

AES.1.80.274 1-33

1-33

# Index Rerum

---

---

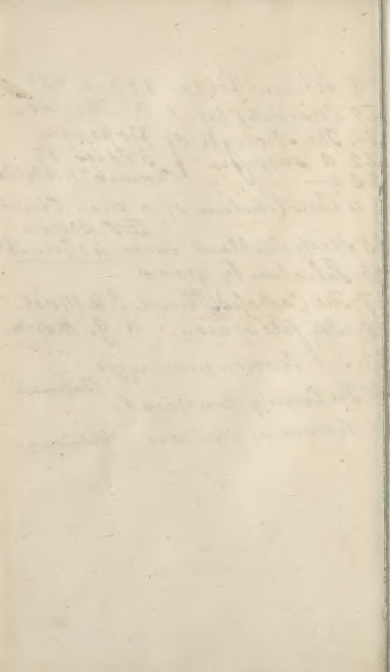
1. The Knowledge of Christ.
2. True Strength. Poole.
3. The pursuit of God. Keene.
4. Revival Addresses.
5. Early Communion. Thomson.
6. The Rainbow Round about  
the throne.
7. The broad Theology. J. McMillan.
8. Sermon 3 Eccles 18. Eyré.
9. Do 13 Jeremiah 23. Cadmon.
10. Do 1 Cor 11: 1<sup>st</sup> Stanley.
11. Do 50 psalm 21. 3.
12. Do 11 Matt. 23.
13. Do 12 Rev: 11.
14. Do Secret Social Prayer.
15. Formation of Character.
16. Civil Wishes - 144 psalm 12.
17. The truth in Love. H. H. H.
18. Sermon. Verse. 19th 21<sup>st</sup>.
19. Sermon Rom 15: 14-16 Cairns.
20. The leaders seats - 1 Kings 7.

1848

The following is a list of the  
 names of the persons who  
 were present at the  
 meeting of the  
 committee on the  
 12th of  
 the month of  
 the year  
 1848.



19. Sermon. Parker 19 ad, 28<sup>v</sup>
20. Character by J. A. James -
21. The strength of Popery -
22. a sermon 3 Eples: 17.
23. - - - - - Chorn 67 Psalm 28
- 24 Constitution of a Mean Church  
H. S. Brown.
- 25 Jacob's Complaint Supe. 42 Gen. 36
- 26 Salvation by grace
- 27 The Catholic Church. J. G. Morel.
- 28 The fall of man. A. J. Morris
29. J. J. Seaden encouraged.
- 30 The Coming pentecost. Balman
31. Sermon by Chalier Kilmoney -



30.

THE FALL OF MAN;  
THE ATONEMENT;  
DIVINE INFLUENCE;

THREE LECTURES

RECENTLY DELIVERED IN HOLLOWAY CHAPEL,

BY A. J. MORRIS.

---

PUBLISHED BY REQUEST.

---

“ Where sin abounded, grace did much more abound.”

LONDON: JACKSON AND WALFORD,  
18, ST. PAUL'S CHURCHYARD.

---

1843.

LONDON:  
J. BLACKBURN, Printer,  
6, Hatton Garden.



LECTURE I.

THE FALL OF MAN.

---

“How is the gold become dim! how is the most fine gold changed!”

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

THE HISTORY OF THE REIGN OF CHARLES THE FIRST, BY JOHN BURNET, A BISHOP OF SALISBURY. IN THREE VOLUMES. THE SECOND VOLUME. LONDON, Printed by J. Sturges, at the Black-Swan in St. Dunstons Church-yard, 1679.

THE HISTORY OF THE REIGN OF CHARLES THE FIRST, BY JOHN BURNET, A BISHOP OF SALISBURY. IN THREE VOLUMES. THE SECOND VOLUME. LONDON, Printed by J. Sturges, at the Black-Swan in St. Dunstons Church-yard, 1679.

## LECTURE I.

---

### 2 CORINTHIANS XI. 3.

“THE SERPENT BEGUILED EVE THROUGH HIS SUBTILTY.”

### 1 TIMOTHY II. 14.

“AND ADAM WAS NOT DECEIVED, BUT THE WOMAN BEING DECEIVED WAS IN THE TRANSGRESSION.”

