

body, soul and spirit developed out of protoplasm? the answer to this chapter would be, no, he has developed out of protoplasm and its environment. The protoplasm received contribution after contribution permits environment, until ultimately man arrived at his present stage of development. The process which produced this result has not been "to unfold from within but unfold from without." This view of evolution which is not the ordinary one is illustrated at considerable length. Still, it proves very unsatisfactory. What appears to be a fatal objection is that no form of life can make use of any environment but that which corresponds to itself. Thus physical life can make use only of physical environment, and can make no use of the moral and spiritual environment, and intellectual life, if there be life merely intellectual, can make use of only intellectual environment, it can appropriate nothing from the moral and spiritual environment. Consequently the fact that protoplasm had an intellectual a moral and spiritual environment cannot account for its development into man. It could make no use of its intellectual environment until it was possessed of intellectual powers. It could appropriate nothing from the moral and spiritual environment until it had attained moral and spiritual powers. The protoplasm must, therefore, have arrived at the stature of a man before it could draw upon the environment that is taken to be the source of human powers. Even environment cannot develop out of anything what is not potentially in it. Indeed the only way in which this chapter goes to remove the difficulty of the impassible gulfs in the phenomena of life is to suppose it to mean by evolution the self-imparting by God of Himself to the world. In that case evolution would mean that God began to impart Himself to the world in protoplasm and that He continued to impart more and more of Himself, until at last self-conscious man was reached. This, however, is something very different from evolution as commonly understood. To adopt such a view would be to throw up evolution and to adopt a phase of pantheism. This certainly would remove the difficulty of developing out of protoplasm what is not in it but it would raise still greater difficulties.

#### Foreign Missions After a Century.

This is a course of lectures delivered in 1893, at Princeton College, N.J., by Rev. James S. Dennis, D.D., of the American Presbyterian Mission, Beirut, Syria. There are now 280 Missionary Associations, and their operations are so widely scattered and varied in method and result that ordinary readers are bewildered. We read an incident here and there, which in a few days or hours is forgotten, but we have no intelligent grasp of the situation. Where have we reached? What are the obstacles? How far have they been conquered? What is yet to be done? These are questions many have been asking, and Dr. Dennis in this course of lectures tries to answer them. The undertaking is so vast that he necessarily gives but outlines, yet they are so clear and satisfactory that any who will carefully study the volume, will be greatly helped in the classification and retention of future readings.

There are six lectures, and readers will be interested some in one and some in another according to their tastes. It is thus a volume for reference. Speakers, especially clergymen, who deliver addresses on Missions and want to lay their hands on facts, in a ready and condensed form will find this volume invaluable.

LECTURE I.—The significance of the Macedonian cry is first defined. Foreign Missions are God's thought—and indicate universal redemption. Should that alone not be an inspiration to the Church? God's thought! Universal dominion by Jesus Christ! The reign of the Prince of Peace! What a call to the Church as to opportunity, duty and privilege! It is in that light incomparably the noblest and most ennobling service given to man. It is the counterpart in the Church of the sacrificing service rendered by Christ Himself through which He has received a name above every name.

LECTURE II.—In this lecture a condensed statement is given of the population, government, religions, and Christian successes in Japan, Korea, China, India, Persia, Syria, Africa, South America, Mexico and the Islands of the South Seas. This is a chapter of statistics that must have been overwhelming when delivered in one lecture, but will be invaluable to any one seeking facts. Although as Dr. Dennis says, "Our religious statistics change so rapidly that although they may be sent to America by the swiftest steamers that cross the seas, they grow old and out of date before they touch your shores."

LECTURE III.—In this the forces that are against us are marshalled in formidable array. Truly, we wrestle not with flesh and

blood, but with the human heart, at enmity with God, fortified by all the devices of the devil. There are the selfishness of governments, of ecclesiastical hierarchies, of devotees of false systems, and the prejudices and superstitions of the native mind. Added to selfishness at home, and the misrepresentations of Christianity by life and influence on the part of those who are called Christian abroad. Any one of these is formidable enough, but when presented cumulative force, the heart turns sick, who is sufficient for these things! Only "the Mighty to Save."

