

ceased to be". How then shall we determine the meaning of the threatening in Genesis ii. 17? The natural way would seem to be to examine the record in which the threatening occurs, and to ascertain what light is thus thrown upon it; and then seek to discover the manner in which the Scriptures elsewhere employ the word DEATH, and its correlative LIFE. This course does not seem to commend itself to the advocates of Conditional Immortality.

They suggest various ways of determining the force of the threatening, which labor under the serious infirmity of assuming as certain what requires to be proved, and what sometimes, moreover, admits of no proof.

White assures us, and Constable agrees with him, that Adam must have understood the word Death, as he was accustomed to employ it, "in his short use of language in relation to the animal system around him"—page 112. In other words, he must have understood death to be the same to a rational and moral being that it is to irrational creatures. And as White affirms that at death animals "as individual beings, utterly and wholly cease to be,"—page 23—death to man must be the extinction of his being. This reasoning implies: 1st. That Adam, before he received this threatening, had witnessed death among the lower animals, which is quite uncertain. 2nd. That what he knew of the import of the threatening was gathered from the words recorded in Genesis, and from what he had observed in the animal system around him, which is also quite uncertain; and 3rd, That Adam knew that death is the termination of existence to the lower animals. If he knew this, he had learned what Bishop Butler, long after, had not discovered. That profound thinker, in his Analogy, writes: "Nor can we find any thing throughout the whole analogy of Nature to afford us even the slightest presumption that animals ever lose their living powers, much less, if it were possible, that they lose them by death, for we have no faculties wherewith to trace any beyond, or through it, so

as to
the l
of ob
unles
of Ad
to tea
have
and h
goeth
that t

So
and w
disapp
cease
Annih
in vir
death
nothin
men o
howev
of tho
We re
vation
that th
intellig
an en
case o

Th
ignore
mals r
learned