

THE
PRINCETON REVIEW.

OCTOBER 1839.

No. IV.

Samuel Miller

- ART. I.—1. *The Intermediate State: a Sermon by the Rev. Reuben Sherwood of Hyde Park.* New York, pp. 18. Appendix, pp. 42.
2. *No Intermediate Place: a Sermon delivered in the Reformed Dutch Church in Hyde Park, by the Rev. William Cruikshanks,* pp. 22.

THE discourse of Mr. Cruikshanks is a brief, plain, straightforward, honest and manly illustration of the doctrine of an intermediate *state* of departed souls; with a refutation of the doctrine of an intermediate *place* of the dead. Mr. C. goes forth into the field to meet a challenge; and he goes with his sling and the smooth stones of the brook, although he is not a Goliath that he has to encounter. He goes forth with his Bible, and tells us what God's word has declared in reference to the state of departed souls.

That there is no intermediate *place*, he argues from the plain statements of the holy Scriptures; from the fact that it is contrary to all the desires and expectations of the people of God; that it is contrary to their approved faith; that it is in direct opposition to the case stated by our Lord, in his parable of Dives and Lazarus; and to the holy visions of the

12s.—[1799-1834.] 34. TURNER'S (Sharon) History of the Anglo-Saxons; comprising the History of England from the earliest period to the Norman Conquest, 3 vols. 8vo. 5th edit. London, 1834, 2l. 5s.—PALGRAVE'S (Sir Francis) Hist. of A.-S. 16mo. Lond. 1831. pp. 391, 5s.—PALGRAVE'S Rise and Progress of the English Commonwealth, 4to. London, 1834, 3l. 3s. *Mr. Turner and Sir F. Palgrave's important works must be carefully read by every A.-S. student. These for History, and Rask and Grimm for Philology, are rich sources of information for those who are interested in the Anglo-Saxon language and literature."*

Charles Hodgson

ART. VI.—*Decretum Synodi Nationalis Ecclesiarum Reformatarum Galliae initio Anni 1645, de imputatione primi peccati omnibus Adami posteris, cum Ecclesiarum et Doctorum Protestantium consensu, ex scriptis eorum, ab Andrea Riveto collecto.* (Rivet. Opp. tom. iii.) Rotterdam. folio. 1660.

JOSHUA PLACAEUS, Professor of Theology in the celebrated school at Saumur, published, towards the middle of the seventeenth century, the doctrine, that original sin consists merely in the hereditary corruption of our nature, without any direct imputation of the first sin of Adam to his posterity. The case was brought before the National Synod of the French Reformed Churches, which met at Charenton, near Paris, in 1645. The name of Placaeus was not mentioned, but the doctrine which he taught was examined and condemned. The decree of the Synod was as follows:

‘Whereas a report has been made to the Synod of certain writings, printed and manuscript, by which the nature of original sin is made to consist solely in the hereditary corruption, originally residing in all men, but the imputation of the first sin of Adam is denied; the Synod condemns the aforesaid doctrine, so far as it restricts the nature of original sin to the mere hereditary corruption of Adam’s posterity, excluding the imputation of the first sin by which he fell; and, under the penalty of censures of all kinds, forbids all pastors, professors, and others, who may treat this subject, to depart from the common opinion of all Protestant churches, which,

besides corruption, have always acknowledged the aforesaid imputation to the whole posterity of Adam. And (the national synod) commands all synods and classes, in taking steps for the reception of students into the sacred ministry, to require of them subscription to this statute.' (Act. Syn. Char. c. 19. art. 1.)

Placaesus now contended that he was not touched by this decree, because, he said, he did not absolutely deny imputation of every kind, but only that which was immediate and antecedent. He invented a distinction between *mediate* and *immediate* imputation; immediate imputation being that which, in the order of nature, precedes inherent corruption; mediate imputation that which, in the order of nature, is consequent and dependent on corruption.

Placaesus, though an able man and learned theologian, had, at that time, few followers. His doctrine was repudiated by the protestant theologians of the day, with almost unanimous consent. Nevertheless, many treatises were written, to refute this new form of error. And as he claimed some of the earlier divines, and even the reformers, as agreeing with him, Andrew Rivet, the greatest theologian of the age, to show that such pretensions were unfounded, and to vindicate the decree of the synod, which declared that the imputation of Adam's sin to his posterity was the doctrine of all the protestant churches, undertook the labour of collecting testimonies from the formulas of churches, and the writings of the most distinguished theologians, on the subject. As these testimonies are highly interesting at the present time, and as the volume which contains them is accessible to few, we propose to lay some of them before our readers, in a literal translation. In making the selection, we shall omit some testimonies, which, however clear and satisfactory as to the question in dispute, have now less interest than they had at first, because the writers are at present little known. The churches or theologians bearing testimony, will be indicated by the titles of the paragraphs.

First Helvetic Confession, 1538.

Since man was made holy by God, and fell into sin by his own fault, he drew with himself into the same ruin the human race, and rendered them obnoxious to the same calamity. And this defilement, which is called original, has so pervaded the whole race, that the child of wrath and enemy of

God can be cured by no help but that of God through Christ.

Latter Helvetic Confession, 1566.

Such as Adam became after the fall, such are all those descended from him; that is to say, they are equally obnoxious to sin, death, and all sorts of calamities.

Confession of Bascl.

We acknowledge that man was originally created in the image of God, in righteousness and holiness; but that of his own accord he fell into sin; BY WHICH FALL the whole human race was rendered corrupt, and made obnoxious to condemnation.

Confession of the Bohemians or Waldenses.

The FIRST, the greatest, and most grievous of all sins, was undoubtedly the sin of Adam, which the Apostle calls 'the disobedience;' by which death reigns over all, even over those who did not sin by a transgression of the same kind as that of Adam. The second sin is the sin of our origin, which is innate and hereditary. The virulence of this hereditary pollution, may be ascertained and estimated from its guilt and blameworthiness. (*de reatu et culpa.*)

French Confession.

We believe that the whole offspring of Adam was infected with this contagion which we call original sin; namely, a fault flowing from our propagation, &c. Let it suffice (to observe) that those things with which Adam was endowed, were not given TO HIMSELF ALONE, but to his posterity also.

Articles of the Church of England.

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the fault or corruption of the nature of every man that is naturally engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil; so that the flesh lusteth always contrary to the spirit, and therefore in every person born into the world, it deserveth God's wrath and damnation; and this infection of nature doth remain, yea in them that are regenerated, &c.

Old Scottish Confession.

