

to me to be in perfect harmony with the principles of physiology to suppose that there might be a virtue in the tree of life, either in its fruit or some other part, to arrest that tendency to decay and dissolution which we now find in all animal bodies. It does seem that it would require only some slight modification of the present functions of the human frame to keep the wheels of life in motion indefinitely. When in Eden, man had access to this sure defence against disease. But after he had sinned, he must forfeit this privilege, and, like the plants and inferior animals, submit to the universal law of dissolution. Surely of all the expositions that have been given of the meaning of this passage, this is the most rational, and it does throw an air of great plausibility over Dr. Smith's views.

It will occur to every reflecting mind that we have in Scripture a few interesting examples of that change, without dying, from the present to a higher state of being, which the theory of Dr. Smith supposes would have been the happy lot of all mankind had they not sinned. "By faith Enoch was translated, that he should not see death. He walked with God, and he was not; for God took him." Gladly would philosophy, here interpose a thousand questions as to the manner in which this wonderful change took place; but the Scriptures are silent. It was enough for the heart of piety that God was the author of the change. And so, in the case of Elijah, we have the sublimely simple description only: "And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven." Except the transfiguration of Christ, which appears to have been of an analogous character, these are all the actual examples of translation on record. But the apostle declares that, in the closing scene of this world's history, this same change shall pass upon multitudes. "Behold, I show you a mystery. We shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Abundant evidence is, therefore, before us, that the great change which death now causes us to pass through with fear and dread, might as easily have been, for the whole human family, a transition delightful in anticipation and joyful in experience.