

Prince Albert in Hyde Park. The statue is placed on the summit of an enormous platform, at the corners of which are colossal groups of figures and animals representing the four quarters of the globe. Higher up are more figures carved in high relief around the base of the statue.

Over the figure of the Prince a gorgeous canopy of metal has been erected, beautifully worked, and inlaid with costly stones; and every available niche, and space, is filled with statues, and pictures in Mosaic work, illustrating the chief events in the Prince's life.

This monument did not accidentally come together. Before a single turf was removed from the site, or one stone of the foundation laid, Sir Gilbert Scott, the architect, had designed and planned it all, and it was erected under his immediate superintendence and control.

If you had visited the workmen, who prepared the materials—those who quarried the stones, and those who dug and smelted the metal—and asked them why they were working at those hard and laborious tasks, would they not have answered, that they did it in order to obtain a living? Not knowing, very likely, for what object their work was being employed.

If you asked the men who carved the stones, and who wrought the metal canopy, would you not find that the main cause of their working at these things was the necessity of struggling for a livelihood? And if you went a step further, and visited the sculptors who executed the marble groups, and the artists who designed the Mosaic pictures—though these men would know for what a glorious structure they were working, and would be to some extent free to employ their own ideas, yet, would it not be true, to a large extent, that they also were working in order to gain their daily bread?

Would it, therefore, be right to say, that there was no special design in the Albert memorial, for it was the result of a general struggle for human existence?

Oh, no! a splendid memorial has been erected to the Prince. Though his statue was one of the last things placed upon it, it was the chief thing.

Above it are figures of angels and Christian virtues: around it are marble groups of men and animals: below it are representatives of

the skill and wisdom of past ages. As we look at the monument we are filled with admiration of the skill and wisdom of the architect who designed and executed it.

And so, man has been formed in this world, but when we see it, our minds are filled with wonder at the marvellous skill and wisdom of the God who made him and surrounded him with the glorious work of an Almighty Hand.

This plan of gradual development is not how we thought the Almighty worked; it is not the way we might have adopted, if we had tried to make a world: but is that any argument against it—rather it is in its favour. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

You remember when Elijah was at Mount Horeb, he heard the voice of the Lord *not*, as he perhaps would have expected, in the rushing of the whirlwind, in the noise of the earthquake, in the lightning and thunder, *but* in the still small voice; and perhaps, it may be now, that His hand will be seen most clearly, *not* in the instantaneous creation and sudden destruction of whole worlds of life, *but* in long and patient work, in the silent and gradual forming and moulding of the things which He hath made. And if Mr. Darwin is right we should still be able to answer to the question, "Who made you?"—with a higher, because with a more intelligent meaning—"The great God, who made the heaven and earth."

The Jews looked into the Scriptures, and thought they found in them promises of a Messiah, attended by all the visible splendours of an earthly king; and when he came without it, they said that could not be a divine manifestation.

We, perhaps, have been searching in the Book of Nature, expecting that the Creator's hand would appear in a startling and impressive manner that would at once convince the most incredulous that the workmanship was divine.

But the more we have looked, the further off it has appeared to be.

Perhaps He would again remind us that the things which are despised are the mightiest, and by means—we thought, so ordinary and common, that they must be powerless—He has brought about the most wonderful results.