---

THE present state and character of man are gloomy and wretched indeed. To see faculties suited to heavenly service debased by sin, and capacities of heavenly happiness filled with misery, or with partial and imperfect joy, must grievously affect all holy and generous minds. We cannot think on what man is, without thinking on what he might be. We are oppressed by the reflection that so much power is in a vain existence, that so much rich and costly material is lying idle. We contrast what is possible with what is real, the end to which man is adapted with the end to which he is devoted, and are pained and humbled by the melancholy difference.

Another contrast is easily made. Similar powers to those possessed by man are possessed by other beings, and are used by them aright. We read of angels, moral and spiritual beings, who are very different to us in

their mode of using their high endowments. We picture to ourselves heaven, which should be but the anti-type of earth,—but how few and faint the features of resemblance!—There the great idea of God is realized, his purpose answered in the consecration and the joy of good and happy creatures. Every energy is spent in unceasing and unsullied obedience. Each object throws off the bright and full reflections of Jehovah's glory. Each harp contributes its due measure of melody in Jehovah's praise. He looks down on the bright world of "morning stars," and says *now*, "It is very good." He said so once of this world of ours, but he says it no more.

We have thus a third contrast presented. There is one between what man is and what he might be; there is another between what man is, and other beings of similar powers and destiny are; and there is a third between what man is and what he was at his creation. His present state is one of lapse and loss. "God made man upright," "created him in his own image," but he has "gone astray," "become unprofitable," "destroyed himself." There has been descent, deterioration, ruin. The tree *was* full and fruitful, but it has been sorely smitten; and its sapless trunk, and withered branches, and barrenness of leaf and loveliness, too plainly show how violent the stroke. The edifice *was* beautiful and well-conditioned, revealing at once the skill and wealth of its proprietor; but it has fallen into terrible decay, its very ruins bearing witness to its former magnitude and worth. The temple *was* rich in mystic glory, and solemn in the presence of its pre-

siding God; but a ruthless hand has despoiled and desecrated it, and an evil heart has given it to another service, and another use. Into this dreadful change,—without a figure, “the fall of man,”—we propose to inquire; and, in so doing, shall, after a few general remarks, consider its circumstances, and its consequences.

I. WE SHALL MAKE A FEW REMARKS ON THE GENERAL QUESTION.

*We are not presumptuous enough to attempt to solve the mystery that hangs over the origin of moral evil; neither does it properly belong to our present subject, even if we could do it. There was sin in the universe, before there was sin in the world. How it began to be in the first instance is a great marvel. All efforts to explain it have proved as yet unsatisfactory, evincing the desire, but not the power, to remove the obscurity that envelops the event. The existence of this difficulty has led to various results. Innumerable theories have been framed about it, many possessing no point of resemblance to each other, but their insufficiency; some impeaching the natural attributes of God to save his moral, and others impeaching the moral attributes of God to save his natural. A vicious principle has been but too often betrayed, in the non-admission of facts, between which men are not able to discern the mode of reconciliation.*

*It is a fact that sin exists in our world. No one who receives the Bible can deny that. To allow the moral government of God, and the moral character of man,*

is to admit the existence of sin. It is no matter of speculation or doubt. We must go far away into the dreary gloom of atheism, before we can consistently deny it. That denial, at any rate, is incompatible with faith in revelation. And if it is a fact that sin exists, it must be consistent with all other facts. Facts cannot disagree. Whatsoever therefore is revealed about the character of God, or asserted about that of man, must harmonize with the existence of sin. This should be enough for us. We might take our stand on the independent evidence of the different truths involved in the question, and assert their agreement. The perception of harmony between different propositions is not at all necessary to the perception of their truth. Each apart may be supported and sustained by adequate evidence, and yet both together may present difficulties too great for us to overcome. It is not so with God, because he sees all things as they are, and all truths must fit each other. But it is one of the evils arising from the limitation, the great limitation, of our minds, that many things are, *which* we know not, and many things are, *how* we know not.

*We can however say, that man was free to stand or fall.* Sin was his own act and deed. God did not compel or prompt him to transgression. If you ask for proof, we refer you to James. A plainer or more decisive statement than his, upon the point, need not be wished, cannot be had.—“Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of

his own lust, and enticed: then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.”\* All this is undoubtedly true; but it could not be true, if the first man had not been thoroughly free in his volitions and his acts. What “no man” should say, Adam should not say; what God does to “no man” he did not to Adam. Whatsoever therefore Adam did, he was only *let*, not *made* to do.

