

Barrande, the great palaeontologist, had concurred, declaring that in none of his investigations had he found any one fossil species develop into another. In fact, it would seem that no scientific man had yet discovered a link between man and the ape, between fish and frog, or between the vertebrate and the invertebrate animals; further, there was no evidence of any one species, fossil or other, losing its peculiar characteristics to acquire new ones belonging to other species; for instance, however similar the dog to the wolf, there was no connecting link, and among extinct species the same was the case; there was no gradual passage from one to another. Moreover, the first animals that existed on the earth were by no means to be considered as inferior or degraded. Among other investigations, one into the truth of the argument from "Design in Nature" had been carried on, and had hitherto tended to fully confirm that doctrine. The question of the Assyrian inscriptions and the recent Babylonian researches had been under the leadership of Mr. Hormuzd Rassam, who, on his arrival from Nineveh, had given a full report of the extent of his new excavations, which were of the highest interest. His discovery of Sepharvaim, one of the first cities mentioned in Holy Writ, was most important. Professor Delitsch and others aided in the consideration of the discoveries and the inscriptions found. Two meetings had been held to consider the questions raised in Mr. Herbert Spencer's "Philosophy," and Lord O'Neill and others had shown, by a careful analysis of his arguments, that a greater attention to accuracy in statement would have kept Mr. Spencer from arriving at those hasty conclusions which had made his philosophy remarkable. It was announced that the results of explorations now being carried on in Egypt would be laid before the institute early in the winter. The discoveries were very important, especially that of the site of Succoth, which, like the results of the survey of Palestine, was confirmatory of the Sacred Record. The quarterly Journal, which contains the various papers read before the society, which had been published for sixteen years, was now issued free to all members and associates, whether at home or abroad. Several interesting speeches having been made, the members and their friends adjourned to the Museum, where refreshments were served.

FAIR PLAY FOR CHRIST.

The sea is a great restorer. "Come hither, ye nations; come, ye weary workers; come, ye young and exhausted women: approach, O pale humanity, and tell me frankly what ye require to recruit your frames. Art thou in want of vital heat? The sea is rich in it. Its breath inspires in me a certain indefinable sentiment of gaiety, activity, creative power—what one might call physical heroism." This is our faith, as well as the faith of Jules Michelet; and hence in the season we hasten—all who can—to the seashore. When there we take full advantage of our opportunities.

We take all that the great restorer has to give. We walk on its shore, plunge into its wave, sail on its surface; and when we must be indoors, we are careful to have its air. All that it has to give we take.

Now, Christians, who believe in the power of Christ to re-make and re-invigorate the entire man, should also be eager to take all that Christ has to give. We should not be satisfied with a little in the bottom of our vessels, if we know that Christ has fulness for us. We should not be content to have Christ "working" merely, if we know that He is willing to "work mightily." It is not enough that we have joy if we know that there is waiting for us joy that is full of glory. Why should we be satisfied with peace which can hardly be called peace, and which leaves our hearts twenty times a week to the mercy of deep unrest, when we might have a peace which "passeth all understanding?" In a word, why should we be in twilight if it be actually the case that the Sun has arisen and is shining in noon-day splendour? Have we all that Christ has for us?

Did it never strike you that there is a startling discrepancy between what our Lord promises to do for His followers and what He actually has done? I do not speak of individual cases. There are many single cases in all churches—more, perhaps, than we imagine—in which the largest promises have been more than fulfilled. In the low places, in the high places, and in places which lie between these, there are individual Christians, and little groups of Christians, who are burning and shining lights. Let us thank God for them: they are living witnesses of the marvellous power which Christ has upon the soul which comes fully and fairly into His light. They are charged with divine power, and those near them feel it, even when they do not understand it. Let us, I say again, bless the Lord for all such, and let us gratefully believe that there are more of them than we are apt to suppose. But what of the great mass of us who crowd up to the church on Sabbath? Have the promises of Christ been fulfilled in our lives? Or does the poor fruit mock the promise? Is there, or is there not, a discrepancy?

We shall best discover by looking at the promise and then at the results. Christ, by His Spirit in the apostles, often uses the words