

young men, and in doing so reference will be made, more especially to that numerous class of young men who are graduates and under-graduates in medicine.

In the study of the anatomy of the human body, these young men find what, in their opinion, and in the opinion of all leading anatomists, is conclusive evidence of the truthfulness of the doctrine of Evolution. Now they read in the Word of God, that "God created man in His own image"—but being taught by the Church that the true interpretation of that statement in Genesis is that God created man by a special fiat of His Will, without the agency of natural law, they naturally accept the evidence of the seen—rejecting that of the unseen, and thus fall into the fatal error of concluding that Science is opposed to religion.

At this crisis in the lives of these young men is the golden opportunity of the Church, an opportunity alas! which is too rarely grasped, for the majority of the teachers in the Church believe, not only that it is impossible to harmonize this doctrine of Evolution with the teaching of Genesis, but believe also that that doctrine is dishonoring to man and much more dishonoring to God. And so, these young men, still believing that the evidence of their scientific investigations contradicts the statements of the Bible, and the Church, still maintaining the correctness of her interpretation of Genesis, the breach between these young men and the Church grows wider and wider, until they become avowed agnostics, infidelity thus gaining what the Church has lost. But great as is the loss to the Church the young men have lost more. They have lost that which alone is worth living for, and they have nothing left worth dying for. If the doctrine of Evolution be true the Church is responsible for that loss.

A drop of water is created by the union of its elements, oxygen and hydrogen which unite in obedience to the law of chemical affinity. But God created the oxygen and the hydrogen, He created also this law of affinity. These elements had no power to give themselves this affinity for each other, much less had they the power to create themselves. If God created the oxygen and the hydrogen, and created also the law, in obedience to which these elements combine to form the drop of water, did not then God create the drop of water?

It is not illogical to conclude that the first drop of water was created in this way. In this belief, we give to God just as high honor as if we were to believe that He created the drop of water by a special fiat of His will without the agency of natural law. Neither do we less appreciate the worth of the drop of water.

Under the effects of heat and moisture the little acorn germinates in the soil, and soon the little plant appears. Under the influence of the sunshine this little plant sends down its little rootlets amongst the dead matter of the clod, which has been dissolved by the rain drops—lifts it into the higher plant-world and at length develops into the mighty oak. But God created the soil which nourished the plant on its way to the oak. He created the seas and the clouds which sent the rain-drops. He created the sun which radiated the sunshine, He created the life-germ of the acorn from which the plant grew. Did not then God create the oak? The processes of natural law between the microscopical life germ of the little acorn and the oak which withstands the storms of the centuries are as wonderful as would be the instantaneous creation of the oak from the dust of the ground.

And so is it with man. If man's body is a development from lower forms of animal life. God created those lower forms. He created also the life-germs from which they at first sprang. Since the investigating of Pasteur and other biologists the theory of the spontaneous generation of life is no longer scientific. Indeed that theory is now quite obsolete.

If God created these primordial life-germs, and if He not only created the laws of development but gave these lower forms of life the power to obey those laws by obedience to which they were evolved from lower to higher and yet higher forms until there was brought into being that masterpiece of Creation—the human body—did not then God create man. This belief is not dishonoring to man. These lower forms of animal life bear the impress of the Divine hand. They are all His handiwork—He saw them also—when on the evening of "the sixth day" He saw everything that He had made and behold it was very good."

Neither is this belief dishonoring to God. Although

the Theistic Evolutionist believes that the stream of man's life flowed in the dim ages of the past, through the low-lying plains of lower animal life. Yet in tracing that stream to its origin, he comes at length to its fountain-head in the Everlasting Hills, and he knows too that the everlasting destiny of that life-stream will be the fountain-level before the Throne where all life's mysteries will be made plain because "We shall see face to face."

"For Christ."*

BY REV. MARCUS SCOTT, B.A., DETROIT.

For the Review.

A giant elm waves its branches in front of my study window on the third floor of my house. As I looked at it the other morning I saw that it had been wonderfully transformed. During the night God had silently unlocked the treasures of the skies, and countless snowflakes, white like downy feathers from an angel's wing, had fallen upon it, and encased every branch and twig in a snowy mantle of virgin white. As I gazed lovingly at the fair scene, the rising sun, as if further to adorn the tree, poured upon it a flood of golden light, and as if by magic, it became a perfect blaze of glory. Fair as was the scene I somehow at the moment thought of another. A few weeks will pass away and from the same window that tree will still be fairer to look at. God will somehow speak to it, and it will hear His voice and live. The white of the Frost King will give place to verdant green. The living sap will rise from roots to trunk, to branch, to top-most twig. Thousands of leaves of exquisite texture, all differing in shape and size, in form and color, will clothe it. A variety of dark green mosses, rich in color and beautiful in form, will cover its bark with a delicate trellis work, as the ivy the ruins of the old cathedral, but only much more beautiful. And as from deepest root to top-most leaf that tree will be a miracle of beauty. That is the miracle and mystery of life. For life makes all the difference between icy winter and leafy June. Will you allow me to speak to you for a little about life—about your life? Life in its source, in its continuance, and in its outcome: or *Life in Christ, Life through Christ, and Life for Christ.*

I. Life in Christ, or the source of life. Life is the strongest thing in the world. It is everywhere fighting against death, and is destined to be triumphant. Life is the direct cause of all the beauty and variety in this fair world of ours. God is the only source of life both natural and spiritual. It is now a dictum of science that life can only come from pre-existent life. Why is it that man cannot become better until he reaches the quality called Spiritual Life? Henry Drummond answers this question by asking another. Why is it that a mineral cannot of itself become more and more living until it becomes a vegetable? Because there is a great gulf fixed between the living and the dead which no mineral of itself has ever crossed. So no amount of mental change or moral reformation ever made a Christian. The elm in front of my window sends down its roots endowed with the mystery of life and touches dead matter and lifts it up and transforms it into life. And so the Living Spirit of God comes down and touches the dead soul and makes it live. And Jesus Christ is the point of contact. That is why we glory in the cross. And so says one, "There is no Christianity without a Living Spirit, and there is no personal religion without conversion." And again "The difference between the Natural man and the Spiritual man is not one of development but of birth. It is not one of quantity but one of quality." Christianity is more than morality, or virtue, or goodness. It is all these plus a new life. The question of supreme importance for us is are we in possession of this life. Now our relation to Jesus Christ determines that. "He that hath the Son hath life, and he that hath not the Son hath not life." We can have this life only in Jesus Christ. The possession of it is not a process, but an act of simple faith. Sudden conversion is Biblically, experimentally, and theologically

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