

monstrous as that union was indiscreet. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children unto them, the same became mighty, which were the old, men of renown. The fruits of that unhappy conjunction were giants, perhaps in stature, and certainly giants in wickedness— heirs to the vanity and pride of their sensual mother, untampered by the wisdom and piety of their fathers—such giants in vice and crime that they provoked the anger and chastisement of Almighty God. It was after this new race had blended the seed of Seth with that of Cain—leaving no distinct servants of God who might perpetuate a chosen people to his service—that it repented the Lord that he made man on the earth, that the Lord said, I will destroy man whom I have created, from the face of the earth.

But, in the midst of this universal degeneracy, there was one conspicuous pattern of piety and obedience—from this universal doom to destruction, there was one exemplary exception. "Noah found grace in the eyes of the Lord—and Noah was a just man and perfect in his generations and he walked with God." For this signal piety in the midst of prevailing licentiousness, the means of preservation from the impending flood were suggested to him, having been commanded to build an "ark" or vessel wherein himself and his family and a remnant of every beast and bird might have refuge till the approaching inundation was past. But the rest of this "evil generation," although warned by the precepts and example of Noah who testified his belief in the coming ruin by the preparations he was engaged in for avoiding it, "turned not away from their wickedness"—they continued eating and drinking, marrying and giving in marriage, until the flood came and took them away. But "in an hour that they knew not"—in a period of security and ease—when immersed in debauchery and crime—reckless of God's commandments, despising his power and mocking his threats—that dreadful calamity overtook them.

Suddenly the clouds gather, and the wide commotion begins—"the fountains of the great deep were broken up, and the windows of heaven were opened." The waters from beneath rushed up to meet the waters from above, that their united streams might avenge a righteous God of his adversaries. For forty days and forty nights raged this elemental warfare—and soon the increasing inundation assured the affrighted world that these were the "trials of God's wrath" pouring forth. The voice of careless mirth, and the tone of thoughtless revelry is changed into the unavailing cry of deprecation and entreaty. Now is heard the wild shriek of despair as the increasing flood takes away the latest refuge of hope—then, the bubbling convulsion of struggling life as the "waters go over their soul,"—and now all is silence and desolation: all nature is buried beneath the universal waves, and nothing is heard but the howl of the winds and the conflict of meeting waters.

On that wide and boundless sea, without any guide or protection but the Providence of Him who suggested that vessel of safety, floats the ark of Noah with the sole hope of the future world. Having been long tossed upon that waste of waters, it settled at length upon Mount Arrarat in Armenia: and after more than a year, the earth was dried, and Noah, and the creatures he had preserved went forth to replenish the earth. Upon this providential escape from the universal ruin, the first feeling in the mind of Noah was, that of thankfulness to God; and he "built an altar unto the Lord, and took of every clean beast and of every clean fowl and offered burnt-offerings on the altar; and the Lord smelled a sweet savour: and God spake unto Noah and said, I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of the flood, neither shall there be any more flood to destroy the earth."

To quicken the triumphs of our faith, and to look back upon the wonders of "the old time before us," with the awe and reverence which is due to their Author, it will be profitable to notice the evidences of this awful event, the Universal Deluge, which history and experience afford us. In the pagan mythology, as related by the most illustrious writers of the most enlightened nations, we discover frequent allusions to the universal Deluge*; and although their narrations be obscured by a thousand interjected fables, still the fact itself of such an occurrence is clearly discernible in their writings. The following is the testimony of a Syrian writer, who thus describes a common tradition regarding a general deluge in the time of a person styled the Seythian Deucalion: "The present race of men is not

the first, for they totally perished; but is of a second generation which, being descended from Deucalion, has increased to a great multitude. With respect to the former race of men, they were insatiable and addicted to unjust actions; for they neither kept their oaths nor were hospitable to strangers, nor gave ear to suppliants; for which reason this great calamity befel them. On a sudden, the earth poured forth a vast quantity of water, great showers fell, the rivers overflowed, and the sea rose to a prodigious height; so that all things became water, and all men were destroyed; only Deucalion was left to a second generation. On account of his prudence and piety, he was saved in this manner: he went into a large ark or chest which he had fabricated, together with his sons and their wives; and when he was in, there entered swine, and horses, and lions, and serpents, and all other creatures which live on earth, by pairs. He received them all, and they did him no hurt; for the gods created a great friendship among them, so that they sailed all in one chest, while the waters prevailed." It is added, that, in consequence of this belief, the inhabitants of a certain city of Syria erected a temple to commemorate that event, and every year performed ceremonial rites correspondent to that deliverance. There have also within late years been discovered in India records of the Deluge and the history of Noah, which agree, with remarkable exactness, to the accounts of Moses, and furnish a strong, nay incontestible argument that traditions of this astonishing event existed and do exist in the most remote and most uncivilized parts of the world.† But we are furnished with a still stronger testimony in the sensible evidences of the fact long ago observed and every day discovered to a greater extent. "The highest mountains on the earth exhibit the spoils of the ocean deposited upon them on that occasion: the shells and skeletons of sea-fish and sea-monsters of all kinds. The Alps, the Appennines, the Andes, Atlas and Arrarat, every mountain of every region of the globe, from India to South America, all conspire to prove that they once had the sea spread over their highest summits. The mouse-deer, natives of America, have been found buried in Ireland; elephants, natives of the Nile, in the heart of Germany; shell-fish, never known in any but the American seas, together with entire skeletons of whales, in divers other countries; and what is more, trees and plants of various kinds which are now not known to grow in any region under heaven."

* Vide Fragments to Calmet's Dictionary of the Bible, No. 318.

† A similar tradition is well known to exist amongst the Indians in North America.

‡ See Man's Bible, Gen. vii. 20.

(To be Continued.)

DOCTOR DODD.

As the unfortunate Dr. Dodd stepped into the mourning coach which carried him to the place of execution, a female Devil accosted him in these words: "Doctor, where is now the Lord thy God?" "Woman," replied the Doctor, "go home, open your Bible at the seventh chapter of the prophet Micah, eighth, ninth and tenth verses, and you will find." She did as directed, and read the following words—"Rejoice not against me, O mine enemy: when I fall I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? Mine eyes shall behold her: now shall she be trodden down as the mire of the streets." She closed the Book, and went and hanged herself! An awful lesson (this to those who scoff at the word of God, and insult over the unfortunate, but repentant sinner.

"Those who imitate us we like much better than those who endeavour to equal us. Imitation arises from esteem, compulsion from envy." The Christian may compete without feeling envy himself or exciting it in his fellow. Forgetting those things that are behind, and following after what is before, he may strive lawfully, and earnestly covet the best gifts. Why? His Master has enough to bestow upon every servant the best that he virtuously aims at. And if with godly emulation we all "provoke one another to good works," the "labourers" can never lack for productive employment in a field so extensive.

* The first Book of Ovid's Metamorphoses can scarcely be read without this impression.