

THE  
**SOUTHERN PREACHER :**

A COLLECTION  
OF  
**SERMONS,**

FROM THE  
MANUSCRIPTS OF SEVERAL EMINENT MINISTERS OF THE GOSPEL,  
*RESIDING IN THE SOUTHERN STATES.*

CAREFULLY SELECTED FROM THE ORIGINAL MANUSCRIPTS, WITH THE CONSENT AND  
APPROBATION OF THEIR RESPECTIVE AUTHORS.

TOGETHER WITH

**A FEW POSTHUMOUS SERMONS,**

FROM THE  
MANUSCRIPTS OF EMINENT DECEASED MINISTERS,  
Who, when living, had resided in the Southern States.

CAREFULLY SELECTED FROM THE ORIGINAL MANUSCRIPTS,  
WITH THE CONSENT AND APPROBATION OF THOSE IN WHOSE POSSESSION THEY WERE  
FOUND.

---

---

BY THE REV. COLIN M'IVER.

---

---

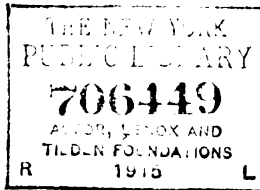
**PHILADELPHIA :**

PUBLISHED BY THE EDITOR AND PROPRIETOR.

William Fry, Printer.

.....

1824..



UNITED STATES OF AMERICA, } DISTRICT OF CAPE-FEAR,  
NORTH CAROLINA DISTRICT. } *To wit :*

BE IT REMEMBERED, that, on the 7th day of March, in the forty-eighth year of the Independence of the United States of America, A. D. 1823, the Rev. Colin M'Iver, of the said District, has deposited in this office, the title of a Book, the right whereof he claims as Proprietor, in the words following, viz :—

“The Southern Preacher: a collection of Sermons, from the Manuscripts of several eminent Ministers of the Gospel, residing in the Southern States. Carefully selected from the Original Manuscripts, with the consent and approbation of their respective authors. Together with a few Posthumous Sermons from the Manuscripts of eminent deceased Ministers, who, when living, had resided in the Southern States. Carefully selected from the Original Manuscripts, with the consent and approbation of those in whose possession they were found. By the Reverend Colin M'Iver.”

In conformity to the Act of the Congress of the United States, entitled, “An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;” and also to an act entitled “An act, supplementary to an act, entitled an act, for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching. Historical and other prints.” Witness Carleton Walker, Clerk of the District of Cape-Fear.

CARLETON WALKER.

## CONTENTS.

---

Preface. . . . . ix

### SERMON I.

On the Perfection of the Divine Law. By the Reverend Joseph Caldwell, D. D. President of the University of North Carolina. *Matthew*, v. 48.—“Be ye, therefore, perfect, even as your Father which is in Heaven, is perfect.” . . . . . 15

### SERMON II.

On the guilt and danger of delaying to keep God's Commandments. By the Reverend Adam Empie, Minister of the Episcopal Church in Wilmington, North Carolina. *Psalms*, cxix. 60.—“I made haste, and delayed not, to keep thy Commandments.” . . . . . 33

### SERMON III.

On keeping the Heart. By the Reverend Joseph Caldwell, D. D. President of the University of North Carolina. *Proverbs*, iv. 23.—“Keep thy Heart with all diligence; for out of it are the issues of Life.” . . . . . 49

### SERMON IV.

On the Atonement. By the same. *2nd Corinthians*, v. 21.—“For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.” . . . . . 65

SERMON V.

On the deceitfulness and wickedness of the Heart. By the Reverend William Hooper, A. M. Minister of the Episcopal Church in Fayetteville, North Carolina. *Jeremiah*, xvii. 9.—“The Heart is deceitful above all things, and desperately wicked.” . 81

SERMON VI.

On the way of Acceptance, as announced in the Gospel. By the same. *Romans*, viii. 3, 4.—“For what the law could not do, in that it was weak, through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk, not after the flesh, but after the Spirit.” . 93

SERMON VII.

On the Doctrine of a Particular Providence. By the Reverend Arthur Buist, Minister of the First Presbyterian Church in Charleston, South Carolina. *Psalms*, xcvi. 1.—“The Lord reigneth, let the Earth rejoice.” . . . . . 107

SERMON VIII.

On the Character and Doom of the Wicked. By the Reverend Adam Empie, Minister of the Episcopal Church in Wilmington, North Carolina. *Ezekiel*, xxviii. 8.—“O wicked Man, thou shalt surely die.” . . . . . 125

SERMON IX.

On the vanity of Life, and the folly of the Worldling. By the same. *Job*, vii. 16.—“I would not live alway.” . . . . . 142

SERMON X.

On the necessity of Preparation for Death. By the Reverend John S. Capers, Minister of a Methodist Church near Georgetown, South Carolina. *Matthew*, xxiv. 44.—“Therefore, be ye also ready; for in such an hour as ye think not, the Son of Man cometh.” . . . . . 154

SERMON XI.

On the Blessedness of not being offended in Christ. By the Reverend Eleazar Harris, A. M. Minister of the Associate Reformed Presbyterian Church in York District, S. Carolina. *Matthew*, xi. 6.—“And blessed is he, whosoever is not offended in me.” 173

SERMON XII.

