

A One-Minute Sermon.

Rev. J. G. Hamilton, B.A., minister of the Islington Presbyterian Church, Liverpool (formerly of Dromore, Co. Tyrone), has lately introduced the idea of a one-minute sermon on Sunday evenings, previous to the ordinary sermon. Last Sunday, taking as his subject, "The Grace of Humility," he said—Humility is a virtue which we like to see practised by others, but which we often fail to appreciate thoroughly or to make it a practical part of our own lives. Humility is not a theory, but one of the most important factors in the Christian life. It is practised by Christ, and so illustrated by Him that there is no need to expatiate on its meaning. Humility is the oil that keeps the bearings of life from getting heated. A steam engine needs a safety valve, yet the best work is taken out of the engine when the safety valve is not needed, when the heat is properly regulated, when the working parts are oiled, and when the engineer looks to the general working of his engine in all its parts. There is no need for the safety valve in the Christian life; it is a symbol of danger. It is the point of danger's relief; and if a Christian thinks that it is one and the same thing to blow off the steam or regulate his life, he makes a sad mistake indeed. We need humility as the counterpoise to our tendencies of pride and haughtiness, that we may regulate our lives in success and prosperity. If we must on the one hand beware of pride, we must also take care on the other lest we take in that false humility that is so often mistaken for the true. The doing of so-called humble actions and the utterance of presumably humble words may too often proceed from a spirit of pride, and not from the humility that centres itself in the example of Christ. The true humility never speaks of itself or its own humble actions, and is generally unconscious that it is striving towards humility.

The United Presbyterian Sessions and Presbyteries in Scotland have, with remarkable unanimity, expressed their approval of the proposed union with the Free Church. Four only of the presbyteries have reserved the approval until a completed scheme of union has been submitted. Returns have been received from 539 Sessions. Of these 509 approve of the union, 15 disapprove and 15 give a qualified answer.

"Six things," says Hamilton, "are requisite to create a home. Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection and lighted up with cheerfulness; industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting glory and canopy, nothing will suffice except the blessing of God."

Man and Evolution.

By Prof. John Moore.

The Bible states distinctly of the special creation of man. His body was formed out of the dust of the ground, or material elements that belong to the earth. He is a being of mind. His soul came directly from God. The Creator breathed into his nostrils the breath of life, and he became a living soul. This is the pictorial way of expressing the crowning fact of creation.

Does this account of the origin of man accord with the facts of science as thus far revealed? I answer, yes. We know that man exists, consisting of body and soul, or mind. He was the masterpiece of creation. Science and the Mosaic history correspond here, as we easily see.

Properly speaking, there is only one human species, consisting of three general varieties, the Caucasian, African and Mongolian. There are sub-varieties, but these are the three general ones. Analogous to this is the significant fact that there are three families of languages, according to Max Muller. We find that the African was the same thousands of years ago, as depicted on monuments, that he is now, and the same is true of others.

Those who reject the Bible account of the origin of man, generally attempt to account for it by the doctrine of evolution. Mr. Darwin, in his first book, "Origin of Species," did not apply his theory to man, but the inference was that he ascribed the origin of man to the same principle he applied to all other living beings. A few years after he published his "Descent of Man," in which he applied his theory to the human race. He tried to prove that man as a physical organism came up gradually from the lower animals. He spoke of monkeys as man's "nearest allies," in this as in other respects. If this be the case, we ought to find grades between the ape and man, or connecting links. But nothing of the kind has been found. The oldest remains of man show that he always existed distinctively as man.

Darwin has not been able to produce the race of apes from which the human species sprang, and thinks that it existed in some parts of Africa. Haeckel attempts to explain the difficulty in a novel way. Not being able to find any living or fossil remains adapted to the case, he assumes that such lived in a continent that long ago became extinct. He thinks that a continent once existed which he calls Lemuria, that sunk under the Indian Ocean, where a special kind of monkeys lived. In his "History of Creation" he writes: "We as yet know of no fossil remains of hypothetical primeval man, who developed out of anthropoid apes during the tertiary period." He thinks the evidence is quite strong that man's immediate predecessors existed in that buried continent. The prospect is not very encouraging that there will ever be

an opportunity of digging there to find such fossil remains. There certainly is not much science in this. His credulity and imagination must be very large.

But Darwin holds that man as a being of mind originated in the same way. In the third chapter of his "Descent of Man," he writes: "My object in this chapter is to show that there is no fundamental difference between man and the higher mammals in their mental faculties." If this be the case, we ought to find in apes a degree of intellect approaching that in man. They ought to be susceptible of a considerable degree of mental training and instruction; so much so, that schools should be established for their education. But we never think of any such thing.

Dr. Alfred Wallace, who has the honor of working out independently the theory of the evolution of organic life by natural selection, differs from his co-laborer in regard to the origin of man in his higher nature. He writes very decidedly against Darwin's position respecting the rational life of man. In speaking of Darwin's position he says: "This conclusion appears to me not to be supported by adequate evidence, and to be directly opposed to many ascertained facts." Thus these two eminent workers in the same field are at variance on this essential point.

When we view man as a religious and moral being, the theory of evolution fails. Man is naturally a religious being—he has a powerful tendency to worship. But we see no manifestation of this in the ape or any other animal. Man has a moral nature, which renders him capable of distinguishing between right and wrong, of feeling responsibility, of obeying or disobeying moral law. But we do not see the slightest evidence of any such faculty in any other creature. We never think of instructing monkeys or other animals in ethics, or holding them morally responsible for their acts. Here the theory entirely fails.

Take another phase of the subject. Man has the wonderful faculty of language, corresponding with the lofty claim we urge for him. Says Max Muller: "The nearer we approach between the physical nature of the ape and that of man, the wider and the more wonderful will that gulf appear which language has fixed between them." No ape ever spoke. This objection is fatal to the Darwinian theory. Thus we see that the Bible account of the origin of man stands unshaken, and that those who hold the absurd and unscientific theory of materialistic and atheistic evolution must have a monstrous amount of blind credulity.

Not failure as a fact, not failure as a confession, but failure as an excuse, brings hopelessness. Not the surrounding colors of the enemy, though they be thick as autumn leaves, but the white flag on its own ramparts shows that the fort has fallen—Anon.