

Adam show how this curse might be fulfilled, without any change in the productions of the soil? The garden of Eden, where man had lived in his innocence, was doubtless some sunny and balmy spot, where the air was delicious, and the earth poured forth her abundant fruits spontaneously; and although he was called to keep and dress that garden, yet, with a contented and holy heart, and with no factitious wants, the work was neither labour nor sorrow. But now he is driven from that garden into regions far less fertile, where the sterile soil can be made to yield its fruits only by the sweat of the brow, and where the thorn and the thistle dispute their right of soil with salutary plants; and in his heart, too, unholy and unsubdued passions have place, which will infuse sorrow into all his labours.

As I have remarked in another place, I cannot see why the functions of animal and vegetable organization might not have gone on for ever, without decay and death, if such had been the Creator's will. In other words, I do not see why the operation of the organs should at length be impeded and cease, as we know they do universally. Hence I can conceive that it might have been otherwise originally; and in the case of man it is possible, as we shall see farther on, that a change of this sort may have taken place at the time of his apostacy. But, after all, it strikes me that the Bible furnishes very clear evidence that the same system of decay and death prevailed before the apostacy which now prevails. The command given both to animals and to man, to be fruitful and multiply, implies the removal of successive races by death; otherwise the world would ere long be overstocked. A system of death is certainly a necessary counterpart to a system of reproduction; and hence, where we know the one to exist, the presumption is very strong that the other exists also. There is no escape from this inference, except to call in the aid of miraculous power to preserve the proper balance among different races of animals, by preventing their multiplication. Such an interference I am always ready to admit, where the Scriptures assert it. But to imagine a miracle without proof, merely to escape a fair conclusion, is, to say the least, very wretched logic. God never introduces a miracle where he can employ the ordinary agency of nature for accomplishing his purposes. Nor should we resort to one without the express testimony of