On the reasons which Christians have, for Mourning the sudden removal of Men, who have been distinguished, for the excellence of their Characters, and the usefulness of their Lives. By the Reverend Benjamin M. Palmer, D. D. Minister of the First Independent, or Congregational Church in Charleston, South Carolina. *2 Samuel*, iii. 32, 33, 34.—“ And they buried Abner in Hebron : and the king lifted up his voice, and wept at the grave of Abner, and said, Died Abner as a fool dieth? Thy hands were not bound, nor thy feet put into fetters : as a man falleth before wicked men, so fellest thou. And all the people wept again over him.” . . . . . 194

SERMON XIII.

On Repentance. By the late Reverend Andrew Flinn, D. D. former Minister of the Second Presbyterian Church in Charleston, South Carolina. *Luke*, xiii. 5.—“ I tell you, nay ; but, except ye repent, ye shall all likewise perish.” . . . . . 212

SERMON XIV.

On Regeneration. By the Reverend Benjamin Gilderslieve, a Presbyterian Minister, residing at Mount Zion, Hancock County, Georgia, and editor of a weekly religious paper, entitled “ THE MISSIONARY.” *John*, i. 13.—“ Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” . . . . . 225

SERMON XV.

On true Greatness of Mind, as exemplified in the character of the Bereans. By the late Reverend Oliver Hulberd, former Minister of the Congregational Church in Waynesborough, Georgia. *Acts*, xvii. 11.—“ These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.” . . . . . 242

SERMON XVI.

On the Redeemer’s Benevolence, in the Salvation of lost Sinners. By the same. *Luke*, xix. 10.—“ For the Son of Man is come, to seek and to save that which was lost.” . . . . . 255

VI

SERMON XVII.

On Early Piety. By the Reverend Nathan S. S. Beman, former Minister of the Presbyterian Church in Mount Zion, Georgia. 1 *Kings*, xviii. 12.—“I thy servant, fear the Lord from my youth.” . . . . . 263

SERMON XVIII.

On the proper Agency of Reason, in matters of Religion. By the Reverend Aaron W. Leland, D. D. Minister of the Presbyterian Church on James' Island, South Carolina. *Job*, xxxii. 8.—“But there is a spirit in man; and the inspiration of the Almighty giveth them understanding.” . . . . . 281

SERMON XIX.

On the Boundaries which limit the Inquiries of Reason, in matters of Religion. By the same. *Proverbs*, iii. 5.—“Trust in the Lord, with all thine heart; and lean not to thine own understanding.” . . . . . 299

SERMON XX.

On the Resurrection of the Body. By the Reverend Allan M'Dougald, Minister of the United Presbyterian Churches of Bluff, Barbecue, Ayerasborough, and Tirza, North Carolina. *John*, v. 28, 29.—“Marvel not at this: for the hour is coming, in the which, all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” . . . . . 318

SERMON XXI.

On the Consequence of Unbelief. By the Reverend Benjamin M. Palmer, D. D. Minister of the First Independent, or Congregational Church in Charleston, South Carolina. *Mark*, xvi. 16.—“He that believeth not, shall be damned.” . . . . . 327

SERMON XXII.

On the Admonition administered to Elijah, for his Despondency. By the same. 1 *Kings*, xix. 9.—“And he came thither unto a cave, and lodged there: and, behold, the word of the Lord came to him, and he said unto him, *What dost thou here, Elijah?*” . . . . . 342

VII

SERMON XXIII.

On the Curse pronounced against the Serpent ; including the First Promise of a Saviour, made to our first Parents. By the Reverend Francis Cummins, D. D. Minister of a Presbyterian Church in Green County, Georgia. *Genesis*, iii. 15.—“ And I will put  
“ enmity between thee and the woman, and between thy seed  
“ and her seed ; it (he) shall bruise thy head ; and thou shalt  
“ bruise his heel.” . . . . . 356

SERMON XXIV.

On Buying, and not Selling the Truth. By the same. *Proverbs*,  
xviii. 23.—“ Buy the truth, and sell it not.” . . . . . 377

SERMON XXV.

On the Analogy between the Dispensations of Grace by the Gospel,  
and a Royal Marriage Feast. By the Reverend Richard Furman,  
D. D. Minister of the Baptist Church in Charleston, South  
Carolina. *Matthew*, xxii. 9.—“ Go ye, therefore, into the high-  
“ ways, and as many as ye shall find, bid to the Marriage.” 395

The Editor's Concluding Address. . . . . 413

## SERMON XXIII.

ON THE CURSE PRONOUNCED AGAINST THE SERPENT, INCLUDING THE FIRST PROMISE OF A SAVIOUR, MADE TO OUR FIRST PARENTS.

---

GENESIS III. 15.

“ And I will put enmity between thee and the woman, and between thy seed and her seed : it (he) shall bruise thy head, and thou shalt bruise his heel.”

