant justice, truth, and goodness, toward our neighbour, without one covetous wish, one act of the will, or tongue, or hand, contrary to truth or love? Does it not demand, that every sense, appetite, and passion, should be perfectly subject to reason? Now, is there a man on earth, who can say, ‘I am able by my natural powers to do this?’” (Page 50.)

“Even the outward temptations to which man is exposed, are evidently too strong to be effectually and constantly resisted by his now enfeebled reason and conscience; while at the same time, his will, his appetites, and passions, have a powerful propensity to comply with them.” (Page 51.)

“Now, would a just, a wise, and a merciful God have formed intellectual creatures in such a wretched state, with powers and

capacities so much below their duties, that they break his law daily and continually, and are not able to help it?" (Page 52.)

"Should it be said, 'God cannot require more than we are able to perform:' You have an answer in your own bosom; for you know and feel God does require this, even by the law he has written in your heart; yet you feel you are not able to perform it, untie or cut the knot how you may.

"Should it be said again, 'God pities and pardons feeble creatures:' I answer, (1.) According to the covenant of grace, he does, but not according to the law of creation. But, (2.) Did God make some of his noblest creatures so feeble in their original state, as continually to offend, and want pardon? Did he give them such a law as should never, never be fulfilled by any one of them? Would a God who adjusts the proportion of all things with the exactest wisdom, give a law to his creatures so disproportionate to their original powers, that, even in the state of their creation, they are under a necessity of breaking it, and stand in need of daily forgiveness? Does not this single consideration prove, that man is now a degenerate being, and not such as he was at first created by the wise, the righteous, the merciful God?" (Page 54.)

"If you, who are most unwilling to acknowledge the fall of man, would but look into yourself daily, and observe all the sinful and irregular turns of your own heart; how propense you are to folly, in greater or less instances; how soon appetite and passion oppose reason and conscience; how frequently you fall short of the demand of the perfect law of God; how thoughtless and forgetful you are of your Creator; how cold and languishing your affection to Him; how little delight you have in virtue, or in communion with God: Could you think you are such an innocent and holy creature as God at first created you? and that you have been such even from your childhood? Surely a more accurate observation of your own heart must convince you, that you yourself are degenerated from the first rectitude of your nature." (Page 55.)

"9. Another proof of the degeneracy of mankind is this: They are evidently under the displeasure of God, which could not be in their primeval state. As we have taken a short view of the sins of men, let us also briefly survey the miseries of mankind, and see how these consist with their being in the favour of God." (Page 56.)

“Think on the thousands of rational creatures descending hourly to the grave: A few, by some sudden stroke; but far the greater part by painful and slow approaches. The grave! A dark and shameful prison! which would never have been made for creatures persisting in innocence, and abiding in the favour of Him that gave them life and being. Death is the wages of sin; and from this punishment of sin, none of mankind can claim a discharge.

“Had they stood, can we think any of them would have died; much less every one of them? And, especially, that half the human race should have been doomed to die before seven years old? before they reach the tenth part of the present age of man, or have done anything in life worth living for?” (Page 57.)

“But let us proceed to other miseries that attend us, and hasten us down to the grave:—

“Think next of the multitudes that are racked day and night by the gout and stone, the colic and rheumatism, and all manner of acute and painful diseases; and then say, Would a merciful God have contrived these torments for sinless creatures? Think of the dismal scenes of war and bloodshed that have by times overspread all nations. Cast your thought on a field of battle, where thousands of men are destroyed like brute beasts, and perish by sharp and bloody strokes, or by the fatal engines of death. See thousands more lie on the cold ground, with their flesh and limbs battered and torn, wounded and panting in extreme anguish, till the murmuring soul takes its flight. Are these the signals of their Maker’s love, and of his image in which they were created?” (Page 58.)

