

periods anterior to the fall of man. They have been accustomed to regard death as in all cases the effect of sin, and they are confounded to hear of creatures having died in the earth before it was tainted or blighted by transgression. But let the following considerations be duly weighed : —(1.) If birds and beasts and creeping things had not died, they must have been immortal ; and we at once perceive that there is an unsuitableness in the nature and extent of their powers to the inheritance of immortality. (2.) The supposition of irresponsible and sinless creatures dying in consequence of the sin of man is a mysterious explanation of the facts ; and instead of removing the difficulty, only replaces it by another. (3.) The circumstance of man alone having been created immortal, is not at all more wonderful or unlikely than that man alone should have been created rational. There is in truth a natural fitness that these wonders should go together—Reason and Immortality. As eternal life appears inappropriate to an insect, so, on the other hand, a duration equally brief with that of the brutes appears inappropriate to the faculties and affections, the retrospects and anti-