

you be so kind as to
the world this way?
is to die?

the entrance of sin,
does not give you the
you the entrance of it
man that sin came into
ered into the world.
d into the world, and
s Adam is concerned?
rough him. But now,
through—unto all men,
think death comes to
our personal transgres-
? Infants die: they
ers are exempt from
ransgression, and yet
ho was the head of the
ce. God could have
even with one after
en, and made each
here he stood, and the
as made holy, and you
nd, therefore, for God
dependent corn stalks
gels who could not be
descent from a com-
anches of a tree with
pp-most twig will be
ature corrupt, corrupt
on will come together.
ust the branches be-
a deadly tree?

That is what his free-
eternal, you get from
ugh from him to you,
desires you to under-
u account for infants
igned from Adam to
w, and yet where there
Moses, there was no
f Adam, and yet men
e similitude of Adam's
v is that imputed sin to
s' time? Adam stood
his posterity by God's
ey sinned, was in him.

But now, there is another Adam, dear friends, the Lord Jesus Christ. The first was the figure of the second, and you know what a figure or type is. You take a type out of a printer's box, and you make an impression, and you have something which is like it there. Adam is just like Christ, and Christ is just like Adam in many particulars. In the first place they stand as heads of their respective posterities who are united to them, the one naturally, and the other spiritually by a vital relation. They stand as *representative* heads, each one acting for his posterity, and the consequences of their acts terminate in others outside of themselves. Adam's guilt going to his descendants and involving them in death; Christ's righteousness going to His descendants and involving them in life.

And yet there's a wonderful disparity between the two; "But not as the offence, so also is the free gift." The offence is the offence of Adam in the Garden of Eden. The free gift is the wonderful obedience of the Lord Jesus Christ on the cross of Calvary. Two Adams stand confronting each other four thousand years apart, one under the tree in Eden, the other on the rugged tree, the Cross of Calvary—one with God's sunshine beaming upon him, and the other, with mid-day turned into midnight, and the horror of darkness around Him. They face each other. The whole human family descends by ordinary generation out of the first Adam down to the tomb. The spiritual posterity, raised by the power of the Holy Ghost and the gift of righteousness into the second Adam, inherit eternal life; the mode by which we are lost in the first, indicates the mode by which we are saved in the second. As by guilt and sin the first Adam struck the helpless babe who had committed no personal act to condemn it to the grave, so the free gift through the abundance of grace, and the gift of righteousness by grace takes the little babe who has no power of faith and lifts it to glory. Not as the offence so also is the free gift. Adults were doomed to everlasting woe by the imputation of Adam's sin, and the vital connection with sin; they attain to everlasting life by the imputation of Christ's righteousness to them, and their vital union to Christ. The one act of the second Adam more than counter-balances the one act of the other Adam in the Garden of Eden. It is more in quantity, more in quality, more in certainty, more in evidence, more in efficacy, more in perpetuity. It gives a broader, a grander, more glorious display of the character of God than His work in the condemnation of man for sin. The exhibition of divine grace, of free unmerited favor, out of the pure love of God to lost and guilty enemies, hell-deserving, is a grander manifestation of the character of God than is the exhibition of the attribute of justice upon the guilty sinner; for is it not more to pardon than it is to condemn? Is it not a greater thing to forgive and forget, and let