

## Our Contributors.

### MORE ANIMATION, ELIZA:

BY KNOXIAN.

Once upon a time a managing mamma accompanied her daughter Eliza to a dancing party. The old lady was very anxious that her daughter should acquit herself well in company. Eliza was one of the limp, languid, lackadaisical kind. She went through the dances in a rather lifeless manner. When a convenient opportunity occurred, her mother went up to her, and audibly whispered: "*More animation, Eliza! More animation! More animation!*"

The advice was good, and timely given. Dancing is a poor enough kind of amusement under the best conditions, but dancing without animation must be a specially miserable kind of performance.

Animation is a good thing. Viewed from a national, ecclesiastical, social or personal standpoint it is a good thing.

If a young country like ours has no animation, it has nothing. Sam Jones told his hearers in Toronto that if the Methodists had no religion they had nothing to run their Church on. The Episcopalians, he said, had their ritual, the Presbyterians had their learning and orderly methods, the Baptists had their water; but if the Methodists had not their religion, they had not an earthly thing to run their Church with. It is exactly so with a young country like Canada. If we have no animation, we have nothing to run this nation on. We have little accumulated wealth. We have no past history on which we can live for a while. We have no industries sending their products to all parts of the world, and bringing back untold millions. Our animation is about all we have. If our animation fails, everything must fail along with it.

One secret of Sir John Macdonald's success is that he has the faculty of making people believe he can "make things boom." He won the election in '78 mainly because he made a majority of the electors believe that he could put more animation into business. Rightly or wrongly, he always manages to make it appear that his opponents are the opponents of improvement, progress, development. It may often be the right thing to oppose schemes that may only seem like improvements, or even to oppose real improvements rashly entered into, but it is seldom popular. Our Dominion lies alongside of the most progressive country the world ever saw. Our neighbours are all bubbling over with animation. We catch the contagion, and within wise limitation it is a good thing to catch. Hence what is or what seems to be an animated policy will always be popular as long as we are an animated people. Animation is a good thing for any country. Countries without it are soon blotted off the map. To a young country like Canada it is absolutely indispensable. Thanks to the races from which we sprang, to the example of our neighbours, and to the bracing air of our Canadian winter, our people have a fair share of animation. Talk about the severity of our winter. It is a libel. The nerve power given us in winter is the best part of our national capital. Did you ever notice how even the laziest of men skip along the sidewalk when the mercury is thirty degrees below?

In Church matters animation is a good thing. We have machinery enough. In any well-equipped Presbyterian congregation there is enough of machinery to do all the good that the congregation is capable of doing. Multiplying machinery does no good. The thing needed is more life—more power to drive the existing machinery. Hitching ten locomotives to a train would do no good if the furnaces of the ten were cold. One locomotive fired up is of more use than a hundred in which the fires are out. The machinery which the constitution of the Church provides is quite enough for all purposes if well fired up and kept on the track. We would need no donkey engines to help to run the machinery if the regular ones were well fired up and kept in good running order. A session, a deacons' court, a board of managers, a Sabbath school, one or two Bible classes, a ladies' missionary society, mission bands, two or three other societies, and a number of committees for special purposes. What more do we want? Just one thing—more steam.

Some of the plans that people propose for making

Church machinery run better look a good deal like putting flowers on a locomotive that has no fire in it. If there is no fire in the furnace, of what use would it be to put ribbons on the smokestack, or a bouquet on the cow-catcher? The thing wanted is power, not ornament. When you have the machine running at the rate of forty miles an hour, then put on a few ornaments if you will, but start the train first.

Animation in the social circle is a good thing. Did you ever attend an evening party where the guests sat in a row around the sides of the room, cold as icebergs, silent as graven images? Wasn't it delightful?

Animation in the individual helps a good deal to make this world a pleasant place to live in. Did you ever try to converse with a man who had just life enough in him to make it unnecessary for his friends to bury him?

Animation in the pulpit is a good thing. It is sad to see a sermon on which time and labour have been spent—a sermon perhaps brimful of the best kind of truth—fall flat for want of animation and spontaneity in the delivery. And that is exactly what happens every Sabbath.

This lack of animation is as often the preacher's misfortune as his fault. It is impossible for a poorly-paid, poorly-fed, poverty-stricken, worried, over-worked man to have much animation in the pulpit. The wonder is that some preachers have any animation at all. If anybody thinks that a preacher can display much animation in his third service on a hot July day, at the end of a twenty-mile drive, he has little common sense, and no kindly feeling.

Some choirs would sing the better for having a little more animation. The lone precentor often needs more.

To every man, and every body of men that works in a lazy, limp, spiritless fashion when the work might be done in a more spirited manner, it is a good thing to give the managing mamma's advice—

MORE ANIMATION, ELIZA—MORE ANIMATION!

### THE SELF-REVELATION OF GOD.

BY REV. S. H. KELLOGG, D.D.

(Concluded.)

