

We admire the concluding chapter the most of all. The author has hitherto expatiated on phenomena as they were presented to his inspection—but does not venture to anticipate the judgment of his reader by premature conclusions. But the *denouement* arrives. When the proper moment comes, he assumes the wand of Prospero, and bids the assembled facts marshal themselves into their proper order. Then do we perceive the golden chain that binds dispensation to dispensation—age to age, nature to revelation, and man to God. Then do we see that the author has not been drawing parallels which can never meet. He has, indeed, been drawing lines, and that with mathematical precision, but they converge to a centre. And he shows that if Geology teaches of matter—matter inorganic—matter animate and organic—Revelation treats of the same matter—as united to a living spirit, rational, responsible and immortal.

We shall here close. If asked to what place shall we assign *Archæa* we reply—Above Hitchcock's "Religion of Geology," infinitely above the "Vestiges of Creation," equal to the "Foot-prints of the Creator," and only inferior to "The Testimony of the Rocks". We are here to be understood as speaking of the work in its scientific and literary character, altogether apart from the school of thinkers with which Mr Dawson is identified. The style of the author of the latter work he does not possess—indeed we question if the mantle of Hugh Miller has fallen on any man of the living age. But with him Mr Dawson bows to the supreme authority of the Scriptures; believes in the unity of God; in the non-eternity of matter, in the immortality of man, and in those new heavens and new earth which are to succeed the human epoch, and whose duration shall only be measured by the reons of that eternity which itself becomes the Sabbath-day which remains for the people of God.

We must apologize for the length of these remarks—but our excuse is that as a Nova Scotian Geologist we could not part with our own friend sooner—and even now we have done him scarcely justice. Let us conclude by using his own words—

"That same old book which carries back our views to those ancient conditions of our planet which preceded the creation of man, also carries our minds forward into the farthest depths of futurity, and shows that all present things must pass away. It reveals to us a new heaven and a new earth which are to replace those now existing, when the Eternal Son of God, the Manifestation of the Father alike in creation and redemption, shall come forth to sweep away all the blood stained tyrannies of the present earth, even as he has swept away the brute dynasties of the pre-adamite world; and shall establish a reign of peace and love and holiness which shall never pass away. When the purified sons of Adam shall be able to look back with enlarged understandings and grateful hearts on the whole history of creation and redemption, and shall join their angelic brethren in the recitation of that final hymn of praise with which the heavenly host greeted the birth of our planet. May God in his mercy grant that he who now writes and he who reads may stand in their lot at the end of the days, and enjoy the full fruition of their glorious prospects."

W. McK.

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