

answer which Christianity returns to the question before us is this: "The souls of all mankind are totally polluted, and this total pollution of the human spirit is the true cause of the universal practice of ungodliness." What, in theological phrase, is called "Original Sin," regards the corruption of the heart of man; and what is termed "Actual Sin," refers to his life. Original sin is the entire depravation of the human heart, arising from the total loss of original holiness; and actual, or practical sin is the transgression of the law of God: the latter naturally, and necessarily resulting from the former. The illustration and proof of these points will be exhibited in the following papers, and under the subjoined propositions:

First. The soul of man is totally corrupt.

Second. The souls of all mankind are in this deplorable condition.

Third. The corruption of all men is natural, and hereditary. In other words, Man is born polluted, and derives his pollution from his parents.

Fourth. This total, universal, hereditary impurity, originated with Adam and Eve, our great progenitors.

Fifth. This awful depravity of the human heart is the true and certain source whence flows all the practical wickedness of the human race.

These propositions will be considered in order, and classed with a few appropriate reflections.

PROPOSITION I.—*The soul of man is totally corrupt.*

The following scriptures are adduced in illustration and proof of this deeply humbling truth: Genesis, vi. 6. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." The former part of this passage speaks of the actual moral state of the Antediluvians: their wickedness was great in "in the earth." But the latter part of it emphatically asserts the entire corruption of their nature. The "heart" of the Antediluvians was "evil," "only evil," "only evil continually": entirely polluted every day, every hour, every moment. Nor is this all: it is affirmed that the "thoughts" of their heart were in this fearful condition—the whole operation of the mind was sinful. Nay, it is declared that this was the wretched state of "every imagination" of the thoughts of the heart—every device, formation, invention of the thoughts was totally and constantly corrupt. What a hideous description is this! *Every imagination of the thoughts of the human heart only evil continually!* Nothing can exceed this. But was human nature in the same polluted condition after as before the flood? Doubtless it was, because "that which is born of the flesh is flesh." Genesis viii. 21, gives us God's testimony to this truth. "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth." These words were spoken immediately after the deluge; they were spoken of man as man, that is, of human nature. They teach the same doctrine as is taught in the above passage, only with less particularity. The text affirms that "the imagination of man's heart is evil from his youth"—that the first reasonings, inclinations, ideas, of the mind are utterly polluted. Hence it is evident that human nature was in precisely the same state of entire moral impurity in the Postdiluvians as it was in the Antediluvians. Job. xi. 11., is the next passage we shall notice. "Vain man would be wise, though man be born like a wild ass's colt." If we take the comparison of the text as it stands in our version we shall find it strongly descriptive of fallen human nature. Man is compared to an "ass,"—an animal egregiously stupid. To an "ass's colt,"—obstinate and untractable. To "a wild ass's colt,"—wild, fierce, ungovernable. But if we drop the comparison, and take up the original image exhibited in the passage, we shall perceive

that it is more strongly touched—more highly wrought than the portraiture of the version. The Hebrew reads, literally, "Though man be born a wild ass's colt!" This is affirmed of man, of human nature; and is equally applicable to every person in every age. Ecclesiastes ix. 3., asserts the same truth. "Yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." The "heart of the sons of men" is here declared to "full of evil,"—totally corrupt; and under the influence of moral and spiritual mania, both "while they live" and (except it be removed by grace) after "they go to the dead." Jeremiah xvii. 9., teaches the same doctrine. "The heart is deceitful above all things, and desperately wicked." What an appalling statement is this! The "heart" of man is here pronounced "supremely deceitful, and desperately wicked!" Could a more accurate draught, so far as it goes, be sketched of even Satan himself? This mournful truth is confirmed by Jesus Christ. He says, John, iii. 5. 6, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. For that which is born of the flesh is flesh." The word "flesh" here, as in other scriptures, signifies corrupt nature. To be born of the flesh, and to be flesh, is to be born of corrupt parents, and to possess a corrupt nature like theirs. And so completely polluted is the human spirit, that in the judgment of the Son of God the almighty energy of the Divine Spirit is required to regenerate and save it. The interpretation which makes the term, "flesh," signify "infirm humanity," and the phrase, "born of the flesh," denote "human physical powers," reduces our Lord's reasoning to an absurdity, and therefore cannot be true. The last passage we shall mention is Romans viii. 7, 8. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." The text asserts that the mind of man is "carnal,"—earthly, sensual. That it is "enmity against God,"—deep-rooted, implacable hatred against the Father of Mercies. And that it is in such a state of opposition to, and rebellion against the Divine Being, that, of itself, it cannot do otherwise than hate and rebel. How awfully descriptive is this passage of a fallen, diabolical nature! The above portions of Holy Scripture, with, or without the comments, will, we hesitate not to believe, satisfy every candid reader that the human spirit is, in all the faculties and passions of its nature, totally corrupt. But if these scriptures do clearly and unequivocally assert the entire depravity of human nature the proposition is proved.

(To be continued.)

Literary.

THE DIFFERENT FORMS OF CIVIL GOVERNMENT WHICH HAVE OBTAINED IN THE WORLD, WITH A GRAMMATICAL DEFINITION OF THEIR NAMES.

BY DR. ADAM CLARKE.

I. PATRIARCHAL, from *pater*, a father; and *archos*, a chief: government by the heads of families. This extended from the creation to the Exodus, a period of about 2000 years. The only authentic history we have of this form of government, or the people who lived under it, is found in the Book of Genesis:

II. THEOCRACY, from *Theos*, God, and *kratos*, to rule efficiently; from *kratos*, power: the government of the Jews by God himself as lawgiver, monarch, and judge. This form lasted from the Exodus to the advent of our Lord, about 2000 years; and did not terminate, as some have imagined, at the election of Saul: for, the Jewish kings still acknowledged the theocracy; they never made or changed laws; but ruled according to those which God gave; therefore,

they were of government than the Jewish earth, prevailed in the Pentateuch.

III. MONARCHY, from *monarchos*, chief: government by the authority of the Jews lived under a monarch, executive government prevailed.

Under the rule of power, advice. Most of the can chiefs a form. It is degenerate.

2. GYNARCHY, from *gyn*, to govern.

3. DESPOTISM, from *despot*, to oppress.

Formerly a teacher; a our Lord b

4. TYRANNY, from *tyrannos*, to oppress.

5. KINGDOM, from *basileus*, king.

6. ARISTOCRACY, from *aristos*, best.

7. DEMOCRACY, from *demos*, people.

8. OLIGARCHY, from *oligos*, few.

9. ANARCHY, from *an*, without.

10. PLUTOCRACY, from *plutos*, rich.

11. THEOCRACY, from *theos*, God.

12. PATRIARCHY, from *pater*, father.

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