

mon lot, till they had sinned, when they too must die. Again, the selection and fitting up of a spot eastward as the Garden of Eden, as a place for man while holy, and his expulsion from it after he had sinned, implies that the world generally was, as now, a world of evil and suffering. It was made so from the beginning, because it would ultimately become a world of sin, and sin and death are inseparable. If animal existence is, on the whole, a blessing in such a world as the present, or if animals may live hereafter, and receive some compensation for their sufferings here, the time when they suffer, be it before or after man's apostasy, makes no difference.

14. *Zoology and geology throw doubt over the literal universality of the deluge of Noah.* The many vertical movements of continents taught by geology afford a presumption in favor of the Noachian deluge. But the science also shows the absurdity of a wide-spread opinion, that the numerous marine shells and plants found fossil in the rocks were deposited by the deluge. For they extend through more than ten miles in thickness of rocks, and are arranged in systematic order, and most of them are changed into stone by a slow process; and to impute all this to a transient deluge of less than a year, is to impute effects to a totally inadequate cause.

The doubts about the flood's universality result, first from the difficulty of covering the whole earth for so long a time with water; secondly, to find a place in an ark 450 feet long, 75 feet broad, and 45 feet high, for 1,658 species of quadrupeds, 6,000 species of birds, 642 species of reptiles and tortoises, and 120,000 species of insects—all of which have been shown by naturalists to exist. But the grand difficulty is to collect them all in one spot, and then to disperse them again, without a special miracle; and if a miracle be introduced, all reasoning is nonsense. Moreover, if the regions inhabited by man, then probably quite limited, were covered, what was the use of drowning the rest of the world? The language of Scripture, though at first view seeming strongly to teach a literal universality, is in many other cases quite as strong, although we know that it does not imply universality; but is an example where universal terms are employed to designate only a great many. See Genesis xli. 57, Exodus ix. 25 and x. 15, Acts ii. 5, Colossians i. 23, etc.