by no deed of his have made him liable for debts contracted by another; far less could he by *imputation,* whatever that word may mean, have made him virtually concur in the con­tracting of those debts. He could not have been justly sub­jected to suffering without his own consent; and he could not possibly have been made guilty of the sins of those for whom he suffered.

The doctrine of imputed guilt, therefore, as understood by the Calvinists, is, in the opinion of their opponents, with­out foundation in Scripture, and contrary to the nature of things. It is an impious absurdity, say they, to which the mind can never be reconciled by the hypothesis, that all men were in Adam both seminally and federally, and sinned in him, as Levi paid tithes to Melchizedec in the loins of Abraham. The apostle, when he employs that argument to lessen in the minds of his countrymen the pride of birth and the lofty opinions of their priesthood, plainly intimates, that he was using a bold figure, and that Levi’s paying tithes is not to be understood in a strict and literal sense. “ Now consider,” says he, “how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And, *I mag so sag,* Levi also, who receiveth tithes, paid tithes in Abraham: for he was yet in the loins of his father when Melchizedec met him.” This is a very good argument to prove that the Levitical priesthood was inferior in dignity to that of Melchizedec ; and by the apostle it is employed for no other purpose. Levi could not be greater than Abra­ham, and yet Abraham was inferior to Melchizedec. This is the whole of St. Paul’s reasoning, which lends no support to the doctrine of original sin, unless it can be shown that Levi and all his descendants contracted from this circum­stance such a strong propensity to the *paying* of tithes, as made it a matter of extreme difficulty for them, in every subseqent generation, to comply with that part of the divine law which constituted them *receivers* of tithes. That all men were seminally in Adam, is granted; and it is likewise granted that they may have derived from him, by ordinary generation, diseased and enfeebled bodies: but it is as im­possible to believe that moral guilt can be transmitted from father to son by the physical act of generation, as to con­ceive a scarlet colour to be a cube of marble, or the sound of a trumpet a cannon ball. That Adam was as fit a per­son as any other to be entrusted with the good and happi­ness of his posterity, may be true; but there is no fitness whatever, according to the Arminians, in making the everlasting happiness or misery of a whole race depend upon the conduct of any fallible individual. “ That any man should so represent me,” says Dr. Taylor, (Doctrine of Ori­ginal Sin, part iii.) “ that when he is guilty, I am to be reputed guilty ; when he trangresses, I am to be account­able and punishable for his transgression ; and this before I was born, and consequently before I am in any capacity of knowing, helping, or hindering, what he doth; all this every one who useth his understanding must clearly see to be false, unreasonable, and altogether inconsistent with the truth and goodness of God.” And that no such appoint­ment ever had place, he endeavours to prove, by showing that the texts of Scripture upon which is built the doctrine of Calvinists respecting original sin, will each admit of a very different interpretation.

One of the strongest of these texts is Romans v. 19, which we have already quoted, and which our author thus explains. He observes, that the apostle was a Jew, fami­liarly acquainted with the Hebrew tongue; that he wrote his epistle as well for the use of his own countrymen re­siding in Rome, as for the benefit of the Gentile converts; and that though he made use of the Greek language, as most generally understood, he frequently employed idioms. **Now** it is certain that the Hebrew words הטאה and עון, “ sin and iniquity,” are frequently used in the Old Testa­ment to signify *suffering,* by a figure of speech which puts

the effect for the cause; and it is surely more probable, that in the verse under consideration, the apostle used the cor­responding Greek word *ἁμαρτωλοι* in the Hebrew sense, than that he meant to contradict what he had said in the former verse, by teaching that all men were made guilty of an act of disobedience committed thousands of years before the majority of them had any being. In the preceding verse he says, “ that by the offence of one, judgment came upon all men to condemnation.” But this cannot be true, if by that offence all men were made sinners; for then judgment must have come upon each for his own share in the origi­nal disobedience. “ Any one may see,” says Dr. Taylor, “ that there is a vast difference between a man's making *himself* a sinner by his *own* wicked act, and his being made a sinner by the wicked act of *another.* In the latter case, he can be a sinner in no other sense but as he is a sufferer; just as Lot would have been made a sinner with the Sodo­mites, had he been consumed in the iniquity of the city, (Gen. xix. 15;) and as the subjects of Abimelech would have been made sinners, had he, in the integrity of his heart, committed adultery with Abraham’s wife. (Gen. xx.) That the people of Gerar could have contracted any real guilt from the adultery of their sovereign, or that he, by lying with a woman whom he had reason to believe to be not the wife but the sister of another man, would have incurred all the moral turpitude of that crime, are positions which cannot be maintained. Yet he says, that Abraham had brought upon him and on his kingdom a *great sin;* though it appears, from comparing the 6th verse with the 17th and 18th, that he had not been brought under sin in any other sense than as he was made to suffer for taking Sarah into his house. In this sense, 'Christ, though we are sure that be knew no sin, was made sin for us, and numbered with the transgressors,’ because he suffered death for us on the cross ; and in this sense it is true, that by the disobedience of Adam all mankind were made sinners, because, in con­sequence of his offence, they were by the judgment of God made subject to death.”

But it may be thought that this interpretation of the word *sin* and *sinners,* though it might perhaps be admitted in the 19th verse, cannot be supposed to give the apostle’s real meaning, as it would make him employ in the 12th verse an absurd argument, which has been already noticed. But it may perhaps be possible to get quit of the absurdi­ty, by examining the original text instead of our translation. The words are, και *l>ντωt* ∙<r *πανταt άνθρωπον! à θavaτοt διηλθtv, i<f> à* rrαrr<r *f∣μapτοv.* in order to ascertain the real sense of these words, the first thing to be done is to dis­cover the antecedent to the relative *ώ.* Our translators seem to consider it as used absolutely without any antece­dent; but this is inaccurate, as it may be questioned whether the relative was ever used in any language without an an­tecedent either expressed or understood. Accordingly, the Calvinist critics, and even many Remonstrants, consider «Vor *άνθρωπον* in the beginning of the verse as the antece­dent to ώ in the end of it, and translate the clause under consideration thus: “ And so death hath passed upon all men, in whom (viz. Adam) all have sinned.” *θavarοs,* how­ever, stands much nearer to ⅞> than *άνθρωπον ;* and being of the same gender, ought, we think, to be considered as its real antecedent ; but if so, the clause under consideration should be thus translated: “ and so death hath passed upon all men, unto whichf all have sinned,” or, as the Arminians explain it, have suffered. If this criticism be admitted as just, *lφ <p* must be considered as standing here under particular em­phasis, denoting the utmost length of the consequences of Adam’s sin;g as if the apostle had said, “ so fiar have the consequences of Adam’s sin extended, and spread their in­fluence among mankind, introducing not only a curse upon the earth, and sorrow and toil upon its inhabitants, but even Death, universal Death, in every part, and in all ages