

real battle ground, though the fact is often concealed in popular controversy. I don't believe there is any real difficulty in adjusting the relations of religion and science as to the Fall, when once the idea of sin has been admitted, that is, the idea of free responsibility of action, with its correlative, a possibility of wrong action which might have been avoided. Christian teachers have no doubt often failed to see the limited character of human freedom, but they have never been wrong in asserting that the reality of moral freedom within limits is essential to Christianity. Sin is not a mere fact of nature. This subject is not, to-night, in question directly; it does not directly fall within the purview of this lecture. I am assuming a measure of moral freedom as belonging to man. On the contrary theory, as just stated, I would remark this only: a theory that cannot be put into practice, a theory that cannot account for the facts, is a false theory. Now the theory of "necessary determinism" cannot be put into practice. To believe that we are not responsible how we behave, and that our own conduct is not under our own control, is to destroy the basis of human life and education. Even the holder of the theory admits that it must be left out of sight in practice. Once more, it is a theory that cannot account for the facts, namely, for the existence of a universal sense of responsibility, and the application to human action of moral blame and praise which penetrates the whole of thought and language, and which "bulks" too big to be a delusion. Therefore, the theory of physical determinism is a false theory.

The Christian assumption may be stated as follows:—Granted that we cannot increase the sum of forces, which passes from external sources into our system, yet within certain limits we can direct it for good or evil. That is, a man's action may be determined, so to speak, from below, by purely animal motives, or it may be determined by rational and spiritual motives. In the latter case the action is of the proper human quality, and stamps a rational and spiritual character upon all that falls within its range. In the former case it may be truly regarded as a survival of the animal instincts of animal progenitors, and it emerges as a part of the physical order of the world. But, as human action it represents a voluntary lapse, a violation of the law proper to manhood. This is the point, St. John says, "All sin is lawlessness," and by the exact form of expression which he uses, he implies also that all lawlessness is sin. Here and there only where voluntary action begins do you get the violation of law, and therefore, within limits, a perversion and disturbance of the divine order, something which might have been, and ought to have been, otherwise. The belief that the moral evil of our nature does not properly belong to our nature, but is its violation, and that if once the will be set right, it can be remedied, has been the secret of the moral strength of Christianity. Christianity has said to all men, "However corrupted your nature, the corruption does not essentially belong to you. Give thy will to God, and if slowly, yet surely, if not fully in this world, then beyond it, all can be set right. According to thy faith be it unto thee." Granted this reality of free voluntary action, it cannot be denied that history discloses to us a universal prevalence of sin in the present, and in the past, and forces us to perceive lying behind actual sins a tendency to sin, what Shelby calls "the ineradicable taint of sin," a perverse inclination inhering, in the stock of our manhood, which is what theology calls original sin.

III. But it will be said Christianity assumes that this moral fault or taint in human nature is the outcome of actual transgressions, that original sin, in other words, is due to actual sin, whereas the tendency of modern science is to deny that acquired characters can be inherited, and, therefore, to deny that any acts of any man or men could have any effect on the character or nature of their descendants. The taint or fault in human nature must be a taint or fault in that original substance which what is called man derived from his pre-human ancestry. To this I reply, this is no doubt the view which Professor Weissman has made more or less prevalent, but I believe I am right in saying (1) that the doctrine has not yet assumed a fixed form; (2) is strongly disputable; (3) in its latest forms does not absolutely deny that acquired characters can be transmitted; and (4) does not in fact commend itself at all generally to that branch of scientific enquiry which is specially concerned with the practical aspects of human nature, I mean medical science. But I suppose Christianity can wait with patience the result of the inquiry so far as it falls under physical science. I am sure, on the other hand, that Christianity is bound to the position that in the region of moral character there is a solidarity in humanity. We are bound together. Our acts as they form our own characters do somehow or other, more or less, modify the characters of our descendants for good or ill. And this modification of the tendency of the race by the acts of individuals may have been more marked at the beginning than it is to-day. But Christianity is not in any way inter-

ested in denying that man derives a physical heritage of habits and tendencies from a pre human ancestry. All I imagine that Christianity is interested in affirming is this, that when the animal organism became the dwelling place of the human spirit, that human spirit might have taken one of two courses. It might have followed the path of the Divine will, and in that case human development would have represented a steady and gradual spiritualizing of the animal nature, reaching on unto perfection. It might have taken, on the other hand, and did in fact take, more or less, the line of wilful disobedience; and the moral effects of this wilfulness and disobedience from the beginning have been felt from parent to son, so that the springs of human conduct have been weakened and perverted, and no man has started without some bias in the wrong direction, which would not have been there if his ancestors for many generations had been true to God. It is worth noticing in passing that original sin is not a fixed quantity derived from one lapse of the original man, but is a moral weakness continually reinforced by every actual transgression, and, on the other hand, reduced in force by moral resistance and self control. Individuals start at very different levels of depravity, only it would appear that practically in no man but One is the nature immaculate.

(To be Continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

HALIFAX—The Rev. R. F. Dixon, late assistant at St. Luke's Cathedral, has been appointed in temporary charge of the mission of Westfield, in connection with St. John's church, Workington, Cumberland, England.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL—Mar. 12, 1897.—The Mayor received the following letter this morning from Lord Aberdeen:—"I have to-day had the pleasure of receiving Your Worship's letter of March 9, covering cheque for \$1,000, being a further instalment of the Montreal subscription to the Indian famine fund, making a total of \$42,000. I desire to take this opportunity of again expressing the feelings of cordial appreciation which I am sure will be widely felt in Canada, as well as by those who receive this valuable help towards dealing with the terrible emergency in India, regarding the very vigorous and liberal action of Montreal in this matter of national concern."