*All that God did in connexion with the sin of Adam was to suffer it.* There is a wide distinction between this, and causing it. It is one thing to appoint, and another to permit; one thing to interfere for the purpose of producing, and another not to interfere, for the purpose of preventing. It is most true that God allowed sin to be, but not at all true that he ordained it to be. He might do the one for sufficient reasons; he could not do the other for any reasons. In doing the one, he could leave untouched the moral agency of man; in doing the other, he must have disgraced his own. He could hate sin, and permit it; he could not originate it, and punish it. Whatever perplexity the existence of moral evil may give to our views of God, belongs, not to his having brought it into being, but to his not having prevented others from bringing it into being.

*And God was not obliged to hinder it.* It is sometimes said, that God could not have hindered it, without destroying the free agency of man. We dare not say so much, because we know not enough upon the

---

\* James i. 13—15.

subject to warrant the assertion. It may be so; it may not be so. But conceding that God could have prevented sin, was he bound to do it? If he were, to what disastrous consequences are we at once conducted! If God be obliged to prevent the breaking of his law, it is clear that law is only the name of a thing which has no existence. It is not law to the creature, but law only to the Creator. Man does not obey God in it, but God obeys it through man. The obligation, such as it is, rests on himself, not his offspring. God is the party bound, not man. Sin is out of the question; if it could be, God would be the sinner, in not preventing the transgression of his own law. The very existence of law supposes the possibility of its violation. Admit that God cannot righteously suffer the violation of his law to occur, and law is nothing. Its very nature and essence disappear. The utmost that can be reasonably demanded is, that the law be good, that it be known, and that the subject of it possess the powers requisite for its observance; and all this can be shown in the case of man.

*If God may permit sin, it is for him to determine what reasons are sufficient to render its permission desirable.* We may not be competent to decide upon the question. We may be ignorant of what are God's reasons, and if we know them, we may not be wise or good enough to appreciate them. Our views may be too limited, and our hearts too selfish, to permit a comprehensive and impartial estimate of their importance. But, perhaps, we can see some of them, in some measure. The reasons of the permission of sin may pro-



bably be gathered from its actual consequences. What has come of it may suggest to us God's design in not preventing it. Now we know that it has been overruled for good. Though in its own nature only of evil tendency, and that continually, under the wise superintendence of God, it has been the occasion of displays altogether unparalleled. Though "the wrath of man worketh not the righteousness of God," alone and by its natural influence, yet it is his prerogative and manner to "*make* the wrath of man to praise him." The very contrariety of sin to the divine character and human happiness, has served for the more vivid and vigorous display of God's glory. The existence of sin is supposed by the stupendous system of redemption, which so fully manifests the wisdom, goodness, and justice of God; and it has therefore supplied the opportunity of modes and forms of divine excellence, and been over-ruled as the means of benefits to the intelligent creation, beyond our power fully to appreciate. God has appeared as, but for it, he could not have appeared, some of his attributes being displayed which else would have been unrevealed, and others being displayed more strongly and impressively than otherwise they could have been. Moral beings may have been confirmed and excited in their virtuous and holy course, by the views presented to them of sin, its punishment, and the moral government of God. "By the church the wisdom of God is made known to principalities and powers." It is not for us to say, what are the precise ways and degrees in which other orders of creatures have derived advantage, from the scenes and occur-

rences which have followed upon the fall of man. We can see or imagine enough to make it likely that there is much more, beyond our ken and fancy, of wisdom, in this part of the divine administration.

