

*sumption against the occurrence of the Noachian deluge, but rather the contrary.*

The geologist says only, that if any traces of it exist, he cannot distinguish them from the effects of other analogous agencies that have operated on the globe at various periods. Some parts of the globe do not exhibit marks of any powerful aqueous action, such as high northern and southern latitudes do exhibit. But the sacred record, in its account of the access and subsidence of diluvial waters, does not require us to suppose any great degree of violence in their action on the surface; and although currents somewhat powerful must have been the result, yet they may not have existed every where, nor have always left traces of their passage where they did exist. On the other hand, the geologist will admit, as we have already seen, that in the elevation and subsidence of mountains and continents, and in volcanic agency generally, of which geology contains so many examples, we have an adequate cause for extensive, if not universal, deluges; nor can he say how recently this cause may have operated beneath certain oceans, sufficiently to produce the deluge of the Scriptures. So that, in fact, we have in geology a presumption in favour of, rather than against, such a deluge. Nay, some, who have examined Armenia, have thought they found there a deposit which could be referred to the deluge of Noah; but I have no access to any facts on this point.

*Fourthly. There are reasons, both in natural history and in the Scriptures, for supposing that the deluge may not have been universal over the globe, but only over the region inhabited by man.*

This is a position of no small importance, and will, therefore, require our careful examination. And in the beginning, I wish to premise, that I assume the deluge to have been brought about by natural operations, or in conformity with the laws of nature. I feel no reluctance in admitting it to have been strictly miraculous, provided the narrative will allow of such a conclusion. But if it was miraculous, then we must give up the idea of philosophizing about it, and believe the facts simply on the divine testimony. For how can we philosophize upon an event that is brought about by the direct efficiency of God, and without reference to existing natural laws, and, it may be, in contravention of them, unless, indeed,