LECTURE IV.—The practical working of missions is next discussed. The questions of finance, and co-operation, and method, (educational, and evangelistic, and native development are all discussed here. Not on any one of these subjects is there unanimity in the Church, and this is a valuable contribution. But underlying all this is a deeper—a more radical question. What is the motive in Missions? Are they actually necessary? Are the heathen lost? That is a question that silently lies unanswered in the minds of many. They do not utter it, but still feel that in some way the heathen will be saved, and thus their interest in Missions is neutralized. Dr. Dennis very cautiously discusses this difficult problem and reaches the conclusion that there is no hope for the Christless, and that therefore we should hasten to give the message.

LECTURE V.—It is only honesty to give due credit to all religions for any good that is found in them. What the religions of China and India have to offer are here discussed—and the sublime message of Christianity placed in contrast. This is a parliament of religions in which the failure of ethnic religions is revealed, and also the triumphs of Christianity.

LECTURE VI.—Is a chapter on successes. We are apt to think of conversions alone, when thinking of results, but these, numerous as they are, are but the first fruits of wide and deep processes of preparation that are going on. The heathen systems are being undermined and honey-combed by European modes of thought. The whole fabric is hastening to an end, and whilst much of their education is tinctured with European scepticism, yet the ground is being cleared of the heary superstitions of centuries and better days are drawing nigh. The actual results in conversions are of thrilling interest. When the numbers are surveyed as a whole, none can doubt that missions are a success. Yet the greatest results are underground so far and cannot be tabulated.

This volume we commend to all teachers who wish intelligently to instruct others, and will be offered at a special price as our monthly offer for October Coupon No. 8.

#### By Divine Right.

The old tragedy of the Garden of Eden continues to be played. It is one of the curious fads of modern rationalism that the story of the temptation and fall cannot be regarded as historic, because it is improbable. And yet we have this tragedy, with slight modifications, enacted every day. It was the struggle for authority, and that has been the struggle of the ages. This is the "missing link" in Professor Drummond's recent romance, "The Ascent of Man." He gives us the "Struggle for the Life of Others" as the missing link in Darwinism. We now suggest the "Struggle for Authority" as the missing link in Drummondism. What do we mean by this? The Kaiser's speech last week, at Königsberg, the old coronation city, suggests the answer to our question. Some of the nobles of the Eastern Province seem to have expressed sympathy with the agrarian agitation which has been going on in these parts for some time. This fact was reported to the Emperor, and his remarkable speech expresses his own view of their conduct. This speech has excited widespread attention, not only because of the personal rebuke which it contained, but also because of the autocratic sentiments it proclaimed. The Emperor gave all to understand that he was not only King, but a king who meant to rule, and in order to buttress his strong utterances he announced that he held his position by the grace of God. In other words, William II. maintains that he holds his position by Divine right. Now, we like this plain, outspoken manliness. Nor is there much in the Kaiser's statement that ought to create special excitement. We think it would be difficult to prove that the Emperor holds his position by any right at all unless it be a Divine right. The people of Germany certainly never voted upon the question of his right to occupy the Imperial Throne. We do not say that the Emperor's claim can be justified by the facts of the case, but we do say that if it cannot be justified, then he has no right to the position he occupies at all. Hence we are driven back to the old question again—namely, by what authority are these things done? Evidently we are face to face with an important issue at the close of the nineteenth century. The old doctrine of the Divine right of kings has been gradually superseded by the doctrine of the Divine right of the people. The *rex populi rex Dei* has become the rallying cry of the democratic forces which have grown so rapidly and so powerfully during the last few decades. Really the Kaiser's clarion note sounds almost like a voice in the wilderness, and yet it will have its influence, and will probably still the surging tide of agitation in Germany for a short time. But the smothered fires will break out again, and so there is no rest in either the extreme of autocratic despotism or democratic anarchy. *Christian Commonwealth.*