OUR text, connected with the immediately previous verse, contains the curse of God, pronounced upon the serpent, the seducer, the wicked seducer of the mother of all the human family. Subjects of fear, shame, and a sense of guilt, because of the fall, Adam and Eve had vainly attempted to hide themselves from the Lord “ amongst the trees of the garden.”\* “ The Lord called unto Adam, and said unto him, Where art thou?”† Adam made a feeble and false apology:‡ “ I heard thy voice in the garden, and I was afraid, because I was naked ; and I hid myself.” God convicted him, and charged him with his crime in the mode of interrogation.§ “ Who told thee that thou wast naked ? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat ?” Adam makes another feeble apology :|| “ The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.” The woman,

\* See verse 8. † v. 9. ‡ v. 10. § v. 11. || v. 12.

Eve, is now convictingly interrogated.\* “What is this ‘thou hast done?’” A true, but vain and unjustifiable apology is made by the woman: “The serpent beguiled ‘me, and I did eat.” Then follows the curse of God, pronounced in the text and context, on the serpent. In the 16th, 17th, 18th, and 19th verses, we find the predicting curse of God, upon our mother Eve, and upon Adam, and the very ground for his sake; “because he ‘had hearkened unto the voice of his wife,” and disobeyed his Maker. This curse of God, the consequence of sin, we find laying upon both sexes of the human race ever since, except so far as, in particular cases, it is reversed by Sovereign Providence. Some think the sentence pronounced in the text, was pronounced against the serpent as an animal; others, that it was pronounced against the Devil, who made use of the serpent as a visible instrument of his deception and malignity: others again, are of opinion, that both the animal serpent and Satan, were the objects of the curse. With these last we agree; and cannot understand the passage rationally without so doing. Among the many kinds and species of serpents in the world, it is not agreed, I believe, what kind of serpent that was, in the form of which, or by which, positively, Satan tempted our first parents to sin, and to ruin themselves. Some suppose it was the basilisk. The curious on this subject, may examine Pool’s Synopsis, and other authors on Natural History.

We acknowledge uncertainty as to the kind, form, and capacity of the original subtle serpent. But from the terms of the curse, we think there is no hazard in believing, that previously to the temptation and fall of man, the serpent went erect, and eat better food than mere dust. Such a supposition, or fact, would be but a plain and proper antithesis to the last member of the 14th

\* v. 13.

verse ; " Upon thy belly shalt thou go, and dust shalt thou  
" eat all the days of thy life."

To the terms of the text, let us now more especially attend.

" And I will put enmity between thee and the woman,  
" and between thy seed and her seed : it shall bruise thy  
" head, and thou shalt bruise his heel."

Observe, these words were spoken directly to the serpent, but in the hearing of Adam and Eve ; and though they be a curse, as to the serpent, whether animally or Satanically considered, yet they contain, as far as we know, the first drop of mercy ever made known to an intelligent creation ; at least, the first ever made known to man. They are Gospel—a glimmering Gospel—the first medicine applied to the despair and alienation, and to the recovery of the human heart. As the language of the text regarded man, and especially woman, it was predictive and promissory of great honour and good. Satan, in and by the serpent, had intrigued the woman, the darling wife of Adam, into his service ; to procure the fall of Adam, a covenant head ; and so bring the merit of damnation upon all the human kind ; and, no doubt, felt an infernal gratification at his success. But, as mortification and disappointment to the devil, and commiserating, pardoning grace, to the fallen, fearful pair, God, as it were, says, ' Boast not, Satan, in your alliance with the ' woman, the immediate cause of her husband's ruin. " I will put enmity"—not continue friendship and co-operation—" between thee and the woman ;" yea, more, " and between thy seed"—all thy kind, all devils and wicked men—" and her seed ;" her son Jesus Christ and the true Church : " it (he,)" Christ, her seed, " shall bruise thy head"—do thee a capital injury—" destroy thy works,"\* " and thou shalt " bruise his heel"—only

his heel—do him but a slight injury. “The gates of Hell shall not prevail against it,” the Church, the mystical seed of the woman.\*

In treating farther of this subject, I shall endeavour, now:

*First*—To explain the enmity between the serpent and the woman:

*Secondly*—To shew who is especially meant by “her seed” in the text—and why he was to be the woman’s and not the man’s seed:

*Thirdly*—To shew the reason, or cause, of the mutual enmity between the “seed of the serpent and the seed of the woman:

*Fourthly*—To notice the fulfilment, or positive execution, of God’s predictive curse, in the text, “it shall bruise thy head, and thou shalt bruise his heel;” and

*Lastly*—To apply, or improve the Doctrine.

And now, O Lord God of Heaven and Earth, direct the heart of the Preacher on this interesting, profound subject.

Agreeably to this plan, I proceed,

*First*—To explain the enmity between the serpent and the woman. And here, my first remark is, that it is an enmity constituting a curse, which God himself has pronounced. “And I will put enmity between thee and “the woman.” This is a remark, which may be made, of all the physical peculiarities, sympathies, or antipathies, of the animal world. Previous to man’s fall, no enmity existed between man and any creature on the earth, in the air, or sea. To man, the image of God, other creatures were all peacefully subservient.† “And “have dominion over the fish of the sea, and over the “fowl of the air, and over every living thing that moveth

\* Matt. xvi. 18.

