

of man was great upon the earth : and every imagination of men's hearts was only evil continually." Spoken no doubt with inclusive reference to the state of the world before the Flood : and if true then, and in whatever degree true still, yet implying nothing as to the origin of such depravity ; nor what Adam had to do with it ; nor as if the aversion from God and righteousness, here stated, implied any incapacity to be otherwise, and any necessity to be sinful ; which in such a case would not produce sin. Again, he instances in Rom. iii. 9. "there is none that doeth good no not one." Certainly, as a general expression, very allowable ; not absolute good, unmixed with any alloy of evil. But how is this to be traced as from a necessary cause in Adam ? So, in Rom. viii. 7. "The carnal mind is enmity against God," or more properly "A carnal mind is enmity against God," that is, a mind or thought influenced by carnal propensities ; which is very true ; but carries nothing of necessity in it, nor any thing more than a general moral assertion. So in 1 Cor. ii. 14. "The natural man receiveth not the things of the Spirit of God ; neither can he know them ; because they are spiritually discerned." A truth indisputable. The things of God which are attainable only by revelation, cannot be thoroughly received, known, or entered into, by merely natural perception : if the word natural is the proper rendering of the original, \* \* \*, *animalis homo ; qui humanæ tantum ratione lucis ducitur*. And if we add his other references, "By nature children of wrath," and "in my flesh dwelleth no good thing ; these and other like passages, whatever of actual depravity they may imply, yet have no connecting cause in them from Adam, so as to make it a necessary intimation that we are totally corrupt, wholly evil by descent from him. (See Simeon's Appeal, &c. p. 25.)

On the contrary, some strong inferences and declarations are to be met with in the Scripture, of original goodness, as ascribed to man by his very nature, however often chequered with appearances of a worse kind. And goodness, even very real goodness, is frequently ascribed to individuals who are pronounced "holy" and "righteous." And if "the flesh lusteth against the Spirit," we still read of the spirit's acting against those fleshly propensities. (Matt. xxvi. 41.) Though the flesh may be weak, the spirit of man is said to be willing to follow duty. (Rom. vii. 22.) St. Paul says,