

THE Union Seminary Magazine

VOL. XVII

APRIL—MAY, 1906

No. 4

THE CREATION OF MAN.

(SEQUEL TO ARTICLE ON CREATION AS ILLUSTRATED BY
EVOLUTION.)

BY GEORGE MACLOSIE, LL. D., D. Sc.,
Professor of Biology in Princeton University.

The present status of opinion as to man's origin can be given in a few sentences. Among students of science it is almost universally believed that the human species has somehow or other been the outcome of a process of evolution; but nobody can indicate the probable line of this evolution, beyond the assumption that it must have been through some other forms of the *primates*, the animals which include apes and monkeys and the lemurs (half-monkeys). From the case of the horse we can see how such a process may have occurred, and how it could be proved; but the evolution of the horse is a part of established science, whilst the evolution of man is not directly established, but only inferred. It is now as true as it was thirty years ago that the doctrine of man's evolution is merely a deduction from the general theory. This was the declaration of Claus, the eminent German zoologist, indicating the fact that the verifications are lacking.

It is very disappointing to investigators that all their efforts to unveil the mystery of our origin have thus far failed; and it is becoming plain that there must have been something very peculiar, and perhaps very sudden and startling, in the case of man's evolution. It is becoming more and more deeply felt that there must have been some great diversity between the origin of man and of the horse, a difference which is correlated somehow with the very great difference between their endowments, and also between their places in nature.

Incidentally it has been rather helpful that new light as to our ancestry has not flashed upon us instantaneously. The general theory of evolution thus flashed, and was much misunderstood, and for a time was supposed by wise men to be terribly dangerous.

THE NASHVILLE CONVENTION.

BY REV. CHARLES R. PRATT,

Pastor of Hoge Memorial Presbyterian Church, Richmond, Va.

It would be sheer presumption to attempt, within the limits of this article, to give an adequate report of the Nashville Convention. Only some of its most important aspects can be noticed.

Merely to name the speakers would occupy more than two columns of this magazine. And to name those speakers is at once to name the leaders of the students in this land and the leaders of the Church in all lands, as, united, they march to the evangelization of the world.

In the great Convention hall (the Ryman Auditorium) there is seating capacity of more than five thousand. And from the first meeting, on Wednesday at 3 P. M., to the last one, Sunday night, standing room was at a high premium. A half hour before the Convention sessions began hundreds might be seen; some walking very fast, others running as if to a fire, in order that they might reach the auditorium in time to get in. To hundreds of preachers in our land, who long and wait in vain for congregations to fill to overflowing their churches, it would have been a sight never to be forgotten to see hundreds pressing and surging back and forth in their effort to get into the building. Those who saw it will never forget that last meeting on Sunday night. How that long before the time for the meeting the vast auditorium was filled to overflowing and the policemen stationed at all the doors received word to admit no one else, as the house was full. And then women began to cry out that they could not miss that meeting, and others, stronger than they, shoved against the great doors, and, pushing back the police, got in by physical force. And all this and much more merely to get inside to hear, what many a minister has, in days gone by, counted one of his most arduous duties to perform, a talk on foreign missions. And if these men could have attended the convention and seen the spirit of the speakers and felt the Spirit of God, as mightily He

moved upon the hearts of all, there could never again be such a thing as a set day for being bored by the foreign mission sermon. For they would have realized (and, of course, if they do their people will) that this work of foreign missions is the one great, supreme and overmastering purpose of the Church of God as fervently she pleads "Thy kingdom come," and then works to bring this world to the feet of the crucified Nazarene, the uplifted Christ. But so much for attendance.

The great platform had back of it a mammoth map of the world, showing the progress already made in the evangelization of the world. Above this, stretched across the whole length of the wall, in bold letters, the words, which are at once the watchword and the purpose of the volunteer movement, "*The evangelization of the world in this generation.*" Besides hundreds of flags of the United States and Canada, there were many others of the different nations of the world, both occident and orient. And in addition to these there was suspended from the centre of the ceiling over the stage the flag of the crusaders, thus lending inspiration and heroic courage to this modern army of crusaders, whose purpose is somewhat, at least, the same, but whose methods are so different from those of the crusaders of centuries ago, as they flung themselves against the advancing tide of the Moslem world.