† Gen. i. 28.

“upon the earth.” Since the fall, it is less so with all animals. But there seems to be a peculiar enmity between all the serpent kind, and man; and, particularly, between all the serpent kind, and woman. If we be not mistaken, there is a repugnance in the feelings of humanity generally, to every thing that creeps. The English word, Serpent, is a participle of Latin *original*, and is derived from the motion of the animals so named. Somehow or other, in the course of Divine Providence, the odium implanted in the woman, by the Lord himself, at the tempting serpent, has been extended to all animals, say of the snake kind, which go “on the belly,” the situation and mode of travelling to which the instrument of the devil was doomed. The first feeling upon sight, is to kill or fly.

Will it be said, that the material serpent was morally innocent; and deserved no curse? So we might say of all the animal creation; and yet they suffer by the fall. So we might say of man’s body. The human body, as mere matter, abstractly considered from the soul, is incapable of sinning; yet how does it suffer hunger, thirst, cold, heat, fatigue, sickness, and even death! And in all civilized countries, where men, for capital offences, die by law, it is the body, the instrument of the wicked soul, that suffers, although it had no volition in the case. So God cursed the serpent with enmity and its consequences; and made it a constant visible memento to mankind, of the evil and danger of transgressing the law; or of being instrumental to others’ sinning against God.

Another remark I would make on this subject, under the first head of our discourse, is, that whatever may be said, and whatsoever curious and speculative things might be alleged about the serpent seen by the eye, and heard by the ear of Eve, and all its subsequent race, in kind, species, disposition, and inconveniences; the devil,

Satan, Apollyon, is principally, and most especially meant, and addressed in our text.

Now, no doubt, before the fall, the devil hated the woman, as he did all holy beings, and their happiness, from his very nature as a fallen angel; else why attempt the ruin of the woman, and all her sort? The enmity of Satan, then, toward the woman's *good*, did not begin with the sentence against him in the text; but existed before. Some difficulty may seem to arise here; but it is only apparent; and will easily vanish by explanation: thus—that enmity felt by Satan to the woman before the fall, was of the same kind, and on the same principles, with that which he felt toward holy angels, and toward God himself. Holiness and the honour of God was the object of his hatred and enmity. But observe, now, since he has succeeded in his temptation, the woman had changed her character,—had become, in common with Satan, an enemy of God; a new relation took place between Satan and mankind. “Ye are of your Father the devil, and the lusts of your Father ye will do.”\* This sad relation, founded a species of friendship even between the devil and the woman. This relation, this coincidence, this communion in principle and practice, God, in the text, threatens and promises to break up. As it respected Satan, it was, indeed, a threat, a curse; but as it respected Eve, it was a promise, a great Gospel blessing. The enmity, then, of Satan to the woman, and of her to him, consisted in no essential moral change on the part of the tempter; but in a cordial change on the woman's part. Satan continued, and will continue, an enemy to God. The woman, from an enemy, became the friend of her Creator, and rightful Sovereign; and of course, heartily opposed to Satan and sin. This change in the woman, in

\* John viii. 44.

any woman, or man, is of Divine efficiency. It is effected by the power of God, according to the Gospel; and fulfils the expression, "And I will put enmity between thee and the woman."

As far as any individual becomes soundly and truly religious, so far he hates the devil, considered as such; and just so far, Satan, God's adversary, reciprocates such a hatred or enmity. This mutual aversion of Satan and renewed human nature, grows naturally out of the eternal, infinite, necessary difference between holiness and sin; between moral rectitude and moral evil. These two opposite principles can never, to eternity, be reconciled—can never be cohabitants. The holy, then, must go to Heaven; and the unholy, as certainly, must go to Hell. We see, then, evidently, that the enmity under consideration, is *sin* in Satan, and *grace* in the woman. But some objector may say, "I can see and believe, that God can put grace in the heart of the woman, but cannot see so readily, how he can, or that he does, put *sin* or enmity into the heart of Satan, or any other being." To this we answer, the sentence in the text, as respected the devil, was indirect and oblique; though not in words, yet in meaning; and went to declare and predict the state of mind and feeling that would result to the *wicked one*, from the restoration of holiness to the human heart. Besides, perhaps, it is not imprudent in us, to say and confess, that so limited is our understanding, we cannot tell, and ought not rashly to say, what God can or cannot do with a sinner's heart, by his immediate or mediate agency, consistently with his perfect purity and holiness; so as to give up or influence that heart to evil and its hurt. The complexion of some Scripture language, and not a little of it, is awful and humbling on this subject. The following passages may serve as a specimen: "And the Lord said unto Moses,