By the transgression of Adam, which is commonly called 'original sin,' the image of God in man is altogether defaced, and he and his posterity are by nature the enemies of God; bond-slaves of Satan, and the servants of sin, and so we, IN HIS PERSON, were despoiled of all those gifts, and fell into all this misery and curse. *These things cannot be said, without imputation. (Haec sine imputatione dici non possunt.*

Belgic Confession.

We believe, that by the disobedience of Adam, the sin which is called original, is spread and diffused through the whole human race: but original sin is the corruption and hereditary vice of our whole nature, by which infants themselves, in the womb of their mother, are polluted: and which, as some noxious root, germinates every kind of sin in man. (Art. 15.)

Saxon Confession.

Original sin exists; and on account of the fall of our first parents, and in consequence of the depravation which followed their fall, they that are born are liable to the wrath of God, and deserving eternal damnation, unless remission be obtained through the Mediator. (Art. ii.)

Augsburg Confession.

The doctrine is, that after the fall of Adam, all men, propagated in a natural way, have original sin. But we understand that *original sin*, (as it is called by the holy fathers, and all the orthodox and pious men of learning in the church,) consists of the guilt in which we are involved by the fall of Adam, and by which we are exposed to the wrath of God and eternal death; and that corruption of human nature propagated from Adam. (Art. ii.)

Articles of Smalcald, written by Martin Luther.

Here, it must be confessed by us, that Paul in the 5th of the Romans, affirms that sin sprang from one man, Adam, and entered into the world, by whose disobedience all men were made sinners, subjected to death and the devil. This is called original, hereditary, principal, or radical sin.

Confession of Wittenberg.

We believe and confess that man was by God made just and wise originally, endowed with free will, and adorned

by the Holy Spirit; but afterwards, in consequence of disobedience, was deprived of the Holy Spirit, made the slave of Satan, and rendered obnoxious to corporal, as well as eternal damnation; and this evil not only seized upon Adam, but was propagated to all his posterity.

To these citations we may add, that the theologians who met at Marburg, to endeavour to settle the differences between the Lutherans and Zuinglians, about the presence of Christ in the sacrament, though unable to agree on this point, nevertheless drew up and subscribed a doctrinal confession, one article of which related to original sin, and is as follows: "In the fourth place, we believe that original sin is innate in us, and was propagated to us from Adam; and it is such a sin that it exposes all men to condemnation; so that unless Jesus Christ had interposed for us by his death and life, all men on account of original sin would have been condemned; nor could they have come into the kingdom of God, and to eternal happiness." These articles were subscribed by Luther, Melancthon, Jonas, Osiander, Brentius, Agricola, Ecolampadius, Zuingle, Bucer and Hedio.

Rivet then gives the testimonies and explanations of certain theologians, from different countries, who had subscribed the confessions before cited, beginning with those of Switzerland.

Wolfgang Musculus.

Let no one here allege, that as the universality expressed in the latter clause is restricted to the elect only, when it is said that the free gift came upon all men to justification of life; so in the former clause, when it is said, the condemnation comes upon all men, it may be referred to the reprobate only; for the comparison instituted between Adam and Christ will not admit of it, since according to this the evil propagated from Adam is *IMPUTED* to all those descended from him; and in like manner the good to all those who are justified by Christ. (Loc. Comm. cap. de Electione.)

Again, more expressly, in his exposition of Rom. v. 12: "Some expound the words *have sinned* (*ἡμαρτων*) on account of sin are condemned, or virtually are constituted sinners; which, indeed, is true; but there is no reason why you should not understand by it, the actual sin of Adam, in whom all that existed in his loins have sinned. For since we receive from Christ not only this benefit that we should

be virtually justified by his obedience; but this also, that by the very actual obedience of Christ, we obey the Father, as we are Christ's; so we are not only virtually made sinners in Adam, but are condemned for this very sin of Adam. Whence the apostle declares, that by the offence of one, or the *one offence*, judgment came upon all men to condemnation. (Comm. on Romans, ch. 5.)

Peter Viret, Pastor at Lausanne.

God permitted the fall and corruption of the whole human race, and of the whole nature of man, in the man first formed. (Instit. Christ. Dial. 1.)

Amandus Polanus, Professor at Basel.

The parts of original sin are two, "the crime of disobedience, or defection from God, while in the loins of Adam; and the corruption consequent upon the lapse of Adam, in the whole human nature. The fault of disobedience or defection from God while in the loins of Adam," is the first part of original sin, which is iniquity, or a stain from a blot contracted from that first sin, namely a privation of the due honour which should be present, of the nature of a bond obliging to punishment, and binding us in punishment. So that the sin was not that of Adam alone, but also ours, because not only did Adam sin, but we also, as in Adam the root of the whole human race sinned, and transgressed the law. Rom. v. 5, 12, 19. (Syntag. Theol. lib. vi. cap. 3)

Although after the fall, Adam committed other sins, yet none of them are imputed, but only the first, by which corruption and death were spread through all human nature, and were decreed upon us. This Paul teaches, Rom. v. 12. "By one man sin entered into the world, and death by sin," where he speaks of sin in the singular number, not of *sins*. So also, in the 16th verse, guilt (judgment) was of *one offence* unto condemnation. And in v. 17, "By one offence, death reigned by one," and in the 18th v. "By one offence guilt, (judgment) came upon all men to condemnation." (ibid.)

Henry Bullinger, Pastor and Professor at Zurich.

Sin is called original, or the sin of our birth, because it comes from our first origin, or is derived from our first parent upon all, by propagation or traduction. It derives its origin from the first formed man, and hence it is termed, the hereditary depravity and corruption of our nature. Moreover,

this evil flowed from our first parents to all their posterity. (Decad. III. Serm. 10.)

After men became obnoxious to punishment, so far were we from having any power by which we could deliver ourselves, that, by reason of our native and inherent depravity, we rather increase the same. (Compend. Relig. Christ. v. 5.)

Peter Martyr, Professor at Zurich.

After discussing the import of the phrase ἐφ' ᾧ, in the person of Photius, maintaining the Latin interpretation *in whom*, that is, *in Adam all have sinned*, he proceeds to observe, "But I am not disposed keenly to contend for this interpretation, for I admit that ἐφ' ᾧ is a causal particle, so that the sense may be, that death has passed upon all men, *because that all have sinned*. For Chrysostom says, by the fall of Adam, Paul has determined, that other mortals who did not eat of the tree are infected; and as a prudent physician, when about to administer for a particular disease, does not delay in the mere circumstances or sequences, but has recourse to the head and primary cause: thus, *all die because all sinned*. Nor should we in this place take the word *sinned* in such a sense, as would render it inapplicable to infants; but as though he had said, they are held in sin, and are esteemed guilty, (*Rei*) for he was able from explanations given in the Epist. to Hebrews, to declare, 'HOW WE SINNED IN THE FALL OF ADAM;' for there we read, that Levi paid tithes while in the loins of Abraham. By the same reason it may here be understood, that we were contaminated in the loins, in the mass of Adam. (Comm. on Rom. ch. 5.) A little after, he says, 'For as by the disobedience of one man sin entered into the world,' the apostle declares what sin it was, which by one man entered into the world, and by which death passed upon all men: it was the disobedience of the first man, which he signifies was communicated to all, when he says, 'by it many were constituted sinners.' (ib.)