## II. THE CIRCUMSTANCES OF THE FALL OF MAN NEXT REQUIRE OUR CONTEMPLATION.

These are recorded in the third chapter of the book of Genesis. The true character of that account is matter of dispute, some taking it according to its literal import, and others regarding it as merely a fable or fiction, framed for the communication of moral lessons. We need scarcely say, that we receive it as a true history. Whatever difficulties may attend this mode of interpretation, are less and lighter, in our opinion, than those connected with the supposition of its bearing a mythological character. It is connected with real history, of which it seems to form a part. It is a portion of a record which all must admit to contain far more fact than fancy. But there is no intimation that it differs from all around it, and that while the general rule is to interpret literally, this is to be interpreted according to principles applicable only to the most imaginative and symbolic writing. Where would be our certainty as to the sense of Moses, if we were allowed and required thus to treat a portion of his record? Taking it then as a literal narrative, in which we are justified by the references to it in the New Testament, we shall consider the *Test*, the *Tempter*, and the *Transgression*.

*The Test.* "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but 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." What is meant by "the tree of the knowledge of good and evil," is of small importance to our present object. It was that by which alone Adam could attain to the knowledge of the difference between good and evil. In eating of it he learned that difference by melancholy experience. The participation of it was forbidden. It was the test which God appointed.

*It was proper that some test should be appointed.* The reasonableness of it must be apparent to every one. If it was right to place man in a state of probation at all, it was right to ordain some mode of proving him, to appoint some special sign of his loyalty. It was for God to do this. Whatever he chose to be the criterion must be the right one. It was his prerogative to decide upon the conditions of his creature's obedience, and the mode of its manifestation. Man had nothing to do but to submit to the divine arrangement.

*The test which God appointed was exceedingly suitable and appropriate.* It was an act which had no moral character in itself. The command given was a positive one. The eating, or not eating, was, in its own nature, neither good nor evil, neither virtue nor vice. The obligation did not arise from the original and necessary relations of things, but from the institution of God. This was wise. Had a moral duty been selected, the rest would have seemed to be dispa-

raged and despised. It would have been apparently erected into a position of superiority to the rest. But as a positive institute was chosen, the principle of obedience was honoured, without any slight being cast upon things in themselves moral. And the principle of obedience was honoured more, because more distinctly displayed, than if a moral duty had been chosen. The prohibition rested only on the divine authority. The ground of it was not in the nature of things, but the pleasure of its Author. There was no reason for it, but that God liked it to be so. Its own essential character was nothing. The will of its Giver was everything. The more indifferent it was in itself, the more strikingly it taught the peremptoriness and force of the divine mandate. The right of the Legislator appeared more distinctly because the law was nothing but what his legislation made it.

While the test was appropriate as being positive, and not moral, *it was kind as being easy, and not difficult.* God might have chosen a difficult one. He might have chosen one that would have required pains to understand it, and pains to observe it; one that could not be known without great exertion of intellect, and could not be observed without great exertion of strength. He might have chosen anything that came within the reach of human comprehension and performance, however laborious the ascertainment of duty, however laborious the avoidance of sin. But the test he chose was simple; it was plainly declared; it could not be misunderstood. Nothing was easier than to remember it. It could be before the view altogether and at once. No

effort was necessary in order to compliance with the requirement. It was negative, not positive. Adam had not to do many things; he had to do nothing. He had simply not to do one thing. God might have allowed him to eat of only one tree, but he allowed him to eat of all trees but one. Who can fail to perceive, that if the sovereignty of God was displayed in the appointment of a test, the benevolence of God was displayed in the kind of test that was appointed?

*The Tempter.* "Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?" We shall not occupy your time in discussing the opinions that are entertained respecting what we are to understand by "the serpent." Some divines have supposed that no animal is intended, but Satan only; and among those who agree in thinking that an animal is intended, there is a difference of opinion as to what kind of animal is signified. We take this part of the narrative to be literal with the rest, and suppose that some species of the serpent was employed upon the occasion. We say "employed," for though the serpent alone appears in the narrative, we cannot think that it alone was concerned in what is attributed to its agency. That a serpent was concerned in it, appears from the narrative, and from the reference to it in the New Testament; but that the serpent was not alone or independent in the transaction, appears from the nature of the thing and the teachings of scripture. The serpent could not itself do what it is said to have

done. In order to that it must have possessed powers which there is no ground for supposing it to have possessed. But what the serpent could not do alone, it might do as possessed and employed by another. We read in the Gospels of spirits acting in animals, and acting and speaking in men. We suppose something like this to have been in the case before us. There is nothing in this supposition contrary to the scripture doctrine respecting Satan, but much that entirely agrees with it. What is written respecting the antiquity of his evil character, his constant malice and activity, his authorship of human sinfulness and sorrow, as well as more express and pointed references, make it probable that he it was that inhabited, and acted in, the serpent on this occasion. "He that committeth sin is of the devil; for the devil sinneth from the beginning: for this purpose the Son of God was manifested, that he might destroy the works of the devil." "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." "Ye are of your father, the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him: when he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."\* Furthermore, we read of "the great dragon, that old serpent, called the devil and Satan, which deceiveth the whole world." We suppose, therefore, that, permitted by God, he assumed the form

