

we think comprised the penalty, the whole penalty of the Adamic law! and that the above named deprivation was the divine method of infliction. Did God, either before or after Adam had sinned, intimate to him the infliction of more than one death? If he did, in what words was the intimation expressed? Before he had sinned, God said, "on the DAY thou eatest thereof, thou shalt surely DIE;" and after he had sinned, "cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field, in the sweat of thy face shalt thou eat bread till thou return to the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Are there any intimations of an *eternal death* in those denunciations? Keen must be the eye, even keen enough to see something where there is not any thing! that can see in all that God said to Adam, either before or after the fall, an intimation of an eternal death! But some men see doctrines in the Bible, as others see ghosts of a moonlight night! or as the clown looking through a telescope, beheld a monster in the sun! The monster was a little fly, not in the sun but in his glass!

We have now proceeded so far in sketching the consequences of sin, as to have ascertained its effects upon the first transgressors. One difficulty, however, remains: The death threatened in the Adamic law, was not inflicted on the day of transgression; and yet the law says, "on the DAY thou eatest thereof, thou shalt surely DIE." This is something of a difficulty. It is not so great, however, in respect to our view of the penalty of the Adamic law, as in respect to the view of those who are of opinion that the penalty was not DEATH, but DEATHS: death temporal, death spiritual, and death eternal! The supposition, that eternal was a part of the Adamic penalty, renders the difficulty insurmountable; for the law says, "on," that is, *within* the day, "thou eatest thereof, thou shalt surely die;" or "dying thou shalt die." The death, the whole death, was according to the express declaration of the law, to be inflicted within the limits of *one day*! But as an eternal death could not be inflicted within the short space of *twenty-four hours*, we may readily and with certainty conclude, that there was not in the Adamic law, any allusion to an eternal death. Temporal death might, however, be inflicted *within one day*; and that this death is the threatened penalty, is evident from the scriptures. Speaking of temporal death and of the resurrection of the dead, an Apostle says, that "as by man came death, by man came also the resurrection of the dead. "For as by Adam all die," &c. I Corinthians xv. 21, 22. These scriptures abundantly prove temporal death to be the penalty of the Adamic law. Why then was it not inflicted, in pursuance to all the strictness and rigor of the law? Because God, we think, mercifully granted to our first parents a respite. That God did grant them a respite, is evident from this consideration: That *temporal death* was, as we have proved, the penalty; and that it was not inflicted until several hundreds of years after the first transgression! Thus, is the proof of a respite conclusive. The institution of sacrifice, God's clothing our first parents with coats of skins, and promising them that the seed