passed upon all men ; or, all men are obnoxious to death, because they are obnoxious to death. The only way, there­fore, continue they, in which Adam’s posterity can be made sinners through his disobedience, is by the imputation of his disobedience to them ; and this imputation is not to be considered in a *moral* sense, as the action of a man com­mitted by himself, whether good or bad, is reckoned to him as his own ; but in a *forensic* sense, as when one man’s debts are in a legal way placed to the account of another. Of this we have an instance in the apostle Paul, who said to Philemon concerning Onesimus, “ If he hath wronged thee, or oweth thee any thing, (*ἐλλογει*) impute it to me,” or place it to my account. And thus the posterity of Adam are made sinners by his disobedience ; that being imputed to them and placed to their account, as if it had been committed by them personally, though it was not.

Some few divines of this school are indeed of opinion, that the phrase, “ By one man’s disobedience many were made sinners,” means nothing more than that the posterity of Adam, through his sin, derive from him a corrupt nature. But though this be admitted as an undoubted truth, the more zealous abettore of the system contend, that it is not the whole truth. “ It is true,” say they, “ that all men are made of one man’s blood, and that blood tainted with sin; and so a clean thing cannot be brought out of an unclean. What is born of the flesh is flesh, carnal and corrupt: every man is conceived in sin, and shapen in iniquity ; but there is a difference between being *made sinners,* and *becoming* sinful. The one respects the *guilt,* the other the *pollution* of nature ; the one is previous to the other, and the foun­dation of it. Men receive a corrupt nature from their im­mediate parents ; but they are made sinners, not by any act of their disobedience, but only by the imputation of the sin of Adam.”

To illustrate this doctrine of imputed sin, they observe, that the word *καrtσταθηoαv,* used by the apostle, signifies *constituted* in a judicial way, ordered and appointed in the dispensation of things that so it should be ; just as Christ was made sin or a sinner by imputation, or by that consti­tution of God which laid upon him the sins of all his peo­ple, and dealt with him as if he had been the guilty person. That this is the sense of the passage, they argue further from the punishment inflicted on men for the sin of Adam. The punishment threatened to that sin was death ; which includes death corporal, moral, and eternal. Corporal death, say they, is admitted by all to be suffered on account of the sin of Adam ; and if so, there must be guilt, and that guilt made over to the sufferer, which can be done only by *im­putation.* A moral death is no other than the loss of the image of God in man, which consisted in righteousness and holiness ; and particularly it is the loss of original right­eousness, to which succeeded unrighteousness and unholi­ness. It is both a sin and a punishment for sin ; and since it comes on all men as a punishment, it must suppose pre­ceding sin, which can be nothing but Adam's disobedience, the guilt of which is made over to his posterity by *imputa­tion.* This appears still more evident from the posterity of Adam being made liable to eternal death in consequence of his transgression ; for the wages of sin is death, even death eternal, which never can be inflicted on guiltless per­sons. But from the passage before us we learn, that “ by the offence of one judgment came upon all men to condem­nation and therefore the guilt of that offence must be reckoned to all men, or they could not be justly condem­ned for it. That Adam's sin is imputed to his posterity, ap­pears not only from the words, “ by one man’s disobedience many were made sinners ;" but likewise from the opposite clause, “ so by the obedience of one shall many be made righteous;" for the many ordained to eternal life, for whom Christ died, are made righteous, or justified, only through **the** imputation of his righteousness to them ; and therefore

it follows, that all men are made sinners only through the imputation of Adam’s disobedience.

To this doctrine it is said to be no objection that Adam's posterity were not in being when his sin was committed ; for though they had not then actual being, they had yet a virtual and representative one. They were in him both *seminally* and *federally,* and sinned in him, (Rom. v. 12) ; just as Levi was in the loins of Abraham, and paid in him tithes to Melchizedec, (Heb. vii. 9, 10.) From Adam they derive a corrupt nature; but it is only from him, as their federal head, that they derive a share of his guilt, and are subjected to his punishment. That he was a federal head to all his posterity, the divines of this school think evident from his being called a figure of Christ, (Rom. v. 14); and the first Adam described as natural and earthly, in contra­distinction to Christ the second Adam, described as spiritual and the Lord from heaven ; and from the punishmcnt threatened against his sin being inflicted not on himself only, but on all his succeeding offspring. He could not be a figure of Christ, say they, merely as a man ; for all the sons of Adam have been men as well as he, and in that sense were as much figures of Christ as he ; yet Adam and Christ are constantly contrasted, as though they had been the only two men that ever existed, because they were the only two heads of their respective offspring. He could not be a figure of Christ on account of his extraordinary pro­duction ; for though both were produced in ways uncom­mon, yet each was brought into the world in a way pecu­liar to himself. The first Adam was formed of the dust of the ground ; the second, though not begotten by a man, was born of a woman. They did not therefore resemble each other in the manner of their formation, but in their office as covenant-heads ; and in that alone the comparison between them is exact.

Nor have any of the posterity of Adam, it is said, reason to complain of such a procedure. Had he stood in his in­tegrity, they would have been, by his standing, partakers of all his happiness ; and therefore should not murmur at re­ceiving evil through his fall. If this do not satisfy, let it be considered, that since God, in his infinite wisdom, thought proper that men should have a head and representative, in whose hands their good and happiness should be placed, none could be so fit for this high station as the common pa­rent, made after the image of God, so wise, so holy, just, and good. Lastly, to silence all objections, let it be remem­bered, that what God gave to Adam as a federal head, re­lating to himself and his posterity, he gave as the Sovereign of the universe, of whom no created being has a right to ask, “ What dost thou ?” (See Gill’s Body of Divinity.)

Such are the consequences of Adam’s fall, and such the doctrine of original sin, as maintained by the more rigid followers of Calvin. That great reformer, however, was not the author of this doctrine. It had been taught so early as in the beginning of the fifth century, by St. Augustin, the celebrated bishop of Hippo ; and the authority of that father had made it more or less prevalent in both the Greek and Roman churches long before the Reformation. Calvin was indeed the most eminent modern divine by whom it has been held in all its rigour ; and it consti­tutes one great part of that theological system, which, from being taught by him, is now known by the name of *Calvinism.*

But if it was as Sovereign of the universe that God gave to Adam what he received in Paradise relating to himself and his posterity, Adam could in no sense of the words be a federal head ; because, upon this supposition, there was no covenant. The Sovereign of the universe may unques­tionably dispense his benefits, or withhold them, as seems expedient to his infinite wisdom ; and none of his subjects or creatures call have a right to say to him, “ What dost thou ?” But the dispensing or withholding of benefits is a