

the first jelly-fish lying on the primeval shore to man as we know him, if we reflect that the prodigious change requisite to transform the one into the other is made up of a chain of generations, each advancing by a minute variation from the form of its predecessor, and if we remember that for the last three thousand years (our historic period) this progressive variation has not advanced by a single step perceptible to our eyes in respect to man or animals or plants with which we are familiar, we must admit that for a chain so vast the evolutionists require thousands of millions of years for the accomplishment of the stupendous process. Then we are shut up to the conclusion that the jelly-fish would have dissipated in steam long before he had a chance to evolve into anything that could be regarded as an ancestor for the human race. Therefore, as Lord Salisbury says, the laity may be excused for returning a verdict of "not proven." If in their calculations Lord Kelvin and Prof. Tait be right, where will Prof. Drummond find time and room for his "Ascent of Man," or rather as he should have called it, "The ascent of woman"? Another obstacle lies in the teaching of Moses that God is not only the originator of life, but also that He is the direct cause of the different kinds of life which have subsequently appeared. "God said, Let the earth bring forth grass, the herb and fruit tree after his kind, so of every living creature after his kind," not of another kind in the course of time. Thus Moses holds that God and nature worked together; the vital forces of the