

Church of Glasgow from 1844 to 1880. In the quotations which follow, it will be noted that Jamieson was not accepting the full uniformitarian view which was popular in scientific circles at that time. On the other hand, we do not find him condemning science as a detriment to religion merely because some scientists were going farther in theoretical speculations than one might wish. (Numerous earlier theologians had categorically condemned geological science as entirely detrimental.)

It is of indispensable importance, however, to keep in mind the end which, in giving his account of Creation, the inspired historian had in view. It was no part of his business to tell of the powers and properties imparted to matter,--to enumerate the successive changes which...took place in the earlier stages of the world's progress, or to describe the order and arrangement established in its several departments, and to which we give the name of the laws of nature. He did not propose to expound a system of natural science.... He aimed at an object infinitely more important--that of communicating the principles of pure and undefiled religion by proclaiming the grand and fundamental truth, that there was a God before and above all things, who brought the universe into being, and on whom all creatures are continually dependent. In prosecuting that object he was, of necessity, led to speak of Creation--the origin of all things; but he adverts to the facts and processes of that creative work only in so far as they seemed to bear on the province of religious instruction.

Then after referring to what he regards as abundant geologic evidence "that animal and vegetable life had flourished on the pre-adamite earth, in numerous forms," he says of the science of geology:

Her province is to deal with facts drawn exclusively from the volume of nature; and these facts--of which she has accumulated a vast store--the more closely and thoroughly they are investigated, will be found to prove the truth, and give strong confirmation to the statements contained in the Mosaic account of Creation. With regard to those facts which are not mentioned in the inspired Record, she has supplied the light of a new commentary, disinterred from the earth, where for ages it lay unseen and unread--a commentary which we should hail as a powerful auxiliary to the truth, inasmuch as the Bible being a Divine Revelation, which cannot contain anything implying a misapprehension of the laws of nature, the works and the word of God, when properly understood, will always be found to agree. It is so in the instance under notice, and the same thing holds true in regard to other branches of science--Astronomy, Zoology, Physiology, Botany, and Ethnology--which embrace other classes of objects mentioned in the Mosaic narrative of the Creation. "Science and religion," it has been well said, "were married by God when he placed man in paradise, and what God hath joined together, let not man put asunder." Alas! man has already done the sinful deed, and the union between them cannot be fully effected again till we walk within the precincts of another Eden.