physical world, and still less of the power of God. There are many animals which are susceptible of pain, and yet not easily killed ; and man in Paradise might have resembled these. At any rate, we are sure that the omnipotent Crea­tor could and would have preserved him from death ; but we have no reason to believe that by a constant miracle, he would have preserved him from every kind of pain. In­deed, if, under the first covenant, mankind were in a state of probation, it is certainly conceivable that some one indi­vidual of the numerous race might have fallen into sin, without actually breaking the covenant by eating the fruit of the tree of knowledge ; and such a sinner would un­doubtedly have been punished by that God who is of purer eyes than to behold iniquity ; but how punishment could have been inflicted on a being exempted from all possibi­lity of pain as well as of death, we confess ourselves unable to imagine· Remorse, which is the inseparable consequence of guilt, and constitutes in our present state great part of its punishment, flows from the fearful looking for of judg­ment, which the sinner knows shall, in a future state, de­vour the adversaries of the gospel of Christ ; but he, who could neither suffer pain nor death, had no cause to be afraid of future judgment, and was therefore not liable to the tortures of remorse. We conclude, therefore, that it is a mistake to suppose pain to have been introduced into the world by the fall of our first parents, or at least that the opinion contrary to ours has no foundation in the word of God.

Death, however, was certainly introduced by their fall ; for the inspired apostle assures us, that in *Adam all die,* (Cor. XV. 22) ; and again, that *through the offence of one many are dead,* (Rom. v. 15.) But concerning the full import of the word *death* in this place, and in the sentence pronounced upon our first parents, divines hold opinions extremely different. Many contend, that it includes death *corporal, spiritual* or *moral,* and *eternal;* and that all man­kind are subjected to these three kinds of death, on account of their share in the guilt of the original transgression, which is usually denominated *original sin,* and considered as the source of moral evil.

That all men are subjected to death corporal in conse­quence of Adam’s transgression, is universally admitted ; but that they are in any sense partakers of his guilt, and on that account subjected to death spiritual and eternal, has been very strenuously denied. To discover the truth is of great importance ; for it is intimately connected with the Christian doctrine of redemption. We shall therefore state, with as much impartiality as we can, the arguments commonly urged on each side of this much agitated ques­tion.

Those who maintain that all men sinned in Adam, gene­rally state their doctrine thus : “ The covenant being made with Adam as a public person, not for himself only, hut for his posterity, all mankind descending from him by ordinary generation, *sinned* in him, and fell with him in that first transgression ; whereby they are deprived of that original righteousness in which he was created, and are utterly in­disposed, disabled, and made opposite to all that is spiri­tually good, and wholly inclined to all evil, and that conti­nually ; which is commonly called *original sin,* and from which do proceed all actual transgressions, so as we are by nature children of wrath, bond-slaves to Satan, and justly liable to all punishments in this world and in that which is to come, even to everlasting separation from the comfort­able presence of God, and to most grievous torments in soul and body, without intermission, in hell-fire for ever.”

What in this passage we are first to examine, is the sen­tence which affirms all mankind descending from Adam by ordinary generation, to have *sinned* in him and fallen with him in his first transgression ; the truth of which is at­tempted to be proved by various texts of holy Scripture. Thus, St. Paul says expressly, that “ by one man sin en­tered into the world, and death by sin ; and so death pass­ed upon all men, for that *all have sinned.* But not as the offence, so also is the free gift. For if, through the *offence* of *one many* be *dead,* much more the grace of God, and the gift of grace, which is by one man, Jesus Christ, hath abounded unto many ; and not as it was by one that sinned, so is the gift (for the *judgment* was by *one* unto *condemna­tion)* ; but the free gift is of many offences unto justifica­tion. For if, by one man’s offence, death reigned by one ; much more they, who receive the abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore as by the *offence of one, judgment* came upon *all men* to *condemnation ;* even so, by the righteous­ness of one, the free gift came upon all men to justification of life. For as by one man’s disobedience *many were made sinners;* so by the obedience of one shall many be made righteous.” (Rom. v. 12, 15-20.) In this passage the apostle assures us, that all upon whom death has passed have *sinned;* but death has passed upon infants, who could not commit actual sin. Infants therefore must have sinned in Adam, since death has passed upon them ; for death “is the wages only of sin.” He tells us likewise, that by the offence of one, judgment came upon all men to condemna­tion ; and therefore since the righteous Judge of heaven and earth never condemns the innocent with the wicked, we must conclude, that all men partake of the guilt of that of­fence for which judgment came upon them to condemna­tion. These conclusions are confirmed by his saying ex­pressly, that “by one man’s disobedience many (*i.e*. all mankind) *were made sinners;"* and elsewhere (Rom. ii. 10. and Eph. it. 1, 3), that “ there is none righteous, no *not one;”* and that his Ephesian converts “ were dead in tres­passes and sins, and were by *nature* children of wrath even as *others"* The same doctrine, it is said, we arc taught by the inspired writers of the Old Testament. Thus Joh, ex­postulating with God for bringing into judgment with him such a creature as man, says, “ Who can bring a clean thing out of an unclean ? Not one.” And Elipbaa, reprov­ing the patient patriarch for what he deemed presumption, asks, (Job xiv. 4. and xv. 14), “ What is man that he should be clean, or he who is born of a woman that he should be righteous?” From these two passages it is plain, that Job and his unfeeling friend, though they agreed in little else, admitted as a truth unquestionable, that man inherits from his parents a sinful nature, and that it is impossible for any thing born of a woman by ordinary generation o be right­eous. The Psalmist speaks the very same language, when aknowledging bis transgressions, he says, (Psalm ii. 5), “ Behold I was shapen in iniquity, and in sin did my mo­ther conceive me.”

Having thus proved the fact, that all men are made sin­ners by Adam’s disobedience, the divines who embrace this side of the question, proceed to inquire how they can be partakers in guilt which was incurred so many ages before they were born. It cannot be by imitation ; for infants, according to them, are involved in this guilt before they be capable of imitating any thing. Neither do they admit that sin is by the apostle put for the consequences of sin. and many said to be made sinners by one man’s disobedience, because by that disobedience they were subjected to death, which is the wages of sin. This, which they call the doc­trine of the Arminiens, they affirm to be contrary to the whole scope and design of the context ; as it confounds to- gethcr sin and death, which are there represented, the one as the cause, and the other as the effect. It likewise ex­hibits the apostle reasoning in such a manner as would, in their opinion, disgrace any man of common sense, and much more an inspired writer ; for then the sense of these words, “ Death hath passed upon all men, for that all have sinned,” must be, death has passed upon all men, because it hath