Care of Immigrants.—The measures now taken for the comfort and protection of immigrants who land in Montreal are such as to render it unnecessary that any person should suffer from neglect. The agents of the Dominion and Provincial Governments, respectively, Mr. Hoolihan and Mr. Marquette, representatives from the Andrews' Home, and the Women's Protective Immigration Society, attend every train, and in the summer season every ship which lands her steerage passengers on the wharf, with the object of taking under their care those who, going forward or remaining in the province, need a little rest and comfort. Those who have means are directed to cheap and comfortable restaurants, while the runners of the saloons are threatened with arrest if they annoy any who might be disposed to listen to them. Young women usually come out under the auspices of some society, which frequently sends a representative with them. All individual cases which do not come under this category are dealt with on the ground of humanity, and a temporary home is provided either till such get work or go forward on their journey west. The Andrews' Home receives all persons belonging to the Church of England, although, where there is necessity, denomination is no barrier; while the two agents direct and control the movements of the large bodies who are going forward. These are provided with quarters for the night, and are seen off the next day. On the whole, the arrangements for the comfort of the immigrants, and, above all, for their safety from harm, are a great improvement upon those which obtained ten years ago. Something of this change is due to private organizations which, in the case of women and young girls, are doing noble work.

St. Jude's.—Canon Dixon invited your correspondent to a Sunday school social last week. The spacious parish hall was attractively arranged in a home-like way—tables here and there with such games as bagatelle and draughts; on the platform was a piano, and a convenient grating overhead. The

room was well filled though not overcrowded. The event of the evening was the presentation of an illuminated address to the veteran superintendent, H. J. Mudge, Esq., who may be fairly styled Father to St. Jude's Sunday school. He told of days when 47 scholars was thought to be a wonderful point of progress, whereas they have recently registered 550. The rector was in a happy mood, and characterized the Sunday school as second to none in efficiency within his somewhat extensive experience. Mr. Fograve said that for 18 years he had been connected with St. Jude's Sunday school, and that he knew most of the young people present, and if eighteen years were taken from their lives there would not be much of them left. Mrs. Mudge was also presented with a beautiful bouquet. There was a good programme of vocal and instrumental music, and it was a most interesting and happy occasion.

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

DESERONTO.—The Congregational Union of St. Mark's Church, though little over two months in existence, has proved of the greatest assistance in the Church work of this town. Its methods are as follows: Meetings are held every Sunday evening after the service. These meetings are conducted by different members of the Union in turn, generally by one of the younger members, and consist of bright hymns, an address and discussion on some passage in the Bible, in which all present are invited to take part, with occasional songs or music of an appropriate character. A feature of the Sunday evening meetings is the Question Box, into which anyone so disposed places any question on religious or Church subjects. On the following Sunday the questions are answered by the curate, and the plan has elicited much interest. The basement of the church has been well filled at each meeting. Twice a month a meeting is held on a week night for entertainment and literary purposes. Two most interesting debates have been held since the inception of the Union. Committees are appointed by the Union to take charge of various departments of Church work, sick visiting, receiving strangers, etc. The officers elected in January, when the Union was formed, are as follows: Hon. pres., Rev. T. Stanton, rector; hon. vice-pres., Rev. J. H. H. Coleman, curate; pres., Miss May Prickett; vice-pres., Mr. Gordon Rayburn; secretary, Mr. T. W. Rowland; heads of standing committees, Miss Tate, Miss Poitras, Mr. W. G. Egar.

The Archbishop of Ontario and Mrs. Lewis have been spending several weeks at Assouan and Luxor, Egypt. His grace's health improved rapidly under the genial southern air, but he has overtaxed his strength and was feeling poorly again. Misses and Miss Benson and Miss Tait are members of the same party, almost an archiepiscopal reunion. Miss Benson is leading in the digging for and exploration of a temple dating from 1500 B.C. Prof. Sayce, Egyptologist, has made the stay of the party very pleasant by disclosing and interpreting new discoveries.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

St. Albans Cathedral.—The Bishop of Osaka (Dr. Awdry), who passed through the city on his way to England, preached last Sunday morning in the cathedral. He gave a most interesting account of his work in Japan. Whilst in the city, he was the guest of Bishop Sweatman. Dr. Awdry was, before his appointment to Osaka, Suffragan Bishop of Winchester, and held the title of Bishop of Southampton. Our own Bishop of New Westminster and he were consecrated the same day. Bishop Awdry is the first home bishop who ever relinquished Episcopal jurisdiction in England, to accept a foreign bishopric, and by so doing won for himself thousands of friends.

Trinity College Lectures.—The Rev. A. H. Baldwin, rector of All Saints', Toronto, delivered the third of the series of lectures on Saturday afternoon last, his subject being "A Canadian at Oxford." The lord bishop of the diocese presided, and the Convocation Hall was fairly well filled. On the previous Saturday, the Provost in his lecture had dwelt largely upon the intellectual side of University life. Last Saturday Mr. Baldwin spoke a good deal about University life as viewed from an athletic, and more especially from a rowing, standpoint, he having been a member of his College VIII. (Queen's) whilst he was up. During the course of his lecture he gave a vivid description of the College races on the Isis during Lent, and mentioned *en passant* that one year whilst he was up his college made five bumps in six nights. In this connection it may be interesting to note that from news just received from England, the