

The principal objection to this view is, that no notice is taken of such a new creation in the Bible. And it would seem that an event of so much importance would hardly be passed in silence; and yet the bringing into existence new races of the inferior animals and plants could have but little bearing upon the object of revelation, which respects almost exclusively the spiritual condition of man. One, however, can hardly see why pairs and septuples of the animals, even in a limited district, need to have been preserved in the ark, if a new creation were to follow the coming catastrophe; nor why the creation of the antediluvian animals, so soon to perish, should have been so particularly described, while no notice was taken of the postdiluvian races, which were to occupy the earth so much longer time.

A third theory has been suggested by some, embracing both those which have been described. They admit the deluge to have been of limited extent, but suppose this limitation not to be sufficient to explain all the facts of revelation and of science, without a new creation also, at the commencement of the postdiluvian period. They suppose, indeed, that geology and natural history teach the occasional extinction of species, and the creation of others, even in our own times. And in regard to this latter view, it may at least be said that it is not contradicted by the Bible. Nay, one would almost suppose that the Psalmist were describing such a state of things when he says, "Thou hidest thy face; they" [animals] "are troubled. Thou takest away their breath; they die and return to their dust. Thou sendest forth thy spirit; they are created; and thou renewest the face of the earth." The resemblance between this language and that employed to describe the original creation is striking. Indeed, the same word (*bawraw*) is used.

Without attempting to decide which of these theories has the highest claim upon our belief, it is sufficient to remark, that either of them reconciles the facts of geology and natural history with the inspired record; nor does the adoption of either of them require us to put a forced and unnatural construction upon the language of the Bible. Even then, if we should admit that a construction agreeing with these theories is not the most natural meaning, yet if the facts of natural history unequivocally require such an interpretation to harmo-