

the subject of subterranean animals. In the second commandment we are forbidden to "*make any likeness of any thing that is in the waters under the earth.*" These words, however, may be merely used to indicate the animals that inhabit the ocean, considering the waters under the earth as forming a part of it. But there is a passage in the Apocalypse, where the creatures under the earth are distinguished from those in the sea. "*And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*"\* Some interpreters understand this passage as relating to those men that were buried under the earth, or in the sea, but admitting they were meant in the *spirit*, the creatures in general are expressed in the *letter*, and therefore the outward symbol must have a real existence, as well as what it symbolized.

There is another place in scripture, which, though highly metaphorical, seems to me to point, if rightly interpreted, at subterranean animals, and even a particular description of them. The passage I allude to is in the forty-fourth Psalm. "*Though thou hast sore broken us in the place of dragons and covered us with the shadow of death.*"† In these words the *place of dragons* and the *shadow of death* evidently mean the same thing; and the object of these metaphors is to express the lowest degree of affliction, depression, and degradation; equivalent to being brought down to hell or hades in other passages. The *shadow of death*, properly speaking, is in the hidden or subterranean world. This appears from the passage of Job before quoted, in which the *abyss*, the *gates of death*, and the *gates of the shadow of death*, are used as synonymous expressions.‡ The place of dragons, then, according to this exposition, will be subter-

\* Rev. v. 13.

† Ps. xliv. 19.

‡ Job xxxviii. 16, 17.