

beginning, and which have brought the world from its first origination to its present condition. These are Aqueous, Igneous, Atmospheric, Chemical and Organic.

He showed that all the rocks of the earth's crust were arranged under two great divisions, those that are of igneous origin and those that have been formed in water, called the sedimentary or stratified rocks; and again, that these have been divided into four great life periods, The Eozoic, or the earliest ancient life; The Paleozoic or ancient life; The Mesozoic or middle ancient life, and Cainozoic or newer ancient life. The rock formations with their economic minerals and their imbedded organic remains he briefly described. He stated that from the first and lowest of these up to the highest and last, there were at least 29 successive creations, that each successive creation manifested higher structural functions than that immediately preceding; and that the whole from the beginning to the end exhibited a unity of plan, a pre-determined archi-typal arrangement according to which the Creator carried on His work.

He stated as his view, that the Geologic eras of the earth's history, were not referred to at all by Moses, in the first chapter of Genesis; that all these had occurred and passed away before the earth came to be in that condition in which he refers to it; and that he only describes the last great change it underwent to fit it for the abode of man and of the animals, that are contemporaneous with him; that the beginning there means the beginning of the present Geological era, and not the origination of matter. There is no break between the first and second verses of that chapter requiring many millions of ages to fill up the gap. And that the Mosaic days were the ordinary natural days, and not immense indefinite periods of time. He then showed that man's place in nature was at the head of creation, with no intermediate link connecting him with the highest form of the lower animal kingdom; that death was in the world from the very beginning, that man's sin is not the cause of the death of animals, that they would have died had man never sinned, that death is the universal law of all organic beings, and that the only effect of man's sin upon them was to entail upon them *unnecessary suffering*; that man himself as an organic being came under this law, but by covenant engagement he would have been freed from it and made immortal had he fulfilled the conditions of that covenant, but having failed, he came under this universal law of his organic being with the super addition of the curse of sin upon him, so that death now is a penalty and not a debt which he owes to nature.

He referred to the unity and brotherhood

of the human race and the antiquity of man, showed that the arguments drawn from anatomical structure, geographical distribution, the earliest traces of a primeval race, language and specific differences of appearance failed to disprove the Scripture statement that God "hath made of one blood all nations of men for to dwell on all the face of the earth," that there is nothing in Archaeology, Geology or Scripture to prove that man existed on the earth previous to the received Chronology, viz: about 6000 years.

He concluded by stating that the whole of this building up of the world was the hand-work of the Lord Jesus Christ, and that it became every intelligent Christian as he contemplated these works, to acknowledge with David, "O Lord, how manifold are thy works, in wisdom thou hast made them all, the earth is full of thy riches."

This outline will show our readers that the Lecturer attempted a great deal, and we can add that his effort was a decided success. The Lecture was a magazine of important and interesting facts; and showed an acquaintance with the whole subject, which exceeded expectation. By the Students, as well as by the general audience, the lecture was highly appreciated, and the Lecturer cordially thanked for his valuable contribution.

Presbytery of Pictou.

The Presbytery of Pictou met in James' Church, New Glasgow, on the 25th inst.—There was a good attendance of ministers and elders.

The Rev. Messrs. Stewart, Watt and Cumming being present, took their seats as corresponding members.

The Rev. K. J. Grant accepted the call addressed to him by the Foreign Mission Board, to labour as a missionary on the island of Trinidad.

The Presbytery agreed to record on their minutes an expression of their high approval of the diligence and faithfulness with which he has laboured in the congregation of Merigomish during the last seven years; their conviction that his labours have been largely acknowledged and blessed by the Great Head of the Church; their strong regard for himself personally as a member of Presbytery; and their prayer that he may long enjoy health and strength, and that the blessing of Christ may abundantly accompany his labours in the important field to which he is now called. They would also express their high approval of the spirit manifested by the congregation in the trying circumstances in which this call has placed them,—their sympathy with them in their vacant condition, and their prayer