

guilty to cultivate: none but the altogether righteous may press his utmost rights; while that august Being who is the only one that can claim to be absolutely and perfectly so, is at the same time the Being who has shown Himself the most ready to forgive.

The Hebrew Talent being equal to three hundred shekels, the proportion of the two debts spoken of in the parable would be as one to a million two hundred and fifty thousand.

The fact that the unmerciful servant is visited with punishment after his forgiveness, raises the question, whether sins when pardoned return on the sinner, who afterwards commits other sin. And in considering this, we must remember that "all forgiveness short of the crowning act of forgiveness and mercy, which will find place on the day of judgment, and will be followed by a total impossibility of sinning any more, is conditional,—in the very nature of things so conditional, that the condition must in every case be assumed, whether stated or no; that condition being that the forgiven man abide in faith and obedience, in that state of grace into which he has been brought; which he whom the unmerciful servant here represents, had not done, but on the contrary, evidently and plainly showed by his conduct, that he had forgotten that he was purged from his old sins." And we must bear in mind too, that we cannot contemplate remission of sins apart from a vital union and actual communion with Christ. Our Baptismal service brings out most prominently the great principle, that we are members of a righteous Person, and are justified in Him. "But if through sin, we cut ourselves off from communion with Him, we fall back into a state of nature, which is of itself a state of condemnation and death, a state upon which therefore the wrath of God is abiding."

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

This is the most glorious society of the whole non-Roman part of Christendom; the first and only Bible Society of the Church. Its main object is to disseminate the Scriptures of Truth; and if it has not published the Bible in as many languages as the British and Foreign Bible Society, the causes for this are two-fold. One is because, in addition to the circulation of the Divine Word, the objects of the Society embrace several other very important operations of the Church; and the other reason is because a number of the members of the Church, instead of supporting her own institutions, prefer to lend their energies and their means to those who have separated from her, and who spend their lives in seeking to do her harm.

The Society for promoting Christian Knowledge was the first voluntary society projected on any large scale in connection with the Church. It originated exactly at the time when the official action of the Church in convocation was, for a time, laid aside, in the latter

part of the reign of William the Third. It is not only a Bible Society—it is also a Prayer-book Society, a Tract Society, a Missionary Society, a Colonial Bishopric Society, an Education Society, a Church and School Building Society; and the grandest of all its triumphs is that it has, for a hundred and fifty years and more, most successfully prosecuted all these objects without degenerating, in any respect, into a party institution. There is therefore no excuse whatever for any Churchman declining to support it, and patronizing, instead of it, another institution, whose agents are more or less hostile to the church of which he is a member, and the interests of which every law of morality binds him to further.

This society obtains, however, only about £20,000 stg. a year from subscriptions and benefactions, besides collections from about 620 churches in England. It lives mainly on its endowments, its legacies, and its commercial profits. From the report recently published, we gather that its transactions, as a bookselling and publishing firm, reached, last year, the very large sum of £94,005 stg.; and resulted in a profit of about £7,000 stg., available for the general work of the Society. Its income from all sources last year reached the sum of £51,655, which is £10,000 more than the previous year, chiefly in consequence of some large legacies which have fallen in during the year.

The Society, by its timely aid, has augmented the teaching staff of the Church by 538 masters and mistresses. The value of books given away, and the expense of supplying others under cost price, has amounted to no less a sum than £17,420 stg. The Society has also aided considerably the other great Church institution, the Society for the propagation of the Gospel in Foreign Parts, in many of its important missionary works. It has made grants of money for building churches and schools, of books for schools and colleges, aiding the education of a native clergy, by establishing tutorships in theology, and assisting in meeting the expenses of native students.

During the past year, the Society has set apart no less a sum than £15,000 stg., for the new Indian Bishoprics, half of which is to go at once to the sees of Lahore and Rangoon. It has also, under the sanction of Christianity, boldly entered the fields of history and of physical and social science, in the endeavor to supplant the unwholesome light literature of the day by that which is pure, sound, and Christian; and, in the attempt, it has produced a number of excellent books.

The complaint we have lately met with, that this great Institution of our Church—this valuable Bible, Prayer-book, and Tract Society, does not send out so many translations of the Scriptures as a rival institution has done, is a disgrace, not to the Society, but to the Church, and especially to that part of it whence the complaint has emanated. If they would show the same zeal in supporting the institutions to which

they belong, as they do in uniting with those who aim at pulling down the Church about their ears, the cause of complaint would soon cease to exist.

MR. HUXLEY AND EVOLUTION.

If we may be allowed to form an opinion upon the subject from the statements we find in the United States' Journals, we should imagine that Mr. Huxley made but few converts during his late visit there. He is very well known to be the ablest expounder of the Darwinian Theory; and Theory it is unquestionably—a Theory not formed in accordance with Lord Bacon's principle of induction, because the facts required to establish it in its most essential peculiarities are not forthcoming. That is to say there are facts enough to show that there is an evolution in nature; but if we are to construct a system in accordance with the principle Mr. Huxley claims, viz., that his belief is confined to the evidence which comes before him, then we shall be obliged to discard the conclusion to which he arrives; and we shall feel that evolution has its limits, and that we have no right to believe in any other kind of it than that we actually meet with. We see for instance new kinds of cabbages and potatoes evolved out of old ones, and mammals spring from embryos, but brilliant as are the rhetorical abilities of Mr. Huxley, he has no right to call upon us to believe that walnuts can be evolved out of green peas, or human beings out of apes—nothing of the kind having presented itself to our experience, been testified to by others, or found traceable in the remains of the past. And we maintain that Mr. Huxley trades largely upon the homage he expects to be paid to his researches into the wonders of nature, and the beauty of style in which he can clothe his account of them, when he supposes that any large number of the thinking part of mankind will be led blindfold to acquiesce in any vagaries, however wild, to which he may choose to give himself up.

Among others, Dr. W. M. Taylor of New York, in a letter to the *Tribune*, has ably exposed the faults of Mr. Huxley's theory. He says he has nothing to say against the Professor as a discoverer of facts, or an exponent of facts, or as a discoverer of comparative anatomy, nor has he any prejudice against evolution so far as it can be fully and fairly established. He complains first, of the incompleteness of Mr. Huxley's enumeration of the hypotheses regarding the order of nature, as consisting of three only—the eternity of things as they are; the Miltonic theory; and the theory of evolution, which finds in a gelatinous mass, the common foundation of all life. Now there are at least two hypotheses not enumerated here. One referred to by Dr. Taylor, that of those prepared to accept evolution so far as it can be proved, and with the proviso that it is an explanation of the mode in which a presiding intelligence has brought things as they are into existence. The other—to which on a hasty glance at the lec-