

connected 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 ages.

2. The introduction of new species of animals and plants has been a continuous process, not necessarily in the sense of derivation of one species from another, but in the higher sense of the continued operation of the cause or causes which introduced life at first. This, as already stated, I take to be the true theological or Scriptural as well as scientific idea of what we ordinarily and somewhat loosely term creation.

3. Though thus continuous, the process has not been uniform; but periods of rapid production of species have alternated with others in which many disappeared and few were introduced. This may have been an effect of physical cycles reacting on the progress of life.

4. Species, like individuals, have greater energy and vitality in