Original sin is a depravation of the whole nature of man, derived from the fall of our first parents to their posterity by generation; which, unless the benefit of Christ's mediation prevents, will subject all who are born into the world, to infinite evils, and to eternal damnation. (ibid.)

The efficient cause is the sinning will of Adam. When, therefore, he seems to assert that the sin for which we are condemned, is not another's, but our own, he means that the

sin of Adam was not so the sin of another, but that it was ours also; besides he had respect to that error of Peghius, that original sin consists in nothing else but the imputation of Adam's sin; for he did not acknowledge innate depravity, or denied that it partook of the nature of sin. (ibid.)

In the fifth chapter of Romans it is written "*In whom all sinned;*" which refers to Adam: for, these words ἐφ' ᾧ cannot refer to the word sin, for according to the syntax of the Greek language, the pronoun, in that case, must have been in the feminine gender, and the apostle should have said ἐφ' ἧ; the true sense then is that we sinned in the fall of Adam. And we have the same mode of speaking, in his Epistle to the Hebrews, where he declares that Levi paid tithes, while yet in the loins of Abraham, who, according to the genealogy, was the fourth from him in the line of descent. Now, as it is said, that while in the loins of Abraham, he paid tithes to Melchisedek; by the same reason all men were contained in Adam, when he sinned, &c. (Comm. on 1 Cor. ch. 15.)

Stephen Fabritius of Berne.

Since Adam representatively bore the person of the whole human race, whatever of good or evil he received of God, he received for himself and for others. 1 Cor. xv. 22. Besides, when Adam sinned, his posterity were in his loins, and to be propagated from him by the laws of nature, and thus they inherit guilt from him. Heb. vii. 9. (Concion. in Psalm 51.)

John Wollebius, Professor at Basel.

The proximate cause of original sin is the guilt of the first sin, in regard to which the punishment of God is most just; namely, a part of that death which God threatened to man.

Although the soul of man is immediately breathed into us by God; yet united to the body it is truly guilty of the first sin which is imputed to the whole man, and so it is infected with that original stain. (Christ. Theol. lib. 1. cap. 10.)

John Calvin.

Although Calvin dwells chiefly on the description and proof of the natural corruption of all men, he shows also that this was the punishment of the first sin. "After the divine image was obliterated, he did not bear this punishment alone; as in the place of wisdom, virtue, sanctity, truth, justice, (in which

ornaments he had been clothed,) the basest plagues succeeded, blindness, impotency, impurity, &c. but he also involved and immersed his posterity in the same miseries. This is that hereditary corruption which the ancients called original sin; understanding by the word sin, the depravation of a nature before good and pure. Concerning which thing there was much contention among them, for nothing can be more remote from common sense, than that **ALL SHOULD BECOME GUILTY, BY THE SIN OF ONE.** *That certainly cannot be done without the imputation of that one sin.* (Inst. lib. 2. cap. 1.)

And again, So undoubtedly it must be held, that Adam was not only the progenitor of human nature, but, as it were, the **RADIX**; and so in his deserved corruption, the race of man was vitiated. (ib. 65.)

The words are not obscure, that by the obedience of Christ many are justified, so by the disobedience of Adam, many were constituted sinners. Therefore, between these two, this is the relation, that the one destroyed us, involving us in his own ruin with himself; the other restores us by his grace to salvation. (ib.)

It is not lawful to interpret otherwise what is said, "that in Adam all die," than that he by sinning brought so great destruction and ruin, not only upon himself, but precipitated our nature also into the same destruction. (ib.)

With this we should be content, that whatever endowments the Lord was pleased to bestow upon human nature, were deposited with Adam, so that when he lost what he had received, the loss was not his only, but that of us all. (ib.)

Nor did it happen merely in a natural way, that all should fall by the sin of one parent: the Scriptures openly declare, that all men were bound over to eternal death, in the person of this one man. (lib. 3. cap. 23. sect. 7.)

Adam, the common father of all, by his rebellion, alienated himself from God; and the fountain of life and all good being forsaken, he rendered himself obnoxious to all miseries. Whence it comes to pass that every one of us is born infected with original sin, and from the very womb of our mother, we are under the curse of God, and condemned not only on account of the crime of another, but on account of the depravity which is then within us, though it does not yet appear. (Confession of Faith.)

In regard to man, we perceive in passing over the Scrip-

tures, that the thing is thus, that the whole human race has become corrupt by the fall of Adam, so that we have all become obnoxious to destruction and damnation, not only because Adam himself sinned, but because we ourselves are sinners from the womb. (Confession of the French Churches submitted to the Diet at Frankfort.)

But if it is proposed by you to subject God to the laws of nature, will you condemn him for injustice, because for the sin of one man we are all held implicated in the guilt of eternal death? One sinned; all are led to punishment; nor is that all, but from the sin of this one, all have contracted contagion; so that they are born corrupt, and infected with a death-bringing pollution. (Reply to one of his Calumniators.)

It should be remarked how God, in the person of Adam, created the whole human race, after his own image: so Adam, by sin, was not only despoiled of the gifts conferred, but was banished from God; and in consequence all his posterity. How was this? because according to the will of God, we were all included in his person. (Comm. on Job. ch. 14.)

It is worthy of remark, that there are two differences between Christ and Adam, concerning which the Apostle was silent, not because he thought they might be neglected, but because it did not pertain to his present argument to enumerate them. The first is, that by the sin of Adam we are not condemned BY IMPUTATION ALONE, as though the punishment of another's sin was exacted of us; but we so bear his punishment, because we also are guilty of his fault; for because our nature was vitiated in him, it is with God bound by the guilt of iniquity. Here then we have the two things, *not only the imputation of the first sin; but also our own fault, since our nature is corrupted.* (Comm. on Rom. v. 17.)

Theodore Beza.

Two things should be considered in original sin, namely, guilt and corruption; which although they cannot be separated, yet ought to be distinguished accurately. For as Adam, by the commission of sin, first was made GUILTY of the wrath of God, then as being guilty, he underwent as the punishment of his sin, the corruption of soul and body. So also he transmitted to posterity a nature, in the first place GUILTY, next, corrupted. Concerning the propagation of guilt,

the apostle is properly treating in this passage, in contrast with which the IMPUTATION of the obedience of Christ is set forth. *Hence it follows, that that guilt which precedes corruption, is by the imputation of Adam's disobedience; as the remission of sins, and the abolition of guilt is by the imputation of the obedience of Christ. Nothing can be plainer.* (Note on Rom. v. 12.)

