of the serpent in the presence of our first parents must have served the best of purposes. If they had so little reflection as not yet to have discovered that he was only the instrument with which a more powerful being had wrought their ruin, they would be convinced, by the execution of this sentence, that the forbidden fruit had no power in itself to improve the nature either of man or of beast. But it is impossible that they could be so stupid as this objection supposes them. They doubtless knew by this time that some great and wicked spirit bad actuated the organs of the serpent ; and that when enmity was promised to be put between its seed and the seed of the woman, that promise was not meant to be fulfilled by serpents occa­sionally biting the heels of men, and by men in return bruising the heads of serpents. If such enmity, though it has literally taken place, was all that was meant by this prediction, why was not Adam directed to bruise the head of the identical serpent which bad de­luded his wife ? If he could derive any consolation from the exer­cise of revenge, surely it would be greater from his revenging himself on his own enemy, than from the knowledge that there should be a perpetual warfare between his descendants and the breed of serpents through all generations.

We cannot doubt but that their gracious and merciful Creator would inform our first parents, that they had a powerful enemy ; that he was a rebellious angel capable of deceiving them in many ways ; and that they ought therefore to be constantly on their guard against his wiles. They must have known that they were them­selves animated by something different from matter ; and when they found they were deceived by the serpent, they might surely, without any remarkable stretch of sagacity, infer that their malignant enemy had actuated the organs of that creature in a manner somewhat si­milar to that in which their own souls actuated their own bodies. If this be admitted, the degradation of the serpent would convince them of the weakness of the tempter when compared with their Creator ; and confirm their hopes, that since he was not able to pre­serve unhurt his own instrument of mischief, he should not be able finally to prevail against them ; but that though he had bruised their heels, the promised seed of the woman should at last bruise his head, and recover the inheritance which they bad lost. See Prophecy**.**

Having thus punished the original instigator to evil, the Almighty Judge turned to the fallen pair, and said to the woman, “ I will greatly multiply thy sorrow and thy con­ception : in sorrow thou shaft bring forth children ; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shaft not eat of it : cursed is the ground for thy sake ; in sorrow shaft thou eat of it all the days of thy life : Thorns also and thistles shall it bring forth unto thee, and thou shaft eat the herb of the field. In the sweat of thy face shaft thou eat bread, till thou return unto the ground ; for out of it wast thou taken : for dust thou art, and unto dust shaft thou return.”

Here is a terrible denunciation of toil and misery and death upon two creatures ; who, being inured to nothing, and formed for nothing but happiness, must have felt in­finitely more horror from such a sentence, than we, who are familiar with death, intimate with misery, and “ born to sorrow as the sparks fly upward,” can form any ade­quate conception of. The hardship of it seems to he ag­gravated by its being severer than what was originally threatened against the breach of the covenant of life. It **was** indeed said, “ In the day thou eatest thereof, thou shaft surely die but no mention was made of the woman’s in­curring sorrow in conception, and in the bringing forth of children ; of the curse to be inflicted on the ground ; of its bringing forth thorns and thistles instead of food for the use of man ; and of Adam’s eating bread in sorrow and the sweat of his face till he should return to the dust from which he was taken.

These seeming aggravations, however, are in reality in­stances of divine benevolence. Adam and Eve were now subjected to death ; but in the sentence passed on the ser­pent, an obscure intimation had been given them that they were not to remain for ever under its power. It was there­fore their interest, as well as their duty, to reconcile them­**selves** as much as possible to their fate; to wean their af­fections from this world, in which they were to live only for a 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 sorrow, 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 been furnished with no ground of hope bevond 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 originally were before their introduction into Paradise. They were now conscious of guilt, doomed to severe la­bour, liable to sorrow and sickness, disease and death.

Sect. VI.—*Remoter consequences of the Fall.*

As all mankind are descended from Adam and Eve, all have become exposed to certain penal consequences of their transgression. It may seem indeed to detract from the moral attributes of God, to inflict misery on 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 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