

through, others being stopped at St. Michael and various points on the Yukon River, but they found a Roman Catholic priest and a Church of England missionary. After much difficulty a house was secured for services, all the large buildings being used for gambling or saloons; but that soon burned down. At last some gentlemen built a public hall and gave it to them for use on Sunday. The congregation at the two services represents all denominations, and includes a few women. There are a prosperous Christian Endeavor Society, a Bible-class, a small Sunday-school, and a Young Men's Christian Association, which keeps a reading-room open through the week. The missionaries have also an employment bureau, and have extended their work to include a mission at Eldorado Creek, fifteen miles distant, and do some preaching in a hotel at Grand Forks. Flour they report at \$1.50 a pound, candles \$1.50 each, while groceries can scarcely be had at any price. The mines, they say, continue to pour forth gold in constant streams.

#### THE CLERGY AND THE EVOLUTION THEORY.

A FEW days ago Prof. McBride, the new professor of Zoology in McGill College Montreal, delivered his inaugural lecture, and in the course of it took occasion to announce his adhesion to the theory of evolution. He at the same time deprecated the attitude of the clergy to the theory as one determined mainly by theological prejudice, and advised them to devote some time to the study of Zoology or Biology in order that they might be able to judge of the evidence from the scientific point of view. He admitted, however, that the theory was not proved and was only a convenient working hypothesis which might yet be greatly modified before it is finally settled.

Now we have no intention of discussing the scientific theory of evolution. That must be left for the scientific papers or rather for scientific men, and when they have agreed on the facts we shall be prepared to receive their conclusions with all due deference. But we cannot help thinking that his advice to the clergy, however well meant, is just a little gratuitous and impertinent.

In the first place we believe we are right when we say that there is no class of professional men, outside the circle of the college professors of science, who are so well posted on this and kindred subjects as the clergy of the different churches. It has been asserted again and again, by those who were in a position to know, that the chief buyers of scientific books, apart from merely technical works, are the ministers of the gospel. And if their opinions are adverse to the theory of evolution these opinions have not been reached without some reasonable consideration of the evidence for and against. They may be mistaken, as all scientific men have themselves been mistaken again and again, but they have at least studied the question with some measure of attention and ought not to be charged with theological prejudice.

But further, it is by no means true that the clergy either in Canada or any where else are a unit in neglecting the theory of evolution. There are very many who maintain an open mind towards the question and who are prepared to accept it without hesitation the moment it is proved to their satisfaction or even to the satisfaction of all scientists themselves. They have no difficulty in adjusting their theology or their interpretation of scripture to that or any other scientific view that may be found sustained by facts, simply because they do not regard the Bible as intended to teach science at all, and therefore not meant to settle any question pertaining to these

subjects. The fact is, that while no doubt some clergymen have written and spoken in opposition to evolution, or Darwinism, the chief opposition has come from scientific men themselves who have based their opposition on scientific grounds. In Canada, at least, the most strenuous opponent of the theory has been Sir William Dawson, Prof. McBride's own predecessor in the chair of Zoology. And it is not so very long since Lord Salisbury, as President of the British Association for the advancement of science, expressed his serious difficulties regarding its acceptance. Under these circumstances it is hardly fair to single out the clergy as the chief hindrances to the progress of scientific views. What they are opposed to, and what it is to be hoped they will always continue to oppose, is the materialistic philosophy that has too often lain behind the evolution hypothesis. But they recognize that there is no necessary connection between the two, and by the time Prof. McBride is able to affirm that evolution as a theory of the origin of species is proved, he will find thousands of clergymen in all the churches who are willing and qualified to examine his proofs. If these are satisfactory they will be prepared to welcome the theory, adopt it as part of their mental equipment, and make the necessary adjustments with other views, as not a few have already done.

#### CHRISTIAN RE-UNION.

THE reception given to the Anglican delegates, by the Knox College Alumni was an additional proof of the growing feeling of charity and friendliness which has been springing up of late between Protestant Churches. When the question was before the Trinity Alumni last month, the idea of re-union was kindly received. The practical difficulties are however not to be under estimated and nowhere were they more forcibly pointed out than at the meeting of the Trinity graduates. The Provost, for instance, doubted whether anything like re-union was wanted by their separated brethren. He found the real source of difference between the Anglican and other Protestant bodies to lie in the different views then held as to the nature of man. Protestantism, according to Provost Welch, was essentially individualistic and that was not the view of the nature of man taken by the Catholic Church. With this difference was implied a difference as to the nature of God. But the prevailing feeling was friendly to re-union of some practical kind. The Bishop of Nova Scotia voiced that feeling in his remarks. They would never get re-union he said, until they knew one another better. In the process of knowing one another better, would they be justified in frequently and heartily acknowledging the good and blessed work which God had done through these other bodies? If they could in any way co-operate and if anyone amongst them could feel that he would be justified in co-operating in such a way in which they themselves did not feel they would be justified in following, would they for charity's sake give that man the benefit of their prayers and give him as far as possible a helping hand, in the hope that in that manner they and other bodies of Christians might come to know each other better? And might they not think it possible that, through working together on a larger scale than before, they should not only come to know each other better, but a real desire might be evoked for that real union which they themselves desired, which was not absorption in themselves, but the manifestation of the underlying unity which prevails, and which must result, despite all diversity in a great, united church, which would not be the present Church of England? It was worth while praying about, watching and consulting about.

We believe that it is in the Spirit of these remarks of