

face this problem as our brethren in the old world, although our circumstances are widely different. Although in Canada there is comparatively little of the distress which is met with in older countries, and there need be less, yet there is reason to believe that the animosities by which classes are divided are no less keen here than elsewhere. Papers are published, we are informed, in the supposed interests of the working classes, which make it their business to stir up enmity between the rich and the poor, the employers and the employed. It is not easy to say how far this effort is successful; but there is good reason to fear that it has succeeded only too well. We are, therefore, confronted by the same problem that meets the citizens of the old world, the alienation of class from class, and alas! the alienation of the masses from Christ and from God. We must ask hereafter in what direction lies the solution of the problem.

THE CHRISTIAN MINISTRY.

CHAPTER III.—Continued.

JESUS THE PERFECT MEDIATOR.

THE GREATNESS OF HIS TEACHING.

It was not, as our Lord is careful to remind us, that He condemned or annulled the old. "Think not," He says, "that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfil." He took the moral precepts of Judaism, and of heathenism as far as they were true, and lifted them up into a higher sphere, and gave them fullness and depth, and stamped them with a divine sanction.

We discern this greatness as a teacher in many ways. There is a sense of authority and power in His utterances, which was felt even by the multitude. "He taught," they said, "as one having authority;" and this clear conviction of right and power which was possessed by the teacher, was wrought by Him in the minds of those whom He taught not only by the serene assurance of inward divine light which He displayed, but also by the irresistible inward witness which His words contained. All His words were spirit and they were life. The words of Gentile philosophers, even of the purest and the best, were guesses rather than revelations; they were questions rather than answers. The teachings of the law were true and good, but they were fragmentary and incomplete, because they were necessarily wanting in depth and spirituality. They did not contain their reason in themselves. It was widely different with the teachings of Jesus; and the difference was deeply felt by all. Even in the hour of their bitterest disappointment His disciples could say: "He was a prophet, mighty in deed and word," (S. Luke xxiv. 19). Whilst He still shrouded His claims to be the Messiah from the general view, the conscience of Israel recognized Him as a "teacher sent from God," (S. John iii).

ITS SELF-REVEALING POWER.

It is impossible to read with any care the records of the ministry of our Lord without feeling that we are under the influence of a teacher who is supreme in authority, and who by His utterances commands, and proves that He has a right to command, the homage of our moral nature. We feel that it is no empty claim that He advances when He says: "Every one that is of the truth heareth my words." Let a man be true to his conscience, true to his own best instincts and convictions, and he will find in the words of Jesus the echo of his higher aspirations; or rather he will find the clear utterance of many a dim and uncertain longing which had vainly struggled for expression, but had never found a clear consciousness of its own meaning until it was interpreted by Him. He will find, in the teachings of Christ, an answer to questions which he had long asked in vain, and yet which, in spite of multiplied and repeated failures, he could not desist from asking; and he will find a harmony and a completeness in that teaching to which no other master who has ever arisen among men can justly lay claim.

THE GERM OF ALL SPIRITUAL TEACHING.

And this again arises from the spirituality and depth of His teachings. They were not a series of unconnected fragments of truth; they were the utterance of deepest and most fruitful principles, in each of which lay concealed the germs of truths which were to be developed throughout many succeeding ages. Even that complete exposition and application of His truth which was the appointed work of the Comforter, was to be carried on with constant reference to the words which He had spoken, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear that shall He speak. He shall receive of mine, and shall show it unto you," (S. John xvi. 12-14). And again: "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," (S. John xiv. 26).

The most careful examination of all subsequent New Testament teaching will thoroughly verify these assertions. There is nothing in the epistles, there is nothing which is true and valuable in all the teaching of the Christian Church, which is not, in germ at least, contained in the words of Christ. What do we know of God or of man, of duty and responsibility, of our present opportunities, and of our eternal reward, which we have not learnt from Him?

A PROPHET FOR EVER.

This prophetic office which our Blessed Lord discharged during His ministry on earth, He still exercises in heaven. He ever liveth—not only as intercessor, but as a teacher. "I will not leave you comfortless; I will come to you," (S. John xiv. 18), "Lo, I am with you always, even unto the end of the world," (S. Matt. xxviii. 20). At the right hand of God, even as during His sojourn on earth, He is still the divine teacher of humanity, only that He carries on the work not by a personal, visible presence, and by an audibly spoken word, but by the sacred scriptures in which His sayings are recorded, by the instrumentality of His servants whom He has appointed to minister in His Church, and by His Holy Spirit who guides the human teachers whose work He consecrates, and shines into and illuminates the minds of those who receive the truth into honest and good hearts.

(To be Continued.)

THE HYPOTHESIS OF EQUAL LIFE CHANCES COMPARED WITH THE HYPOTHESIS OF NATURAL SELECTION.