---

\* 1 John iii. 8; 1 Peter v. 8; John viii. 44.

of the serpent as a fitting instrument for the accomplishment of his purpose.

*The Transgression.* "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." We shall not dwell upon the particulars of the transgression, because that would lead us away from the object of our discourse, and they would be sufficient for a separate lecture. The deception of the tempter prevailed with Eve, who "being deceived, was in the transgression." By her solicitation, Adam, from whatever motive, partook likewise of the fruit, and thus that sin was committed which the history of earth and the prospects of eternity invest with such melancholy interest. The transgression was unequivocal and complete. The forbidden fruit was eaten. The act was perpetrated which has turned our world into a vale of tears, and a field of blood.

*It has been common to make the alleged insignificance of the offence of Adam an occasion of ridicule.* The matter stands on the evidence of fact. Prove the want of credit or authority in the historian, if you can. But if that cannot be done, we assert that it was not a small offence, because not so considered and treated by God, "whose judgment is according to truth," and who "is holy in all his ways, and righteous in all his works." But another view may be taken of the subject. If the thing forbidden was trifling, the easier was it to abstain from it. The temptation could not be great, if the

object proposed in it was small. If the eating of the fruit was nothing, the reason of disobedience was nothing. But this enhances the guilt, instead of lessening it. The weaker the arguments by which the solicitation to sin was enforced, the more criminal was compliance with it. Whatever diminishes the value of the object sought augments the wickedness of preferring it to God's will. For God had expressed his will. This is the great point. The act committed was forbidden. The offence is to be estimated according to the authority disregarded. The act was indifferent before it was prohibited; it was a "mighty sin" after it was prohibited. When God had spoken, to do it was to rebel against the King of heaven. It was the sign and form of a dreadful deed. There was no greater difference between the appearance of the serpent, bright and graceful and fascinating, and the fell spirit that made it the vehicle of his deadly hate, than there was between the unimportance of eating the fruit considered simply as an act, and the awful criminality of eating it considered as a violation of Jehovah's law. Were the object grasped at an apple or a world, the grasping at it would be a crime of fearful magnitude, if in opposition to the divine commandments. The law would be broken, and "he that offendeth in one point is guilty of all;" not that he literally breaks all, but he violates the principle of all, he outrages the authority of all, he assails the foundation of all. And the law being clear and explicit, the guilt of its infraction rises as the abstract importance of that by which the infraction is effected sinks. To make out the inducement by which



Adam was moved to transgression feeble, is most effectually to make out his transgression immense. We say all this in answer to the common objection, and conceding the ground of that objection to be true. But it is easy to see that it is not. To suppose it so, must indicate a very superficial view of the case.

*The eating of the fruit was an indication of a state of mind.* It was but the sign and outward form of the offence. The state of mind thus expressed involved an abundant and distressing variety of evil passions. Resistance to authority, ingratitude, discontent, pride, ambition, unbelief; and, supposing Adam aware of the consequences of his conduct, the grossest selfishness and cruelty. The circumstances in which he was placed constituted a peculiar aggravation of his sin. Whichever way he looked, on the past or the future, he could not but discern abundant motives to obedience. Every object that could contribute to his happiness was within his reach, every element of physical and intellectual and spiritual enjoyment, in its utmost purity and perfection, was at his command. And not only should God's kindness to him have kept him faithful, but his own kindness to others, assuming, what is probable, that he knew in what relation he stood to his posterity, and what influence his acts would have upon them. But be that as it may, however ignorant of the future, he was well acquainted with the past. He knew what God had done for him, if he knew not what himself might do to others. But he was careless of all. He resisted and quenched all these considerations, and did

that, the extreme insignificance of which is pleaded in extenuation of his sin!

