time; and to hope, with humble confidence, in the promiſe of their God, that, upon their departure from it, they ſhould be received into ſome better state. To enable them to wean their affections from earth, nothing could more contribute than to combine ſenſual enjoyment with borrow, and lay them under the neceſſity of procuring their means of ſubſiſtence by labour, hard and often fruitleſs. This would dai­ly and hourly impreſs upon their minds a full conviction that the preſent world is not a place fit to be an everlasting habita­tion ; and they would look forward, with pious reſignation, to death, as putting a period to all their woes. Had they indeed beer; furniſhed with no ground of hope beyond the grave, we cannot believe that the Righteous Judge of all the earth would have added to the penalty originally threat­ened. That penalty they would doubtleſs have incurred the very day on which they fell; but as they were promiſed a deliverance from the conſequences of their fall, it was pro­per to train them up by ſevere diſcipline for the happineſs re­served for them in a future ſtate.

After the paſſing of their ſentence, the man and woman were turned out into the world, where they had formerly lived before they were placed in the garden of Eden ; and all future acceſs to the garden was for ever denied them. They were not, however, in the ſame ſtate in which they were originally before their introduction into Paradiſe : They were now conſcious of guilt; doomed to ſevere labour; liable to ſorrow and ſickneſs, diſeaſe and death : and all theſe miſeries they had brought, not only upon themſelves, but alſo, as we learn from different paſſages of the New Teſtament, upon their unborn poſterity to the end of time. It may ſeem indeed to militate againſt the moral attributes of God, to inflict miſery upon children for the sins of their pa­rents ; but before any thing can be pronounced concerning the Divine goodneſs and juſtice in the preſent case, we muſt know preciſely how much we suffer in conſequence of Adam’s tranſgreſſion, and whether we have ourſelves any ſhare in that guilt which is the cauſe of our ſufferings.

That women would have had leſs ſorrow in conception and in the bringing forth of children ; that we ſhould have been ſubjected to leſs toil and exempted from death, had our first parents not fallen from their paradiſaical ſtate— are truths incontrovertible by him who believes the inſpiration of the Holy Scriptures ; but that mankind would in that ſtate have been wholly free from pain and every bodily diſtress, is a propoſition which is not to be found in the Bible, and which therefore no man is bound to believe. The bodies of Adam and Eve conſiſted of fleſh, blood, and bones, as ours do ; they were ſurrounded by material ob­jects as we are ; and their limbs were unqueſtionably ca­pable of being fractured. That their souls ſhould never be ſeparated from their bodies while they abſtained from the forbidden fruit, they knew from the infallible promiſe of him who formed them, and breathed into their noſtrils the Breath of life; but that not a bone of themſelves or of their numerous poſterity ſhould ever be broken by the fall of a ſtone or of a tree, they were not told, and had no reaſon to expect. Of ſuch fractures, pain would ſurely have been the conſequence ; though we have reaſon to believe that it would have been quickly removed by ſome infallible remedy, probably by the fruit of the tree of life.

Perhaps it may be ſaid, that if we ſuppoſe our first pa­rents or their children to have been liable to accidents of this kind in the garden of Eden, it will be difficult to con­ceive how they could have been preſerved from death, as a ſtone might have fallen on their heads as well as on their feet, and have at once deſtroyed the principle of vitality. But this can be ſaid only by him who knows little of the phyſical world, and ſtill leſs of the power of God. There are many animals which are suſceptible of pain, and yet not easily killed; and man in paradiſe might have reſembled theſe. At any rate, we are sure that the Omnipotent Creator could and would have preſerved him from death ; but we have no reaſon to believe that, by a constant miracle, he would have preſerved him from every kind of pain. In­deed, if, under the first covenant, mankind were in a ſtate of probation, it is certainly conceivable that ſome one indi­vidual of the numerous race might have fallen into sin, with­out actually breaking the covenant by eating the fruit of the tree of knowledge ; and ſuch a firmer would undoubted­ly have been puniſhed by that God who is *of* purer eyes than to behold iniquity : but how puniſhment could have been inflicted on a being exempted from all poſſibility of pain as well as of death, we confess ourſelves unable to imagine. Remorſe, which is the inſeparable conſequence of guilt, and conſtitutes in our preſent ſtate great part of its puniſhment, flows from the fearful looking for of judgment, which the firmer knows ſhall, in a future ſtate, devour the adverſaries of the goſpel of Chriſt ; but he, who could neither ſuffer pain nor death, had no cauſe to be afraid of future judgement, and was therefore not liable to the tortures of re­morſe. We conclude, therefore, that it is a miſtake to ſup­poſe pain to have been introduced into the world by the fall of our first parents, or at leaſt that the opinion contrary to ours has no foundation in the word of God.

Death, however, was certainly introduced by their fall ; for the inspired apoſtle aſſures us, that in *Adam all die@@\*;* and again, that *through the offence of one many are dead@@\*.* But concerning the full import of the word *death* in this place, and in the ſentence pronounced upon our first parents, divines hold opinions extremely different. Many contend, that it includes death *corporal, spiritual,* or *moral* and *eternal;* and that all mankind are ſubjected to theſe three kinds of death, on account of their ſhare in the guilt of the original tranſgreſſion, which is usually denominated *original sin,* and conſidered as the ſource of all moral evil.

That all men are ſubjected to death corporal in conſe­quence of Adam’s tranſgreſſion, is univerſally admitted; but that they are in any ſenſe partakers of his guilt, and on that account ſubjected to death ſpiritual and eternal, has been very ſtrenuouſly denied. To diſcover the truth is of great importance ; for it is intimately connected with the Chriſtian doctrine of redemption. We ſhall therefore ſtate, with as much impartiality as we can, the arguments commonly urged on each side of this much agitated queſtion : but ſhould the reader perceive, as very probably he may, that we lean more to the one side than to the other, he will do well to ſhut our book, and, diſregarding all artificial ſyſtems, ſtudy, with an unbiaſſed mind, the writings only of the prophets and apoſtles.

Thoſe who maintain that all men ſinned in Adam, gene­rally ſtate their doctrine thus : “ The covenant being made with Adam as a public perſon, not for himſelf only but for his poſterity, all mankind deſcending from him by or­dinary generation s*inned* in him and fell with him in that first tranſgreſſion ; wherebv they are deprived of that origi­nal righteouſneſs in which he was created, and are utterly indiſpoſed, diſabled, and made oppoſite to all that is ſpiritually good, and wholly inclined to all evil, and that conti­nually ; which is commonly called *original sin,* and from which do proceed all actual tranſgreſſions, ſo as we are by nature children of wrath, bond-ſlaves to Satan, and juſtly liable to all puniſhments in this world and in that which is to come, even to everlaſting ſeparation from the comfortable preſence of God, and to moſt grievous torments in soul and body, without intermiſſion, in hell-fire for ever.”

That which in this passage we are first to examine, is the

@@@[m]\* I. Cor. xv. 22.

@@@[m]\* Rom. v. 15.