“Think of the numbers that are swallowed up in the mighty waters, by the rage of stormy winds and seas; review the multitudes which have been swept away by the pestilence, or consumed by the tedious agonies of famine. Would famine and pestilence, with all the train of lingering horrors which attend them, have ever been made for innocent creatures, to have swept away whole nations of them, of every age and sex, men, women, and children, without distinction?” (Page 59.)

“Think yet again what numbers of men have been crushed into miseries and death, and buried by earthquakes; or have had their bones broken, their limbs disjoined, and their flesh painfully battered by the fall of houses; perhaps buried alive in the ruins of entire towns or villages, while their neighbours

have been drowned in multitudes by the dismal eruptions of water, or destroyed by deluges of liquid fire bursting out of the earth: Would a God of goodness and justice have treated innocent creatures in this manner?" (Page 60.)

"Carry your thoughts to the countries of those savages, where thousands of their conquered enemies, or prisoners of war, are offered in sacrifice to their idols, or tortured and roasted to death by slow fires! Add this to all the former miseries, and then let calm reflection say, whether this world does not look like a province half forsaken of its gracious Governor.

"Some, perhaps, will say, It is but a small part of mankind who are involved in these dreadful calamities; and they may suffer peculiar afflictions for their own personal iniquities." (Page 61.)

"I answer: Take a just survey of those who have suffered thus, and there is not the least reason to think they were sinners above others. Do not these calamities spread through whole countries, and involve the best and the worst of men together? Whole nations suffer by them at once. And, indeed, such is the corruption of human nature, that wherever they come they find none innocent. And it is the general situation of mankind, under the just displeasure of God, which exposes them to such destruction.

"But to proceed: Think of the innumerable common misfortunes that attend human life. What multitudes perish by these in one week! And how much larger a number do these accidents injure, and fill their lives with pain, though they are not brought immediately to the grave! Think of the mischiefs which one part of mankind, in every place, are continually contriving or practising against the other. Take a view of these extensive and reigning evils, and then say, whether this world be not a part of the creation of God, which bears plain marks of its Creator's displeasure." (Page 62.)

"Much is added to the heap of human miseries by the sorrows that arise from the daily loss of our dearest comforts. What groans and wailings of the living surround the pillows of dying friends or relations! What symptoms of piercing distress attend the remains when they are conveyed to the grave! By such losses, the comforts of future life lose their relish, and the sorrows are doubly embittered." (Page 63.)

"In the civilized parts of the world, there is scarce one per-

son sick or in pain, miserable or dying, but several others sustain a considerable share of misery, by the strong ties of nature or friendship. This diffuses a personal calamity through whole families. This multiplies human miseries into a new and endless number. Add to this, not only the unkindness or falsehood of those from whom we expected the tenderest affection, but the anguish which springs from all our own uneasy and unruly passions. Bring in here all the wrath and resentment in the hearts of men; all the envy and malice that burn within; all the imaginary fears, and the real terrors, of future distress coming upon us; all the rage and despair of lost blessings that were once within our hopes, and all the ferments of animal nature, which torment the spirit all day, and forbid our nightly repose. Would mankind be in such a condition as this, if they were still in the favour of their Maker?" (Page 64.)

"Yes; men may make miseries for themselves, and be punished by them. But compare the sorrows which any man necessarily suffers, with the comforts he enjoys, and the one will balance the other. Or if his sorrows outweigh his comforts, this may be necessary in a state of trial; and God will reward the over-balance of sufferings hereafter."

"I answer: There is no reason to think the far greater part of mankind will have any reward hereafter; and if not, how shall we account for this over-balance of sufferings with regard to them? Therefore, we cannot reasonably impute their superior sorrows merely to their being in a state of probation; but rather to the displeasure of the righteous Creator and Governor of the world." (Pages 65, 66.)

"10. To make this still clearer: Not only those who are grown up in the practice of iniquity, who may be punished by their own sins, but all mankind, in their very infancy, bear the tokens of God's displeasure.

