

advocates of the future happy existence of all beings, who exhibit a spark of intelligence. Not a few distinguished German theologians and philosophers regard the whole visible creation, both animate and inanimate, as at present in a confined and depressed state, and struggling for freedom. On this principle Tholuck explains that most difficult passage in Romans, which declares "that the whole creation groaneth and travaileth together in pain until now." He supposes this "bound or fettered state of nature," both animate and inanimate, to have a casual connection with sin, and the death accompanying it among men; and, therefore, when men are freed from sin and death, "the creation itself, also, shall be delivered from the bondage of corruption into the glorious liberty of the children of God." The kingdom of God, according to Tholuck, Martin Luther, and many other distinguished theologians, will not be transferred to heaven at the end of the world, but be established on earth, where all these transformations of the animate and inanimate creation will take place.

This exposition surely carries with it a great deal of naturalness and probability: and if it be true, death to the inferior animals must surely be an indication of great benevolence on the part of the Deity, since it introduces them to a higher state of existence. But if it be rejected, still the general principle is eminently applicable to the case of man.

In the *second place*, the system of a succession of races of animals on earth, which death alone would render possible, secures a much greater collective amount of happiness than a single race of animals, endowed with earthly immortality. I sustain this position by three arguments. The first is, that young animals enjoy more, in the same period of time, than those more advanced in age. This may result, in part, in the present organization of animals, from the superior health and vigour enjoyed by the young. But it is due, also, in part, and largely, to the novelty of the scenes presented in early life. And so far as it results from the latter cause, it proves that a succession of races would enjoy more than a single race continued indefinitely, because the successive races would always be comparatively young. A single continuous race, might, indeed, be supposed, always possessed of the unabated vigour and health of youth; but, of necessity, objects must soon lose the charm of novelty, and, therefore, produce less of enjoy-