

and sole reference is to religious subjects, be rejected, it will inevitably follow that we must impute error to the Spirit of God.—Abhorred be the thought.—We must suppose to be physically correct, those declarations concerning the astral worlds, the phenomena of the atmosphere, and the human frame, which have been mentioned: we must regard the inferior creatures as “made to be taken and destroyed,”* in defiance of all our knowledge that the whole animal creation is formed for an immense variety of beneficent purposes, partly no doubt unknown to us, but in a very great measure manifest by the clearest and most beautiful proofs.

2. The Mosaic narrative is, manifestly and undeniably as we have seen, so expressed in that style of condescension, and particularly in the manner suited to the men of primeval times. Yet, when read and understood, as all language is required to be, by the conversion of what is figurative and idiomatical into plain diction, *it is a faithful description* of the facts that did occur, and the method and order of their occurrence.

I have now reached the point at which, from the beginning of these lectures, I have been aiming. I speak my own conviction, and I trust I have brought forwards sufficient evidence to support that conviction, that the alleged discrepance between the Holy Scriptures and the discoveries of scientific investigation, is not in reality, but in semblance only: in particular, that the Scriptures, fairly interpreted, are not adverse to a belief in an immeasurably high antiquity of the earth; in the reference of the six days' work to a part only of the earth's surface; in the position of several centres of creation, distinct from each other, on the surface of the globe; in the reign

* 2 Pet. ii. 12. Not well rendered “natural brute beasts:” for the clause *ἄλογα ζῶα, φυσικὰ*, strictly signifies *irrational animals, governed by natural instinct*.