Should any one enquire for the common ground of faith and purpose of this large and cosmopolitan assembly, it was given at the beginning to be a whole Bible, a whole Christ, and a whole world for our work. And these three from start to finish were never forgotten. It was absolute reliance upon the whole word of God as our warrant for this gigantic undertaking. It was absolute surrender and unwavering, unhesitating faith in the all-sufficient, uplifted Christ. It was the whole world for him, no man or nation excepted, according to his desire and his express will and command.

As to the personnel of the Convention. It is easily within the mark to say that there never has been a Convention assembled on this hemisphere in which the addresses, as a whole, were of so high a character. The speakers were chosen, without regard to denomination, for their own personal power and the nearness of their life to the living, abiding, working Christ. There was

nothing of formality or red tape from the platform, and there was no desire for it from the vast assembly. It was haste, with exacting and thorough preparation, on the business of the King, the Son of Man. It is safe to say that the delegates to this Convention were young men and young women, who stand higher in college, university and seminary life than any like gathering of students that has heretofore been called together. It was insisted upon that only the pick and choice of these centres of influence should be sent. It is one of the signs of the times that the missionary undertaking has now reached the point where it can ask—yea, can demand—the best from the best of this land. The day has dawned when no longer those who are unfit for anything else shall be sent as missionaries, but rather, the flower of that mighty host of the educated of our country.

It is significant, as denoting the reality of their interest, and the power of those behind the movement, that when the matter of the maintenance of the work and its further progress during the next four years was put before this Convention, in a few moments, without pressing or worry, about ninety thousand dollars (\$90,000.00) was subscribed.

The growth of the movement has been wonderful. It meets but once each student generation. It began first twenty years ago, when 251 delegates from eighty-nine colleges of the United States and Canada assembled at Mt. Hermon, on the banks of the Connecticut, for the first international conference ever held. Its ambition stated then was to exalt Christ and serve the Church. This has been its abiding purpose. That purpose is stated thus: (1) To lead students to a thorough consideration of the claims of foreign missions upon them as a life work; (2) to foster the purpose of all students who decide to become foreign missionaries, by helping to guide and to stimulate them in mission study and in work for missions until they pass under the immediate direction of the mission boards; (3) to unite all volunteers in an organized, aggressive movement; (4) to create and maintain an intelligent, sympathetic, active interest in foreign missions among the students who are to remain on the home field in order that they may back up this great enterprise by their prayers, their gifts, and their efforts. From the 251 at Mt. Hermon the number grew to 680 delegates at Cleveland in 1891. Detroit in 1894 had 1,325; 1898 Cleveland had 2,221; 1902 Toronto had 2,957,

and this one at Nashville went beyond 4,000, and this after the delegations had been cut down all over the country, and when too many who came were never registered.

At this Convention there were 700 institutions of learning represented. There were 144 missionaries present from 26 mission lands; 149 representatives of 95 foreign missionary agencies. About 19,000 people attended the wonderful exhibit of scientifically classified and arranged missionary literature, missionary outfits, curios, etc.

One of the impressive sights was to see standing together on the stage about 250 men and women who expect to sail this year for all parts of the world. We might add as an interesting hint as to the success of this movement the fact that at the Toronto Convention it was decided to ask for a thousand missionaries by the time the Convention met again. So far as can be learned just 1,000 have sailed since that time.

We must mention this one other matter of especial interest to Presbyterians. There was an all-Presbyterian Conference. It is not best to say in *Union Seminary Magazine* just what sort of speeches were made by Southern, Northern, Reformed, United, Cumberland, and others. But we will say that the spirit of the meeting was that of an illustration used in the Convention. At one of the diplomatic functions given at Washington an American girl in a lull of the conversation was heard full and clear to say to a foreign ambassador: "I see no reason why we should not go on loving one another more and more."

The scope of the influence of this gathering, eternity alone can show. Never has there been in the history of the Christian Church, at once, so large and so varied a gathering of students and missionaries for consideration of the bringing of this world to the feet of Jesus Christ. The conference of Secretaries of Mission Boards, which met just before the Convention opened, asked the Student Volunteer Movement to supply to them 1,000 men per year instead of about 250 per year for all boards, as heretofore.

These eyes have never seen a more splendid sight than that of more than 5,000 men and women of one high and noble ideal, from more than forty denominations, singing "All hail the power of Jesus' name"—the prophecy and the proof that the crown of thorns is to be replaced by the diadem of the world.