“ When thou goest to return into Egypt, see that thou  
 “ do all those wonders before Pharaoh which I have put  
 “ in thine hand : *but I will harden his heart, that he shall*  
 “ *not let the people go.*”\* “ And *I will harden Pharaoh’s*  
 “ *heart*, and multiply my signs and my wonders in the land  
 “ of Egypt.”† “ And *I will harden Pharaoh’s heart,*  
 “ that he shall follow after them ; and *I will be honoured*  
 “ upon Pharaoh, and upon all his host, *that the Egyp-*  
 “ *tians may know that I am the Lord.*”‡ “ And *I, be-*  
 “ *hold I, will harden the hearts of the Egyptians,* and  
 “ they shall follow them : and *I will get me honour* upon  
 “ Pharaoh, and upon all his host, upon his chariots, and  
 “ upon his horsemen.”§ “ For it was of the Lord *to*  
 “ *harden their hearts,* that they should come against  
 “ Israel in battle, that he might destroy them utterly,  
 “ and that they might have no favour, but that he might  
 “ destroy them, as the Lord commanded Moses.”|| “ He  
 “ hath *blinded their eyes, and hardened their heart ;* that  
 “ they should not see with their eyes, nor understand  
 “ with their heart, and be converted, and I should heal  
 “ them.”¶

No softening attempts to wrest these Scriptures from  
 a fearful meaning, should encourage men, by a careless  
 life, to provoke the Lord to “ put enmity” in their hearts  
 to “ the things that belong to their peace, before they  
 “ be hid from their eyes.”

Submitting now, any thing farther under this head,  
 to the consideration of my hearers, I proceed,

*Secondly,* To show, who is especially meant by “ her  
 “ seed” in the text, and why he was to be the woman’s,  
 and not the man’s seed.

Who, then, is the woman’s promised seed, the object

\* Exodus, iv. 21.

† Exodus, vii. 3.

‡ Exodus, xiv. 4.

§ Exodus, xiv. 17.

|| Joshua, xi. 20.

¶ John, xii. 40.

of Satan's enmity? To this, the proper answer is, all the holy, descended from her womb, from one generation to another, until the world's end: or, in other words, the Church. By the word, woman, is sometimes, in the sacred Scriptures, meant, the Church.\* She is stated as "being with child, and travailing in birth, and pained to be delivered." This woman is the seed of Eve. She is sometimes called Jerusalem; and said to be "the mother of us all."† Indeed, the Church, as such, is denominated often in Scripture, by the term "seed;" and particularly the true Church.‡ "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all"—that is, all the faithful, whether of Jewish or Gentile birth. Between all these and the *Old Serpent*, there is and will be an enmity. But, again:

Jesus Christ, most eminently and especially, was intended by "her seed" in the text. The pronoun "it" in the text, is singular; and of the neuter gender. Probably it ought to have been translated *he*, and to have agreed with the pronoun "*his*" heel. This does not, however, affect the sense, nor imply disrespect. The Holy Ghost hath his name expressed in the neuter gender, in the Greek Testament; and sometimes in the masculine. "Ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον."§ The reason is merely the idiom of the language. Christ himself, describing the Father, says, "Πνεῦμα ὁ Θεός."|| We notice, however, with emphasis, the singularity of the expression, "it shall bruise thy head." Compare this with the following expression: "Now to Abraham and his seed were the promises made. He saith not, and to

\* Rev. xii. 1, 2.

§ John, xiv. 26.

† Gal. iv. 26.

|| John, iv. 24.

‡ Rom. iv. 16.

“seeds, as of many; but as of one, and to thy seed, which is Christ.”\*

The Holy Spirit here interprets the text, with all-sufficient plainness. The coming of this seed of the woman, was not only intimated in the text, but typified and prophesied of, by too many things and persons, to be quoted in a sermon. The following language of the prophet Isaiah, is very remarkable: “Behold a virgin shall conceive and bear a son, and shall call his name Immanuel.”† No less remarkable are these words of the prophet Micah: “But thou, Bethlehem-Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.”‡ These passages, in connexion with the Gospel history of the conception and birth of Christ, constitute a holy and infallible comment on the text; and will serve as a sufficient answer to the question, who was most especially meant by “her seed,” in the Lord’s address to the serpent.

But we are bound by promise (if able) to show why this seed, this Christ, was to be the woman’s, not the man’s seed. And here our first remark is, that by the woman, as a mean or medium to get at Adam, Satan accomplished the fall of the *human kind*; and expected to deprive the Deity of the glory resulting from the holiness and happiness of mankind. And Adam was not deceived, but the woman being deceived was in the transgression.”§ Satan availed himself of the *tender* connexion subsisting between the wife and the husband.

As Satan used the woman, the weaker and more flexible vessel, to destroy her husband and his race; so

\* Gal. iii. 16.

† Micah, v. 2.

‡ Isaiah, vii. 14.

§ 1 Tim. ii. 14.

God Almighty takes him in his "own craftiness," and makes the woman a channel of salvation.