Lambert Danæus Aurelius S. Theol. D. & Professor in the Academy of Geneva, Leyden, &c.

Original sin flows from parents to their children, by the ordination of God, constituting and placing Adam for the whole human species, as he constituted and substituted Christ as the second Adam for all the elect. 'That first sin rendered them GUILTY before God, then the corruption (which followed guilt in Adam,) was transferred into us; on the account of this inhering in us, we are now guilty, as infected with our own depravity—vile, and spotted, and hateful to God, NOT ONLY IN ADAM, or as we are viewed in him as the fountain and root of the human race, but as we are considered in ourselves and from ourselves corrupted.'

Again. The guilt and punishment of the sin of Adam have passed upon all the posterity of Adam and Eve, Christ excepted.

All men, the posterity of Adam, are BY NATURE GUILTY before God, involved in that sin, and are children of wrath. Hence, both in mind and body, we bear the punishment which we before described; for the opinion is false, that punishment alone flowed to us on account of this sin, and not the GUILT and fault, for in that case we should be punished as undeserving; but first the sin, then the punishment, passes over, and is laid upon us. Therefore, by one man sin entered into the world, that is guilt, and that indeed first in order, and by sin, death; and so the penalty, both in soul and body, afterwards pervaded all men also. For in one Adam they sinned, and are constituted guilty before God. But why was this? Because Adam not only was the propagator, but also the fountain and root of the whole human race, from which the pollution and vitiosity descended, as into the branches propagated from this root, not only by imitation, but by the actual communication of the first sin, first of the fault (culpæ,) then of the corruption and vitiosity, both in mind and body.

Original sin then does not consist merely in imitation, nor solely IN IMPUTATION, but in inhesion, propagation, communication and instillation of that corruption and depravity, which Adam had himself contracted. And the same descends to us, and dwells in us. Therefore, when he sinned, Adam instilled his pollution into us all. (*Apologia pro Justif. per imputationem.*)

There are three things which constitute a man guilty before God. 1. The sin flowing from this that we have all sinned in the first man, Rom. v. 12. 2. Corruption which is the punishment of this sin, which fell upon Adam and all his posterity, Heb. ix. 27. 3. The (actual) sins which adult men commit, and which are fruits which this root of corruption brings forth, of which we are guilty before the judgment of God.

Anthony Fay, Pastor and Professor at Geneva.

All sinned in Adam, and by the sin of Adam, death passed on all men, because that sin had passed unto all. We sinned in him sinning; we died in his dying. $\epsilon\varphi' \omega$ Theodoret takes as a causal particle, as if a reason should be rendered why death has passed upon all. Chrysostom understands $\epsilon\varphi' \omega$ in the same sense, namely, that all had become sinners; but it is better to take the preposition $\epsilon\varphi'$ for $\acute{\epsilon}\nu$ as in Heb. ix. 10, so that it may be interpreted to relate to Adam, whose sin was common to all, as the penalty or death is common to all. (On Rom. v. 12.)

We believe that the sin of Adam, whilst it was the act of an individual, was common to the whole species, inasmuch as Adam was not made a private person, but was constituted by God the fountain of the whole race. For the human race lying hid in the loins of Adam, was adorned by God with original righteousness and grace; but by the sin of Adam, were despoiled of both. For as a murder perpetrated by the hand, is not imputed to the hand only, but to the whole body, not to Adam alone, who was but a member of the body of men, but to the whole race of men; therefore it is not of another's sin that we are reckoned guilty, but of our own; since in Adam we all eat of the forbidden fruit. (*Enchirid. Theologic. disp. 37. thes. 15—18.*)

A double disease pervaded the whole human race by the sin of Adam. The first is GUILT, by which all men are subjected to eternal death: the other is the corruption of the whole man, and of all his faculties of mind and body: by

reason of which he is neither willing nor able to be subject to the divine law. (Disp. 60. thes. 13.)

John Deodati, Professor and Pastor at Geneva.

This is the general conclusion of the preceding treatise concerning justification by faith, in which the apostle, after briefly repeating what had been said, at the same time declares their foundation, namely, that God out of his own good pleasure had constituted Christ the Head of grace, and fountain of righteousness and life to all his elect; by the imputation of whose righteousness, they return into favour with God, and consequently are sanctified and glorified. For as Adam was constituted the head and root of the whole human race, so that by THE IMPUTATION of his sin to all his posterity, they became obnoxious to the divine curse, are deprived of original righteousness, corrupted in their whole nature, and liable to death. (On Rom. v. 12.)

Benedict Turretin, Pastor and Professor at Geneva.

OUR CONFESSIONS include under original sin, the communion which we have in the first sin, and the loss of original righteousness and purity which we have sustained, and the inherent corruption of the soul. (On Rom. v. 12.)

Chrysostom, who well understood the import of the Greek word (*κατασταθήσονται*) explains it, by the fault and guilt into which we have fallen in Adam; by this first sin, having become guilty in the judgment of God. (On Rom. v. 18.)

Philip Mornay, Professor at Saumur.

We know whence proceeded the corruption of the human race, namely, from our grievous sin, and the punishment which followed it. We were all in the first man when he sinned. (De Verilat. Relig. Christ. cap. 16, 17.)

Since the whole human race was lost in Adam, and every one in himself, God so loved the world, that he gave the son of his love, as a price of redemption *for the sins of all those whom out of mere grace he gave to believe on him.* (In his Will.)

Francis Junius, Professor at Heidelberg and Leyden.

In the first Adam, the whole species was, by God, naturally deposited; in whom all sinned, and became guilty, and the children of wrath, and of an eternal malediction. (De Pecc. Orig. thes. 4.)

The efficient cause is Adam and Eve, our first parents; for since Adam was constituted by God the instrumental principle in nature, of the whole human race, and indeed a voluntary instrument, it is necessary to suppose that this evil was effected by God, by nature, or by this particular instrument: Not by God, who left the voluntary instrument to pursue his own course, and taught him what was right; not from nature, which is the subject of the voluntary instrument, but does not govern it; then it must proceed from the instrumental principle. (ib. thes. 6.)

God, as in the order of his creation, placed the whole human race in Adam, by nature; so in the dispensation of his righteousness, he said to the whole human race in Adam, **IN WHOM** we have sinned, **In the day thou eatest thereof thou shalt die.** (ib. thes. 7.)

