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 wiſh the good and happineſs of his poſterity, may­be 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@@\*), that when, he is guilty, I am to be reputed guilty ; when he tranſgresses, I ſhall be accountable and puniſhable for his tranſgreſſion ; and this before I am 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 falle, 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 the 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 Hebrew idioms. Now it is certain that the Hebrew words ∏κo∏ and VV> “ 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 *iHayraxoi* in the ſame 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 beſore the majority of them had any being. In the preceding verſe he ſays, “ that by the offence of one, judge­ment 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 our author) 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 @@\*; 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@@\*. That the people of Gerar could have contracted any real gilt 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 he 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 words s*in* and sinn*ers,* 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, κα< 0u7ωj∙ *tις πaν1aς ατραπούς ο Sriι<∣alος iιηK(ιiM1 tφ* cJ *τraν1ie tιμap,iον.* In order to aſcertain the real ſenſe of theſe words, the firſt thing to be done is to diſcover the an­tecedent to the relative ω. 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 *tνος aνfyωτrου* in the beginning of the verſe as the antecedent to ω 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.” θαvα⅛r, however, ſtands much nearer to « than *aνθpaτrου* ; 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 which @@(O) all have sinned, or, as the Arminians explain it, have ſuffered. If this criticism be admitted as juſt, *ιφ a* muſt be considered as ſtanding here under a particular emphasis, denoting the utmoſt length of the conſequences of Adam’s sin @@(P) ; as if the apoſtle had ſaid, “ ſo far 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 of the world.” His words (ſay the Remonſtrants) will unqueſtionably bear this ſenſe ; and it is ſurely much more probable that it is their true ſenſe, than that an inſpired writer ſhould have taught a doctrine ſubverſive of all our notions of right and wrong, and which, if really embraced, muſt make us inca­pable of judging when we are innocent and when guilty.

When the apoſtle ſays that there is none righteous, no not one, he gives us plainly to underſtand that he is quo­ting from the 14th Pſalm ; and the queſtion to be firſt anſwered is, In what ſenſe were theſe words uſed bv the Psal-

@@@[m]\* Doctrine of Original Sin, part iii.

@@@[m]\* Gen. xix. 15.

@@@[m]\* Gen. xx.

@@@(O) That iy,, when conſtrued with a dative case, often ſignifies *to* or *unto,* is known to every Greek ſcholar. Thus *∙π' fji.ξιa 0Sος, the way to fame,* ( Lucian.) *Ka\*aυpγoς tτrι τωa criminal unto death,* (Demoſth.) E5T« Parafa συλλαCm, *to carry to death or execution,* (Iſoc.) τ^T>'f *txιυ⅛tpιa ι×xn6∏τt, ye have been called to liberty,* (Gal. v. 13.) Kτ∣<rfltι4∣ς <v *×pισ Ina-ου tri tfyοις aya6nς, created in Christ Jesus unto good works,* (Epheſ. ii. 10.) See alſo I Theſi iv. 7.; 2 Tim. ii. 14; and many other places of the New Testament.

@@@(P) E? *à* has likewiſe this import, denoting the *terminus ad quem* in Phil. iii. 12. and iv. 10.