

the modern justification of wilful aggression of powerful nations upon the weak, and the new apologies for the practise of enslaving men.

Darwinism also has exerted an un-Christian influence through the excessive stress it lays upon environment and heredity as the originative and conserving forces of evolution. It has set up these two as the idols of our time, minimizing and even displacing the divine presence and activity in the world of humanity to make room for them. We are taught that the inheritance of an evil disposition is practically a fate; and that it is only in favorable circumstances that a man is capable of living a good life. This infests much of the literature of modern charity, as in such books as "The Jukes." It has led some to quote as part of Scripture the saying, "The fathers have... on sour grapes, and the children's teeth, are set on edge," although both Jeremiah and Ezekiel denounce the saying as blasphemy. The greatest fact in heredity is our descent from God, and the greatest fact in environment is his presence in human life at every point.

There is, however, no inconsistency in a Christian being an evolutionist. As a theist, he believes that the material universe, with its wonderful variety and complexity, its fine adjustments of means to ends, and its abundance of use and beauty, is the outcome and expression of God's wisdom, love, and power. The two great series of organic life, from the lichen up to the oak, and from the polyp up to man, are parts of a continuous order created by God. They reach their consummation in the Incarnation of the Son of God, and in the manifestation of those sons of God, whose appearance redeems the Creation from vanity, and gives it meaning and glorious purpose.

There is nothing in this faith inconsistent with the supposition that creation was a mediate process, and that each higher form of life was produced out of that which stood next below it. So much, indeed, is suggested in the Mosaic statement that God caused the waters and the earth to "bring forth" the living creatures which were to inhabit each; that he made Adam out of "the dust of the ground;" and that he made woman out of man's rib. That there were no intermediate steps between the dust and man is not necessarily involved in the narrative in Genesis. The Bible sometimes omits intermediate links, as when Matthew, in giving us our Lord's descent from Abraham, skips several intermediate generations which are specified in the Old Testament.

The Christian cannot accept any theory of evolution which regards man as merely a piece of nature, with an intelligence and affections which are but highly-developed forms of animal instinct, and with no element in his constitution which cannot be traced to the operation of natural law. Man has intimate relations with nature, and a place in nature, which it is for science to discuss and define. But he has also a place above nature, since God imparted to him a breath of life from himself, and made him in his own image. A proof of this supernatural dignity is found in man's sense of right and wrong. As Professor Huxley said, in his Romanes Lecture, nature knows nothing of right and wrong. It is utterly indifferent to this distinction. We must look elsewhere for its source and its sanction. Man's recognition of it, and of his responsibility for doing right, implies that he is a supernatural being. Nature is a system of laws working with unvarying regularity and uniformity. Man's freedom to do or omit doing proves his existence above nature.

No one is under any necessity to believe in evolution. It is an hypothesis which seems to fit into the facts of na-

ture, and to arrange them in an order worthy of the Creator. It is not a truth of demonstrated validity. It never can be ranked as that until a new species, infertile to other species, has been evolved within the range of human observation. Then the evolution of higher species out of lower will be proved. Thus far no such evolution has taken place, and all existing species have been in existence as long as man has been observing and recording the facts about them.—President Robert Ellis Thompson, S.T.D., in Sunday School Times.

#### SOME RECENT MORAL VICTORIES.

The following article from the pen of Rev. Wilbur F. Crafts, reproduced from the April "Record of Christian Work," will be found timely and interesting:

When newspaper columns were filled, last Easter tide, with costly cablegrams about the wedding of a princess who had abjured her Protestant faith to get the title of Queen, the greatest foreign event of the year—the greatest event of a century anywhere in the scope of its influences was passed by without a record in the daily press. I refer to the vote in the British Parliament on May 30, 1906, that "the Indo-Chinese opium trade is morally indefensible, and the Government is instructed to bring it to a speedy close." Responding to this vote on behalf of the British Government, Mr. John Morley said that if China really desired to be rid of the opium curse, the British Government would interpose no obstacle, though it would involve a financial sacrifice. That sacrifice is fifteen million of dollars of annual revenue for the India Government, secured by forcing the opium traffic on China by what Gladstone called "the wickedest wars in history."

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This assured deliverance of China from opium means the emancipation of 40,000,000 opium sots—125,000,000, if we include their unhappy families—and it means ultimately the emancipation of India also, whose three great religions, Hindu, Buddhist and Mohammedan, alike condemn all drugs and drinks that intoxicate. The temperance societies of India, in which all religions are united, will now insist that India shall be rid of the white man's rum as well as opium.

This recalls another great event of "the year of our Lord, 1906," which was also slighted by the press, the Third Brussels Conference of Nations on Liquors in Africa. In 1890, by such a conference, seventeen nations had enacted international prohibition for the Congo Free State, where even those who

break so many other laws of God and man through greed, still enforce prohibition because they know that if the negroes got more rum they will bring in less rubber—a commercial argument for prohibition of world-wide application. In 1899, these nations had attempted vainly to extend this restraint of savage drinking by what they called a "prohibitory tax," thinking negroes would stop drinking if the tax were high enough, and so the price was raised to a point they could not "afford" to pay. But they found negroes would have drink if it were sold among them, even if they must skimp themselves and starve their families and rob their neighbors to get it. And so they met again in 1906 to raise the tax still higher, which was done, and which will again be futile, save as it drives the nations back to the only efficient plan of establishing, as in the Congo, "prohibitory zones" wherever the major part of the population is uncivilized. To the Brussels Conference of 1906 President Roosevelt, on request of the International Reform Bureau, sent a cablegram urging the prohibitory policy that we have followed for seventy years with our Indians, and which the South is rapidly applying for negroes by its local option laws, as a policy to be unconditionally adopted by all civilized nations for all uncivilized races. The President also assured the Reform Bureau he would submit to the British Government a proposal to unite with us in submitting a treaty to that effect to other powers. Great meetings in England, Scotland, Ireland and Canada, have petitioned the British Government to give a favorable answer to President Roosevelt's proposal, and other meetings are to be held in the Asiatic colonies of the Empire. By such meetings and a liberal use of literature it is hoped that the British Government will be induced to join the United States in submitting a prohibitory treaty providing that all the great powers will by separate laws for their own dominions, and by united action in unattached islands and districts, prohibit the sale of all intoxicating drinks and drugs to the aboriginal races. Meantime continental nations will need a yet stronger campaign of education, including missionary societies and chambers of commerce, to prepare them to accept such a treaty when influentially submitted by Great Britain and America.

For example, some one should show the manufacturers and merchants of Holland, whose queen is said to be the only abstaining monarch among so-called Christian rulers, that it is not only morally wicked, but commercially foolish to allow the vendors of "Holland gin" to disgrace a noble country and kill the legitimate trade in Africa, by selling to savages a drink that first kills the buying power and then the buyers themselves. The business men need a like lesson in Germany, in France, and most of all in Portugal.

While the treaty is preparing, let the Christian citizen in each Christian land remember that they now have the ability, and so the responsibility, to protect the child races under their own flag. For example, Great Britain, which prohibits the sale of intoxicants to native races in islands wholly under British control, and in South Africa, pleads that in West Africa the British must do as their Portuguese and German and French neighbors do. There the British officers even use the Government railroad to cheapen the transportation of rum to interior tribes hitherto almost untouched by the curse of civilization. The weak excuses of these colonial officers should be rebuked and overruled by the British people and their Government. So let every nation hasten to protect its own native races.

Let us endeavor to the last hour. It is the end that determines everything.—Joseph Parker.