They who pronounce that sin to be simply involuntary, are very much deceived, since the same thing may be said to be voluntary and involuntary in different respects, whether you respect its generation, or its constitution; for the whole race was voluntary in sinning in Adam, (although in respect to its particular origin, it was to us involuntary,) in whom we have a common origin, and as it proceeds from the fault of our nature, it is voluntary, though not by a particular act of the will of each individual. (ib. thes. 8.)

Hence it comes to pass, (namely, by the transgression of Adam,) that all of us who are born, bear the stigma and brand of our rebellion; so that before we enjoy the light, we partake of the injury of our origin. For, indeed, we all sinned in him, in whom we **ALL WERE ONE MAN.** (ib. thes. 2.)

Our nature was deprived of the gift of righteousness in Adam; and the nature of Adam having become destitute, makes all persons procreated from it, subject to the same destitution, sinners and unrighteous; and so the personal sin of Adam has passed upon all, who according to nature are personally propagated from him. (ib. thes. 8.)

Εφ' ᾧ should be interpreted **IN WHOM**, namely, Adam. In this chapter, the apostle openly declares that all have sinned in Adam; that by the fall of one, Adam, many are become dead; that **GUILT** is from one offence to condemnation: by one offence death reigned; by one man—by one offence guilt came upon all men to condemnation—and finally, by the disobedience of one man many were constituted sinners. (de Nat. and Grat. rat. 71.)

Peter Molinæus, Professor at Sedan.

In this argument the declaration of the apostle is most express, where he says, "by one man, &c." Yea, infants he subjects in a peculiar manner to this necessity, saying, "*death reigned over those who had not sinned after the similitude of Adam's transgression,*" that is, who had not sinned actually, but only originally. And lest any should refer this to imputation alone, in the 7th chapter he confesses his own proclivity to sinning. (Molinæus denies, indeed, that imputation is ALONE, but acknowledges and proves, that this is joined with corruption, which the Synod also does.) "We," says he, "sinned in Adam, and in him willed this depravation."

"Nor indeed would God impute the sin of Adam to his posterity, unless they had in themselves something which was truly of the nature of sin, and unless they were evil by nature."

It is evident that he acknowledges imputation, with inherent depravity conjoined; but in his ANATOMY of ARMINIANISM, he asserts the doctrine of imputation, professedly, and spends one whole chapter in its defence.

Daniel Chamier, Professor of Theology, at Montauban.

After bringing forward the various opinions of the Papists, he reduces them all to two. First, those of the Catholics, who agree with the Reformed, on this point. 2. Those who acknowledge nothing inherent, which can be called sin. In the first class he places Bellarmine, Peltanus, Delphinus, Alvaresius, Vasquez, &c. Against these he alleges nothing which need be made a subject of controversy. He then proceeds to dispute against those who made original sin to consist altogether in the imputation of the first sin; but his arguments do not strike those, such as Bellarmine, who join depravity proceeding from the first man, to the imputation of his sin.

"For Bellarmine," says he, "considers in sin, the act itself, and that which from the act *formally* remains in the soul; and these two things may be distinguished, as heat, and causing heat. In Adam both really existed; in us, not the act of Adam, except by imputation, but the quality from the act really. Wherefore, in the first sense, original sin is the first transgression of Adam, committed by him, as representing the whole human race, in whom all sinned. But in

the second sense, it is the destitution of original righteousness, with an habitual aversion to God, and perverseness of will, resulting in a peculiar manner from the actual disobedience of the first parent." (Panstratrae Fam. iii. lib. 1. c. 2. sec. 9.)

"We grant that by the disobedience of Adam all were truly, and in fact rendered unrighteous, by inherent depravity; but that the unrighteousness of Adam was NOT IMPUTED, we declare to be false. On the contrary, we deny that we could be made inherently unrighteous, by one man, *unless the unrighteousness of this one man were imputed to us*. Wherefore it is false THAT THE DISOBEDIENCE OF ADAM WAS NOT IMPUTED TO US." (ib. lib. 21. chap. 2. sec. 9.)

Again, "We grant that the disobedience of Adam, and the obedience of Christ do efficiently and meritoriously constitute us unrighteous and righteous; for this we never denied; for we deny that they could render us righteous or unrighteous, UNLESS THEY WERE FIRST IMPUTED, for if not imputed, in no way are they ours; for they are the acts of individuals, and therefore personal. But for personal acts to be common to others, is absurd and contradictory. Therefore, it behoves, that THEY SHOULD BE IMPUTED. For this kind of communication is no how inconsistent with the proper personality of acts; it proceeds on an entirely different principle. Therefore the very sin of Adam, I say his own personal disobedience, MUST BE IMPUTED TO HIS POSTERITY. And so also, in regard to the obedience of Christ: because the whole human race was considered as in Adam by nature; and because the whole multitude of believers were in Christ, by grace. Hence it comes to pass, that we are not only made sinners by Adam, but are declared to HAVE SINNED IN HIM, which is a very different thing."

I say then that it is certain that all men are *really* constituted unrighteous by Adam, and that all believers are *really* constituted righteous by Christ. But I deny that that is the point which the apostle had under consideration; for his inquiry here, is into the grounds of our condemnation and justification; for although he considers *κατάχημα* as in Adam, yet not peculiar to him, but pertaining to the whole human race; for the meaning is, then when Adam sinned, the whole human race was condemned, or made GUILTY of disobedience to God; whence also this by Augustine was called original sin, the punishment of the first sin; but how could it be punishment, unless that very first sin were imputed?

John Mistrezatius, Pastor of the Church at Paris.

It is necessary that that which is past should become ours by imputation only, but that which resides in another, should be derived to us by inheritance. For as Cardinal Bellarmine very well says, concerning the act of sin committed by Adam: "It is communicated to us in the only way in which a thing past can be, namely, BY IMPUTATION." So the obedience of the Second Adam, as it has been past now more than sixteen hundred years, is communicated to us by imputation. But in regard to his spirit, it flows into us by regeneration, just as the inherent corruption of Adam is derived to us by natural generation. (*Hæc Ille*, p. 37.)

If the doctors of the Roman church agree that the disobedience of Adam is imputed to us, because he was considered the Head of his posterity, with what reason can they deny that the obedience of the Second Adam is imputed to us? But you will say, the corruption of Adam has descended to us really, and inheres in us. So it does; but I say that the imputation of his disobedience precedes, and corruption is derived to us by generation, because we sinned in Adam, as in our Head; God abandoning the posterity of Adam to the corruption of their father, on account of his sin. (*ib.* p. 43.)

Charles Drelincourt, Pastor of the Church at Paris.

