

As a final observation on Hitchcock's lectures, we find it significant that he not only defended geology as in agreement with the Bible, but actually used geologic truth to increase his hearers' appreciation for God. In several of his lectures he shows how both the wisdom and benevolence of God are seen in the "vast series of operations" of which we have the record in the strata of the earth. He sees the active power of God, rather than evolutionary processes, creating and sustaining the countless thousands of generations of animals and plants which have lived upon the earth (p. 179-263). In the final lecture of the collection (p. 476-510) he strongly upholds Biblical truth, deploras any "perversion of science" which dares to oppose true religion, and declares that "scientific truth, rightly understood, is religious truth." He defends the latter statement as being valid because scientific truth very naturally and logically contributes to our understanding of the nature of God, and because a revealing of God's marvelous wisdom and benevolence in the natural world has a tendency "to produce right affections toward God."

#### Hugh Miller

One of the best known geologists of the early 1850's, influential in molding Christian opinion toward a favorable view of geology, was Hugh Miller. Miller was one of those rare geniuses who came out of an impoverished Scottish background, learned about geology while laboring as a stone mason, and eventually was recognized as an able geologist and man of letters. His extensive studies in the geology of the British Isles gained national recognition for him, so that he was made president of the Royal Physical Society of Edinburgh in 1852. Miller was a devout and active member of the Presbyterian Free Church of Scotland, and was known for his warm, evangelical witness and thorough belief in the full inspiration of the Scriptures to the end of his life.<sup>29</sup>

One of Miller's greatest concerns was to show the agreement and harmony between geologic science and the Biblical account of creation. His lectures and writings probably did more to heal the breach between geology and theology than the works of any other layman or scientist. The Testimony of the Rocks (1857), the last of his published works, was devoted primarily to this task. It was one of the most widely circulated books of its kind during the latter half of the 19th century, and served as an encouragement to many conservative Bible students and scholars during that period. The total number sold was approximately 42,000, which was an unusual circulation for this type of book in those days.<sup>30</sup> The importance of using both Biblical exegesis and the observations of science was emphasized in this work. The use of exegesis and Biblical philology alone was viewed as inadequate, because it tends to "commit the Scriptures to a science that cannot be true." That is, he who would restrict his studies to exegesis and philology is apt to interpret the Scriptures as teaching pseudoscientific ideas.<sup>31</sup>

Miller rejected the gap view of creation which was then held by numerous theologians, and took the days of creation to be long periods of time. His main reason for rejecting the gap view was his