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STORY OF MY LIFE

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Wm S. Turner

STORY OF MY LIFE

BY

REV. WILLIAM S. TURNER, A. M.

*A Pioneer in Methodism in the States of California
and Washington*

Written at Spokane, Washington, 1904

FOLLOWED BY AN

APPENDIX

CONTAINING CHARACTERISTIC SELECTIONS FROM HIS
WRITINGS AND PUBLIC ADDRESSES



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*I dedicate this Volume to the Superannuate
Ministers, their Widows, and the Laity of the
Methodist Episcopal Church who have known me
best in my life work. Affectionately,*

W. S. T.

Stockley. 21 Sept. 1120.

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INTRODUCTION.

BY HENRY D. KIMBALL, D. D., PASTOR OF VINCENT METHODIST
EPISCOPAL CHURCH, SPOKANE, WASHINGTON.

IN putting forth this volume its author has yielded to the insistent desire of many of his friends. It is now some five years since he retired from the more active work of the ministry; but that ministry in its unselfish devotion to the service of mankind, in its entire and unchallenged loyalty to revealed truth, in its loving, glad consecration to the will of God at the cost of sacrifice and hardship, holds a large place in the grateful memory of thousands who will hail with delight the appearance of this volume.

It is, we think, to be regretted that some other pen than his own has not given us the portraiture of his life, for only so could it be true to that which men have seen of him in the arena of conflict with evil, and which many now see in the repose of a mission well-nigh accomplished. His pen refuses to record the traits which give luster to his life—the things long since recorded in the memory of those who have known him best, and things now seen in his attractive and beautiful age.

In the "Address of Welcome to the Orator of the Philonian Society" we see the style which marks the man of seventy-eight years. It is interesting to trace the identity of mental trend and habit through all the productions of his pen from "The Prize Essay" to "The Story of My Life." There is development, increase of power, extension of outlook, but mental habitudes are the same. Whether it be the young man of twenty-three or the veteran of seventy-eight, his approach to his theme and his method of handling it are identical. The average man begins his literary life with a composite style which is neither his own nor another's. He seeks the outlook and

expression of the heroes of his studies and the masters of his classroom, and attains neither, though there is a strange commingling of the mental coloring of them all. With change of masters and heroes his style changes. Who has not been amused in looking over essays and orations, yellow with time and which won the applause of his fellow-students, as he has traced the impress of Virgil in one, of Homer in another, and of his favorite professor in them all. The time came when he sought his own outlook and tried to formulate his own conceptions in the language of his own individuality. By this patient process he won a style which was his own. But W. S. Turner's style seems to have been his own from the beginning.

In "The Prize Essay" entitled "Industry the Road to Success," written in his twenty-third year, may be seen one of the secrets of his life's achievement. What must have been the industry of the man—his constitution never vigorous—who as student worked his own way through college, and as presiding elder traversed vast districts, yet so kept himself in touch with the classics and abreast of scientific and philosophical thought that he was competent, on call, to fill a professor's chair in the University of the Pacific. Such industry awes us and rebukes the folly of those who complain of the hardships to which the Church of to-day calls its ministers.

Much of the history of California and of this Inland Empire is interwoven with the life of this man of untiring industry and self-sacrifice. In his travels as a minister he knocked at the door of the pioneer, visited the camps of miners and lumbermen, was the honored guest in homes of refinement, was in touch with all classes over a vast territory, impressing all by his unpretentious culture and piety, and ministering to all by the breadth and sincerity of his human sympathies and by the message of love which he brought from the Heavenly Father. Who can gather up the fruits of such a life, or fix limits to the influence so widely cast and yet so direct and personal? As teacher and president of seminary and college, who can know the measure of his molding power upon the civilization of a

land to which wild adventurers and honest seekers for wealth alike were flocking? Not till "the books" kept by the Errorless One "shall be opened" can we know the extent of this man's influence in shaping the civilization of these vast regions. It is well that the story of this life has been written, that its inspiration may reach the young men who may toil in fields which this man redeemed from sterility and seeded with truth.

In the hope that his declining sun may shine brightly to its setting, and that its afterglow may blend with the glory of the risen sun of his immortal life, we commend his book to all lovers of Christian heroism.

HENRY D. KIMBALL.

SPOKANE, WASHINGTON, *October 19, 1904.*

STORY OF MY LIFE.

