

ing the centre, where to concentrate his forces so as to gain points of advantage from which to make further advances against the enemy. We have never yet seen an army without a commander, nor a commander whose word of command in action was not obeyed. If all are commanders, colonels, &c., and all are entitled to issue what orders they please, you have no longer a disciplined army, but an undisciplined mob, sure to waste energy, money, prestige, and above all, sure to fail in the sacred and holy duty of advancing the cause of the King of kings, and recovering from the tyranny of the usurper the souls which Christ ransomed, and for which He died. We have not alluded to another most important feature in the work of missions, viz., their consolidation. Many a farmer in this fair Canada of ours thinks only of adding another fifty or one hundred acres to his farm, but never thinks of the second farm that he possesses, lying under the old one, if he will only dig deep, drain and cultivate it. So with modern missions; we content ourselves with spreading and scratching the surface; would it not be well to adopt the poetical metaphor of the Old Testament, "Come, let us get up early to the vineyards: let us see if the vine flourish?"

PROFESSOR CLARK AT S. MARGARET'S.

HIS SECOND QUESTION: EVOLUTION OR REVELATION?

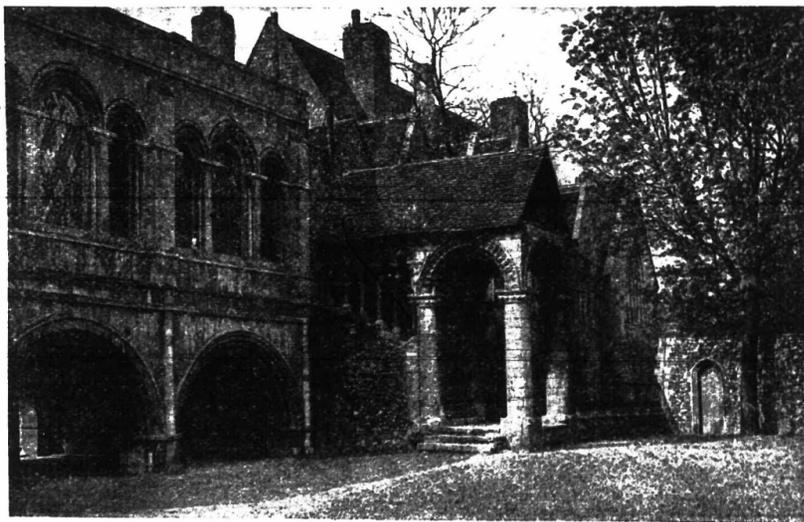
Professor Clark took up at S. Margaret's on Sunday evening, Jan. 10th, the second of the four questions which had been proposed to him: Granting an intelligent first cause, is the subsequent history of the world, or any part of it, a revelation of God, or is it a process of evolution? It might be said, in answer to the conclusion arrived at last Sunday evening—yes, we agree with you in assuming an intelligent, self-conscious, voluntary beginning or basis for the order of things in which we live; but is it necessary to suppose that God rules over the world, and more particularly is it necessary to believe in a supernatural revelation? Happily there are few thinkers now of any school who profess a mere materialism. But the question still arises; How far does He control the world which He made? Are we not under the rule of fixed and certain law, which excludes all thought of free agency? Is not the whole development of the world in which we live—the mere working out of laws which have been impressed upon matter or nature at the beginning? In other words, will not the principle of evolution account for the history of the world and man, without the principle of revelation? Before we answer this question, we must refer for a moment to an earlier form of the theory of the non-intervention of the Deity in the government of the world—that of the Greek Epicureans and of the English Deists. According to this theory, God made the world, endowed it with certain laws, and then left these laws to work out their necessary results. This was, of course, a merely mechanical conception of the universe, and the universe is not a machine; it is a living

thing. We may recall Carlyle's remark on the notion of the old Teutonic mythology, that the universe was a great tree—the tree Ygdrasil. How much truer a notion, says Carlyle, than "machine of the universe." So we find in the theory of evolution a much nearer approach to the truth than in the Deistic mechanical conception. But we are forced to ask: *What is this living thing?* You may call it Nature. But what is Nature? According to the results at which we arrived last Sunday, it is a manifestation of the intelligence to which it owes its origin-



CANTERBURY CATHEDRAL—ARCHES IN THE PRECINCTS.

It is this or it is unintelligible. Well, then, it comes to this, that God is the life of the universe, and He fulfils Himself in many ways; so that, in fact, evolution is revelation. Evolution is not opposed to the belief in God. Evolution is not the mere transformation of matter from the inorganic to the organic, to the sensitive, to the rational and moral. Such a transformation is inconceivable. Dr. Wallace, the coadjutor of Dawson, protests against such a notion. He is unable to conceive of man being produced by the mere animal. It is the same principle which pro-



CANTERBURY CATHEDRAL—NORMAN STAIRCASE.

duces both. It is the same life which animates the blade of grass, the birds of the air, the fishes of the sea, and the poet, the painter and the eye; but it is that life in a new expression and under different circumstances. It has risen to an expression so high that at last it can be said that man is made in the image of God. In a certain sense all things are manifestations of God, but here, for the first time, there is the presence and manifestation of self-consciousness and will. Here, in a true sense, is the supernatural. Man is a supernatural fact. He is not merely a part

of nature bound by physical law. He has freedom of thought and action, reflecting the eternal intelligence and consciousness of which he is the highest expression in the world. But here we enter upon a new phase of the supernatural in the Ideal Man—the man Christ Jesus—in Him who realizes that character which hovered before the eyes of other men as an ideal which was never realized. He can never be thought of as a mere development of the ordinary life of man, a mere product of natural evolution. Place Him anywhere, and we see He is unique. Place Him beside the Greek or the Roman or the Teuton or the Buddhist. Compare Him with the noblest of the Hebrew people from which, humanly, He sprang; and we see at once that He differs from them all not merely in degree, but in kind. Or consider, again, the nature and effects of His teaching. Never man spoke as this man. What did He teach? The fatherhood of God, the brotherhood of man, and the consequent equality of men before God, in regard to their needs, their privileges, and their hopes. Nor was His teaching vain. It had given to the world a new conception of the nature and destiny of man. And our laws and social usages had been profoundly and extensively influenced by the same. The ideas of Christ might now be said to dominate the civilized world. "The Lord reigneth." Miracles had not been specially referred to, not because the preacher did not believe in them or undervalued them. The resurrection of Christ was as well established as any past event in the history of the world. And this brought with it a tremendous revolution in the condition of mankind. But enough had been said. Christ Himself is the revelation of God. Christ Himself is the miracle. He is the witness to a Divine Presence and working. As we stand before Him and listen to His words and contemplate His actions, we exclaim: "Master, we know that Thou art a teacher come from God."

THE RELIGIOUS PRESS.

If the secular press is a necessity to the world of material effort, the religious press is no less a necessity to the world of spiritual effort. Individual men and societies of men are daily becoming more and more dependent on each other. Even nations can no longer shut themselves up within their own boundaries and live in indifference to what the world outside is doing. The spread of information, carried on mainly through the medium of the press, is obliterating the patriotism of the old school, which consisted chiefly in hating every other nation but one's own, and the universal brotherhood of man is much nearer to being realized, just because men know each other better. No nation, or community, or commercial association, or family, or individual, can afford to remain in ignorance of what others are doing in secular affairs. Neither can any Churchman, any Church family, afford to be uninformed of what others are doing in religious affairs. The religious paper brings into the parish and into the family a vast amount of information

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