

But let us beware of arraying them the one against the other, or making Geology, for instance, in the present immature state of that science, appear antagonistic to Scripture on the ground of some alleged discoveries affecting the antiquity of man. Essentially they love each other, and long to be united....

Thus, when the thoroughly established principles of Geological Science are viewed in connection with the Mosaic account of the Creation, we find that not only do they not impugn a single doctrine or statement of the sacred historian, but are in perfect unison with the whole of his narrative. With regard, for instance, to the assertion of geologists, that the earth has been in existence through the duration of countless ages, the language of Moses, far from invalidating, admits in the largest extent the truth and justness of this claim to a high antiquity...Moses, writing under the influence of Divine inspiration, seems to have been led, perhaps unconsciously to himself, to employ language which contains a latent expansive meaning, the full import of which time only can evolve, and which, when rightly interpreted, would be capable of adjustment with all the researches and discoveries which the progress of scientific light might shed on the works of God in all future time.⁵¹

Near the end of this introductory article Jamieson sets forth the reasonableness of a series of "physical revolutions, at different eras and on a vast scale, having successively changed and renewed the face of the globe," much as Cuvier held, and then states: "...if the world has, by this long and regulated series of revolutions, been brought to its present state of arrangement, when it was adapted to be the residence of intelligent creatures,--does not this progressive and careful development of a mighty plan exhibit a new and beautiful evidence of the power, wisdom, and goodness of the Creator?"⁵²

It is obvious from these quotations that Jamieson, like most of his colleagues, was opposed to any careless condemnation of science, but was also cautious so as not to accept scientific theories as a substitute for Scripture. He was simply making use of the evidence from geology to enhance his understanding and appreciation of the Biblical record. We are glad to observe that this attitude was fairly typical of the era we have considered here.

During the last four decades of the 19th century many evangelicals made heroic efforts to stop the advance of Darwinian evolution as a force which was opposing evangelical Christianity. The acceptance of the data of geology as valid and useful, by such a high percentage of evangelical Christian leaders, put this group in a much better position to intelligently and effectively oppose evolutionary theory. Those who may be interested in studying the work of one of the most renowned of these evangelicals should consider the published works of Sir William Dawson, who lived from 1820 to 1899.⁵³

Dawson was a native of Nova Scotia who, after receiving a thorough education in Scotland, eventually accepted the principalship of McGill University where he served for many years. He was highly respected in