

gressed, he would not have fallen, but he would have remained in the garden of Eden. And all things which were created, must have remained in the same state which they were in, after they were created; and they must have remained forever, and had no end.

And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. (II Nephi 2: 22, 23.)

These passages show that death entered this world in consequence of Adam's transgression, and that he and Eve would have lived forever had they not broken the law. Such is the view held by the leading writers of our Church. (See Talmage's Articles of Faith, Lecture III, especially paragraphs 23, 24 and 27). The death which Adam passed through was like the death of any other human being, namely, the dissolution of the body and the spirit. He possessed his body before the fall.

In the *Journal of Discourses*, volume 1, page 46, is a sermon by President Brigham Young, from which the following extract is taken:

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a *celestial body*. \* \* When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from *its effects*, and therefore their offspring were mortal.

This declaration is generally accepted by leading men in our Church. A celestial body is a resurrected body (although a resurrected body does not necessarily belong to the celestial order); and the statement that Adam and Eve possessed immortal bodies, not subject to death, corresponds perfectly with the terms of the law which they broke, quoted above. One correspondent, with a show of impatience, declares it a contradiction of terms to say that Adam was immortal but became subject to death. Adam was immortal had he chosen to remain so, and he never would have died had he not so consent-

ed. The fact that he was immortal did not destroy his agency; it was his privilege to do that which would render him mortal. The Pearl of Great Price makes this clear:

Nevertheless thou mayest choose for thyself, for it is given unto thee, but remember that I forbid it. (Moses 3: 17.)

When Adam and Eve left the celestial sphere in which they had formerly dwelt, and with their resurrected bodies took up their abode in the Garden of Eden, they lost the knowledge and intelligence they had formerly possessed, and, intellectually and spiritually, became as little children. It was the same with Jesus. When He left the courts of glory to dwell in the flesh He became as other mortal children in respect to the knowledge He had formerly possessed. "In His humiliation His judgment was taken away." (Acts 8: 33.)

Satan entered the garden and prevailed upon Eve to break the law, by telling her that eating the forbidden fruit would not cause death, but would make her wise like God. (Moses 4: 10, 11; Gen. 3: 4, 5.) She was deceived by Satan and fell first. Expulsion from the garden was part of the penalty of the law, as we infer from Genesis 3: 24: "So he drove out the man." Eve, by transgressing, incurred this part of the penalty at once, whereas death was not to be inflicted immediately, "but in the day that thou eatest thereof;" and "one day is with the Lord as a thousand years, and a thousand years as one day." (II Peter 3: 8.) Adam died a little within a thousand years.

Eve fell, and a separation would have occurred between her and Adam if he had not fallen also. This separation would have prevented offspring, and hence would have defeated the command to "multiply and replenish the earth and subdue it;" and, indeed, the chief purpose for which the earth