As the sin of Adam is imputed to us, because we all sinned in Adam, so, in like manner, the righteousness of Christ is imputed to us, since in the person of Christ, our Head, we have fulfilled all righteousness. (*On Rom. v. 19.*)

John Scharp Sestus, S. T. Professor.

Original sin is two-fold, imputed and inherent. Imputed sin is the defection of Adam, which imputed to all his posterity, that were in his loins; which sin was actually in Adam, but only in us by imputation. It is imputed to us because we were in Adam, as in our root and stock. (*Theol. Comm. Loc. xi. De Peccato.*)

Again, concerning justification:—

It is objected, that it is absurd to say, that any one can be righteous, with a righteousness without him; for this would be the same as if I should say, that the wall is white by the whiteness which is not its own. To which I answer: In things strictly of a personal nature, no one can be denominated, except the person in whom the thing exists; but in regard

to the righteousness of Christ it is otherwise, because it is not personally peculiar to Christ, but by the covenant of grace, is communicated to all believers; for as the sin of Adam was not personal, but imputed to every individual of the whole human race; so also the righteousness of Christ.

John Dartesius.

By one man, namely Adam, sin entered into the world, by imputation and propagation: therefore, in the same manner the thing takes place with us, in regard to the righteousness of Christ. (*Clavis Predestinationis*, part 1. c. 5.)

John Crayus Occitanus, Pastor.

Adam was a public person, representing the whole of his posterity, and he sinned not only for himself, but for all men descending from him. As the descendants who were yet to descend from Abraham, paid tithes in the person of their father, who afterwards received tithes from their brethren, as the apostle teaches us, Heb. vii. 7—9, so also men, who by natural generation from Adam have their descent, become guilty, and are condemned to undergo punishment, on account of the action of their parent, in whose loins they at the time existed: for his fall was the fall of the whole human race, who in the loss sustained by their first parent, lost all their riches, with which it behoved them to be endowed. "By one offence many were constituted sinners." Rom. v. 19. [From these things the imputation of the first sin may manifestly be inferred.] (On the 10th article of the Confession of the Gallican Church.)

There is no Christian who does not confess that the rebellion of Adam was imputed to his posterity, but if any one can be found bold enough to make such a denial, he will be compelled to acknowledge it from the words of Paul. For truly guilt could not come upon all men to condemnation by one sin, unless by the imputation of that sin. And death could not have reigned over those who had not sinned after the similitude of Adam's transgression, unless by the imputation of the sin of our first parent. (On the 18th article of the Confession.)

John Chenet, V. D. M.

Although actually, and in very fact, we did not eat the forbidden fruit, as did Adam, nevertheless we all sinned in Adam, Rom. v. 12. And, as Augustin teaches, *Epist.* 23. to

Boniface, we consequently contracted from him, an obligation to punishment, since we were one with Adam when he sinned. (Exam. of the Principal art. of Religion, Lib. 11. c. 28.)

Original sin is the imputation of the transgression of Adam, and then a real vitiosity as well of body as mind, which we have received from Adam.

Quest. Why do you extend this sin to the imputation of the transgression of Adam?

Ans. Because as we are not otherwise reformed and regenerated by the Holy Spirit, but as we are pardoned and justified by the gratuitous imputation of the merit of Christ: so original sin does not consist merely in that depravity which is the opposite of that renovation which is by the Holy Spirit, but also in the imputation of the sin of Adam, which is the opposite to the payment made by Christ, and to his perfect obedience for us, even to the death of the cross. (ib. chap. 21.)

Abraham Colignon, V. D. M.

Quest. Why, on account of the sin of Adam, do all his posterity lie in a state of misery?

Ans. Because Adam represented the whole human race: for, as the promises of good made to him would not only have been fulfilled to him, but to his posterity, if he had continued in obedience; so in like manner the threatenings of evil came upon them as well as on him. (Institutes of the Principal Articles of Faith, sec. iii.)

Paul Ferrius, Pastor.

All we were in the loins of Adam, and sinned in him, and with him. (Orthodox. Specimina.)

Daniel Tilenus, Prof. Sedan. Disp. xv.

Original sin is that hereditary corruption of human nature, by which all who by natural generation are propagated from Adam, are infected; and so in the loins of this first parent, *they sinned together with him*, and incurred the guilt of both temporal and eternal punishment.

William Whitaker, Doctor and Professor of Theology, in the University of Cambridge.

[Wm. Whitaker wrote a particular tract on Original Sin,

against Stapleton, and other papists; in the first book of which he treats of the first sin of Adam.]

“Although,” says he “that act was of Adam alone, nor could inhere in his posterity, or in Adam himself, yet BY IMPUTATION it is the act of all of us. But does the word IMPUTATION, in this case, give offence? Then hear what LYRA, on the 5th chap. of the Romans says, ‘The sin of Adam is imputed to all descending from him, according to the law of generation; for they are his members, whence this is called *original sin*.’ But if you think that this testimony is out of date, I will refer you to two of the firmest pillars of the Roman Church, Cajetan and Bellarmine. Cajetan, on this passage, says, ‘The punishment of death on account of it, is inflicted on all his posterity; and it is proved that the sin is imputed to him and all his posterity, because the punishment of it is endured by them all.’ (So Bellarmine, Tom. iii. lib. v. c. 17.) ‘Adam alone committed that by his actual volition; but it is communicated to us by generation, in the only way in which it can be transmitted, namely, by imputation.’

Original sin is inherent and native depravity, but the actual and free transgression of Adam is imputed to us. For we should neither be held under the guilt or depravity thence contracted, unless that act by which Adam violated the divine precept was ascribed to us by IMPUTATION. But in regard, that some scholastic theologians place original sin in imputation ALONE; in this they basely and nefariously err.

John Junius, preacher at Delft.

In the sum of the matter, ALL the Reformed churches agree, and teach with unanimous consent, in accordance with the sacred scriptures, and the universal agreement of antiquity; first, that the sin of Adam was not a personal sin, but of the whole human race, inasmuch as they were all included in the loins of Adam, and in Adam, the first parent of us all, and root of the whole human race, they sinned. Secondly, there was transfused a principle contrary to original righteousness, contracted from Adam in the first transient act of his sin, and propagated by means of generation, to all his posterity; so that all men, by nature, are guilty of death, and averse from the love which they owe to God and divine things, and turned or inclined to evil. (*Antapologia Posthuma*. ch. vii. p. 152.)

G. S. Frisius.

Nor is it merely the IMPUTATION of the sin of another, as if all, on account of the first sin of their parents, were only made obnoxious to death; as if this evil would not have the nature of their own proper sin, unless their consent was added; but it is the real sin of the whole human race, through the fall of Adam, IN WHOM all have sinned, Rom. v. 12. and are all, by nature, under an obligation, from the just judgment of God, to endure the punishment of eternal death.

