

We have seen, however, that this science brings us into a situation which we cannot but feel most unwelcome and even distressing. In these lectures it has been sufficiently shown that some of the most evident geological facts carry the appearance of being at variance with the declarations of Holy Scripture; and that many of our friends, men of ardent piety and Christian excellence, not perceiving any mode of conciliation, deny and reject, with great vehemence, our statement of those facts.

In the last lecture, a principle was explained and established which to me appears capable of removing the difficulty, in a way that ought to satisfy impartial minds. But it would be too presumptuous in me, to indulge the hope that this mode of solution will be satisfactory to those prepossessed persons; or to others, who take up an opinion at first sight, and are not disposed to go through the course of investigation which is necessary for a proper understanding of the question. I cannot but fear that it must have the fate of the Newtonian Philosophy; and must wait its time, till pious and learned men shall be convinced that their objections are groundless.

I cannot imagine any motive but the excellent one of veneration for the Bible, that can induce a pious mind to feel satisfied with the idea which attributes to the first exercise of creating power, a date so recent as six or seven thousand years ago. Yet we may reasonably ask, *Ought* the mind of a Christian to sit down with passive acquiescence in this persuasion? A commencement of creation unquestionably must have been: and before that point, from eternity, the All-sufficient JEHOVAH was his own universe. But what reason, viewing the subject solely in itself, can we have for assuming that we are living in so early a stage of the flow of time? What objection can we, a race of poor, feeble, sinful creatures, pretend to set up against the idea that the glories of the Crea-