

all the remarkable appearances on the surface and beneath the surface of the earth, the depositions, the fractures, the dislocations, the denudations, the transport of materials, and the entire formation of strata, are the effects of the deluge.

By acting upon the common infirmities of our nature, these pretensions have led to an excess of doubt and objection in the opposite direction. Shunning the violation of reason and evidence on the one side, in attributing too much to the flood, distinguished men, friends of revelation and religion, among whom we must reckon the great Linnæus, seem to have been led into the extreme of too much diminishing their estimate of its power and influence. It has been passed over as an event of but small importance, and which therefore might be altogether neglected in our attempts to trace the natural history of the earth; as having been only a gradual and tranquil rise of water, fatal to life on an awful scale, and extirpating the guilty race of man, excepting one small family; but incapable of working any material effect upon the disposition of even the superficial materials.* To my own apprehen-

* "That great event has left no trace of its existence, on the surface or in the interior of the earth." Prof. Jameson's Notes on Cuvier's Theory of the Earth, fifth ed. p. 457. The Professor is a decided friend of revelation. The Rev. Dr. Fleming also, a divine of the Church of Scotland, has largely vindicated the same opinion. I select the following from his paper in Jameson's Philos. Journ. No. xxviii. April, 1826. After describing the attempts of some to extract from geological phenomena a corroboration of the Scripture narrative, and the crumbling away of their hypotheses under a searching investigation, he says: "The geologist beheld his theories vanish like a dream; and the admirer of revelation felt (though very unnecessarily) as if the pillar of his faith had become a broken reed. Geology, by those premature attempts at generalizing, fell into discredit as a science, among philosophers; and by the Christian it was viewed with suspicion. The former had witnessed opinions and assertions substituted for facts; and the latter had reaped the fruits of misplaced confidence." P. 206. "There is reason to believe, from the writings of Moses, that the ark had not drifted far from the spot where it