

It is true that in this upward series of creation we do not find all the lines of life to begin at the same time. The lines of lower life are first. In the vegetable kingdom the order is: Thallogens Acrogens, Gymnogens, Exogens. But these lines when once severally begun are carried up to the close by the creation of new species in each, the whole bursting forth in our present magnificent flora. Again, in the Animal Kingdom the order of the lines is: Molluscus, Radiata, Articulata, Vertebrata. In each of these subkingdoms the generic and specific lines of creation increase in number as they ascend and in the human period emerge in a magnificent procession of animal life the leader and lord of which is MAN.

Although our author does not give much prominence to this phase of continuous creation observed in the geological record, he yet affords ample evidence of its truth. For this we would refer the reader to pages 116, 335 to 337 and to Appendix F, page 370. Reference may also be made to the 14th chapter of "Agassiz and Gould's Principles of Zoology."

From this sketch of geological facts we think that the periods of life revealed by the rocks do not correspond with our author's scientific interpretation of the day-periods of Genesis. Upon no scientific principle can it be said that we have in geology *first* the creation of plants and then in two stages or periods the creation of animals. To make geology agree with the day-period hypothesis it would require to be shown that all the plants were created at one period, all the fishes, birds, batrachians and serpents at another; all the mammals at a third, and all too in regular succession. Now we maintain that geological science can, upon no scientific arrangement of its materials, be made to yield such results. No advantage is therefore gained by interpreting the "day" of Genesis in the non-natural sense of a long period; for even then the long periods of the record will not agree with the long periods of the rocks.

In these circumstances we must therefore come to one of two conclusions:

1st, That geology has not yet reached that stage at which its inductions or results can be regarded as sufficiently determined or final as to permit their adjustment with the statements of the sacred record. This is the position which unscientific theologians and critics are very apt to assume. They consequently say to the geologists "agree as to the final inductions of your science, tell us when you have reached the limits of your discoveries, then, come