in his own image; and in one word, that the sensual appe- 'tites of human nature were inflamed, and its moral and in­tellectual powers greatly weakened, by the eating of the for­bidden fruit. The heathens themselves acknowledged and lamented this depravity, though they were ignorant of the source from which it sprung. The scriptures assert it, af­firming that no man can be born pure and clean ; that what­ever is born of the flesh, or comes into the world by ordi­nary generation, is flesh, carnal and corrupt ; that the ima­gination of the thoughts of man’s heart is only evil conti­nually; that the heart is deceitful above all things and des­perately wicked ; and that out of it proceeds all that is vile and sinful. (Job xiv. 4.)

We have thus given as full and comprehensive a view as our limits will permit of the different opinions of the Calvin­ists and Arminians respecting the consequences of Adam’s fall. If we have dwelt longer upon the scheme of the lat­ter than of the former, it is because every Arminian argu­ment is built upon criticism, and appeals to the original text; while the Calvinists rest their faith upon the plain words of scripture as read in our translation. If we might hazard our own opinion, we should say that the truth lies between them, and that it has been found by the moderate men of both parties, who, while they make use of different language, seem to us to have the same sentiments. That all man­kind really sinned in Adam, and are on that account liable to most grievous torments in soul and body, without inter­mission, in hell fire for ever, is a doctrine which cannot be reconciled to our natural notions of God. On the other hand, if human nature was not somehow debased by the fall of our first parents, it is not easy to account for the numberless phrases in scripture which certainly seem to speak that language, or for the very general opinion of the Pagan philosophers and poets respecting the golden age and the degeneracy of man. Cicero, in a quotation pre­served by St. Augustin from a work that is now lost, has these remarkable words, “ Homo non ut a matre sed ut a noverca natura editus est in vitam, corpore nudo, et fragili, et infirmo ; animo autem anxio ad molestias, humili ad ti­mores, molli ad labores, prono ad libidines ; in *quo tamen inest tanquam obrutus quidam divinus ignis ingenii et mentis.”* (Vide D. Aug. lib. iv. contra Pelagium.) Nor do we readily perceive what should induce the more zealous Arminians to oppose so vehemently this general opinion of the corruption of human nature Their desire to vindi­cate the justice and goodness of God, does them honour ; but the doctrine of inherent corruption detracts not from these attributes ; for what we have lost in the first Adam has been amply supplied to us in the second ; and we know from the highest authority, that the duties required of us are in proportion to our ability, since we are told, that “ unto whomsoever much is given, of him shall much be required.”

***Obs.*** See Holden's Dissertation on the Fall of Man. Sherlock’s do. Taylor's Scripture Doctrine of Original Sin. Edwards's Great Christian Doctrine of Original Sin defended. Woods's Essay on Native Depravity. Boston, U. S., 1835. The work of Edwards is an answer, and a most able answer, to that of Taylor.

Part III.—Doctrines concerning the Scheme of

Human Redemption.

The deliverance of man from the penal consequences of his sin, and his moral renovation in the sight of God, are effected by his cordially and intelligently accepting a graci­ous pardon offered to him by God, through the meritorious atonement and intercession of Jesus Christ. See John iii. 14—17, 36 ; x. 9, 28. Rom. viii. 11 ; v. 1 ; iv. 5, &c.

Sect. I. *Of the Person of Christ.*

The Scriptures distinctly inform us that our Saviour Jesus Christ, united in his own person the human nature and the

divine ; *i.e*. was a real man having a human body and a human soul, and yet at the same time being God. Whilst on the one hand we are told of his birth by a human mother ; of his *growing* in wisdom and stature, (Luke ii. 52); of his being hungry, thirsty, and weary, (John iv. 6, 10); of his suffering and dying, all which are attributes of humanity ; we are on the other assured, that he was in a proper and pe­culiar sense the Son of God, (John i. 34; iii. 18); that in him dwelt all the fulness of the Godhead bodily, (Col. ii. 9) ; that he was God over all blessed for ever, (Rom. ix. 5) ; that he was God manifest in the flesh, (1 Tim. iii. 16); that he is the Creator of the universe, and will be the final omniscient judge of the quick and the dead ; and that he is equally with the Father the proper object of worship and religious ho­mage, (John i. 1—3. Col. i. 16, 17. Acts xvii. 31. 2 Tim. iv. 1. 1 Thes. iii. 11—13. Rev. v. 5—14.)

