

seen world where it is no longer the exception but the eternal rule. In a still higher sense than that in which matter and force testify to a Creator, organization and life, whether in the plant, the animal or man, bear the same testimony, and exist as outposts put forth in the succession of ages from that higher heaven that surrounds the visible universe. In them, too, Almighty power is no doubt conditioned or limited by law, yet they bear more distinctly upon them the impress of their Maker, and, while all explanations of the physical universe which refuse to recognize its spiritual and unseen origin, must necessarily be partial and in the end incomprehensible, this destiny falls more quickly and surely on the attempt to account for life and its succession on merely materialistic principles.

Here, again, however I must remind you that creation, as maintained against such materialistic evolution, whether by theology, philosophy or Holy Scripture, is necessarily a continuous, nay, an eternal influence, not an intervention of disconnected acts. It is the true continuity, which includes and binds together all other continuity.

It is here that natural science meets with theology, not as an antagonist, but as a friend and ally in its time of greatest need; and I must here record my belief that neither men of science nor theologians have a right to separate what God in Holy Scripture has joined together, or to build up a wall between nature and religion, and write upon it "no thoroughfare." The science that does this must be impotent to explain nature and without hold on the higher sentiments of man. The theology that does this must sink into mere superstition.

In conclusion, can we formulate a few of the general laws, or perhaps I had better call them the general conclusions respecting life, in which all Palæontologists may agree. Perhaps it is not possible to do this at present satisfactorily, but the attempt may do no harm. We may, then, I think, make the following affirmations:—

1. The existence of life and organization on the earth is not eternal, or even coeval with the beginning of the physical universe, but may possibly date from Laurentian or immediately pre-Laurentian times.
2. The introduction of new species of animals and plants has been a continuous process, not necessarily in the sense of deriva-