

"in Adam." We are, or were, by nature *in* Adam; we are by grace *in* Christ. And this, the Scripture teaches, comprehends two particulars. Adam, according to the Word of God, sustained to our race a two-fold relation, namely, a representative relation and a natural or vital relation.

First, there was the *representative* relation. Adam was a type of Christ, in that, before God, he legally represented the entire human family, just as a surety represents in law his client, or an ambassador the nation whose ambassador he is. The surety represents his client, and the ambassador the nation, in that all their public acts as such, alike in event of success or failure, are regarded in law as the acts of those whom they represent. In like manner, and for the same reason, the act of Adam was held, in Divine law, as the act of his family, the human race; his apostacy was their apostacy, so that his condemnatic τ became their condemnation. For we read, "By one man [Adam] sin entered into the world; and death by sin; and so death passed upon all men," for that all sinned, *i.e.*, " τ in him" (the Greek tense (aor.) refers to a single past act); "so that death reigned," and still reigns, "from Adam," from the day that Adam sinned until now; "even over them who," like infants, "have not sinned after the similitude of Adam's transgression," that is, by personal and voluntary act. And again, "Through the offence of one, many died;" and again, "By the offence of one man, judgment came upon all men to condemnation," so that in the broadest sense of the words used elsewhere, "in Adam all died."

The meaning of all this will become clear from a single illustration. To a thoughtful mind, it is, apart from revelation, one of the profoundest mysteries, that not only men and women who have consciously and voluntarily sinned experience, in this life, pain, and sorrow, and death, the meet reward of their sin; but even infants, who are certainly innocent of personal and voluntary sin, who do not even know the difference between moral good and evil, are yet, equally with others, subject to these evils. If we recognize the principle which is imbedded in the very consciousness of our race, that in a moral agent, sin and suffering are inseparably connected the one with the other, it is perfectly evident that, as a simple matter of fact, God does, through the arrangements of His Providence, treat all such infants, notwith-