"Before children are capable of committing sin, they are subject to a thousand miseries. What anguish and pain are they frequently exposed to, even as they are coming into the world, and as soon as they are entered into it! What agonies await their birth! What numerous and acute maladies are ready to attack them! What gripes, what convulsions, what inward torments, which bring some of them down to death within a few hours or days after they have begun to live! And if they survive a few months, what torture do they find in

breeding their teeth, and other maladies of infancy, which can be told only by shrieks and tears, and that for whole days and nights together! What additional pains do they often sustain by the negligence of their mothers, or cruelty of their nurses! whereby many of them are brought down to the grave, either on a sudden, or by slow and painful degrees." (Page 67.)

"And what shall we say of whole nations in elder times, and some even at this day, who, when they cannot, or will not, maintain them, expose their children in the woods to be torn and devoured by the next wild beast that passes by? Add to this the common calamities in which infants are involved by fire, earthquake, pestilence. And there are a thousand other accidents which attend them, whereby their members, their natural powers, receive dismal injuries; so that, perhaps, they drag on life with blindness, deafness, lameness, or distortion of body or limbs. Sometimes they languish on to manhood, or even old age, under sore calamities, which began almost as soon as their being, and which are only ended by death." (Page 68.)

"Now, as these sufferings cannot be sent upon them to correct their personal sins, so neither are they sent as a trial of their virtue; for they have no knowledge of good or evil. Yet we see multitudes of these little, miserable beings. And are these treated as innocent creatures; or rather, as under some general curse, involved in some general punishment?" (Page 69.)

"But may not these sufferings of children be for the punishment of the sins of their parents?"

"Not with any justice or equity, unless the sins of the parents are imputed to their children. Besides, many of the parents of these suffering children are dead or absent, so as never to know it. And how in these cases can it be a punishment for their parents' sin, any otherwise than as it is a general punishment for the sin of their first parent?" (Page 71.)

"But God recompenses them for these sufferings hereafter." Where does the Scripture affirm this? Besides, many of them grow up to manhood. And if they prove wicked, and are sent to hell at last, what recompence have they for their infant sufferings? Or will you say, God punished them before they had sinned, because he knew beforehand they would sin? Yet farther: What wise or good design can this their punishment answer, when no creature can know what they are punished for, if it be not for that which affects all mankind?

“ ‘ But how are such miseries reigning among his creatures consistent with the goodness of God? ’ Perfectly well, if we consider mankind as a sinful, degenerate part of God’s creation. It is most abundant goodness that they have any comforts left, and that their miseries are not doubled. Now, the inspired writers do consider mankind as fallen from God ; and so his goodness is evident in a thousand instances ; though it must be confessed there are also a thousand instances of his just hatred of sin, and his righteous punishments among all nations.” (Page 73.)

“ 11. If we put together all these scenes of vice and misery, it is evident that creatures lying in such deplorable circumstances are not such as they came out of the hands of their Creator, who is wise, holy, and good. His wisdom, which is all harmony and order, would not suffer him to frame a whole race of beings, under such wild and innumerable disorders, moral as well as natural ; his holiness would not permit him to create beings with innate principles of iniquity ; nor his goodness to produce a whole order of creatures in such circumstances of pain, torment, and death.” (Page 74.)

“ Could the holy and blessed God originally design and frame a whole world of intelligent creatures in such circumstances, that every one of them, coming into being, according to the laws of nature, in a long succession of ages, in different climates, of different constitutions and tempers, and in ten thousand different stations and conditions of life ; that every one of them should break the laws of reason, and more or less defile themselves with sin ? that every one should offend his Maker ? every one become guilty in his sight ? every one expose himself to God’s displeasure, to pain, and misery, and mortality, without one single exception ? If men were such creatures as God at first made them, would not one man among so many millions have made a right use of his reason and conscience, and so have avoided sin and death ? Would this have been the universal consequent of their original constitution, as framed by the hand of a wise, holy, merciful God ? What can be more absurd to imagine than this ? Surely God made man upright and happy ; nor could all these mischiefs have come directly from our Creator’s hand.” (Pages 75, 76.)

