

appoint a committee of representative men to confer with any similar committees appointed by other Christian bodies for the purpose of ascertaining the possibility of an honorable union with such bodies, and, if such union be found possible without the sacrifice of essential Christian principles, to formulate a scheme for effecting such union."

THE *St. John Telegraph* says:—"The republic beside us must yet be considered as an experiment. True it has, as we are glad to know, survived the serious shocks which have threatened its existence, but the republics of history have been shortlived compared with monarchies. The great rebellion following a presidential election, the assassination of two presidents and the enthronement of a third elected by fraud, all occurring within the first hundred years of the nation's history, are not assuring evidences that the system of electing a chief magistrate is the best. It may occur, among the vicissitudes of the future, that the people of Canada will celebrate the first of July after our neighbors as a united people have ceased to celebrate the glorious fourth. It is quite within the bounds of possibility that the republic may yet break up of its own weight into two or three independent States. In the immediate present no danger threatens, but there are now conflicting interests which, with the enormous growth of population, hereafter may lead to irresistible disruption."

THE *Cincinnati Enquirer* declares "the Canadian railway to be a menace to the supremacy of the United States on this continent," and then proceeds to disclose its fears as follows: "Really, it imperils its very life by threatening to take from it its only remaining foreign market, the great East, including China, Japan and the East Indies. From the British Isles to the St. Lawrence ports is four days sooner than from the British Isles to New York. From the mouth of the Puget Sound is two days sooner than from San Francisco to the same points. Great Britain, through her Dominion of Canada, has throttled both the St. Lawrence and Puget Sound, and her new railway joins the two coasts in one day less than our Pacific roads can make the distance. The net gain to England in its trade with the great East is seven days, and the result of that is to control the trade of the world."

He that leans upon his comforts, will find them to be a reed; he that leans upon his God, will find Him to be a rock: he that leans on comfort, loses it; he that leans on God, secures it.

EVOLUTION AND RELIGION.



AN article of considerable length in the *May Century* is devoted to proving that the doctrine of Evolution rightly understood is in no way inconsistent with Christian faith. The writer, the Rev. T. T. Munger, goes further, and declares that the evolution theory is more favorable to a high type of religious reverence than the old hypothesis of separate and disconnected creations. He believes that under evolution, room may be found even for such special theological doctrines as those of the Fall and of the Atonement; nor does he find a belief in miracles in the least inconsistent with it. Possibly some of these points might be contested by non-theological believers in evolution, but it is encouraging to find a wise and able clergyman boldly facing the most advanced scientific theories, and proclaiming that nothing in them can or shall interfere with the full religious life of man. The writer of the article now in question believes in evolution; believes that the whole universe is one and that God is its indwelling and animating Ruler, the source at once of all force and of all law; that man is knit by ties of blood to the lower orders of creation, and that even his intellectual and moral nature is dimly foreshadowed in their consciousness; that the successive stages of creation have simply displayed the Divine power and energy in ever-increasing measure, until in man the image of God himself began to shine forth. To some, these views will appear dangerously rationalistic; to others they will seem to be vitiated by unproved theological assumptions; but we venture to think that it is to some such position as this that the best thought of the churches is gravitating. Religion, after all, is not a thing that should depend upon this or that intellectual theory. Man cannot afford to hold his religious life at the mercy of his opinions. He must anchor it somewhere, not with a view to arresting the growth of opinion, but in order to the preservation of his moral unity. Religion, in one aspect of it, is the earnest purpose of the soul to strive after all that is highest and best, to live in the light and to shun the works of darkness. It implies a recognition of Law and a voluntary subjection thereto. It rests with each man individually to say whether he will seek after the best things, whether he will govern his life by the highest principles, whether he will seek to harmonize his will with the Will that rules the universe. He who resolves to do this, has entered on the Religious Life; and, if he but persevere, intellectual