

hold his head up among men. The result of this policy can be foreseen: The Gila Indian must be a remarkable specimen of self-made manhood if he does not war upon the white settlers, who have robbed him, by stealing from them whenever he gets the opportunity, and he is the more driven to this course by a very strong conviction that he has not always received intact the supplies intended for him by the government. The Gila Indian's appeal for justice has been before Congress in one way and another for ten years. He wants the water stolen from him, and it has been proposed that the nation provide him with a new system of irrigation to fructify his lands and make him once more independent and self-respecting. But he has no powerful friends in Washington, and you can get track of his appeal only by hunting for it in pigeonholes, where it may be found in dust-covered bundles, neatly tied with red tape now growing discolored."

#### CHRISTMAS GIFTS.

The custom of giving Christmas presents may have originated in a desire to celebrate the attendance of the eastern astronomers on the new-born babe at Bethlehem, on which occasion they brought costly gifts as a tribute to Him in whom they saw the Savior; or it may have been introduced to promote "peace on earth and good will to men." Undoubtedly the first Christmas offerings were made rather as a tribute to Jesus, though friends were the recipients, on the principle that whatever has been done unto one of the least of His disciples He accounts as having been done unto Him. This view is sustained by the fact that formerly it was the custom of the wealthy and mighty to make presents chiefly to those dependent on them and to the poor. Christmas was a time for general charity. Gradually this was almost lost sight of and the yearly feast became the occasion of an exchange of gifts among friends and at present it is above all the children's festival.

There is no occasion to regret this. It is due to the Gospel that the children are no longer counted as a burden but a blessing. The advent of Jesus sanctified, in the language of Irenaeus, every age, including that of infants and little children, and it is proper that they should be made to rejoice in remembrance of their Sanctifier. A comparison between the position of the child in former ages, or in pagan countries where they are not much more than merchandise, with the status of the child born where the influence of the Cross rules, shows what the young generation has gained. Our palatial school houses and perfect system of education procured at great cost, picture books, the best art can produce, and a multitude of expensive toys are an evidence of the importance with which the child is regarded in the state and the home.

But the real significance of the festival of the child should not be left out of view. When is there an opportunity more appropriate to tell the boys and girls the beautiful story of the Redeemer than this, on which their hearts swell with joy? They should be taught why Christmas is being celebrated. They should be led to sympathize with other children, not so fortunately situated as they are; with the orphans and those perchance worse off than orphans; they should be taught that in some act of kindness to the sick and the poor is more intense pleasure than in the enjoyment of what parents and friends bestow upon them; in other words that the giver is more blessed than the receiver. As it is owing to infinite and most unselfish

divine love that a Christmas can be celebrated at all, it is but unworthily observed if people have no thought but for themselves.

Generally it involves but little sacrifice to spread joy in our surroundings. The very fact that one who has but few friends has been "remembered" on such an occasion imparts value to any gift, whatever its intrinsic worth may be.

#### THEOLOGY OF AN EVOLUTIONIST.

The modern view of the universe, known as the evolution theory, has been defended with much skill and persistency, and the arguments set forth have appeared to have weight even to many who are by no means prepared to discard the account of the creation and the origin of man as given by the most ancient writers on these subjects. The great mass of so-called scientific evidence has seemed to them almost conclusive against the statement of such old-fashioned philosophers as Moses, for instance. That this fear is somewhat natural is due generally to a misunderstanding. People are prone to believe that the theories of a scientist must be as true as his statements of observed facts. They suppose that an authority on geology is also authority on the processes by which the geological phenomena must be accounted for. Yet the fact is that whenever the geologist steps outside his particular field, he is on common ground and the logical deductions from the ascertained data of any other man are as valid as his; and the same is true of any other scientist. It is the failure to keep this in view that has caused much needless confusion.

