

death by sin.—The creation has been subjected to vanity:” it is labouring and suffering under “the bondage of corruption:—the whole creation groaneth together, and is in pangs together, until now.”*

But, when we come to examine this interpretation or inference, by the light which undeniable facts afford, we are taught a different lesson. We find that all organized matter, that is, every thing that has life, vegetable and animal, is formed upon a plan which renders death *necessary*, or something equivalent to death. The first step to life in the corculum of a vegetable seed, or the atomic rudiment of the animal body, in both cases so minute and recondite as to be inaccessible to human cognizance, proceeds upon principles which imply an inevitable termination. The mysterious principle of corporal life is universally supported by the agency of death. From dead organic matter, the living structure derives its necessary supplies. The processes of nutrition, assimilation, growth, exhaustion, and reparation, hold on their irresistible course to decay and dissolution; in another word, death. Some persons have dreamed of sustaining animal life by exclusively vegetable food; ignorant that, in every leaf or root or fruit which they feed upon, and in every drop of water which they drink, they put to death myriads of living creatures, whose bodies are as “curiously and wonderfully made” as our own, which were full of animation and agility, and enjoyed their mode and period of existence as really and effectively, under the bountiful care of Him “who is good to all, and whose tender mercies are over all his works,” as the stately elephant, the majestic horse, or man the earthly lord of all. By far the larger portion of the animal creation is formed, in every part of its anatomy, internal and external, for living upon animal food;

* Rom. v. 12; viii. 20, 21, 22.