Again, as from the merit of Christ, a double benefit is decreed to us, the imputation of gratuitous righteousness, and the regeneration of our corrupt nature, so a double evil has been transmitted to us from the sin of Adam, namely, GUILT, on account of the sin committed by him and IN HIM. (Rom. v. 12,) and the depravation of nature, propagated from him to us. The individual person of Adam is not here considered, but the nature common to all his posterity, in respect to which all are propagated from him corrupt, as being members of the one same nature. (*De peccato originali.*)

John G. Vossius.

There are two questions; whether the sin of our first parent was imputed to all their posterity; and how far imputed. The Catholic church has once judged, that that first sin is imputed to all; that is, by the just judgment of God, all its effects are transmitted to all the children of Adam; but these effects were believed to be, that we are born destitute of original righteousness, subject to the necessity of death, and liable to an eternal separation from God. (The above he confirms by many testimonies from the sacred scriptures, and from the ancients.) (*Hist. Pol. Lib. ii. p. 1.*)

J. Laurentius.

The true and genuine exposition of these words is, that all men sinned in Adam, as in their common stock and mass, and so in him and by him. It is altogether a different thing to sin in Adam, and to derive sin from him. And we should carefully distinguish the sin which all committed in Adam, from original sin; namely, as the cause from the effect. For all sinned in Adam, at the time that he sinned by eating the forbidden fruit, as then naturally existing in his loins. This first sin of Adam is the cause of original sin, which is the effect; therefore, it is falsely asserted by Catharinus and Pighius, "That original sin is nothing else but this first sin."

Again, Augustine in his 39th Epist. speaks of both these kinds of sin, but distinguishes them; as also in several parts of his works. (In Epist. ad Rom. C. V. v. 12.)

Nic. Vedelius, Professor of Theology in the University of Franequer.

The reason why God imputes the sin of Adam to his posterity, is his justice, and not mere will, as the Arminians teach.

The imputation of the first sin, is such, that, in fact, the whole posterity of Adam is made liable to eternal condemnation, contrary to what the Arminians hold. (Theod. Disp. 20. Thes. 5 and 6.)

S. Lubbertus, S. Theology, Dr. and Professor at Franequer, and a member of the Synod at Dort.

When Faustus Socinus, the Photinian, that he might invalidate the doctrine of the imputation of the righteousness of Christ, in his work *De Christo Servatore*, Lib. iv. c. 4, had objected to Covetus and others of the orthodox, that we thus conclude, "That as by the crime and disobedience of Adam, men are condemned and dead, because that crime and disobedience were imputed to them; so by the righteousness and obedience of Christ they are absolved and live, because that righteousness and obedience are imputed to them. To which Socinus answered, that it was false that the crime and disobedience of Adam were imputed." At these words, Lubbert wrote in the margin, that we cannot be guilty of the sin of another, unless that sin is imputed to us.

But in his answer, he uses the following arguments: It is agreed between us and our opponent, that we are constituted sinners by the disobedience of Adam, and are constituted righteous by the obedience of Christ; the only question is respecting the mode in which this takes place. How are we constituted sinners by the disobedience of Adam? and how are we constituted righteous by the obedience of Christ? We say, that in both cases the effect takes place by imputation.

For by the sin of Adam imputed to us, we are constituted guilty. When the apostle says, that all have sinned in Adam, he means, that the sin of Adam, as our head, was imputed to us when we were yet in his loins, and on that account we are reckoned guilty: and at the same time, it is the will of God, that as Adam, by his transgression, was rendered averse to God, that is, corrupt and depraved, so we by the same

transgression imputed to us, as I said, are born averse to God, corrupt and depraved. Therefore the sin of Adam is imputed to us, and that corruption and depravity in which we are born, we call original sin.

When Adam, by his total apostacy from God, became guilty of death, all his posterity were implicated in the same guilt; no otherwise than if they had all sinned against God, by perpetrating the crime of murder.

It is manifest, therefore, that the same guilt is **IMPUTED**; or which is the same thing, the same crime by which **GUILT** was contracted.

John Maccovius, Professor in the University of Franequer, and also a member of the synod of Dort.

It is called original sin, because man derives it from his first origin, and it is imputed, or inherent. The imputed sin of our origin, is the defection, or first transgression of Adam and Eve, committed by eating the forbidden fruit; and afterwards **IMPUTED** to the whole human race, naturally propagated from these two persons. (Loc. Com. Disp. xiv.)

John C. Emdan, of the same University.

Concerning all the posterity of Adam, we affirm, that as well on account of the fall of Adam, as by their own proper sins, they are cast into a state of misery, in this, following the Scriptures, which teach, that the first origin of death was from Adam; so that in truth his posterity are reckoned to have sinned in him, and so, on account of the sin of Adam, which he committed by eating the forbidden fruit, not as if this sin was altogether another's, but as being in some sort their own, they are adjudged to death. (Rom. v. 12.)

Agreeably to the Scriptures it is said, that all who are born of Adam, sinned in his loins, because it was so appointed by God, that that sin which Adam first committed, should not be reckoned only the sin of Adam, but should be **IMPUTED** to his posterity.

The meaning of the Scripture is evident, since it pronounces, that men are constituted sinners by the disobedience of Adam, for it clearly teaches, that men are so constituted sinners by the sin of Adam, that according to the divine ordination, sin is imputed to his posterity; and on this account

they are equally reckoned sinners, as if in their own proper person they had committed it. (Idea Theologica.)

Thomas Strackius.

As Martin Becan, the Jesuit, in his book concerning God, says 'That by original sin, these two things are understood: 1. The actual sin of Adam, by which he destroyed himself and the whole human race. 2. Habitual sin, which is contracted by his posterity, from the actual sin of Adam; that is the corruption and vitiosity of human nature; hence that sin is truly described to be an actual defection of the descendants of Adam, who, while in his loins, made a defection from God to the devil. And this corruption or vitiosity of nature, is inflicted on man, by God, as a just judge, on account of the aforesaid defection, by both of which man is rendered miserable, and made obnoxious to eternal damnation, until by Christ he is liberated from that misery. Paul, in the Epistle to the Romans, v. 12, speaks concerning this first sin. (Vindication of the Catechism of the Palatinate, Quest. VII.)

James Arminius, Professor in the University of Leyden.

