

respecting the forbidden fruit. We know that our first parents ate of it; we know, also, that they died; and the apostle places these two facts in the relation of cause and effect.

In the second place, the Bible does not inform us whether the death of the inferior animals and plants is the consequence of man's transgression.

In order to prove this statement, it is necessary to show that the language of the Bible, which distinctly ascribes the introduction of death into the world, is limited to man. The first part of the sentence from Paul, just quoted, is indeed very general, and may include all organic natures. "By one man sin entered into the world, and death by sin." What terms more general or explicit than these could be used? Yet the remainder of the sentence shows that the apostle had man mainly in his eye; "and so death passed upon all men, for that all have sinned." The death here spoken of is limited expressly to man; and, therefore, it is not necessary to show that the same terms, in the first part of the sentence, had a more extended meaning. Death is spoken of here as the result of sin, and cannot, therefore, embrace animals and plants, which are incapable of sin. But after all, the first part of the sentence may intend to teach a general truth respecting the origin of every kind of death in the world. It will be seen in the sequel, that to such a meaning I have no objection, if it can be established.

Another very explicit passage on the introduction of death into the world is found in Corinthians: "Since by man came death, by man came also the resurrection of the dead." Here, too, the last clause of the sentence limits the meaning to the human family. For no one will doubt that Christ is the man here spoken of, by whom came the resurrection of the dead. Now, unless the inferior animals and plants will share in a resurrection in consequence of what Christ has done, and in the redemption wrought out by him too, they cannot be included in this passage. And if neither of the texts now quoted extend in their application beyond the human race, I know of no other passage in the Bible that teaches, directly or inferentially, that death among the inferior animals or plants resulted from man's apostacy. I do not deny that there may be a connection between these events; certainly the Scriptures do not teach the contrary. But they appear to me rather