

every form of religion. Hence it is no objection to any views we may adopt, that they leave this question where they found it.

*The fifth and last step in our investigation of this subject is to show how science, experience, and revelation may be reconciled on the subject of death.*

We have seen that geology is not alone in proving death to be a law of nature, essential to the present system of the world, and, indeed, indicative of divine wisdom and benevolence. For anatomy and physiology, as well as experience, teach us the same truths. And natural theology shows that, if death is a law of organic nature, it must have entered into the plan of the universe in the divine mind, and was not the result of any change of organic nature subsequent to the fall of man. Can these views be reconciled with the declarations of Scripture, which certainly represent death among the human family, if not among the lower animals, to be the consequence of sin?

There are three suppositions by which all apparent discrepancy between science and revelation, on this subject, may be removed. I shall present them, with the arguments in their favour, leaving to others to decide which is most reasonable. For they are independent of one another, though not inconsistent; and, therefore, even though different persons should prefer different theories, they need not be regarded as in opposition to one another.

The first theory proceeds on the supposition that death is a universal law of organic nature, from which man was exempted so long as he obeyed the law of God. But I will present it in the language of its distinguished author. "In the state of pristine purity," says Dr. J. Pye Smith, "the bodily constitution of man was exempted from the law of progress towards dissolution, which belonged to the inferior animals. It must have been maintained in that distinguished peculiarity by means to us unknown; and it would seem probable that, had not man fallen by his transgression, he, and each of his posterity, would, after faithfully sustaining an individual probation, have passed through a change without dying, and have been exalted to a more perfect state of existence." *Scrip. and Geol.* 4th ed. p. 208.

According to this theory of Dr. Smith, man saw all other organic beings around him subject to decay and death, while