Again: The woman was not as criminal as her husband, Adam; for she was *beguiled* and *deceived*.\* But "Adam was not deceived." He sinned with his knowledge—with open eyes. The Scriptures nowhere find an apology for Adam, grounded on his ignorance or deception. He does not pretend to it himself. He only attempts to palliate or extenuate his crime. "The woman, whom thou gavest to be with me, she gave me "of the tree, and I did eat." In these words, Adam obliquely intimates, that God himself indirectly promoted the fall, by the companion he gave him. This impudence to God, was among the first practical fruits of Adam's apostasy: and it is not an uncommon thing for men, in their hearts, and sometimes in their speech, to this day, to palliate their grossest errors and crimes, by attributing them to the Divine procedure. Even drunkards, fornicators, and felons, will resort to Divine decrees, or predestination, or fate, as their exculpation from blame, although conscience charges their sin to themselves, and not to God, who forbids it.†

Further: It may be specially remarked, that the woman, Eve, was not a covenant head. Her sin was a private one,—the sin of an individual, having no federal descent. Not from Eve, but from Adam, guilt descends to all the human family. "As by one man sin entered "into the world, and death by sin, and so death passed "upon all men, for that all have sinned."‡

Every seed of *man*, therefore, is a sinner; and could not atone for his own sin, by a shorter than eternal punishment. How then could he atone for others? With the *seed* of the woman it is otherwise. Woman,

\* Gen. iii. 13. 2 Tim. ii. 14. † Tit. iii. 11. ‡ Rom. v. 12.

not being a federal head, and, of course, not conveying guilt to posterity, if, by any means unconnected with man, she can become a mother, her issue, "her seed," will be innocent. On a case like this, the prophet Isaiah had his eye, when he recorded the prediction, "Behold "a virgin shall conceive, and bear a son, and shall call "his name Immanuel."\* The Virgin Mary was with child, not by man, but by the Holy Ghost.† Of course no sin was transmitted to the *seed* Immanuel, or Jesus, from Adam; but he was born "holy, harmless, separate "from sinners." This child, or *seed* of the woman, as respected his body and soul, was and is as positively human, as any child that ever was born.

It will be said, he is often called in Scripture, "the "Son of Man." True, indeed. The word man is an aggregate term, including both sexes;‡ but it is not so with the word woman, except figuratively; as in this expression: "As for my people, children are their oppressors, and women rule over them;"§ and in Rev. xii. 1. A woman is man, as to kind, but not as to sex; Christ was the son of man as to kind; but of the woman only as to sex; and this will justify his being called "Son of Man," sixty-eight times in the New Testament. But he was, too, the reputed son of Joseph, by common opinion, and by civil law, being born in wedlock. Hence it is plain that his name in Scripture, "Son of Man," is no contradiction to the doctrine delivered above. Being the *seed* or child of the woman, by the Spirit of God, Christ was human; but not sinful, being the son both of God and man. He was "in the likeness of sinful flesh," but was not sinful flesh.|| On the account of the manner and design of his generation, he is called God's "only begotten Son."¶

\* Isaiah, vii. 14.

§ Isaiah, iii. 12.

† Mat. i. 20, 21, 22.

|| Rom. viii. 3.

‡ Gen. i. 27.

¶ John, iii. 16.

There never had been a generation like his, either in relation to his mother or father—his human or Divine nature. He was and is, then, the woman's, and not the man's seed; that he might be what he is, Immanuel, Jesus Christ, "the way, the truth, and the life;" "the end of "the law for righteousness to every one that believeth;" the Mediator between God and man—to be which he is infinitely fit; being man through the woman, and innocent and holy through his Father, God; and uniting in himself the nature offending and the nature offended. "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of "Saints!"

This subject is copious, and fruitful. If Adam and Eve understood it, it might not only astonish them, but heal their despair; and ally their hearts anew to God, and to each other; and prepare them to sustain, with some strength, and filial pious submission, the chastising predictive sentences, about to follow the Gospel glimmering intelligibly in the text.

Satan was, no doubt, painfully disappointed by the sentence. It contained no Gospel for him; for "Verily, "Christ took not upon him the nature of angels."\* The case of devils is awfully desperate. Endless animosity to God, and eternal destruction, must be their expectation. "A fearful looking-for of judgment and fiery indignation, which shall devour the adversary." We proceed—

*Thirdly*, To show the reason or cause of the mutual enmity between the seed of the serpent and the seed of the woman. In this we are, in a measure, anticipated by some things already said: but we shall be a little more explicit. In Natural History, we find that serpents, with little if any exception, are venomous, apt to bite, poison,

\* Heb. ii. 16.

endanger, and kill; and that, too, often in a lurking and concealed manner. Hence mankind's hatred of them generally, and aptness to kill them, and especially by blows on the head, their principal seat of life and of poison. Of this hatred, and disposition on the part of man to kill them, serpents seem to have some instinctive knowledge and apprehension; and we are mistaken if the countenance of man does not excite, in serpents or reptiles, more fear and animosity, than the countenance or visage of any other creature. Instinct, too, as well as intellect, is from God; and all physical antipathies are under the operations and control of his providence. How far speculations of this kind may be justly and prudently founded on the text, we shall not dogmatically say. Even a physical enmity seems to exist between the serpent and the human kind; but this is by far the least important, as well as most doubtful part of the subject.

Satan on the one part, and Christ and the church on the other, are the parties at mutual enmity. And why so?

Satan is the adversary of God, in all his nature; particularly of all his moral perfections and conduct; and his holiness. Christ, the woman's seed, is infinitely the friend as well as son of God; and is "the express image of his person and brightness of his glory;"\* and "in him dwelleth the fulness of the Godhead bodily."† This *seed* of the woman, of such a character, Satan, from his pride and impurity, cannot but hate. The enmity of Satan, the serpent, is venomously and peculiarly pointed at Christ as *Mediator*, and as the head of the covenant of grace. With malignity and hatred, does he view any person or scheme, tending to the salvation of mankind, and to the development and glory of the Divine character. By procuring Adam's fall, he attempted and ex-

\* Heb. i. 3.