I HAVE been frequently requested by several of my personal friends to give some account of my life and work. Now that I am on the superannuated list of ministers, and have some leisure, I can hardly deny them this fraternal request.

Permit me to say at the outset, that there is no renown in this personal life, such as pertains to men of celebrity in Church or State. It is unpretentious; only such as is ordinary among Methodist ministers. It will only have special interest to Methodist people, and only to those who have known me in my social, religious, and ministerial life. You see, then, how narrow and limited this life has been in the breadth of its influence. But no life is unimportant that has been sincere and true to God's purpose, however limited. I therefore dedicate this brief biography to my many friends in the Church and out of it, who may chance to read it, with the prayer that my Heavenly Father's blessing may go with it.

PARENTAGE.

My father's name was William Turner, and my mother's maiden name was Matilda Adams. I am one of seventeen children—seven sons and ten daughters, my father having been twice married. I was the seventh in order of birth. Three sons by the first marriage became Methodist ministers. My father was a local minister in the Methodist Episcopal Church. He preached nearly as often as the traveling preachers of his day, especially at funerals. He was a tailor by trade, and was a Justice of the Peace for many years, and died at the ripe age of ninety years and twenty-one days. My birthplace was Jersey Shore, in Central Pennsylvania, a place of no note.

The date was May 28, 1826. I was converted at the age of fourteen, and united with the Methodist Episcopal Church. The entire family became members of the Church, except one boy, and became good and respectable American citizens. This is a fairly good record for a minister's family, who are supposed to turn out badly.

CONVERSION.

My conversion at the age of fourteen, as I said, was in a sense peculiar enough to call for some notice. In the early days of Methodism great emphasis was put on conversion, but not greater than is clearly taught in the New Testament; but I fear less emphasis is put on it to-day than in Wesley's time in this great Church, I mean by most Methodist ministers at present. Conviction then was generally clear, and often pungent. Such was mine. This continued in my case for two years and a half, with but few intervals of quiet from guilt and condemnation. In these two years and six months I passed through four or five seasons of gracious revivals, in which I took a deep and serious interest without finding peace or rest. At the close of the last revival mentioned, there were about one hundred taken into the Church of my home town. I sat in the congregation with a sad and burdened heart and great discouragement. There was an elderly man, whom I greatly admired as a Christian, who sat by my side. I ventured to ask him if he thought it would be wrong for me to go forward and join the Church with the throng who were pressing into the kingdom. He replied that he thought it would be well to do so. I went forward with the rest, fully determined to seek till I found peace for my troubled soul. That evening, in a prayer service before the sermon, a glorious peace came into my soul, and I broke out into a joyous laughter, without any boisterous shouting, as I had imagined I would have at my deliverance from guilt and condemnation. I should have been justified in shouting aloud, so great was the change, "A new creature in Christ Jesus!" A passage from dark-

ness into light. "Bless the Lord, O my soul, and all that is within me bless His holy name!" This is the language of a new-born soul.

I have often, since those two years and six months' seeking, wondered why I did not enter into rest sooner. Of one thing I am clearly conscious, that it has taught me an important lesson; that had I backslidden I have had a wholesome fear that I might never have been reclaimed. Another thing I have been taught by this long struggle is, that sin—deliberate sin—is an awful thing in God's sight, and when repented of and forgiven it wonderfully magnifies the goodness and mercy of God our Heavenly Father!

This leads me to speak of my early religious life from my fourteenth to my twenty-fourth year. I was faithful and conscientious in my attendance on the class-meetings, the prayer-meetings, and the public services of the sanctuary, and tremblingly took part in the social meetings. I also tried to be faithful in reading the Bible and secret prayer. I was taught to reverence the Sabbath by my parents, both by precept and example. My father was brought up a strict Presbyterian, but became a Methodist soon after his marriage. I thank God for the Presbyterian Church, and its indirect influence on my life through my parents.

MY CALL TO THE CHRISTIAN MINISTRY.

I believe firmly in a Divine^e call. I can not believe otherwise, as I read the Old and New Testaments. The success of Christianity depends largely on this Divine call. If I was ever called of God to enter this work, it was before my conversion as related above. I had early impressions in childhood, as I now vividly remember them, that I some day might be called into the ministry. The first decided conviction occurred in my eighth year. My father, after he became a Methodist, attended the camp-meetings that were common in his day, taking his family and tenting on the ground for a week or two at a time.

