

The second theory which will reconcile science and revelation on the subject of death, is one long since illustrated by Jeremy Taylor. And since he could have had no reference to geology in proposing it, because geology did not exist in his day, we may be sure, either that he learned it from the Bible, or that other branches of knowledge teach the existence of death as a general law of nature, as well as geology.

"That death, therefore," says Taylor, "which God threatened to Adam, and which passed upon his posterity, is not the going out of this world, but the manner of going. If he had staid in innocence, he should have gone placidly and fairly, without vexatious and afflictive circumstances; he should not have died by sickness, defect, misfortune, or unwillingness. But when he fell, then he began to die; the same day, (God said, and that must needs be true;) and, therefore, it must mean upon that very day he fell into an evil and dangerous condition, a state of change and affliction; then death began; that is, man began to die by a natural diminution, and aptness to disease and misery. Change or separation of soul and body is but accidental to death; death may be with or without either; but the formality, the curse, and the sting, (that is, misery, sorrow, fear, diminution, defect, anguish, dishonour, and whatsoever is miserable and afflictive in nature,) that is death. Death is not an action, but a whole state and condition; and this was first brought in upon us by the offence of one man."

In more recent times, the essential features of these views of Taylor have been adopted by the ablest commentators and theologians, and sustained by an appeal to Scripture.¹ The position which they take is, that the death threatened as the penalty of disobedience has a more extended meaning than physical death. It is a generic term, including all penal evils; so that when death is spoken of as the penalty of sin, we may substitute the word, "curse, wrath, destruction," and the like. Thus, in Gen. ii, 17, we might read, "In the day thou eatest thereof, thou shalt surely be cursed;" and in Rom. v, 12, "By one man sin entered into the world, and the curse by sin," etc. In his commentary on this passage, Professor

¹ See Stuart and Hodge on Rom. v, 12; also Chalmers's Lectures on Romans, Lecture 26; and Harris's Man Primeval, p. 178.