

## DEVELOPMENT OF AFRICA.

Two lines of development among others have been pursued with wonderful results in Africa—the march of civilization along the Congo, and the push of the railroad north and south through that great land of jungles and of swamps, of ivory and of imps, of wild beasts and scarcely less wild aborigines. Some years ago the mere suggestion of a "Cape to Cairo" railway would have carried the average student of geography off his feet. But now that railroad is already built for a considerable part of the distance from Egypt to Cape Town. A distinguished company of English scientists recently formally opened the famous steel bridge over the Zambesi river, the railway having been completed northward from Cape Town to that point. Professor Darwin, son of the celebrated naturalists, delivered the opening address, in which he alluded to the wonderful advance made in introducing civilization to Africa, as shown by the fact that to points in the interior of the Continent to which the first explorers pressed only with great difficulty the party of scientists to which he belonged was able to ride in electrically lighted cars. When the formal exercises attending the inauguration of the bridge were concluded the visiting delegation went on a picnic excursion to one of the islands of the Zambesi—doubtless much to the curious amusement of the watching Africans loitering in the neighborhood. The Cape-to-Cairo railroad when completed will work a marvelous revolution in the state of Africa and the Africans. We wish that we could be sure that the change will be wholly for the better. With "civilization" will surely enter various attendant vices and evils which represent the parasitic growths on civilization and just so far as the heralds of the Cross travel will the agents of Satan dog their footsteps and seek to give the lie to their testimony for Christ. The Church of Christ must keep awake to the possibilities of the case, and forestall the plans of the evil one, who will try to turn civilization itself to account if he can for the riveting of a worse slavery on the poor Africans than any from which they have ever suffered.

Almost simultaneously with the formal opening of the Zambesi bridge came the news of the death, on his homeward way from Africa, of the celebrated Count de Brazza, a naturalized Frenchman, who anticipated Stanley in seeking, by way of the Alima river, a short cut to the upper waters of the Congo. While De Brazza did not have the fame of Livingstone or of Stanley he accomplished a great work in the exploration of Africa, and France has great reason to hold his memory in grateful honor, as he, by his alertness, enterprise and self-sacrifice, was enabled to gain for her a rich Congo province which otherwise might have gone to England. The labor of all these explorers, whether missionaries or worldly adventurers, will doubtless work into the providential plan of God for Africa, and the results of their labors, and in some cases their prayers, will be realized in the increasing development of the "Dark Continent" until light—the light of the Gospel we trust—pours through every corner and recess now gloomy with the night of sin and the despair of sorrow and superstition.

It seems clear (says the London correspondent of the "Birmingham Post") that the staff responsible for the distribution of the old-age pensions under the Old-Age Pension Act will be very materially increased after the end of the present year, the cost of administration rising proportionately. Nearly 850 Excise officers who have been engaged in the work are being, or are to be, transferred from the Local Government Board, and their places will have, of course, for the most part to be filled. The extra cost of administration will not fall far short of £50,000.

## "EVANGELICAL."

James I. Good, D.D., in N. Y. Christian Intelligencer.

The word "evangelical" what does it mean? Our Protestant understanding of the word is that it means anti-Catholic. And yet the Catholic Church calls itself evangelical, because it claims to bring the evangel, the gospel to men. Only its Evangel is somewhat different from ours. Evangel means grace, and grace to the Catholic means something objective—grace is a germ planted in the child at baptism which springs up and ultimately saves him.

The Protestant idea of "Evangelical" is just the opposite. To us "Evangelical" means something subjective and experimental—justification by faith over against the Catholic justification by works—personal experience and assurance of salvation over against salvation by baptism and assurance spoken by the priest. The Evangelical doctrines of the Reformation were three—justification by faith, the Bible as the rule of faith and the priesthood of all believers.

But the meaning of Evangelical needs a new definition to-day. It has been defined on the one side; it needs to be defined on the other. It has been defined over against Romanism; it now needs to be defined over against rationalism. We are living in an age when words are changing their meaning. The Rev. D. J. Burrell, D.D., was right when some time ago he said he was not afraid of the Bible (that would stand all assaults), but he was afraid of the dictionary. Whenever theologies and philosophies change, then the meanings of words change, and we are living in such an age. The word "Evangelical" needs a new statement, a new definition. The question now is, how far can a man go in the new theology and yet be Evangelical?