“ Is it objected, that ‘ still the greater part of men have more moral good than evil in them, and have more pleasure than pain ; and therefore, on the whole, mankind is not sinful and

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miserable; and that even the best human constitutions lay some innocent persons under unavoidable hardships?' I answer, (1.) In order to pronounce a man miserable, he must have more pain than pleasure; but in order to pronounce a man a sinner, there is no need that his moral evil should exceed his good. If a man had a hundred virtues, one vice would make him a criminal in the sight of God; one transgression of the law of his Creator would lay him under his just displeasure. He that keeps the whole law, except in one point, affronts that authority which requires all obedience. All men, therefore, are under this condemnation; they are sinners every one of them." (Page 77.)

"As to misery, let it be supposed, (though by no means granted,) that there are many whose pleasures exceed their uneasiness; yet it is certain there are more whose pains and uneasiness far exceed their pleasures; and it is hard to conceive how this should be, if all men were innocent and happy by nature." (Page 78.)

"I answer, (2.) Men are not able to frame such constitutions in every case, as shall secure happiness to all the innocent. Their narrow views of things do not enable them to provide against all future inconveniences. But it is not thus with the Creator and Governor of all things. He views at once all possibles and all futures. Therefore, he is well able to guard against any inconvenience that might befall innocent beings.

"I answer, (3.) Though the bulk of mankind were happy in the present constitution of things, this gives no manner of satisfaction to any one individual who is unhappy without any demerit: The advantage of the majority is no reason at all why any one innocent should suffer. If any one, therefore, man or child, and much more, if numbers of them, have more pain than pleasure, they must be involved in some guilt, which may give just occasion to their misery." (Page 79.)

"12. To enforce this, after the survey of these pains and sorrows, let us consider what are the pleasures of the bulk of mankind. Cast a glance at the sports of children, from five to fifteen years of age. What toys and fooleries are these! Would a race of wise and holy beings waste so many years of early life in such wretched trifles? And as for our manly years, what are the greatest part of the delights of men, but silly and irrational, if not grossly sinful? What are the pleasures even of the rich and great, to relieve them under the common sorrows of life?

If they be not luxury and intemperance, are they not furniture and equipage, finery of dress and gay appearances? to shine in silks of various dye, and blaze in the splendour of gold and jewels? Now, would wise and holy creatures have made this the matter of their joy and pleasure: 'My coat is gayer than yours, and I have more glittering things about me than you have?'" (Pages 80, 81.)

"Others call for cards, or dice, to divert their trouble, and pass away their time. How inexpressibly trifling are these sports, if mere diversion be sought therein! But if the design be gain, how is the game mingled with uneasy fears, with the working of various passions, which, in case of disappointment and loss, often break out into wrath and fury!

"Again: What multitudes drench themselves in gross sensualities as their chief delight! They make a god of their belly, till they overload nature, and make haste to disease and death. They drown their cares and their senses together; or they bury them in sensual impurities." (Page 82.)

"Others release themselves from the troubles of life, by gadding abroad, and mixing with impertinent company. Some delight in wanton jests, in foolish merriment, in mean and trifling conversation; a little above the chattering of monkeys in a wood, or the chirping of crickets upon a hearth. Nay, perhaps it is their diversion to rail at their neighbours, to murder the reputation of the absent. This is their mirth and recreation; these their reliefs against the common miseries of human life!" (Page 83.)

"But would a race of innocent beings fly to such mean and foolish, or criminal, refuges from pain as these? Would they pursue such vain or vile delights? Would they become rivals to the beasts of the field, or sport themselves, as devils do, in accusing their fellow-creatures? Surely, if we survey the very pleasures, as well as the sorrows, of the bulk of mankind, we may learn from thence, that we are by no means such creatures as we were originally created.

