

Theology." The title assumed that theology had in some measure been influenced by scientific evolution, and the value and extent of this influence he proceeded to define. A distinction was made between an atheistic evolution which leaves no place for God and a theistic evolution which holds to God's immanence in all things. The war has yet between theology and scientific evolution should be buried. The speaker claimed that evolution has revolutionized the Church's ideas and teaching in regard to creation. The old order of six creative days has been laid aside and in like manner the idea of special creations must give way. It taught us to recognize the powers inherent to nature—not in nature per se, but as the medium through which the immanent God carries on His work. We see in nature the great laws of reproduction and advancement from good to better, and from better to best, the never failing struggle toward "that great far off divine event to which the whole creation moves." There is also the thought of dependence. This evolution does not go on in virtue of any inherent and independent power in nature itself.

It has also modified our doctrines of anthropology and shows us that man is more closely allied with the great chain of animal life than was formerly supposed. The structural differences between man and the animals are not so great as to justify his being placed in an entirely distinct class. Intelligence in man and the animals has also been linked in a way hitherto undreamed of. Radical evolutionists would regard the dog as a religious animal, and it is certain that some animals tread very closely upon the heels of man. Embryology has its teachings to which we cannot close our eyes.

It has also modified our views as to how God works in the world. The speaker emphasized the thought of the immanence of God in nature as against Pantheism on the one hand and the idea of a special intervention of God on the other. All science is tending to a recognition of unity in all things, and in this matter Drummond has rendered invaluable service in recognizing that the same God is present in the material and spiritual realm. His mistake was in expressing the higher in terms of the lower. Kidd's work on social evolution was criticized in that he failed to recognize the altruistic principle in all nature.

Evolution has also modified our ethical conceptions, and hence has influenced our practical dealings with men. Men at different periods and in different stages of development cannot all be placed upon the same plane, but they must be dealt with in the light of heredity and environment. We cannot apply the same moral standards to those in the infancy of the race as to those who are the heirs of all the ages. It has also entered into the domain of theology proper and revolutionized many former conceptions. It has changed the old view of creation days; it has also given a new view of miracles and regards all as due to an immanent God, and it has revolutionized the idea of design. It has but little light to shed upon the origin of sin, but quite as much as the opposing theory. It recognizes the fact of sin and shows how it is transmitted from parent to child, and lays more stress on actual transgression than original sin. It recognizes the necessity of the impartation of divine life in regeneration and its progressive growth in sanctification, and in conclusion it does not teach quietism or passivity, but that life must struggle upward in its endeavor to reach the perfect form.

The paper was followed by a most interesting discussion, in which Drs. Parsons, McMullen, Caven and Robinson and Revs. Mr. Buchanan and J. N. Turnbull took part. It is needless to say that not all agreed with the lecturer in his conclusions, but all agreed that he had made a strong presentation of the case.

The Economic value of the Sabbath was the theme of a well reasoned paper by Rev. John Hay, B. D., of Cobourg, in which he argued for the day of rest as an inalienable right of man and lying at the foundation of his physical, social, industrial and moral well-being. He was followed by Mr. John A. Patterson, M. A., who contended that all true human law is based upon the law of eternal rectitude, that the binary law of labor and rest in the fourth commandment is not right simply because it is a command, but is founded on the eternal law of right. To say that your time is all your own, and that the more you sell of it the more wealth you will have, is economic heresy, and that the abolition of the day of rest means seven days' labor for six days' wage he proceeded to prove from the experience of other countries and of men who could speak with authority. Speaking of the cry that many American travellers pass through Toronto on the Sabbath because of its quiet he pictured the citizens of Toronto going down on their knees to these worthies and offering to change the Toronto Sabbath in any way to suit their demands, even to the point of Sunday theatres and Sunday ball games and Sunday dances.

