

TOTAL DEPRAVITY.

BY REV. E. H. SEARS.

WE are not at all anxious to keep terms with the old theologies, much less to gloss over any real differences between falsehood and truth. But the terminologies of religion become so vague and so emptied of their primitive meaning, long before they fall into desuetude, that it is necessary to subject them to a clear analysis to see for what ideas they stand, or whether they stand for any. It is a fact very familiar to the historian of opinions, that an old system of theology may pass clean away, and a very different one take its place, without the least change in the old creeds and nomenclatures, just as the Roman republic passed into the empire, and liberty changed into despotism without the least change in the *forms* of government. Nay, when men become secretly conscious that the ancient faith is leaking out of its symbols, it is quite observable how they cling to the symbols with a fiercer dogmatism, in order to elude the charge of innovation and heresy. In this extreme anxiety to preserve the husks of dead men's thoughts, it may come to pass that those whose creeds are hostile may agree substantially both in opinion and sentiment. As it is not the husks, but their contents, that we care for, we wish to compare our doctrine with that which may be supposed to be current under the term "total depravity."

We classify the internal forces of human nature under a threefold division. Under the *first* division we place those which are evil in themselves, and only evil; those which do not admit of being changed into any thing good,