

tioned; that the whole series of stratifications, which lie upon the *non-stratified* masses of rock, must have taken a period of time *immeasurable by mortals*, but which is but a point in comparison with the ETERNITY of the CREATOR.—It may be proper also to observe that it is only in the *newest* and *latest* kinds of formation that any remains of man and his contemporary animals are to be found.

7. By this long, but necessary circuit, we are brought to the question of your correspondent. We cannot resist the evidence of facts perceived by ocular demonstration, and every other kind of sensible evidence: and that evidence tells us that the system of organized life which the Creator has established, is *a cycle of production, growth, decay, and death*.

It is easy to show that this plan of vegetable and animal existence provides for an amount of creatures and their enjoyment, unutterably greater than any scheme imaginable by us, and which should exclude death by carnivorous violence.— We ought not to smile at this; nor to affect horror at it: let us examine thoroughly and judge fairly.

8. But, if even we decline to press this reasonable argument, we have a last resort; “Who art thou, O man, that repliest against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus?”

9. We may now ask, What is the just interpretation of Rom. v. 12, “By one man sin entered into the world, and DEATH BY SIN?” We reply that it refers to the access and dominion of death *over man*, involving the presupposition that, had not our first parents sinned, they would, on the expiration of their probationary state, have undergone *a physical change different from dying*, which would have translated them into a higher condition of happy existence. This glorious prospect they forfeited, and, as the just penalty of their transgression, sunk down into the condition of the inferior animals, in becoming the prey of temporal or corporal death: but, in relation to their higher capacities, they plunged themselves into the gulf of death in senses infinitely more awful. Thus to Adam and all his natural descendants, “the *sting* [that which constitutes it a real evil] of death is SIN:” but to the irrational creation this does not apply. They are incapable of moral obedience or disobedience towards God, (though they have *resemblances* of both with respect to man, who is to them in the place of God, Gen. i. 26,) and therefore death is not a sting to them, in a spiritual sense, or in any sense inconsistent with the equity, goodness, and wisdom of the divine government.

As your inquiring correspondent calls himself “a beginner in Geological Researches,” he will not deem me presuming or rude if