In the light of the discussions of our day no parts of Professor Harris' recent work will probably be regarded as of more importance than those which deal with the question of evolution in its bearing on Christian theism. The views of the author on this subject may be briefly thus presented:

In the first place he affirms that "science gives us reason to suppose that the whole cosmos may have been brought to its present condition through a process of evolution." It is hardly necessary to say, however, that, as a Christian man, he utterly repudiates the vulgar conception of evolution as an atheistic theory devised to account for things without God. He tells us, on the contrary, that evolution "requires the recognition of God as always immanent and active in nature, progressively revealing Himself," page 55. Instead, therefore, of annulling or even weakening the old argument from the appearance of final cause in nature to the existence of a purposing mind and will, "it confirms the evidence of power in and above nature, directing its energies toward the realization of an ideal." Evolution, thus understood, "presents the argument (from final cause to theism) on the grandest scale, by emphasizing its application to the universe as a whole," page 280.

As the author's view of evolution is not atheistic, like that, e.g., of Haeckel, so neither is it deistic, like that of Darwin. In his view, while there has been evolution in nature throughout past ages, there has also been something besides mere natural evolution. Not only so, but evolution compels the admission of miraculous interventions in the course of nature. The subject is of so much moment that we may best let Professor Harris speak for himself. He defines a miracle, page 474, as "an effect in nature which neither physical forces acting in the uniform sequences of cause and effect, nor man in the exercise of his constitutional powers, are adequate to effect, and which therefore reveals the agency of some supernatural being other than man." He then argues that miracles, as thus defined, "are essential at epochs, both in the evolution of the physical system and in the progress of man in the spiritual system," page 486. "In the evolution of the physical system matter be-

comes fitted to be the medium for the manifestation of a higher energy. God infuses this higher energy into nature so soon as at any point it has become capable of receiving and manifesting it. Then beings of a higher order and a higher plane of existence and action appear. . . . In this evolution of the physical system, so far as it has taken place on this earth, four great epochs are noticeable. . . . The first is the beginning of motion; the second is the beginning of life; the third is the beginning of sensitivity; the fourth is the beginning of rational free personality in man. In the production of man the process of the physical evolution on the earth reaches its consummation," pages 488, 489. Now begins "the progress of the rational, moral and spiritual system"; and in this also he recognizes, after the analogy of the foregoing, crises of miraculous intervention, namely: "The creation of man, the coming of God in Christ, reconciling the world unto Himself, and in the Holy Spirit establishing His kingdom of righteousness on earth; and (lastly) Christ's second coming, disclosing in judgment the final issues of man's spiritual history during the whole period of the existence of the race in its natural life on earth, and raising him to a higher plane of existence," page 489. Constantly the author insists that "in each of these epochs in the physical system, the bringing in of the higher beings and the higher planes of existence involves all which is essential in the miraculous; otherwise the lower produces the higher, that is, there would be an effect without a cause. . . . And as in nature, so in the spiritual sphere, the higher power of God introduced miraculously into human history . . . remains and continuously exerts its energies in humanity to prepare for a greater epoch and a higher plane of spiritual life," page 492.

The apologetic value and exceptional importance of the discussion of which these extracts barely indicate the outline is evident at sight, and, if we mistake not, it is destined to have a very weighty influence on theological thought. Among the readers of this work many will probably not be prepared to admit evolution as a fact, even with the limitations under which our author accepts it. But it is not the work of the Christian apologist, as it seems to us, to determine whether, as a fact, evolution has been a factor in the production of the universe as it at present exists. That is a scientific question. For an intelligent answer to the question an extensive and special scientific training is required, which very few theologians have had. The question for the theologian and Christian apologist is simply this: whether a doctrine of evolution in any form can be held consistently with Christian theism. All will agree with Professor Harris that *materialistic* evolution is exclusive of Christianity. If one is true, the other is false. Scarcely less unanimous will be the verdict of Christian men as regards what is known as Darwinism, if that be understood, as commonly, to exclude all supernatural intervention after once life was introduced. The Bible plainly teaches, and many of us would add, that the facts of man's nature teach no less clearly as that distinguished evolutionist, Mr. Alfred Wallace, lately told us in Toronto, that there is that in man which cannot be accounted for as the result of a merely natural process. But is evolution, as explained and limited by Professor Harris and many Christian scientific students, inconsistent with the teachings of revelation concerning the creation of the universe, the nature and origin of man, and his redemption by Christ? To this we should decidedly answer "no." We express here no opinion as to the truth or falsity of such theory of evolution as Professor Harris upholds. But we must certainly say that he makes that abundantly clear which we have long believed, that such a view is inconsistent neither with Christian theism nor with the strictest view as to the inspiration and infallible authority of the account given in the Holy Scriptures of the origin of things, and the origin, nature and destiny of man.

We agree with him that in many ways the Christian argument would rather gain than lose force, if we grant an evolutionary process, as defined and limited by him, to have been a fact. From this point of view the objection that a miracle is incredible, as involving a breach of the law of continuity, loses its force; for the successive stages in the orderly and progressive development of the world-system throughout the creative ages were introduced by creative, and there-