"13. I need add but one more proof of the general ruin of human nature. We are all posting to the grave. Every one of us are succeeding our neighbours, into some unknown, invisible world. And we all profess to believe this. Yet how exceeding few are solicitous about this great and awful futurity! Though we are exposed to so many sins and miseries in this life, and are

hastening visibly and hourly to the end of it, yet how few are there that make any careful preparation for a better state than this! What multitudes are daily running down into darkness, speeding to an endless duration in an unknown country, without any earnest inquiries about the manner of existence there! They walk over the busy stage of life, they toil and labour, or play and trifle awhile here, and then plunge into a strange unseen world, where they will meet with a just and holy God, whose wisdom will assign them a place and portion suited to their own character. Now, were men indeed wise and holy, could they remain so ignorant and thoughtless of that state into which they are all hastening? Or could a gracious God create a race of beings in such a stupid insensibility of their eternal interests, so unsuited to the felicities of an immortal spirit, and so negligent of all preparations for them?" (Pages 84, 85.)

"Upon this whole survey, reason must join in this mournful confession,—that there must be some spreading poison which has tainted our nature, made us so sinful and miserable, so thoughtless of the future, and unprepared for it. There must have been some general revolt of mankind from their Creator, whereby they have ruined their innocence and peace, and provoked the anger of their Maker; whereby they become exposed to such wretched circumstances, even in their infancy and childhood, as well as when they grow to years of ripe understanding." (Page 86.)

"And, methinks, when I take a just survey of this world, with all the inhabitants of it, I can look upon it no otherwise than as a grand and magnificent structure in ruins, wherein lie millions of rebels against their Creator, under condemnation to misery and death; who are at the same time sick of a mortal distemper, and disordered in their minds even to distraction. Hence proceed those numberless follies and vices which are practised here, and the righteous anger of an offended God visible in ten thousand instances. Yet are there proclamations of divine grace, health, and life, sounding among them; though very few take any notice thereof. Only here and there one attends to the call, and complies with the proposals of peace. His sins are pardoned and healed. And though his body goes down to the dust for a season, his soul is happy with God; while the bulk of those criminals, despising all the offers of mercy, perish in their own wilful madness." (Pages 89, 90.)

“What is the chief temptation that leads some men to deny so glaring a truth? Is it that they cannot give a satisfactory account of some of the difficulties that attend it? Nay, many even of the heathen philosophers believed it, from their own experience, and their daily survey of mankind; though they were utterly at a loss how to account for it. And what, if we could not assign a sufficient and satisfactory reason for it, or show how this spreading degeneracy began, or how it came to take place so universally? What, if we were still at a loss to explain how all this guilt and misery came upon us,—must we therefore deny the things which we see, and hear, and feel, daily?” (Page 91.)

“Can we account for all the secret things in the creation of God? And must we deny whatever we cannot account for? Does any man refuse to believe that the infinite variety of plants and flowers, in all their beautiful colours and forms, grow out of the same earth, because he does not know all the springs of their vegetation? Do men doubt of a loadstone’s drawing iron to itself, because they cannot find out the way of its operation? Are we not sure that food nourishes our bodies, and medicines relieve our pains? Yet we know not all the ferment and motions of those atoms by which we are relieved and nourished. Why then should we deny that degeneracy of our nature which admits of so full and various proof, though we are not able to account for every circumstance relating to it, or to solve every difficulty that may attend it?” (Page 92.)

QUESTION II.

“How came vice and misery to overspread mankind in all nations, and in all ages?”

“Heathen philosophers could never answer this; but Christians may from the oracles of God.” (Page 94.)

“These inform us, that the first man was a ‘common head and representative of all mankind;’ and that he, by sinning against his Maker, lost his own holiness and happiness, and exposed himself and his posterity (whom he naturally produced, and whom he legally represented) to the displeasure of his Maker, and so spread sin and misery through his whole offspring.” (Page 102.)

“So St. Paul: ‘As by one man sin entered into the world, and death by sin; even so death passed upon all men, for that

all have sinned.' (Rom. v. 12.) All are esteemed in some sort guilty before God, though they 'did not sin after the similitude of Adam's transgression.' They did not commit actual personal sin against a known law, as Adam did." (Page 104.)

