

With respect to the xith article, which contains the doctrine of justification, Dr. Du Pin expresses thus the sentiments of his brethren; "We do not deny that it is by faith alone that we are justified; but we maintain that faith, charity, and good works, are necessary to salvation; and this is acknowledged in the following, i. e. the xith article."—(To be concluded next week.)

TOTAL DEPRAVITY.

It has been the fashion with some, to set forth the natural depravity of the human heart in terms of the strongest character, insisting on the superlative corruption and exceeding sinfulness, that reign and predominate over every faculty of the soul. From the descriptions given by some, a stranger might be led to think that such malevolent wickedness prevades the whole mass of humanity that it instinctively detests and abhors every thing that is good the instant it discovers it to be so. But such overstrained exaggerations are expressly contradicted by fact; and though Scripture is quoted to support them, yet it is only particular instances of wickedness of which the sacred record thus speaks. If human nature were so dreadfully depraved in a mass, there could be no such thing as degrees in wickedness; for all being as bad as possible, we should see no man less wicked than the worst, nor any one more wicked at one time than another. Childhood would be as consummately evil as experienced old age. But both the Bible and all human experience contradict these extravagant notions. Our Saviour said, "Suffer the little children to come unto me, and forbid them not for of such is the kingdom of God. He that receiveth not the kingdom of God as a little child, shall not enter therein." Nothing can more pointedly contradict the doctrine of extreme depravity in human nature than these words. And as to human experience, nothing is more common than to note progress in wickedness, or becoming more depraved at one time than another: as the prophet saith, "proceeding from evil to evil."

The truth of the case is, there is a seed of evil in human nature common to all, or a proneness to go astray. It appears to consist in one simple thing, namely, a principle of selfishness, or self-dependance, or self-will, or carnal independency, as some divines call it, or simply pride, and a disposition to resist the authority of a rightful superior and follow self, arbitrarily deciding that self will is the rule of right and wrong, acting for self and accounting to no other tribunal and judge than self.

It is hard to conceive that any one hates goodness for no reason but because it is goodness, and loves evil for a similar reason: but it is familiar to every one, that bad men hate opposition to their ambitious views of self-indulgence. Hence the wicked hate the law of God only when it attempts to curb their passions and reduce them to obedience. Did he not interfere with their selfishness, they never would manifest their enmity. It is in this way, that sin first manifests itself in children; and thus it continues to manifest itself through life, unless restrained by the power of religion.

The good and the bad frequently love the same objects with the same degree of affection, and from the same primary cause. Yet this neither contaminates the good nor sanctifies the bad. But on the scheme of total depravity, a good man could hardly love the object of a bad man's choice.

There are some faculties of the human mind, which appear to be incorruptible; namely, those that are purely mental. A very great sinner, and a true servant of God, of equal mental capacity, shall both pursue some object of science with the same proximate views, by the same scientific process, with the same degree of success, and the same complacency of mind in view thereof. The moral goodness of the one, or the moral badness of the other, have not the slightest bearing on the subject in any direction whatever. But though purely mental qualities or powers may be incapable of corruption, yet they are clearly subjected to augmentation and diminution by a course of virtue or vice; or they may in some cases remain perfectly stationary in both. The brightest faculties may resemble pure gold, which, without change of its qualities, may be turned to a good or bad use. It may hire the assassin, or it may bless and comfort the needy and afflicted.

The mental man is the servant of the moral man: what the moral decrees, the mental will execute. And the moral man being

the seat of moral goodness or depravity, is the responsible agent for the use or abuse of the mechanical or scientific powers. Yet both mental and moral may mutually influence each other to good or evil, as body and mind are capable of facilitating each other's operations.

All beings must possess selfishness; that is, have a love of self, and desire to seek happiness. The Bible ascribes self-love to the Deity: "for thy pleasure they are and were created." But where beings come in contact with each other, mutual relations will arise, and the necessity of mutual justice and kindness is at once established. Here, in frail beings, self-love, unaided by perfect knowledge and perfect rectitude, and liable to constant mistakes and partial views, and exciting to self-indulgence, produces conflict, confusion, and misery. Cause and effect mutually act and re-act; and thus "the earth is filled with violence;" the natural consequence of depravity even in a small degree coupled with ignorance.

Our holy religion exhibits to us a UNIVERSAL MONARCH, perfectly wise, powerful, just, good and merciful: whose government is the best possible, and whose will is absolute and unchangeable, because of his infinite perfections.

REFORMATION IN FRANCE.—SECTARIANISM.

SIR,

My last communication having been apparently too late for the Sentinel of the 31st ult.; my haste having obliged me to send you the original rough draft of my reflections, and my memory not serving me to recall the manner in which I concluded them, I must be pardoned if, in the few remarks which I have now to offer, I do not preserve any nicety of connection with the point at which I broke off.

It is not easy to discern, and much less to maintain and propagate any truth, amidst the strong prevalence of opinions wholly opposed to it, and the profuse employment of certain catchwords, the ready weapons of ungenerous and unscrupulous antagonists, which operate with a kind of magical effect, and serve instantly to blind the question which is proposed. A cry of Popery,—an insinuation of illiberality,—an imputation of bigotry,—a charge of Sectarianism of spirit, (applied often to those whose object is to preserve Christian unity by checking the multiplication of sects,) these, although utterly devoid of all shadow of justice, are perpetually put in play to serve the purposes of a party, and to fire a train of prejudices which, once touched, will instantly blow truth and reason to the winds. In Religion, as in other things, there are certain favorite and predominant maxims varying in different ages of the world; and we, whatever may be our advanced and improved condition, are assuredly not exempt from the influence of some powerful and prevailing errors. As an humble, but not unthoughtful nor unobserving individual, I am deeply persuaded that there are errors of the day from which it requires some courage to dissent, but which our posterity will as plainly discern to be errors, as we can pronounce upon those of past generations which it cost the blood of martyrs to impugn.

These observations are most particularly applicable to questions of Church government and of the title which men can trace to "take the honor unto themselves" of ministering in holy things. No person who can hold himself apart for a moment from the hurry and tumult of life, detach himself from the influence of contact with the world, and stand aside out of the current of existing habits, opinions and proceedings, can fail to see that the present disjointed condition of the Protestant world is a great and sore evil; and that it is among the veriest of fallacies and the most unscriptural of human imaginations to suppose that the unity and order of the Church of Christ consists in the mere good understanding subsisting among an increasing variety of sects, whose only common foundation is the recognition of the Bible. Till men have learnt the error and mischief of the principle that power lawfully resides in any and every Body of believers, upon any and every ground, to form themselves into a separate community and frame a new Ministry,—the prosperous days of the Church will not have fully come. In the Episcopal Church we are expected, and that often by our own members, to regard it as something perfectly unobjec-