

stated, we immediately recur to abundant proof of its truth. We should be disposed to question the veracity of that traveller who should visit a new and remote country, and describe its vegetable and animal productions as essentially the same as in our own; and all because the analogy of other portions of the globe leads us to expect that a new geographical province shall present us with a peculiar *fauna* and *flora*; that is, with peculiar groups of animals and plants.

It is obvious that the facts which have been stated have an important bearing upon the mode in which the animals were brought together to enter the ark, and were afterwards distributed through the earth, if the deluge were universal. Certain it is, that, without miraculous preservation, they could never have been brought together, nor again dispersed. We have reason to suppose that the ark was constructed in some part of the temperate zone. Now, suppose the animals of the torrid zone at the present day to attempt, by natural means, to reach the temperate zone; who does not know that nearly all of them must perish? Nor is it any easier to conceive how, after the flood, they could have migrated into all continents, and islands, and climates, and how each species should have found the place exactly fitted to its constitution, as we now find them. Indeed, the idea of their collection and dispersion in a natural way is altogether too absurd to be believed. And we must, therefore, resort to a miracle, or suppose a new creation to have taken place after the deluge, or admit the flood to have been limited. If the latter supposition be not inconsistent with the Bible, it completely relieves the difficulty. If we suppose the limited region of Central Asia, where man existed, to have been deluged, and pairs and septuples of the most common animals in that region only to have been kept alive in the ark, the entire account will harmonize with natural history. The question, then, whether such a view is consistent with the Bible, becomes of great interest; and to this point I beg leave next to direct your attention.

If we understand the Scriptural account to denote a literal universality, it is certainly very natural to inquire why such universality was necessary, since the deluge is represented as a penal infliction upon man. For it seems difficult to believe, as some writers have attempted to prove, that the human