Now we can agree that on two doctrines a man will not be Evangelical if he does not adhere to them. They are the deity of Jesus Christ and the sinfulness of man. We as Protestants may differ on the exact way in which God and man are brought together in the atonement, but on these two doctrines we need to be firm. Like the two pillars in front of the Jewish temple, they are the pillars of Evangelical Christianity. There are five main doctrines of Evangelical Christianity—the deity of Christ, the sinfulness of man, the substitutionary atonement, regeneration by the Holy Spirit and future punishment. The man who denies these is certainly no longer Evangelical. But going below these there are two underlying conceptions included in Evangelical Christianity—the doctrine of the supernatural and the doctrine of grace. If a man no longer believes in the supernatural he is no longer Evangelical; if a man can't believe in grace, if a man doesn't believe in the doctrines of grace—that is, that we are saved by the unmerited favor of God (grace is a free gift), he is not Evangelical. Perhaps no better summary of Evangelical Christianity can be found than that made by the great court preacher of Prussia, the Rev. F. W. Krummacker, D.D.: "The Bible, the whole Bible and nothing but the Bible; grace, all of grace and nothing but grace."

The trouble with the new theology is that it endeavors to put everything under law and make it natural. It forgets that there is a supernatural, and that especially Christ is the great exception to law and above it. The trouble with it is that it endeavors to reduce everything to the human code and ethics, by which a man must save himself and no one else can save him. This, of course, rules out Christ's substitutionary atonement. Well, it was not intended that Christ should save us as men are ordinarily saved. If he had, there would have been no

grace about it; no unmerited favor. Salvation would not have been a gift to us. If we alone can save ourselves, then Christ never could save us. But His atonement is the great exception to human ethics—above all human ethics. It is a gift.

"Evangelical" needs a new definition. We have thus defined it in two ways, over against Romanism and over against rationalism. But it is growing into a still larger definition. It is finding a three-cornered definition. Another element in Evangelical is more strongly appearing. That is its sociological element. How often do persons get the words Evangelical and Evangelistic interchanged. They call Evangelistic meetings Evangelical meetings. They are confusing by the similarity of sound; and yet there is a similarity of meaning, too. Both words come from the same root, evangel. Both Evangelicals and Evangelists aim to preach the same gospel of glad tidings. These words are the same. There was a time in the days of dead orthodoxy when a Church thought she could be Evangelical without being Evangelistic. But in this Twentieth Century, with our tremendous social problems pressing upon us, the Church must be evangelistic if ever society is to be regenerated. We may differ on the exact method of Evangelization, but we can all agree that a Church, to be Evangelical, must be Evangelistic. Where does the line run in the meaning of Evangelical in this direction of sociology? Can a man refuse to be Evangelistic and yet be Evangelical. We believe not. The man who does not attempt to save others cannot save himself. The Christian who does not attempt to save society and the world is not a real Christian. Religion to-day must be religion in motion—the power of God for the salvation of men.

## PROGRESSIVE WORK PLANNED.

Rev. F. A. Robinson of Stirling, Ont., has accepted the engagement to assist in the work of evangelism for a year as Assistant Secretary of that department under the General Assembly's Committee, and Kingston Presbytery has released him, so that he will begin his duties on November 1. Mr. Robinson was introduced to the committee at its annual meeting last week, and was cordially welcomed. The meeting was presided over by Rev. Charles W. Gordon, of Winnipeg (Ralph Connor), and members were present from all parts of the Dominion.

The committee decided to publish an evangelistic hymn book of its own, and if possible to have a preliminary issue ready for the work of this year. They also have in view the publication of a text book on evangelism, with the assistance of some college professor, for use among the congregations. The various theological colleges will be approached with the suggestion that training be given students in evangelism. Knox College (Toronto), and Westminster Hall (Vancouver), having already arranged for this. In this connection an address from Principal Gardner on "Evangelism in the Colleges" was much enjoyed.

It was decided to secure the services of a limited number of evangelistic singers, and to invite ministers and others who have musical gifts to assist the committee in the conduct of evangelistic campaigns.

The request from the Kootenay Presbytery to visit them with a second campaign in the autumn of 1910 was agreed to.

Arrangements are well under way for simultaneous Presbyterian campaigns in the Presbyteries of Orangeville, Peterborough and Owen Sound in October and November of this year.

"The executive of the Augmentation Committee (Western Section) will meet in the Confederation Life Building, Toronto, on Thursday the 30th of September, at 2.30 p.m. Presbytery conveners should send quarterly claims and other communications to the secretary, Rev. J. H. Edmison, Kincardine, Ont., a few days before the date of meeting."