"This may more fully appear from the following particulars:—

"1. It is plainly taught us in Scripture, that God at first created one man and woman, called Adam and Eve; and from them is derived the whole race of mankind. God 'hath made of one blood,' as the Apostle observes, 'all nations of men, to dwell on all the face of the earth.'" (Page 159.)

"2. God created man at first in a holy and happy state,—in his own likeness, and in his favour. 'And God said, Let us make man in our own image, after our own likeness.' (Gen. i. 26.) And that none of the brute creation might molest him, but all of them be for his service, he said, 'Let them have dominion over the fish, and the fowl, and the cattle.' 'So God created man in his own image.' And what this image consisted in, beside his spiritual and immortal nature, and his dominion over other creatures, we are told by St. Paul, where he speaks of 'the new man, which,' says he, 'after God,' that is, after the likeness of God, 'is created in righteousness and true holiness.' (Eph. iv. 24.) So Solomon assures us, God 'made man upright.' And Moses says, when God had finished all his creation, 'God saw everything that he had made, and, behold, it was very good.' It was all according to his idea and his will, and well-pleasing in his sight. Man, the last of his creatures, as well as all the rest, 'was very good;' was holy and happy." (Pages 160, 161.)

"3. God originally appointed that Adam, when innocent, should produce an offspring in his own holy image; and, on the other hand, that if he sinned, he should propagate his kind in his own sin'ul image. The former is allowed. The latter may be gathered from Gen. v. 1-3, 5: 'In the day that God created man, in the likeness of God made he him:—And Adam lived an hundred and thirty years' after his loss of the image of God, 'and begat a son in his own likeness, after his image;' that is, his own sinful and mortal image.

"It is not to be supposed, that Moses, in this brief history of the first generations of men, should so particularly repeat 'the image and likeness of' God in which Adam was created, unless he had designed to set the comparison in a fair light,

between Adam's begetting a son in his own *sinful* and *mortal image*, whereas he himself was created in God's *holy* and *immortal image*." (Page 162.)

"4. God was pleased to put the man whom he had made upon a trial of his obedience for a season. He placed him in a garden of Eden, (or pleasure,) and gave him a free use of all the creatures; only forbidding him to eat of the fruit of one tree,—‘the tree of the knowledge of good and evil.’ ‘For in the day,’ said he, ‘that thou eatest of it, thou shalt surely die.’ In which threatening were doubtless included all evils,—death spiritual, temporal, and eternal.” (Page 163.)

"5. As Adam was under a law whose sanction threatened death upon disobedience, so doubtless God favoured him with a covenant of life, and a promise of life and immortality upon his obedience.” (Page 164.)

"6. Adam broke the law of his maker, lost his image and his favour, forfeited the hope of immortality, and exposed himself to the wrath of God, and all the punishment which he had threatened; in consequence of which he was now painfully afraid of Him in whom he before delighted, and foolishly endeavoured to ‘hide himself from the presence of the Lord.’” (Page 168.)

"7. Adam, after his sin, propagated his kind according to the law of nature;—not in the moral image or likeness of God; not ‘in righteousness and true holiness;’ but in his own sinful likeness; with irregular passions, corrupt appetites and inclinations. To this degeneracy Job manifestly refers in those expressions: ‘What is man, that he should be clean? or the son of man, that he should be righteous? Who can bring a clean thing out of an unclean? Not one.’ And David says the same thing: ‘Behold, I was shapen in iniquity; and in sin did my mother conceive me.’” (Pages 170, 171.)

“This is not an hyperbolical aggravation of David's early sins, and propensity to evil from his childhood. But the text is strong and plain in asserting sin someway to belong to his very conception, and to be conveyed from his natural parents; which is a different idea from his actual sins, or propensity to sin in his infancy. It shows the cause both of this propensity, and of his actual sins, which operated before he was born. So that if original pravity be not so conveyed and derived as is here asserted, the words are not an exaggeration of what is, but a downright fiction of what is not.