† Col. ii. 9.

pected the ruin of all the human race. Foiled in this project, he attempts the seduction of Christ; which, had he accomplished, Hell, in Satan's company, must have been all men's final doom!\* But Satan, the tempter, fails; and therefore hates the skill, firmness, integrity, and holiness, of the Saviour. He finds that, however he may drag many to perdition, yet many, through the *seed* of the woman, will arrive to holiness and glory; and that he can only "bruise his heel."

Now it is easy to see, that the enmity of Christ at Satan, the serpent, is not at him as a creature, or as an order of being; but as an adversary of God, of holiness, of order, and of happiness in the intelligent world. Christ, "the Lord God merciful and gracious, slow to wrath, and of great kindness," cannot but hate an apostate angel, that would wish the fall and eternal damnation of all the angels in Heaven, and men on earth; that would dare to tempt even himself, the Mediator, to sin against God; that the only channel of mercy from God to men might be eternally shut; and the song of Moses and the Lamb never be sung. That the serpent should hate Christ, is morally natural; but infinitely foolish and wrong. That Christ should be an enemy to Satan and his views, is infinitely natural, wise, and holy; and entitles him to the love of God and man. "For this purpose the Son of God was manifested, that he might destroy the works of the devil."† Oppugnancy in character, principles, and practice, will always cause reciprocal enmity. "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."

The same general principles cause a constant enmity

\* Mat. iv. 3. 6. 9.

† John iii. 8.

between "the old serpent" and the Church. He is wicked; so are all his seed. She is holy; so are all her true seed. He is the enemy of God, and of all holy beings. She is his friend, the redeemed, regenerated, sanctified of the Lord; "God's building, and the temple of the "Holy Ghost." Their characters are as wide of each other as sin and holiness. They cannot be friends. It is impossible. In the proportion in which the Church, "the "body of Christ," loves the Triune God, she hates sin, and Satan the author of it; and is hated by him in his turn, and by his votaries; and will be persecuted.\* And this naturally leads us,

*Fourthly*—To notice the fulfilment of God's predictive curse, (or promise) in the text, "It shall bruise thy head, "and thou shalt bruise his heel."

These words imply a curse, a humiliation, to Satan and his kingdom—but Gospel to believing men.

This is a very pregnant proposition, or head of doctrine. All the History, sacred and profane, of the world, particularly Church History, might be called to our aid here, in discussing this point. But the variety and length already attained, will justify brevity by reference. See the state of the Church since the recovery of Adam, i. e. since her birth, her infancy, to the present day. Satan has been always biting at, and bruising her heel; wounding Christ in his members. Abel was soon murdered, and the antediluvian world corrupted. But Christ cursed Cain to vagrancy; drowned the kingdom of Satan; and saved the Church in the family of Noah—and thus "bruised the serpent's head." He recovers again; re-exerts himself; spreads idolatry through the world; and hopes to extirpate the knowledge of the true God from the human race. But the *seed* of the woman calls Abram

\* Matt. xxiv. 9. John xv. 18.

from "*Ur* of the Chaldees,"\* and deposits with him the true Religion, and breaks the serpent's head, or schemes, again. Afterwards, by the plagues in Egypt, the serpent's figurative head, idolatry, gets a severe bruising. The Apis and Osiris of the Egyptians, turn out feeble vanities and lies, in contest with the seed of the woman, who can rally and combine all the resources of the universe into his service. The serpent spread the land of Canaan all over with idolatry and superstition; and bruised the *heel* of Christ—but here his head was bruised again, by the extermination of the Heathen; and the implantation and spread of the Church. Passing inevitably over many things, we would notice the injuries inflicted by Satan and his coadjutors, on the "child Jesus," and the young man Christ; but they were more than countervailed by Christ's repeated *outcasting* of Devils; thus proving his power and sovereignty, over the very sons of Hell. The serpent persecuted the woman's seed, even to the death of the Cross; but, by this very death, followed by a quick and predicted Resurrection, the serpent's head was mortally bruised. The news, the Gospel,† flew through the world; and Jews, and Romans, and Greeks, Barbarians, Scythians, bond and free, became Christians. The seed of the woman, the Church too, has been often injured, or bruised in the heel, by Satan and his seed, through persecution; but eventually, such things struck the roots of Christianity deeper, and enlarged the boundaries of Zion.

The seed of the woman, with his sword girded on his thigh, is now traversing the human world by the light of the Gospel, "the power of God unto salvation to every one that believeth;"‡ and gradually, but certainly, prostrating the kingdom of Satan. By the dispersion of the Bible, the sword of the Spirit, in all languages, moral

\* Genesis xv. 7.

† 1 Cor. xv. 1—8.