The next paper was by Prof. Shortt of Queen's University and dealt with "Present Aspects of Socialism." Mr. Shortt remarked that Socialism makes a strong appeal to youth and a much less strong

appeal to old age. There is in it a large philanthropic element, but there is also a strong element of selfishness. The lower forms regard material good as the only thing to be desired, and think that the higher things will follow in due time. There is no danger to be apprehended from Socialism in its higher forms, but there is real danger from the untrained selfishness which is manifested in some of its lower forms. The appeal is made to men's material self interest, and the dictum is that they are unjustly deprived of natural rights by the tyranny of men. Socialistic literature in some of its higher forms paints a social Utopia, but this can only be gained by eliminating all the motive springs of human activity. There are doubtless imperfections in our present social system, but the very same evils have emerged under entirely different conditions and cannot be fundamental to the existing system. The speaker described the last International Socialist Congress in London, and showed how hopelessly they were divided on nearly every point. Its fundamental weakness was that it made a selfish appeal to the interest of one class against all others. The newer form of Socialism takes a wider view, and proposes to proceed more cautiously along the lines of education than did the more radical older forms. The control by Government of such matters as the postal system, lighting, etc., is not Socialism; it is simply the conducting of the business of the people on business principles, a principle essentially different from that Socialism which demands that all shall be provided with labor and sustenance, irrespective of physical or intellectual fitness.

Rev. B. S. Craig of Oakville, contended for the right to discuss economic theories in the pulpit. He asserted that if Socialism is darkness all our present systems of social and political economy are darkness more intensified. The two great causes of the darkness of Socialism are the confusing systems of political economy taught in our Universities and the failure of the pulpit to do its duty in pointing out the great eternal principles that must underlie any true social system. He demanded a more equitable distribution of wealth and the casting off of the social conditions which are driving honest men and women into despair and shame and while granting that there are other factors in the present social unrest he contended that the land system was a fundamental source of the evil. The hour for adjournment having come the discussion was closed.

In the evening the members of Conference dined together, and the evening conference was devoted to the discussion of social problems.

The closing day of the Conference showed no decline in interest, although some of the members from a distance had returned to their homes, and preparations for the "at home" were in progress. The Session opened with a paper by Rev. Mr. McGregor, M.A., on "The Christian Doctrine of Immortality." It was an analysis of a new book by Prof. Salmond of Aberdeen, which is regarded as a standard. The speaker traced the idea of a future as it is found among the lowest races of mankind, and pointed out the various forms it had assumed among the Hindue, Persians, Egyptians and Greeks. The germ thought was then traced in the old Testament up to the point of its highest development. The teachings of Christ and the apostles were presented, and thus the idea was traced from its most rudimentary form to its highest development in Christian teaching. The paper called forth an interesting discussion, in which Rev. R. P. McKay, M.A., J. McNair, M.A., and R. Haddow, B.D., and Drs. Caven and McLaren took a leading part.

This was followed by an interesting paper on "The relation of the books of Chronicles to the Books of Kings," by Rev. G. L. Johnston, B.D. The reader proved to be an expert in the fields of higher criticism, and presented his argument for the authenticity of Chronicles in a concise manner. A valuable contribution was made to the discussion by Prof. McCurdy and Dr. Robinson.

The afternoon lecture by Prof. Shortt of Kingston was one of great interest, and it was evident that the members of Conference are keenly alive to the social problems of the day. Prof. Shortt, who on the previous evening had taken strong ground against the Henry George system, gave an interesting account of the various phases of the co-operative movement in distribution and production. Rev. A. C. Courtice of *The Christian Guardian* took part in the discussion, and said that the great aim of social reform should be on the line of the development of self-help. An interesting discussion on departmental stores brought out the fact that it is but a repetition of the old experience in connection with the introduction of labor-saving machinery which threatened disaster. The retail business had been overdone, and was carried on in a way wasteful of capital and labor. We are in the transition stage, and while inconvenience and loss are suffered, things will speedily adjust themselves to the new condition.—*Press Report*.