

The Blank Bible (The Works of Jonathan Edwards Series, Volume 24) (v. 24)

Ch. I, Sec. I. All mankind constantly run into moral evil 109

estimate of human life, and set over against the shocking, the astonishing instances of barbarity and wickedness that have been perpetrated in any age, not only the exceeding generous and brave actions with which history shines, but the prevailing innocency, good-nature, industry, felicity and cheerfulness of the greater part of mankind at all times; and we shall not find reason to cry out, as objectors against providence do on this occasion, that all men are vastly corrupt, and that there is hardly any such thing as virtue in the world. Upon a fair computation, the fact does indeed come out, that very great villainies have been very uncommon in all ages, and looked upon as monstrous; so general is the sense and esteem of virtue.³

It seems to be with a like view that Dr. Taylor says, "We must not take the measure of our health and enjoyments from a lazaretto, nor of our understanding from Bedlam, nor of our morals from a gaol."⁴

With respect to the propriety and pertinence of such a representation of things, and its force as to the consequence designed; I hope we shall be better able to judge, and in some measure to determine whether the natural disposition of the hearts of mankind be corrupt or not, when the things which follow have been considered.

But for the greater clearness, it may be proper here to premise one consideration, that is of great importance in this controversy, and is very much overlooked by the opposers of the doctrine of original sin in their disputing against it; which is this—

That is to be looked upon as the true tendency of the natural or innate disposition of man's heart, which appears to be its tendency when we consider things as they are in themselves, or in their own nature, without the *interposition of divine grace*. Thus, that state of man's nature, that disposition of the mind, is to be looked upon as evil and pernicious, which, as it is in itself, tends to extremely pernicious consequences, and would certainly end therein, were it not that the free mercy and kindness of God interposes to prevent that issue. It would be very strange, if any should argue that there is no evil tendency in the case, because the mere favor and compassion of the Most High may step in and oppose the tendency, and prevent

3. *Mor[al] Phil[osophy]*, pp. 289–90.

4. [John Taylor, *The Scripture-Doctrine of Original Sin, Proposed to Free and Candid Examination* (3d ed., Belfast, 1746)], p. 353. [See above, Intro., Sec. 3. esp. p. 36.]

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