At this particular camp-meeting, in my eighth year, the following incident occurred. On a Saturday a young man by the name of Coffee preached. I sat in what was known as the altar, on a rude bench, my feet not touching the ground. I recollect with great clearness the text, and the deep solemnity with which he announced it; namely, "Will a man rob God?" (Malachi.) I said then and there to myself, If God should ever call me to preach the gospel, that will be the first text I will preach from.

After my *conversion*, I purposely emphasize that word, my convictions took on more definite form and seriousness touching my call to the ministry, without, however, my ever opening my mind to any one about it. I really was strongly inclined not to be communicative on that particular subject. I went to learn a trade in my fourteenth year, soon after conversion, and left home to do so. I observed the same fidelity in my Church duties as at home.

After learning my trade, I went West in my eighteenth year. My class-leaders and pastors, under whose watchful care I placed myself wherever I stopped for a longer or shorter time, began to interview me on my proposed life work, and put pertinent and direct questions to me as to whether I felt called to preach. I usually put them off by saying that my education was too limited to seriously think of preaching with my educational equipment, without directly admitting that some time I intended, if God opened the way, to enter the ministry. This state of experience in the various places I lived in, in Ohio and Indiana, continued to call me out on this question. I now, from 1844 to 1848, gave myself seriously to the task of preparation; first, by going to school and working at my trade (tailor) to earn means to attend better graded schools.

I attended the Wesleyan University at Delaware, Ohio, in the year 1847, with great profit and "batched." During the long vacation I went down to Indiana to visit some relatives at Rising Sun, and was induced to go to Asbury University (now DePauw), where I remained four years and completed the course in that school. These were years of great self-denial and hard work. I lived on seventy-

five cents a week, and worked at my trade on Saturdays for two years of the four. Then I was given a few classes to teach in the Preparatory Department of the college, which, with great economy and hard work, enabled me to pass to graduation in June, 1852.

It was while in Asbury University that I passed through a severe conflict and struggle on the question of my call to the ministry. This struggle culminated in the year 1850. It was on this wise: I had been just as faithful in my private and public religious duties as in the years past; but some things occurred in my college life to throw doubts on the genuineness of my Divine call to the Gospel ministry. Some of my valued student friends believed honestly that I was making a mistake in looking to the ministry as my future calling, and were free to tell me so. They said that I was mentally and otherwise fitted for the profession of the law, and if I entered the ministry I never would reach my best. I, of course, listened to them with some seriousness, because I knew that I had known a few cases where I believed some had made this mistake, and it was possible that I might be of that number.

I had at this time of doubt this occurrence to further increase my perplexity. I was called upon by the literary society, of which I was a member, to make a welcome address on a public occasion to a former graduate of the university. There was a very large audience present at the time. In the audience was the judge of the District Court and the president of the State Law School of Indiana. At the conclusion of my address (as I afterward learned), the president of the law school asked the judge who I was, and what my future calling was to be. He was informed that I was to enter the ministry. He replied that I was making a mistake; that I was "cut out for the law." At the conclusion of the address of the gentleman who followed me, the president asked the judge what that man's calling was, and was told he was a lawyer. Said the president, "He ought to be a minister." This opinion of the president of the law school came to me in an unexpected way, and greatly increased my doubt and perplexity.

My only recourse as a Christian was to take the case to God in prayer, and have it settled once for all. This I did. Days and weeks the conflict raged. This is about the way the discussion took place in my mind. How was I to account for my childhood impressions, if God was not speaking to me through my religious nature? In my childhood plays with unsophisticated companions, when we played Church, as children do, I was almost uniformly chosen to be the preacher without my putting myself forward. How was I to account for the almost continual urging of this subject on my attention by class-leaders and ministers, who could not know that I ever personally had such thoughts, for they were strangers to me, who was constantly changing locations. Add this, that I was strongly inclined to conceal my own conscious convictions. Again, these men could have no sinister motive to urge this question upon me, a mere stripling, poor in worldly goods and lacking in education. How came it that these strangers should have convictions exactly answering to my own, that had never been divulged to any mortal? And then at times I found one side of "the natural man" averse to the life of a Methodist minister, from a financial point of view, as I then observed it. It meant sacrifice and poverty then, as it does not always now. This was also to be considered from a Christian standpoint. Were my student friends, who were not all Christians, as competent to give an unbiased opinion on such a subject as ministers and godly men?

