

that are not inconsistent with evolution, virtually refute it by the general teachings of anthropology, the sciences of language and religion, and the history of sociology. But I object to the thing on ethical grounds. It is very important that we should aim at making man moral; it is infinitely more important, mark you, that we should have a moral God. The evolutionist's god, if he have any at all, is an imperfect and immoral being. He does not overrule external evil for good ends, nor make the wrath of man praise him; he is the author of evil and wrath. Sin, which is "any want of conformity unto or transgression of the law of God," is made a necessity of evolution, a prominent feature in the divine outworking. It is nothing of the kind, but a melancholy and utterly pernicious accident of protangelic and human freedom. The true God is responsible for granting the freedom and the dominion over inferior nature that make the reign of evil possible; the lower free intelligence and potentate is alone responsible for the inbringing of sin and its evil concomitants. According to Professor Drummond, when Christ and the Scriptures speak of the devil, they allegorize. Why not become a Christian Scientist at once, and say that evil only exists in the imagination? It is all very well to soar away into the realm of Keats' nightingale:

"Fade far away, dissolve, and quite forget.

What thou, in thy bright realm hast never known,

The weariness, the fever, and the fret.

Here, where men sit and hear each other groan."

but will it help you to bear the tooth-ache, or bring your dead to life again? "I find then a law that, when I would do good, evil is present with me." Yes, and when I seek good, physical, temporal, moral, spiritual, when I work for it, live for it, ask it of my fellowmen,

pray for it in agony of soul and overmastering faith in God's power and goodness, it is still present with me in a thousand hideous and revolting forms that no imagination short of a besotted brain dulled by opiates, itself a greater evil, will away with. It is easy for men living a joyous, unclouded life, with wealth and friends and reputation, leading their triumphal car, to watch the slow evolution of good out of things evil, and say God would have it so. But, get you down into the evil, whether it be in the slums of Whitechapel, or in Darkest Africa, in our Montreal hospitals, or where Russia's Czar lay dying, and you are less than man or woman if you fail in the exceeding bitter cry that shall yet enter the ears of the Lord of Sabaoth.

The Christian Scientist denies the objective reality of evil in the form of pain, suffering, and death; the Christian Evolutionist, in opposition to Christ, defies the objective reality of the devil and his angels; and doubtless there are many who refuse to believe that there is such a thing as sin. O fools and blind, human moles in the daylight, having eyes that see not, and hearts that cannot understand, come out of your brain-spun cobweb theories, and look the great realities in the face! Christ has affirmed that evil is not of God, though it is in Him, and can only be destroyed by Him; and that there is a devil, a prince of this world, although we cannot see him. "If it were not so, I would have told you." Do you want to become a Spiritualist, and have fellowship with the powers of darkness? Here is the first requisite—to become equally at heart a liar, and deny that Satan is. While God is made responsible, through evolution or in whatever other way, for the evil that is in the world, I do not wonder at Tennyson's saying that "most men have mistaken the devil for God." To deny that arch enemy's existence is to blaspheme the Most High, and involve His moral gov-