BY THE VERY REV. THE DEAN OF MONTREAL.

A careful study of much that has been written by master minds on the subject of "Natural Selection" or "the survival of the fittest," led me to consider the various methods by which death does its work in the animal world. I felt that the workings of natural selection—varied and complicated as they are, must, in the case of each differentiated animal, be crowned by death—by the wiping out of less differentiated and useful contemporaries and competitors, that death must naturally thin out the weak and useless to make room for the strong and useful. It then occurred to me that I had never seen the methods of death in the animal world treated as a distinct study, and in connection with the working of natural selection, and I resolved that I would look into the matter for my own information, and find out whether the outcome of such a study sustained or opposed the popular hypothesis.

I first asked myself, out of the many causes which death calls into operation in the animal world, which is the most apparent or irresistible? and I think that I was not far astray in concluding that the needs arising from the necessity of obtaining a sufficient food supply, created an energy of death that in extent and power left all other causes of death behind as far as animal life is concerned. Of course, I realized to the full other widespread and powerful causes—but this seemed to me the main cause, inasmuch as it operated on the whole animal creation at once and always, and that in a continuous unbroken chain of death from Protozoa up to the highest mammal, each undermost grade

of life furnishing the food supply of higher forms, animal feeding on animal and thus supporting the balance as well as preserving the sum total of animal existence.

Then the question naturally arose, what is the general method pursued by death as it creates a food supply for the varied classes of animal life? Does death in this field work through natural selection, electing the fittest to survive, and forming food supply out of forms least fitted; or does it, as a rule, strike its victims indiscriminately, bringing fit and unfit to an equal level, giving each equal chances of life or death?

If it selects, then the obtaining of a food supply supports materially the hypothesis of natural selection; if it acts indiscriminately, it becomes its natural foe.

The answer to this question I felt could only be gained in one way—namely, by tracing this leading method of death, if such could be traced, through all great divisions of life, Protozoans, Radiates, Articulates, Mollusks, Vertebrates; and the result of such tracing forms the subject of this paper.

In the vast and teeming world of life which comes under the head of microscopic forms, one can, of course, easily see several aspects of death in connection with the obtaining of food which would plainly aid natural selection in its working; but in most forms comprised under the divisions of Protozoa, Rhizopoda, Infusoria, Spongidae, Hydrozoa, Vorticellae, Rotiferae, one finds it very hard to collect evidence favorable to natural selection, as far as the destruction of life for food supply is concerned. In the *Gregarina* (Protozoa) food is taken in indiscriminately at every point of the body. In *Amoeba*, whilst there is plainly an instinct as to the position of food and a systematic making towards it, yet what is finally reached is, as far as the *Amoeba* is concerned, a feast of chance—it may be a highly differentiated form of animal or vegetable life, or a worthless form. In *Actinophry* and *Arceella* the food captured is obtained wholly by chance, for the main portion of the body is within the shelly covering, and the tentacular filaments radiating from the central mass and thrust out through or under the shell act in the water as the line of a fisherman, and the same may be said of such Foraminiferal forms as *Rotalia*, *Textularia*, *Globigirina*, etc. None of these forms can in any sense be regarded as seekers after individual forms constituting food, but as forms which wait for food to come to them. They instinctively select a food locality, but in that locality their food comes to them wholly by chance, as fish come to the angler's hook.

In all forms which obtain their food supply through the action of their cilia, such as *Rotifers*, *Sponges* and *Vorticella*, one finds it hard to discover where there is room for the action of natural selection. For all these forms gain their food supply by using their cilia to create currents in the water which hurry the food to their mouths, and these currents are irresistible in power and wholly indiscriminate in action, hurrying all that is caught up in them to certain death. One might as well speak of nature selecting human forms to live within the rapids above Niagara as to speak of selection within a current caused by cilia.

In Hydrozoa, whilst I would not deny that the *Hydra* sometimes purposely captures, yet I feel assured from careful watching that the vast bulk of its food comes to it by chance. A *Hydra*, as a rule, adheres to a given spot when seeking food, and spreads out its deadly arms as a net that is cast into the sea. Sometimes the arms gently sweep the area within its reach, as if feeling for food, but, as a rule, they remain outstretched until touched by some form, and that touch is death. I have watched closely for years the methods of the *Hydra*, and I can honestly say that I could never see how it could fairly be regarded as an agent acting in the interests of natural selection.

Leaving microscopy and coming to Actinozoa—the same rule seems to hold good. The ordinary anemone attaches itself by its base to foreign bodies in rock pools or in considerable depths, whilst the sea cucumber buries its main body in sand, and in both cases food is not sought out or selected, but taken either as it is washed by the cap of the water within reach of the tentacles, or as the chance