

up between man and his Maker; how deeply and universally he has revolted from his rightful sovereign, and has chosen other gods to rule over him. Consider, too, what havoc has been made in the body, that curious and wonderful workmanship of the Almighty; how the unbridled appetites have sown the seeds of disease therein, and how pain, languor, and decay assail the constitution as soon as we begin to live, and cease not their attacks till they triumph over the citadel of life. Consult the history of the world, and what a lazarus and a Golgotha has it been! What land has not been drenched in human blood, poured out in ferocious war! What oceans of tears has the thirsty soil drank up! What breeze has ever blown over the land which has not been loaded with sighs, and groans, and the story of wrong and oppression, of treachery and murder, of suicide and assassination, of blasted hopes and despairing hearts! These, therefore, are the genuine fruits of sin. This, this is death. And, need I add that these are but the precursors of the second death?

The third theory respecting death takes a more comprehensive view of the subject, and traces its origin to the divine plan of the creation.

In creating this world, God did not act without a plan previously determined upon in all its details. Of course, man's character and condition formed prominent items in that plan. His apostacy, too, however some would hesitate to regard it as predetermined, all will allow to have been foreknown. Now, I maintain that God, in the beginning, adapted every other being and event in the world to man's character and condition, so that there should be entire harmony in its system. And since, either in the divine appointment, or in the nature of things, there is an inseparable connection between sin and death, the latter must constitute a feature of the system of the world, because a free agent would introduce the former. Death would ultimately exist in the world, and, therefore, all creatures placed in such a world must be made mortal, at whatever period created. For mortal and immortal natures could not exist in the same natural constitution, nor could a condition adapted to undying creatures be changed into a state of decay and death without an entirely new creation. Death, therefore, entered, into the original plan of the world in the divine mind, and was endured by the animals and plants that