

THE
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Miscellaneous Articles.

MORAL INABILITY.

INTO what estate did the fall bring mankind? The reply to this question given by all who profess a belief in Revelation, will generally be, that "the fall brought mankind into an estate of sin and misery." An examination of the intent and meaning of these terms will soon demonstrate, that many use them who habitually attach the most diverse ideas to a phraseology which, by its general use, would seem to indicate a remarkable unity of faith.

One class entertain an aversion to the humiliating descriptions of man's moral estate, as depicted in Scripture, and generally received in the Reformed Churches; and therefore, while they are constrained by the evidence presented in the wreck and ruin of humanity, made by sin, to admit that man has been *injured* by the fall, still when the extent of that injury is to be determined, it is found that all which is involved in the idea of man's depravity will be denied by them, and, while the fall is admitted in words, the consequences of Adam's transgression as to our legal and moral relations are virtually denied.

Another class in reading the word of God find, that notwithstanding the fact and consequences of the fall, the family of Adam are still dealt with as moral agents, to be enjoined to love and serve God. They find that the obligations under which men are placed to love and obey Him, are largely insisted on, and the duty of repentance for transgression and turning to God are clearly laid down in the inspired record. Adopting a principle as fundamental, that ability and obligation are reciprocal and co-extensive, the conclusion is reached, that, whatever be the effects of the fall on the intellectual and moral nature of man, it must be held that as God thus commands and enjoins not only to obey the moral law, but also to act out all

General Readings.

DR. ALEXANDER'S LAST SERMON.

It was in the First Presbyterian Church at Princeton, and on the 20th of July, 1851. The Sabbath was one of the most beautiful I ever saw. The harvest was just over, and the farmers, who made up the country portion of the congregation, had finished reaping the fruits of their year's toil, and had carefully housed their crops. Many of them were present, with their faces bronzed by the harvest suns. Judge, therefore, the appropriateness of Dr. Alexander's subject. His text was 1 Cor. iii. 9. "Ye are God's husbandry." I can, of course, give but an imperfect outline; but he said:—"These words apply to the Church universal, or its members taken individually. The agriculturalist who wishes to raise a good crop does *four* things: 1. He prepares the ground. 2. He sows the best seed he can procure. 3. He takes care of the grain when growing. 4. He reaps and stores away the harvest. So, in spiritual things it is necessary for us: 1. To make ready our hearts to receive the impressions of the truth—to come to Christ repenting of all our sins, and asking forgiveness of them for his sake. 2. We must plant the good word of God; and, 3. We must cultivate the good seed by prayer, self-examination, and the use of all the means of grace. We must learn the precepts the Bible lays down, and practice them in our walk and conversation. As the husbandman is never free from solicitude and care until he gets the crop stowed safely away, so the spiritual man can never cease to watch or relax his diligence till life is over. 4. He will reap his reward, to some extent, here, but the great reward shall be hereafter."

HIS TOMB.

Dr. Alexander's tomb has the following inscription:

Sacred to the memory
of
ARCHIBALD ALEXANDER,
Doctor of Divinity
and
First Professor of the Theological
Seminary in this place:
Born in what is now Rockbridge county,
Virginia, April 17th, MDCCLXXII:
Licensed to preach the gospel
October 1st, MDCCXCI:
Ordained by the Presbytery of Hanover
June 9th, MDCCXCIV:
A Pastor in Charlotte and Prince Edward
for some years:
Chosen President of
Hampden Sidney College in MDCCXCVI:
Pastor of the Third Presbyterian
Church in Philadelphia in MDCCCVII:
Professor of Didactic and Polemic
Theology in MDCCCXII:
He departed this life
In the faith and peace of Christ,
October 22d, MDCCCLI.

[He forbade all words of praise upon his tomb.]—*Presbyterian.*