***Obs.*** 1. See Smith's Scripture Testimony to the Messiah, 3 vols. Wardlaw's Discourses on the Socinian Controversy, Dis. iii—vi. Wynperse’s Demonstration of the Divinity of our Lord, by Alex­ander. Urwick’s Vindication of our Saviour’s Divine Right to Worship.

***Obs.*** 2. This incarnation of the Son of God is perhaps the greatest mystery of the Christian faith, and that to which ancient and modern heretics have urged the most plausible objections. The doctrine of the Trinity is indeed equally incomprehensible; but the nature of God and the mode of his existence, as revealed in scripture, no man, who thinks, can be surprised that he does not comprehend ; for a revelation which should teach nothing mysterious on such a subject, would be as incredible and as useless as another which contained nothing but mys­tery. The difficulty respecting the incarnation which forces itself on the mind, is not bow two natures so different as the divine and human can be so intimately united as to become one person ; for this union in itself is not more inconceivable than that of the soul and body in one man ; but that which at first is apt to stagger the fiιith of the reflecting Christian, is the infinite distance between the two natures in Christ, and the comparatively small importance of the object, for the attainment of which the eternal Son of God is said to have as­sumed on him our nature.

Upon mature reflection, however, much of this difficulty will vanish to him who considers the ways of Providence, and attends to the meaning of the words in which this mystery is taught. The impor­tance of the object for which the Word condescended to be made flesh, we cannot adequately know. The oracles of truth indeed in­form us, that Christ Jesus came into the world to save sinners ; but there are passages scattered through the New Testament (Eph. i. 10; Col. i. 19, 20.) which indicate, not obscurely, that the influence of his sufferings extends to other worlds beside this : and if so, who can take on him to say, that the quantity of good which they may have produced, was not of sufficient importance to move even to this con­descension a Being who is emphatically styled **love ?**

But let us suppose that everything which he did and taught and suffered was intended only for the benefit of man, we shall, in the daily administration of providence, find other instances of the divine condescension ; which, though they cannot be compared with the in­carnation of the second person in the blessed T∣ inity, are yet suffi­cient to reconcile our understandings to that mystery when revealed to us by the Spirit of God That in Christ there should have dwelt on earth "all the fulness of the Godhead bodily," (Col. ii. 9,) is in­deed a truth by which the devout mind is overwhelmed with astonish­ment ; but it is little less astonishing that the omnipotent Creator should be intimately present at every instant of time to the meanest of his creatures, “ upholding all things, the vilest reptile as well as the most glorious angel, by the word of his power," Heb. i. 3. Yet it is a truth self-evident, that without this constant presence of the Creator, nothing which had a beginning could continue one moment in being ; that the visible universe would not only crumble into chaos, but vanish into nothing ; and that the souls of men, and even the most exalted spirits of creation, would instantly lose that existence, which, as it was not of Itself, and is not necessary, must depend wholly on the will of Him from whom it was originally derived. (See **Metaphysics** and **Providence.)**

In what particular way God is present to his works, we cannot know. He is not diffused through the universe like the ***anima mundi*** of the ancient Platonists, or that modern idol termed the ***substratum of space,*** (see **Metaphysics) ;** but that he is in power as intimately present now to every atom of matter as when he first brought it into existence, is equally the dictate of sound philosophy and of divine revelation ; for “ in him we live and move and have our being;’’ and power without substance is inconceivable. If then the divine nature be not debased, if it cannot be debased by being