

resulted likewise in a change in the motion of the earth and the heavenly bodies; since the Bible so clearly describes the previous ordination of days, years, and seasons, on the fourth day of creation. And is there any thing in the language of the Bible that will justify the opinion that such changes as this theory supposes took place in the productions of the earth, and in the nature of its animals! No anatomist can surely be made to believe that, without a constant miracle, our carnivorous animals can have become herbivorous, without such a change in their organization as must have amounted to a new creation. And such a metamorphosis can hardly have passed unnoticed by the sacred writer. True, only the gramineous and herbaceous substances are in the Bible given to the inferior animals for food, while the fruits are assigned to man. But this passage seems only to be a designation of one part of vegetable productions to men, and another to other animals, and can hardly be supposed to preclude the idea that there might be other tribes requiring animal food.

The sentence pronounced upon the serpent for his agency in man's apostacy seems, at first view, favourable to the opinion that animal natures experienced at the same time important changes; for he is supposed to have been deprived of limbs, and condemned henceforth to crawl upon the earth, and to make the dust his food. But is it the most probable interpretation of this passage, which makes the tempter a literal serpent, or only a symbolical one? The naturalist does not surely find that serpents live upon dust, for they all are carnivorous, and they are as perfectly adapted to crawl upon the ground as other animals to different modes of progression; and though *cursed above all cattle*, they are apparently as happy as other animals. Hence the probability is, that an evil spirit is described in Genesis under the name and figure of a serpent. This conclusion is supported by other parts of Scripture, where the tempter is in several places declared to be *the devil*, *the old serpent*, and *the great dragon*.

A part of the sentence passed upon man seems, also, at first view, to imply an important change in the vegetable productions of the earth; for the ground is cursed for man's sake: it would henceforth produce to him thorns and thistles, and in the sweat of his brow must he eat of the fruits of it, all the days of his life. Now, will not the condition and character of