

You add: "Suffering may happen where there is no sin; as in the case of brutes and infants; or where there is the most perfect innocence; as in the case of our blessed Lord." Absolutely true; that is, where there is no personal sin, but only sin imputed. There was no personal sin in our blessed Lord; there can be none either in brutes or infants. He suffered, therefore, for the sins of others, which were thus imputed to him; as is the sin of Adam to infants, who suffer death through him; and, in some sense, to the whole creation; which was "made subject to vanity, not willingly," but on account of his transgression. But where there is no sin, either personal or imputed, there can be no suffering.

"I may add, from the present state of things, a directly opposite argument may be taken: From the enjoyments and comforts, the good things and blessings, which abound in the world, I might ask, Are these creatures, so well provided for, under God's displeasure? Are they not the care of his goodness? Does he not love them, and delight to do them good?" (Pages 58-61.) I answer, God does still give us many good things, many enjoyments, comforts, and blessings. But all these are given through the "Seed of the woman;" they are all the purchase of his blood. Through Him we are still the care of the divine goodness, and God does delight to do us good: But this does not at all prove, either that we have not a sinful nature, or that we are not, while sinful, under his displeasure.

SECTION IV.

SOME CONSEQUENCES OF THE DOCTRINE OF ORIGINAL SIN.

"By this doctrine some have been led to maintain, 1. That men have not a sufficient power to perform their duty. But if so, it ceases to be their duty." (Pages 63-69.) I maintain, that men have not this power by nature: But they have or may have it by grace; therefore it does not cease to be their duty. And if they perform it not, they are without excuse.

"Hence some maintain, 2. That we have no reason to thank our Creator for our being." (Pages 70-73.) He that will maintain it, may. But it does by no means follow from this

doctrine; since, whatever we are by nature, we may by grace be children of God, and heirs of the kingdom of heaven.

"But unthankfulness is a natural consequence of this doctrine, which greatly diminishes, if not totally excludes, the goodness and mercy of God." (Page 74.) St. Paul thought otherwise. He imagined the total ungodliness and impotence of our nature to be the very thing which most of all illustrated the goodness and mercy of God: "For a good man," says he, "peradventure one would even dare to die. But God commendeth," unspeakably, inconceivably, beyond all human precedent, "his love to us; in that while we were yet without strength, Christ died for the ungodly." Here is the ground, the real and the only ground, for true Christian thankfulness: "Christ died for the ungodly that were without strength;" such as is every man by nature. And till a man has been deeply sensible of it, he can never truly thank God for his redemption; nor, consequently, for his creation; which is, in the event, a blessing to those only who are "created anew in Christ Jesus."

"Hence, 3. Some have poured great contempt upon human nature: Whereas God himself does not despise mankind, but thinks them worthy of his highest regards." (Page 75.) To describe human nature as deeply fallen, as far removed both from virtue and wisdom, does not argue that we despise it. We know by Scripture, as well as by sad experience, that men are now unspeakably foolish and wicked. And such the Son of God knew them to be, when he laid down his life for them. But this did not hinder him from loving them, no more than it does any of the children of God.

You next consider what Dr. Watts observes with regard to infants. "Mankind," says he, "in its younger years, before it is capable of proper moral action, discovers the principles of iniquity and the seeds of sin. What young ferments of spite and envy, what native malice and rage, are found in the little hearts of infants, and sufficiently discovered by their little hands and eyes, and their wrathful countenances, even before they can speak!" You answer, "Our Lord gave us different ideas of them, when he taught his Apostles to become 'as little children.'" (Pages 77-82.) Not at all. They may be imitable in some respects, and yet have all the tempers above described. And it is certain they have; as any impartial observer will be convinced by his own eyes. Nor is this any way contradicted

by St. Paul's words: "In wickedness," *κακια*, "be ye children," (1 Cor. xiv. 20.)—untaught, unexperienced; or by those of David, "My soul is even as a weaned child." (Psalm cxxxi. 2.)

"But we discover in them also the noble principles of reason and understanding, with several tempers which are capable of improvement, whereby they may be trained up in a good way; and numbers in all ages of the world have risen to very considerable degrees of excellence." All this is true; but it is not at all inconsistent with the account of them given above; by which it clearly appears, that they are strongly inclined to evil, long before any ill habits can be contracted.

SECTION V.

A GENERAL ARGUMENT TAKEN FROM WHAT GOD HAS DECLARED CONCERNING MANKIND AT THE RESTORATION OF THE WORLD AFTER THE DELUGE.

"THERE are three passages from which Divines infer the excellency of Adam's state and nature above ours: 1. 'And God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth.' (Gen. i. 28.)" (Page 84.) With this I have nothing to do; for I infer nothing from it, with regard to the present question. "2. 'Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.' 3. 'God created man in his own image; in the image of God created he him.' (Verse 27.) From these three particulars they deduce the superiority of Adam's nature above ours. But the very same marks of excellence are more expressly pronounced by God upon the human nature, when the race of mankind was to be propagated anew from Noah and his sons." (Page 85.)

1. "And God blessed Noah and his sons." (Gen. ix. 1.) With regard to this whole passage, I must observe, that God did not pronounce any blessing at all, either on him or them, till Noah had "built an altar unto the Lord, and" had "offered burnt-offerings on the altar." Then it was that "the Lord smelled a sweet savour;" accepted the sacrifice which implied faith in the promised Seed; and for His sake restored, in some