“8. As Adam produced his off-spring, like himself, destitute of the image of God, so he produced them destitute of the favour of God, under the same condemnation with himself. So Job: ‘Man that is born of a woman is of few days, and full of trouble;’ (xiv. 1;) that is, his short life, and his troubles, proceed from his very birth; his propagation from sinful and mortal parents: Otherwise, God would not have appointed his noblest creature in this world to have been ‘born to trouble:’ Yet this is the case; ‘man is born to trouble as the sparks fly upward;’ (Job v. 7;) naturally; for it is owing to his birth and his natural derivation from a sinful stock. We are a miserable race, springing from a corrupted and dying root, prone to sin, and liable to sorrows and sufferings.” (Pages 174, 175.)

“In proof of this sentence of condemnation and death coming upon all mankind for the sin of Adam, we need only read from the twelfth verse of the fifth chapter of St. Paul’s Epistle to the Romans; on which I observe,” (page 176),—

“1. Here Adam and Christ are set up as distinct heads or representatives of their several families. Adam was the head of all mankind, who became sinful and mortal through his sin;—Christ was the head of all believers, who obtain pardon and life through his righteousness. To prove this headship of Adam, the Apostle says, ‘Until the law,’ (that is, from the creation till the law of Moses,) ‘sin was in the world; but sin is not imputed where there is no law;’ that is, where there is no law or constitution of duty or penalty at all. Yet, saith he, ‘Death reigned from Adam to Moses:’ Yet sin was imputed, and punished by death, even upon all mankind, both small and great, before the law given by Moses. The inference is, therefore, there was some law or constitution during all the time from Adam to Moses, in virtue of which sin was imputed to mankind, and death accordingly executed upon them. Now, what law or constitution could this be, beside that which said to Adam, as a representative of his whole posterity, ‘In the day thou sinnest thou shalt die?’” (Pages 177, 178.)

“2. The Apostle carries his argument yet farther: ‘Sin was imputed, and death reigned,’ or was executed, ‘even upon those who had not sinned after the similitude of Adam’s transgression;’ who had not broken an express command, as Adam had done. This manifestly refers to infants;—death reigned over them; death was executed upon them. And this must be by

some constitution which, in some sense, imputed sin to them who had not committed actual sin: For without such a constitution, sin would never have been imputed, nor death executed on children.

“Yet, 3. Death did not come upon them as a mere natural effect of their father Adam’s sin and death, but as a proper and legal punishment of sin; for it is said, his sin brought ‘condemnation’ upon all men. (Verse 18.) Now, this is a legal term, and shows that death is not only a natural but a penal evil, and comes upon infants as guilty and condemned;—not for their own actual sins, for they had none; but for the sin of Adam, their legal head, their appointed representative.” (Page 179.)

“In the eighteenth verse the expression is very strong: ‘By the offence of one, judgment came upon all men to condemnation.’ All the children of Adam, young and old, are condemned for his one offence. But farther:—

“4. In the original it is not, ‘By the offence of one;’ but, ‘By one offence.’ By the single offence of Adam, when he stood as the head of all his offspring, and brought sin and death upon them by his disobedience; as in the following verse: ‘By one man’s disobedience many were made,’ or constituted, ‘sinners;’ that is, became liable to guilt and death. And so, in the sixteenth verse, one single offence is represented as condemning through Adam, and stands in opposition to the ‘many offences’ which are pardoned through Christ.

“5. There is a yet farther proof in this chapter, that Adam conveyed sin and death to his posterity, not merely as a natural parent, but as a common head and representative of all his offspring. As Adam and Christ are here said to be the two springs of sin and righteousness, of death and life to mankind, so the one is represented as a ‘type’ and ‘figure’ of the other. In this very respect Adam was a ‘figure or type of Christ.’ (Verse 14.) And for this very reason Christ is called ‘the Second Man, the last Adam.’ (Cor. xv. 45–47.) As one was the spring of life, so the other was the spring of death, to all his seed or offspring.” (Page 181.)

