

and its magnitude, duration, momentum, varied agency, and their consequences, sufficiently estimated by geologists, I will endeavour, as briefly as I can, to call their attention, and that of Christian Philosophers in general, to the most striking features exhibited by it, as stated in the seventh and eighth chapters of the book of Genesis, still requesting them to bear in mind these words of the poet, as expressing my own feelings :—

Fungor vice cotis exors ipse secandi.

My only wish being to excite others better qualified, by their knowledge both of Scripture and Nature, the *Word* and the *Work* of the same Almighty Being, to undertake the task.

It must be borne in mind that the scriptural account is not a *figurative* one, in which the object is to represent one thing by another, but a statement of epochs and naked facts; of causes and effects; in which all that is requisite is to ascertain the meaning of the terms employed to describe them.

The *cause* of the universal deluge, every one is aware, was, with the exception of one family, the universal corruption of the human race. *All flesh had corrupted his way upon the earth.** In consequence of which God determined to—*Bring a flood of waters upon the earth to destroy all flesh, wherein was the breath of life, from under heaven; and every living substance from off the face of the earth.†* To accomplish this purpose, it was evidently necessary that the whole globe should be submerged, and the tops of all the mountains covered to such a depth as to prevent anything in which was the breath of life from making its escape.

Having mentioned the *cause* and *object* of the deluge, we must next consider the *means* by which this universal de-

* Gen. vi. 12.

† Ibid. 17, and vii. 4.