Since the condition of the covenant first entered into by God with the first man, was, that if they would remain in his favour and grace, by the observance of this precept, and others, the gifts conferred on him, with the same grace, would be transmitted to his posterity; but if they, (our first parents,) should render themselves unworthy of these blessings, by their disobedience, their posterity also should be destitute of them, and should be obnoxious to the contrary evils: hence it has happened, that all men naturally propagated from them should be subjected to death, temporal and eternal, and should be destitute of the gift of the Holy Spirit, and of original righteousness: which punishment, the privation of the image of God, is wont to be called original sin. *From these things, the imputation of the sin of our first parents is necessarily inferred; for wherever there is the punishment of sin, there is the imputation of the same.* (Disp. 31. Thes. 9.)

Neustadian admonition of the Professors of the Palatinate.

We acknowledge original sin to be, not only guilt, but the hereditary depravity of human nature, which is repugnant to the law of God, and deserving eternal punishment.

Hieronymus Zanchius, Professor of Theology.

Because the whole human race, which is propagated by natural generation from Adam, were in his loins, hence the precept, with its penalty, was not addressed to the person of Adam alone, but also pertained to the whole human race. Therefore, we believe and confess with the apostle, that in Adam sinning, all men sinned: so that that disobedience was not peculiar to Adam, but was the common [disobedience] of the whole human race; since his guilt has involved all men, naturally descended from his loins, as the apostle Paul, to the Romans hath manifestly taught. And as an antithesis to the disobedience of Adam, he has firmly established the obedience of Christ. For if the obedience of Christ is no less ours by imputation, than Christ's by his own proper action, because we are born again by his incorruptible seed, and from his spirit; it follows, that the disobedience of Adam also IS IMPUTED TO US, and we are held by his guilt, who have been born from his corrupt seed, who is the father of us all.

That sin which by the first man entered into the world, was not only the privation of original righteousness, and the total corruption of human nature, but also the disobedience of Adam itself, which was not ours in the act, nevertheless, in its fault and guilt, has come upon us by IMPUTATION. And by way of explication, he says, We therefore say that that disobedience of Adam, which was not ours in act, yet as to the fault and guilt, became ours BY IMPUTATION; since God most justly imputes that sin of Adam, as being the *head*, to us the members. (Treatise on Redemption. Thes. I.)

For this is the reason why all men have sinned in Adam, that is, were made guilty, because Adam first sinned by his own actual disobedience; so we also in him as in our origin, are made guilty; and his sin becomes ours BY IMPUTATION. Thus also the apostle expresses it, when he says, "By the disobedience of one, namely, Adam, we are all constituted sinners. This is our *φνομια*, the imputation of Adam's sin, which has become ours because we are his members. And this is the principal thing in original sin."

Zachariah Ursinus.

Original sin is the guilt of the whole human race, on account of the fall of our first parents, and the privation of the knowledge of God, &c. Two things are included

in it: the guilt of eternal damnation, on account of the sin of our first parents. 2. The depravation of our whole nature since the fall. Concerning both these, Paul speaks, Rom. v. 12: By one man &c. Some, while they admit that we are guilty in consequence of this first sin, deny that there is in all an innate depravity which deserves damnation and wrath. For they allege, that the concupiscence in which we are born, cannot be of the nature of sin.

Against such, it must be held, first, that the whole human race is guilty of the eternal wrath of God, on account of the disobedience of our first parents; unless they are delivered from this guilt, by the grace of the Mediator.

Secondly, there is in us, besides this guilt, a defect, and inclinations contrary to the law of God, as soon as we are born. These defects and evil inclinations are sins deserving the eternal wrath of God.

Paul clearly teaches, that by one man's disobedience, we were all rendered guilty, and made obnoxious to damnation. And he compares this condemnation of all, on account of the sin of one, to the justification of many, on account of the satisfaction of one. As then, by Christ, there is a two-fold grace, namely, *THE IMPUTATION* of righteousness, and the regeneration or restoration of corrupt nature, so also the evil flowing from the sin of Adam is double; first, *GUILT*, on account of the sin committed by him, and depravity of nature, contracted from him and propagated to us. (*Explic. of the Catechism. Par. I. Quest. 7.*)

George Sohnius, the colleague of Ursinus at Heidelberg.

Original sin, as well in Adam as in his posterity, includes three deadly evils, the demerit, the guilt or liableness to punishment, and the depravity or corruption of nature. All these concur in the parent, and in his posterity, in relation to the first sin, with this difference only, that Adam sinning was the principal agent committing the fault, deserving the guilt, and casting off the image of God, and rendering himself depraved. Of all these do his posterity partake, by *IMPUTATION*, and by generation from a corrupted parent. Then it is in vain disputed by the sophists, whether the demerit, the guilt, or the depravity is contracted by the fall: for all these do actually exist; so that taking the words in a wide sense, you may say, that the fall and disobedience of our first parents, and in them of the whole human race, by which all of them, in like manner, lost the image of God, depraved their

nature, became the enemies of God, and contracted the guilt of temporal and eternal death; unless deliverance and reconciliation should take place by the Son of God, the Mediator.

Again, "All are dead by the offence of one man:" therefore his offence was the offence of all: but theirs by participation and IMPUTATION, otherwise they could not be said to be dead by the offence of one, but by many offences.

Although it is truly said that the first sin was committed by Adam; yet not as a single person, but as the father of the whole human race; however it is not correct to say that original sin existed in Adam, or that Adam had original sin, for then the cause and effect, actual and original sin, would be manifestly confounded. The first sin of Adam, therefore, as we said before, must be viewed in a double aspect. In one respect, it was the sin of Adam, and was not original sin, but actual, *originating*, that is giving origin to the original sin of his posterity: in another respect it was the sin of his posterity, who were in his loins; so that in mass they committed the same sin, and hence IT IS IMPUTED TO THEM ALL. Thus this our fall pertains to our original sin.

Bellarmino's first proposition is, "*that the first transgression of Adam, which is the transgression of the whole human race, is original sin, if by sin be meant an action.*" This is correct, if it only be added, If sin be taken for an action not of Adam alone, but of his posterity, who, *in mass*, sinned in Adam. For thus this action was ours, pertaining in the first place to our original sin.

We close here our extracts from these witnesses to the doctrine of imputation, as held by the Reformers. The careful reader cannot but be struck by the distinctness and uniformity of their views. At this time, when the doctrine itself is perverted, and the opinions of the Reformers and others shamefully misrepresented, we should be glad to see the whole collection of testimony made by Viret, translated, and published in a volume.

ART. VII.—*Moral Machinery Simplified. A Discourse delivered at Andover, Massachusetts, July 4th, 1839.*

By Parsons Cooke, Pastor of the First Church in Lynn. 8vo. pp. 40. Andover, William Pearce, 1839.

Archibald Alexander

THIS is a publication small in bulk, but on a very important subject. It is the work of an enlightened and vigorous