

earthly"—"We have borne the image of the earthy." 1 Cor. 15: 47, 48, 49. The amount of these quotations is, that the whole human family belongs to the order of "the flesh" and that they inherit this character from Adam.

2. When it is maintained that in Adam all sinned, it follows that in Adam all died, for it is the law of the universe that where there is sin there must be death. By *death* is not meant solely, the separation of the soul from the body, but all the consequences of sin; death temporal, spiritual and eternal. "The wages of sin is death."

The testimony of Scripture is singularly full and plain on this point. "By one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned."—"Through the offence of one many are dead."—"The judgment was by one to condemnation."—"By one man's offence death reigned."—"By the offence of one judgment came upon all men to condemnation."—"Sin hath reigned unto death." Rom. 5: *passim*. If sin exposed Adam to death, then they who are sinners are exposed to death. The same law by which he was condemned, remains in full force and condemns wherever sin is found. It matters not, so far as the present discussion is concerned, *how* a man becomes a sinner; whether by his own act or by the act of another. The question is, is he a sinner? if he be, then, the law says, "the soul that sinneth shall die."

It were easy here to start objections and difficulties which no uninspired man could satisfactorily answer. But objections, however ingeniously stated and supported, can never set aside the two great facts, that all men are by nature alienated from God in their minds and enemies to Him by wicked works;—and, that all men die. To reason against the existence of original sin, and to deny that it was by the disobedience of one that many were made sinners, and that on account of that sin, all men die is as preposterous as to attempt to prove that the sun does not shine, while his light is dazzling the eyes of the beholder.

III. The *spiritual* order is taken out of the *natural* order. To carry into effect the gracious design of God, the first step was to "set up" a head of the class, to represent them and to gather them together. The head of the order determines the rank and the fate of it. Had the design of God been merely to repair the ruin occasioned by the Fall, another head, similar to Adam in his innocent state, might have been appointed. But more than simply to repair, was intended. It was designed to form a spiritual order from amongst those who had been ruined by the apostasy of Adam, to give them a rank far above that to which the race had originally any fitness, and to admit them into heaven. Such purposes demanded a head to give the new order its character and to secure to it the blessings of God's purpose. The Son of God in human nature was that Head. And in fulfilling the objects of his appointment he occupied a position similar to that in which the first Adam stood. Hence Adam is said to have been "the figure of him that was to come." Rom. 5: 14.

1. As Adam gave his own character to all descended from him, so Jesus gives his character to all his order. This, Paul asserts in the following passages, "as in the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. 15: 48, 49. "For whom he did foreknow, he also did predestinate to conformed to the image of his son, that he might be the first born among many brethren." Rom. 8: 29. "But we all,—are changed into the same image from glory to glory, even as by the spirit of the Lord." 2 Cor. 3: 18.

In the case of Adam, it was stated, that he gave his own character to