

lower. Professor Virchow emphatically declares that there "is a complete absence of any fossil type of a lower stage in the development of man. I am bound to declare that any positive advance which has been made in the province of prehistoric anthropology has actually removed us further from the proof of such connection, namely, with the rest of the animal kingdom." Mr. Darwin did not deny creation. The Duke of Argyle said recently that in the last year of Darwin's life he had a long and interesting conversation with that distinguished and patient observer of nature. The duke expressed his own opinion that the discoveries which Darwin had made with regard to the fertilisation of orchids, the habits of earth-worms, and the wonders of nature, could not be understood otherwise than as the effect and expression of mind. Darwin looked at him very hard for a moment, and replied, "Well, it often comes over me with overpowering force, but at other times it seems to drop." Darwin, however, had said distinctly, "The question whether there exists a Creator and Ruler of the universe has been answered in the affirmative by the highest intellects that ever lived," and he also had stated, "We stand in awe before the mystery of life." Professor Stanley Jevons says that he cannot admit that the theory of evolution could alter our theological idea of a Creator. The very atoms are "manufactured articles," a phrase adopted from Sir John Herschell by the late distinguished experimental philosopher Professor Clark Maxwell, himself so devout a Christian. The arrangement of Nature—like the contrivances of man—all argue for a personal intelligence. Science demonstrates that the laws of proportion, weight, and number are exactly and uniformly maintained in the physical world, and it is therefore a simple consequent to argue that, as the Bible asserts, the waters "were measured in the hollow of the great Maker's hand," "the heavens meted out as with a span," "the mountains weighed in scales, and the hills in a balance." As Professor Flint, of Edinburgh University, has asked, "Could anything less than intelligence thus weigh, measure, and number. Could mere matter know the abstract properties of space, and time, and number so as to obey them in the wondrous way it does? Could what has taken so much mathematical knowledge and research to apprehend have originated with what was wholly ignorant of all quantitative relations? Or must not the order of the universe be due to a mind whose thoughts as to these relations are high even above those of the profoundest mathematicians as the heavens are above the earth? If the universe were created