

died in Adam—"For as in Adam all die, even so in Christ shall all be made alive"—but that while people had nothing whatever to do with the sin which Adam committed and therefore have nothing whatever to do with the work of atonement for that sin, yet for their own sins there is some action required on their part that they may obtain redemption therefrom, inasmuch as the blood of Christ was shed for original sin unconditionally, but for the remission of actual sin conditionally.

God, when he placed our first parents in the Garden of Eden put before them a certain tree, the fruit of which he said, "they should not partake of, if they did they should surely die." They partook of that tree in disobedience to the divine commandment, and planted the seeds of death in their bodies, and that death has passed upon all their posterity. "It is appointed unto men once to die." This act of our first parents introduced death into the world. Death came by sin, and death has passed upon all the posterity of Adam and Eve. Jesus came in the meridian of time as "the Lamb of God, which taketh away the sin of the world," to bring mankind up from the effects of the transgression of our first parents. Hence he is called "the Second Adam," and we are told that as in the first Adam all die, even so in Christ, the second Adam, shall all be made alive again. And he himself proclaimed that the time should come, "in the which all that are in the graves shall hear the voice of the Son of God and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," or in the words of the inspired translation, "they that have done good, in the

resurrection of the just, and they that have done evil, in the resurrection of the unjust." It is through the transgression of Adam that we have to suffer what is called the temporal death. Through that transgression our spirits have become separated from our bodies; our immortal spirits held by these mortal tabernacles must be taken out, and our bodies must return to the ground and crumble into dust; but by the atonement wrought out by the Lord Jesus Christ the time is to come when all who lived in the body shall live in the body again. Christ was raised from the dead and became "the firstfruits of them that slept;" afterwards they that are Christ's at his coming will be brought forth. This is the first resurrection. "Blessed and holy," says the Apostle John in his vision, "are they that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of his Christ, and shall reign with him a thousand years." After that John saw, that "the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to his works."

The atonement wrought out by the Lord Jesus Christ for original sin will apply just as far as the effects of the sin are felt. As all the posterity of Adam died through that sin, even so all the posterity of Adam will be raised up again through the atonement. "But every man in his own order," says the apostle, "Christ the firstfruits; afterward they that are Christ's at his coming;" and then after the thousand years have passed away, the rest of the dead, as John said, will be brought forth and judged each one according to the deeds