“Now, Christ is a spring of life, not only as he conveys sanctification or holiness to his seed, but as he procures for them justification and eternal life by his personal obedience. And so Adam is a spring of death, not only as he conveys an unholy nature to his seed, to all men, but as he brings condemnation

to eternal death upon them, by his personal disobedience. And this is the chief thing which the Apostle seems to have in his eye, throughout the latter part of this chapter; the conveyance of condemnation and death to the seed of Adam, of justification and eternal life to the seed of Christ, by the means of what their respective heads or representatives had done.

“ But some object: ‘ All the blessings which God gave at first to Adam consisted in these three particulars: (1.) The blessing of propagation: (2.) Dominion over the brutes: (3.) The image of God. But all these three are more expressly and emphatically pronounced to Noah and his sons, than to Adam in Paradise.’ ” (Page 183.)

“ I answer, If we review the history and context, we shall find, the blessing of Adam, and that of Noah, very widely differ from each other, in all the three particulars mentioned.” (Page 186.)

“ 1. The blessing of Adam relating to propagation was without those multiplied pains and sorrows which, after the first sin, fell upon women in bearing children. It was also a blessing of sustentation or nourishment, without hard toil and the sweat of his brow. It was a blessing without a curse on the ground, to lessen or destroy the fruitfulness thereof. It was a blessing without death, without returning to dust; whereas the blessing of Noah did not exclude death, no, nor the pains of child-birth nor the earning our bread by the sweat of our brow.

“ 2. To Adam was given ‘ dominion over the brutes.’ To Noah it was only said, ‘ The fear of you and the dread of you shall be upon every beast.’ But notwithstanding this fear and dread, yet they frequently sting men to death, or bite and tear them in pieces. Whereas no such calamity could ever have befallen innocent Adam, or his innocent offspring.” (Page 187.)

“ The ‘ image of God,’ in which Adam was created, consisted eminently in righteousness and true holiness. But that part of the ‘ image of God’ which remained after the fall, and remains in all men to this day, is the natural image of God, namely, the spiritual nature and immortality of the soul; not excluding the political image of God, or a degree of dominion over the creatures still remaining. But the moral image of God is lost and defaced, or else it could not be said to be ‘ renewed.’ It is then evident, that the blessing given to Adam in innocency,

and that given to Noah after the flood, differ so widely, that the latter was consistent with the condemnation or curse for sin, and the former was not. Consequently, mankind does not now stand in the same favour of God, as Adam did while he was innocent." (Pages 188, 189.)

"Thus it appears that the holy Scriptures, both in the Old and New Testaments, give us a plain and full account of the conveyance of sin, misery, and death, from the first man to all his offspring."

THE FIRST ESSAY.

DO THE PRESENT MISERIES OF MAN ALONE PROVE HIS
APOSTACY FROM GOD?

SECTION I.

A GENERAL SURVEY OF THE FOLLIES AND MISERIES
OF MANKIND.

"UPON a just view of human nature, from its entrance into life, till it retires behind the curtain of death, one would be ready to say concerning man, 'Is this the creature that is so superior to the rest of the inhabitants of the globe, as to require the peculiar care of the Creator in forming him? Does he deserve such an illustrious description, as even the heathen poet has given us of him?'

*Sanctius his animal, mentisque capacious alter
Deerat adhuc, et quod dominari in cætera posset.
Natus homo est! sive hunc divino semine cretum
Ille opifex rerum mundi melioris origo
Finxit in effigiem moderantùm cuncta deorum.
Pronaque cum spectent animalia cætera terram;
Os homini sublime dedit; cælumque tueri
Jussit, et erectos ad sidera tollere vultus.*

'A creature of a more exalted kind
Was wanting yet; and then was man design'd:
Conscious of thought, of more capacious breast,
For empire form'd, and fit to rule the rest.
Whether with particles of heavenly fire
The God of nature did his soul inspire,