### III. THE CONSEQUENCES OF OUR FIRST PARENTS' SIN MUST BE BRIEFLY GLANCED AT.

These are various. Some of these were personal to the offenders. This was the case with the expulsion from the garden, and the loss of all the privileges with which it was connected. Others were common to their offspring with them. These are physical and moral. Adam, Eve, and the serpent, had their particular allotments. The *serpent* was first denounced. It was to be degraded, but in what precise way, and to what precise extent, we can form, from our ignorance of its original condition, but a poor conception. A strong antipathy was to exist between it and human kind, which should give occasion to frequent annoyance on the one hand, and frequent destruction on the other. This has been fulfilled. But whatever the kind and measure of the serpent's suffering, it is quite clear, supposing another to have been the agent in the transaction, that the principal force of the sentence was directed against him. It is probable that Satan was humbled in some way unknown to us; it is certain that though he gained a seeming triumph over the seed of the woman in the person of Christ, he received a thorough overthrow. The *woman* was doomed to subjection and peculiar sorrow, and her whole history records the fulfilment of the sentence. The *man* was appointed to painful and

vexatious labour, and his toil and tears have ever interpreted and verified the prophecy.

But the *general* and *common* results are more important. Sorrow and death, in all their diversified forms, flow from Adam's sin. The human race suffer many evils which come upon them without their agency. This is proved by facts. Children "who have not done good or evil" suffer. There is misery before there is sin, and sometimes where there never is sin. Men are born with constitutions subject to disease and decay, and are placed in circumstances that promote them. "In Adam all die." Nor is this the only case in which sin extends its influence to those who have not shared in it. It is customary for it to involve the innocent with the guilty in its effects. The licentious father conveys to his offspring the fruits of his debauchery in the weakness and deformity of their persons; the successful villain entails poverty and disgrace on the victims of his vice; wicked rulers inflict distress and calamity on the people whom they govern. Most men by their sins injure others. The difference is here, Adam's sin entails on his posterity through a *longer period* evils of a *greater magnitude*, because he sustained to them a peculiar relation. He was not merely a portion of humanity, but its head and fountain; not merely a man, but the father of all men; and his sin was the first, a lapse from holiness.

The *moral* consequences are yet more solemn. This is the most difficult part by far of the whole subject. We speak with awe. We scarcely dare to tread upon this ground. If Moses said, "I exceedingly fear and

quake," at the giving of the law, we may well do so, when contemplating these fearful results of its violation. We can talk with some satisfaction, if not entire, till we reach this part of our theme; but here we are as if our right hand were withered; our spirit fails; and with prostrate and trembling faith we say, "Just and true are thy ways, thou King of saints!" The subject cannot be treated with too much solemnity. We have no sympathy with those who can pour out their light and irreverent dogmas as if their hearts were not oppressed, or even as if they exulted over the plight of poor humanity. The laboured additions of human interpreters have made it more difficult to ascertain the real facts as stated in the word of truth. We shall say but little, and that little shall be as like the statements of the Bible as possible. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—"As by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."\* We are then "made sinners" in some sense by Adam's sin. Without having eaten the forbidden fruit, or being considered by God as having done it, the offence of Adam has had this effect upon us. We did not that, but we have done other sins in consequence of that. We are so circumstanced by it as to sin. We become

---

\* Rom. v. 12, 18, 19.

sinner through it. I see no way of getting out of this. We are stating the fact, not the manner of it. Paul does not; and it would have been well if all who profess to interpret him had been content not to go further than he has gone.

This is altogether a mysterious dispensation. The awful sovereignty of God appears in it most manifestly. But we may suggest the following things, not as a solution, but a relief of the difficulty which it presents.

1. *If we reject what is now given as an explanation of existing facts, we should find a better.* There is innocent suffering in the world; there is the prevalence of sin in the world. Account for these things. We do it in the way before mentioned. If you are dissatisfied, do it in another and a superior way.

2. *The scriptures state what has been advanced, and thus all their authority is attached to it.* If it is a revealed fact, it cannot be inconsistent with the goodness and justice of God. We may not be able to show its consistency with those attributes or independent grounds of reasoning, but if the arrangement is of God, and God is perfect, the arrangement must be perfect. We are sure of the righteousness of the principles of God's moral government, when we cannot discern the righteousness of its proceedings.

