

lived anterior to man. Yet, as the constitution of the world is, doubtless, very different from what it would have been if sin had not existed in it, and as man alone was capable of sin, it is proper to regard man's transgression as the occasion of all the suffering and death that existed on the globe since its creation.

It will probably be objected to this theory, that it is unjust to make animals suffer for man's apostacy, especially before it took place.

I do not see why such suffering is any more unjust before than after man's transgression; and we know that they do now suffer in consequence of his sin. But this suffering is not to be regarded in the light of punishment; and if it can only be proved that benevolence predominates in the condition of animals, notwithstanding their sufferings, divine justice and benevolence are vindicated; and can there be any doubt that such is the fact? Death is not necessarily an evil to any animals. It may be a great blessing, by removing them to a higher state of existence. In the case of the inferior animals, it is but a small drawback upon the pleasure of life, even though they do not exist hereafter. We have endeavoured to show that even the existence of carnivorous races is a benevolent provision. That animals are placed in an inferior condition, in consequence of man's apostacy, is no more cause of complaint than that man is made a little lower than the angels.

Another objection to these views is, that it makes the effect precede the cause; for it represents the pre-Adamic animals as dying in consequence of man's transgression.

I do not maintain that the death of animals, before or after Adam, was the direct and natural consequence of his transgression. Nay, I am endeavouring to show directly the contrary. But, then, the certainty of man's apostacy might have been the grand reason in the divine mind for giving to the world its present constitution, and subjecting animals to death. Not that God altered his plan upon a prospective knowledge that man would sin; but he made this plan originally, that is, from eternity, with that event in view, and he made it different from what it would have been, if such an event had not been certain. If this be true, then was there a connection between man's sin and the death that reigned before his existence; though, in strict accuracy of speech, one can hardly