be ſinful at all, becauſe that which is necessary, or which we cannot help, is not ſin. That we ate weak and liable to temptation, is the will of God holy and good, and for glori­ous purpoſes to ourſelves ; but if we are wicked, it muſt be through our own fault, and cannot proceed from any conſtraint, or neceſſity, or taint in our conſtitution.”

Thus have we given as full and comprehenſive a view as our limits will permit of the different opinions of the Calviniſts and Arminians reſpecting the conſequences of Adam’s fall. If we have dwelt longer upon the ſcheme of the latter than of the former, it is becauſe every Arminian argument is built upon criticiſm, and appeals to the original text ; whilſt the Calviniſts rest their faith upon the plain words of ſcripture as read in our tranſlation. If we might hazard our own opinion, we ſhould ſay that the truth lies between them, and that it has been found by the moderate men of both parties, who, while they make uſe of different language, ſeem to us to have the ſame ſentiments. That all mankind really sinned in Adam, and are on that account liable to moſt grievous torments in ſoul and body, without intermiſſion, in hell fire for ever, is a doctrine which cannot be reconciled to our natural notions of God. On the other hand, if hu­man nature was not ſomehow debaſed by the fall of our first partents, it is not easy to account for the numberleſs phraſes in scripture which certainly ſeem to ſpeak that language, or for the very general opinion of the Pagan philoſophers and poets reſpecting the golden age and the degeneracy of man. Cicero, in a quotation preferred by St Auguſtine from a work that is now lost, has theſe re­markable words, “ Homo non ut a matre ſed ut a noverca natura editus est in vitam corpore nudo, et fragili, et in­firmo ; animo autem anxio ad moleſtias, humili ad timores, molli ad labores, prono ad libidines ; in *quo tamen inest tanquam obrutus quidam divinus ignis ingenii et mentis* @@\*.” Nor do we readily perceive what ſhould induce the more zealous Arminians to oppoſe ſo vehemently this general opinion of the corruption of human nature. Their deſire to vindicate the juſtice and goodneſs of God does them honour ; but the doctrine of inherent corruption militates not againſt theſe attributes; for what we have loſt in the first Adam has been amply supplied to us in the ſecond ; and we know from the higheſt authority that the duties required of us are in proportion to our ability, ſince we are told, that “ unto whomſoever much is given, of him ſhall much be re­quired.”

Sect. IV. View *of Theology from the fall of Adam to the coming of Christ.*

We have dwelt long on the original ſtate of man, his in­troduction into the terreſtrial paradiſe, the privileges to which he was there admitted, his forfeiture of thoſe privi­leges, and the ſtate to which he was reduced by tranſgreſssing the law of his Maker ; but the importance of theſe events renders them worthy of all the attention that we have paid to them. They paved the way for the coming of Chriſt and the preaching of the gospel ; and unleſs we thoroughly underſtand the origin of the goſpel, we cannot have an adequate conception of its deſign. By contraſting the first with the ſecond Adam, St Paul gives us clearly to underſtand, that one purpose for which Chriſt came into the world and ſuffered death upon the croſs, was to reſtore to mankind that life which they had loſt by the fall of their ori­ginal progenitor. The preaching of the goſpel therefore commenced with the first hint of ſuch a reſtoration ; and the promiſe given to Adam and Eve, that “ the ſeed of the woman ſhould bruiſe the head of the ſerpent,” was as truly evangelical as theſe words of the apoſtle, by which we are taught, that " this is a faithful ſaying and worthy of all acceptation, that Chriſt Jeſus came into the world to save sinners @@\*.” The former text taken by itſelf is indeed obscure, and the latter is explicit ; but both belong to the ſame ſyſtem, for the ſcriptures contain but two covenants or diſpenſations of God to man, in which the whole race is in­cluded.

Chriſtianity therefore is indeed very near as old as the creation ; but its principles were at first obſcurely revealed, and afterwards gradually developed under different forms as mankind became able to receive them, (ſee Prophecy, n⁰ 5, &c). All that appears to have been at first revealed to Adam and Eve was, that by ſome means or other one of their poſterity ſhould in time redeem the whole race from the curſe of the fall ; or if they had a diſtinct view of the means by which that redemption was to be wrought, it was probably communicated to them at the inſtitution of ſacrifices, (ſee Sacrifice). This promise of a future deliverer ſerved to comfort them under their heavy ſentence ; and the inſtitution of ſacrifices, whilſt it impreſſed upon their minds lively ideas of the puniſhment due to their tranſgreſſion, was admirably calculated to prepare both them and their poſte­rity for the great atonement which, in due time, was to take away the sins of the world.

Our first patents, after their fall, were ſo far from being left to fabricate a mode of worſhip for themſelves by thoſe innate powers of the human mind of which we daily hear ſo much and feel ſo little, that God was graciouſly pleaſed to manifeſt himſelf to their s*enses,* and viſibly to conduct them by the angel of his preſence in all the rites and duties of religion. This is evident from the different diſcourſes which he held with Cain, as well as from the complaint of that murderer of being hid from his face, and from its being ſaid, that “ he went out from the preſence of the Lord and dwelt on the eaſt of Eden.” Nor does it appear that God wholly withdrew his viſible preſence, and left mankind to their own inventions, till their wickedneſs became ſo very great that his ſpirit could no longer ſtrive with them. The infant ſtate of the world flood in constant need of his ſupernatural guidance and protection. The early inhabitants of this globe cannot be ſuppoſed to have been able, with Moses@@\*, to look up to him who is *invisible,* and perform a worſhip purely rational and ſpiritual. They were all tillers of the ground, or keepers of cattle ; employed in cultivating and repleniſhing this new world ; and, through the curſe brought upon it by their forefather, forced, with him, to eat their bread “ in the ſweat of their brow.” Man in ſuch circumſtances could have little leiſure for ſpeculation ; nor has mere ſpeculation, unleſs furniſhed with principles from another ſource, ever generated in the human mind adequate notions of God’s nature or providence, or of the means by which he can be acceptably worſhipped. Fre­quent manifeſtations, therefore, of his preſence would be neceſſary to keep up a tolerable ſenſe of religion among them, and ſecure obedience to the divine inſtitutions ; and that the Almighty did not exhibit ſuch manifeſtations, can­not be inferred from the ſilence of that very ſhort hiſtory which we have of thoſe early ages. Adam himſelf conti­nued 930 years a living monument of the juſtice and mercy of God ; of his extreme hatred and abhorrence of ſin, as well as of his love and long-suffering towards the sinner. He was very senſible how ſin had entered into the world, and he could not but appriſe his children of its author. He would at the ſame time inform them of the unity of God, and his dominion over the evil one ; of the means by which he had appointed himſelf to be worſhipped ; and of his promiſe of future deliverance from the curſe of the fall. Such in­formation would produce a tolerable idea of the Divine Be­

@@@[m]\* Vide D. Aug. lib. iv. contra Pelagium. Vide eriam M. Tull. Cicer. Consol.

@@@[m]\* I Tim. i. 15.

@@@[m]\* Heb. xi. 23.