‡ Rom. i. 16.

darkness is dispelled ; and the enslaved votaries of *Juggernaut*, and other such follies, are coming to light and liberty ; and Christ is becoming "all in all," getting the "Heathen for his inheritance, and the uttermost parts of "the earth for his possession." His kingdom is coming, and his will is doing on earth, as in Heaven.

The hearts and voices of millions, rescued from Satan, ascend, at the same moment, in homage, adoration, and praise to God, through Christ in Heaven ; than which, nothing is more vexatious and opposite to Satan's pleasure, and infernal interest.

On the faith too, of prophecy, we believe, that the kingdom of the *woman's seed* will go on to completion ; and Satan's be ruined. "On this rock will I build my Church ; and the gates of Hell shall not prevail against "it."\* It is now time,

*Fifthly*—To apply or improve the Doctrine. And,

1.—We are called on, by the subject, to admire and adore the Infinite Wisdom, Justice, Mercy, and Power of God. Satan thought he had devised a plan, and succeeded, not to prevent human existence, but to promote the fall, and ascertain the eternal damnation of all the human family, the second order of God's creation. He thought to have allied with his own, all human hearts, in constant and everlasting animosity toward God and his government ; and to have consociated with his own pain, the Hell torments of all the damned human world ! Infernal gratification !

But while the justice and wrath of God, righteously burn against the serpent, Satan, the first and worst of all sinners, God's wisdom and grace to men, defeats that inveterate enemy. Almost in the same breath in which he curses the serpent and his seed, by a Gospel promise, and

\* Matthew xvi. 18.

his effectual blessing with it, he regenerates the “be-guiled” woman, and her apostate husband; heals their despair; and re-allies them to himself, with the prospect of eternal happiness. What a disappointment this, to the Prince of Darkness! To “spiritual wickednesses in high places!” Truly, God’s “righteousness is like the great mountains,” and his “judgments are a great deep.”\*

2.—It is some honour and solace to women, that although “the woman, being deceived, was first in the transgression,”† yet it pleased God to make her, not man, the immediate channel of the access of the Saviour, Jesus, to the world;‡ and to promise that “notwithstanding, she shall be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety.”§ Without intending to contradict Solomon, “One man among a thousand have I found; but a woman among all those have I not found,”|| I would observe, that as the woman was first and more readily tempted to evil, so now, agreeably to the genius of the text, she seems more ready or apt to believe the Gospel, than the man. This remark is made on the experimental observation of above thirty years in the ministry. If this be a fact, it is, no doubt, of God; and it is a great mercy to the female sex, and a great obstruction to the kingdom and designs of the devil.

Pious believing women have not only an influence upon others, but especially, more than men, over their own children, in sowing the seeds of early enmity to sin and Satan, in their tender hearts.

God fill your hearts, dear women, with enmity to Satan and all his seed; and grant you success in planting, cherishing, and diffusing widely, at home and abroad,

\* Psalm xxxvi. 6. † 1 Tim. ii. 14. ‡ Isaiah vii. 14.  
§ 1 Tim. ii. 15. See Drs. Guyse and Whitby. || Eccles. vii. 28.

such enmity. In this way, you have God on your side ; and can be inimical to Satan ; a blessing to yourselves, to your husbands, to your families, to the Church, and to the world. “ For the elect’s sake these days (calamities) shall be shortened.”\* The more enemies Satan has among women or men in the world, the better ; and the more, my hearer, Satan hates you, and you return it, and resist him, the clearer is your title and preparation for Heaven. Yield, then, to every insinuation of God against the devil, his and your adversary.

3.—From the text, and what has been said, we infer, that no Christian, or Christian family, or Church, need expect to escape the assiduous and malignant aims and attempts of Satan at their hurt. He is a devil, and his “ are of their father the devil, and the lusts or works of their father they do and will do.”† Satan is a murderer, if he can be so, of all moral truth, peace, and prosperity. He originates all the bloodshed and persecution, moral and civil discord, and death, in the world ; and has an inveterate, radicating, execrable, interminable hatred, at the Church. By all the art, and intrigue, and industry, in his power, through the instrumentality of fellow-evil-spirits, or wicked men, or misconduct of believers themselves, he will exert his enmity, and agency, against the prosperity of Christ, or of Zion. But,

Lastly—He shall not prevail: “ it shall bruise thy head.”

Satan, or his colleagues, or servants, will not be annihilated ; but suffer eternal fire. Rejoice, O Zion ! the head, the dominion of the serpent, has got many a bruising ; and will get a more thorough and extensive one yet, both in America and other parts of the world. The word of

\* Matt. xxiv. 22. Mark xiii. 20.

† John viii. 44.

God is gone out for it ; and it cannot fail, that “ the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”\* O sinners, cease your connexion with Satan ; and escape eternal burnings and misery with him. “ For Tophet is ordained of old ; yea, for the king it is prepared : he hath made it deep and large : the pile thereof is fire and much wood ; the breath of the Lord, like a stream of brimstone, doth kindle it.”† To be and continue the servant of the serpent, is the way to that awful place. But Christ is “ the way, the truth, and the life.” May God bless his word. *Amen.*

\* Isaiah xi. 9. See abundance more in the Bible to the same effect.

† Isaiah xxx. 33.