

resolved into an allegory, and the Blessed Spirit, our only hope of sanctification, declared to be a myth.

In fine, however, I may just observe, that to me it seems that most of the difficulties which appear to surround the question of the Deluge arise from the want of a *reasonable* faith. For instance, why may we not suppose that the different species of the same animals have, from a variety of causes, greatly multiplied since the deluge? Do the different species of the bull, the lion, the sheep, &c., vary more the one from the other than the Caucasian from the Hottentot? And yet Christian geologists find little difficulty in supposing that these last are descended from one common parentage. And if the number of the species can be thus reduced, the objections as respects both their having to travel far to assemble at the ark, as in such case the original species might be found near it, and their accommodations in it, are met. Then as to the difficulties attending their dispersion to their natural localities, I can see none but what equally apply to the fact of their being so dispersed, even if there had been no flood; for still the question returns, How did they get to their present localities?

Indeed one or two facts by which Geology corroborates Revelation, should teach *reasonable* men faith as regards the rest. I refer to the truth to which Mr. Miller beautifully alludes, as being proved by geology,—that *all things had a beginning*. And to the yet more striking fact, that up to the Mosaic period of the Creation, *no records of man are found; his footsteps are as yet unseen!*

I thankfully repeat then, with renewed confidence, "Let God be true, though every man a liar."

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