Lately an attempt has been made by a well known theologian, Dr. Lyman Abbott, to harmonize the evolution theory with theology, or, to state the case more correctly, to remodel theology in accordance with the theory of evolution. In a volume entitled "Theology of an Evolutionist" this effort is submitted to the world. The author finds that creation, redemption, inspiration, miracle and immortality are consistent with the philosophy of Darwin, Huxley, Le Conte and others; not with the orthodox views of these subjects, to be sure, but with "the old faith." In other words he concludes that if theology only be modified in accordance with the new philosophy, there will be no contradiction between the two.

By showing how this modification must be made, the reverend doctor has rendered the world a great service, although in a direction opposite to that contemplated. He has proved that the theology of an evolutionist is not, and cannot consistently be, the theology of the Bible. To some this will mean that he has demonstrated that the Bible is not authentic; but a vastly greater number will appreciate the real nature and tendency of the evolution theory, and they will discard what is wrong in it and seek for something better to solve the questions at issue.

In the Literary Digest of Dec. 18, a brief review of his line of reasoning is given. He starts with the proposition that both theology and evolution attempt to account for "God's way of doing things." He then states the theological axiom that there is a God apart from the universe and ruling over it by successive interventions, operating upon nature and upon men, and the conclusion of modern science that all forces are one force and that there are no divine interventions. He does not think it necessary to deny the existence of a personal God, even if science is correct in her deductions; on the contrary, that one "force" is

divine, infinite, always proceeding from, always subject to, the will of God. So far evolution and theism may agree. But theology recognizes supernatural manifestations of God in the world, and even the appearance of the Son of God who "became flesh and dwelt among us;" and against this even Dr. Abbott's Christian evolution breaks to pieces as upon a rock. To be consistent he maintains that there are no occasional or exceptional theophanies; all nature and all life is one great theophany; there are no occasional interventions in the order of life which bear witness to the presence of God, but life is itself a perpetual witness to His presence; He transcends all phenomena, and yet is the creative, controlling, directing force in all phenomena.

Theology recognizes the existence of evil and a condition of human nature necessitating special divine intervention for the purpose of salvation. A religio-philosophic view which excludes such divine intervention logically rejects the belief in the existence of sin, and particularly the origin of evil. The evolutionists' position on this point is thus stated:

"Man is an animal, and has ascended from a lower animal; but he is something immeasurably more than an animal. How did he get this something more? At what stage in his existence was it implanted in him? In what way? The doctrine of evolutionism is that this higher life of man, this moral, this ethical, this spiritual nature, has been developed by natural processes.

"One may be an evolutionist, he may believe that the individual emerged from a lower animal; he may believe the whole race has emerged from a lower animal condition, and yet he may believe that in this emergency every individual comes under divine law, and that every violation of that divine law is a sin, and every sin is a falling back into the animal condition; and the only hope of himself and the only hope of the race is in the power that shall lift him up and out of his lower self into his higher, truer, nobler self, until he shall be no longer a son of the animal, but in very truth a son of God."

In so far as this statement is clear, it conveys the idea that there is really no sin, only animalism, and that salvation is the struggle of the divine force in the animal to redeem it from the brute condition to one of divinity; with some this struggle will prove unavailing and they will sink and finally become extinct. It is needless to say that in this view Jesus Christ, whose advent into the world Christians are about to commemorate, is but the product of evolution.

As has been remarked, Dr. Abbott has rendered the world a service by stating just what kind of theology is consistent with the theory of evolution. A careful examination of it will make it clear that either the Bible or the new theology must go. Both cannot be true. The Scriptures represent to us a personal God who by voluntary acts prompted by infinite love prepared the world as a habitation for His children; that on many occasions He revealed Himself to them, taught them and led them and sent them His only Begotten to save them from sin. All this must be discarded, if the materialistic view of "one force" in nature and man is to be our faith. The Christian cannot long hesitate between the two views presented.

One thing is apparent in the dealings of God with the children of men: For each new error He provides new evidence of the truth, sufficient for the believer to rest his faith on. The infidel tendencies of this age are peculiar and in some respects new and, moreover, they are being advocated with scientific authority entirely different from