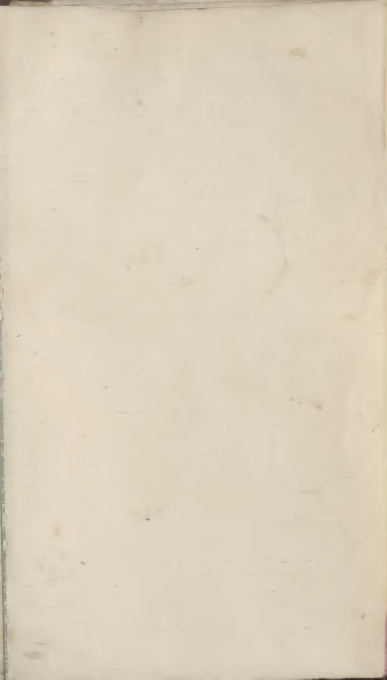
3. *The common remark, that if Adam knew the consequences that would follow his offence, which we have said is probable, he would have more inducements to continue obedient than any individual could have in his own case, deserves some attention.*

4. *We must not forget the superabounding of Christ's*

*grace, where sin abounded.* We must not look at the dispensation of God in relation to Adam's sin, without also looking at it in relation to Christ's coming and cross. We all derive some good from Christ's death, and may more. This is the subject of the fifth chapter of the Epistle to the Romans. Read it; read it carefully. No man will suffer in the world to come on account of Adam's sin, and the evils we derive from it now may, through the grace of Christ, be merely disciplinary, chastening our hearts with the most blessed results, and forming part of the divine system of our joyful and sorrowful preparation for the repose and glory of the skies.

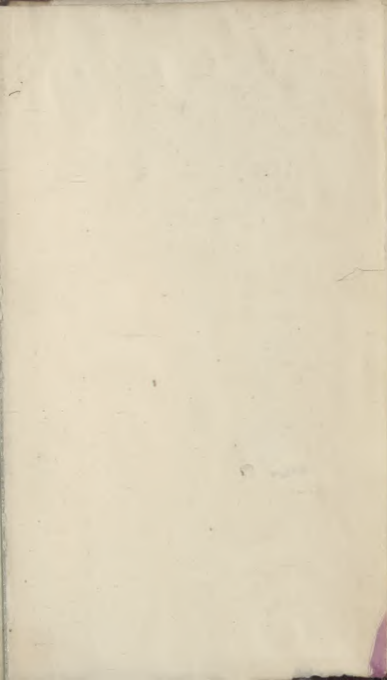
To conclude. We cannot leave this important and mournful subject, without making a few remarks of a more pointed and practical nature than we have yet offered.

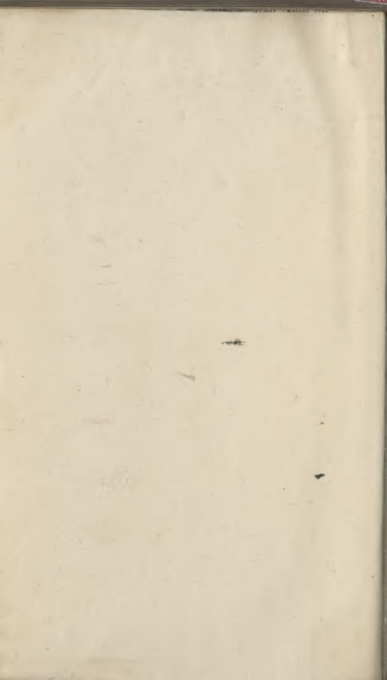
*How deeply should we lament over the present condition of our nature!* Would you not weep if a mighty and noble hero had sacrificed his fair name by some dishonourable act, so that in place of being hailed with pride and plaudits, he had to shrink a debased and worthless thing into the solitude and shade, to hide his shame and feed his misery? Yea, even lifeless things, if greatly changed, do not appeal in vain to deep and tender feelings. I ask you to mourn over your own nature spoiled and fallen. Had Adam been alone and separate, his fall should have awakened solemn thoughts and sorrows, but as he humbled humanity when he humbled himself, how full and earnest should be our lamentations.











+

13-2-97

