

habitaney, when he was yet too unskilful to commence its history.

Such is a view, all too inadequate, and yet, I fear, not a little tedious, both of the several fields in which our geologic members have still much labor before them, and of what a Scottish museum, truly national, should represent. Though the breaks and hiatuses are many, there are still noble materials within the limits of our country for the composition of its pre-Adamic history, — that history of which the record is in the rocks, and of which organisms are the significant and impressive characters. The very gaps which occur in the long chronicle serve all the more strongly to divide it into periods, each furnished with its own independent group of being, specifically unlike that which went before, or that which followed after, and suited to remind us all the more emphatically in consequence, that to every species that ever lived in the old geologic ages there came a "last day." We have been long accustomed to recognize the inexorable reign of death in its relation to individuals, and to regard it as one of the most assured and certain of all things, that as all who have lived upon our earth during the ages of the past have died, so it is "appointed for all" who now live upon it "once to die." The same experience which leads us to anticipate that the sun will rise and set to-morrow, just because the sun has risen and set during all the many days of the past, leads us also to anticipate that all the individual creatures which now inhabit the earth will die, just because all the individual creatures which inhabited the earth in the bygone ages *have* died. And now we find geology extending this uniform experience of death from individuals to species, and compelling us to believe, on the strength of the argument to which we so unhesitatingly yield in the other cases, that as all the *species* of the past have died, so it is destined for all the species of the present also to die. The theologian had to contend in