But in this discussion with my doubts I felt called upon to consider what was implied in entering a profession that was more in harmony with my mental cast of mind, as some of my friends and distinguished judges thought they saw in me. Grant that there was promise of promotion, wealth, political preferment, and all that, that there were not in the ministerial calling. Were there not also greater dangers and temptations, that most lawyers seem unable to resist? There are many cases, from my point of view, that I could not consent to take for my clients. These I had to reckon with; so, in looking carefully and prayer-

fully over the whole ground, I decided to be a mediocre minister of the gospel, rather than a successful lawyer. All this took place in the year 1850, in my third year in college.

MY FIRST SERMON.

Soon after I accepted license to preach, and was called upon to use my license. This was a time of anxiety and no little trepidation. But what was to be the text and theme? Strange to tell, there came vividly to mind the promise I had made to myself, when eight years old, if God should ever call me to preach the Gospel it would be the text that young Coffee used at that memorable (to me) camp-meeting in Central Pennsylvania, "*Will a man rob God?*" (Malachi.) I made as careful a preparation as my spare time from my college studies permitted. As I remember the plan of the sermon, it was this:

INTRODUCTION.—We can not rob God of His essential attributes, but we may rob Him—

1. Of our moral influence;
2. Of the right use of our talents;
3. Of our reasonable services; and
4. In the misuse of our property.

There was a Methodist local preacher in the college town who was curious to hear my first effort, and proposed to take me to the country schoolhouse where I was to preach. I accepted the offer. He sat behind me in what served as a pulpit. When I reached the point of the misuse of property that God lodged in our hands as His stewards I struck fire. I had collected some statistics on the misuse of God's money on the single article of tobacco in the United States. The amount was appalling. I not only charged tobacco-users at large, but especially Church members, with guilt in this misuse. I pronounced it downright robbery, and a flagrant sin and curse. I then paid my respects to many ministers of the Gospel, who were guilty of this robbery, in addition to the filth attending it in many congregations of that day. I had a jury and the accused before me, and a judge on the bench, and before I ended I had some conviction that I had missed my call-

ing, and that there was a lawyer in court that day. I heard afterwards that several in the congregation were of the opinion of the president of the law school, that I had missed my calling.

After the congregation was dismissed, and the local preacher and I repaired to the buggy to return to town, he administered this rebuke to me: "Young man, the next time you attempt to preach, preach the Gospel." I replied that I thought I had. I was certain I had; but was sorry that he had regarded the sermon as particularly personal in this case, as the sequel proved. He had befouled the stand with tobacco expectoration, while I was trying to discourage the evil. There was silence on the journey home between us, and I feared there was ill-feeling on his part and sorrow on my part. In about two weeks from that time he met me on the street, and extending his hand, which I cordially met, he said: "Brother, I owe you an apology for the manner in which I criticised your sermon. I want to tell you that I have quit the use of tobacco, and thank you for the timely and forceful sermon you preached that day." I congratulated him on his success and accepted the apology.

At the close of that day's effort I had some fears that I was not cut out for a preacher; but later I revised that opinion somewhat, for in two or three months from that time a gracious revival of religion occurred under my labors at *that same schoolhouse*, when about forty persons were converted, and, strange to say, two of the converts became Christian lawyers. This greatly helped me in the decision I had made, and prevented entire discouragement at a critical time in my experience. I continued to preach every Sunday during my college life at some place in the country schoolhouses, with as much acceptability as is common among beginners.

MARRIAGE AND WESTERN PIONEERING.

The next day after graduation, in 1852, I married Miss Ann S. Cowgill, the daughter of one of the judges heretofore mentioned, who called forth the opinion that

I had made a mistake in choosing the calling of the Christian ministry. Soon after marriage I joined the Southeast Indiana Conference, and was immediately transferred to the California Mission. This was in September, 1852, when we left for our life work on the Pacific Coast.

My first appointment in California was at Diamond Springs, a mining town of two or three thousand people in the Sierra Nevada Mountains. Everything was new and very primitive. Our first house was a mere shell, made of stakes driven in the ground and clap-boarded with "shakes." It consisted of two rooms, kitchen and bedroom. For this we paid thirty-five dollars per month. Flour was forty dollars per barrel, and other provisions in proportion. We had a drygoods box for a table. Mrs. Turner had a temporary stool for a seat, and I a nail keg with a board for a cover. The rainy season soon set in, and when the rains were heaviest we had to use an umbrella at nights to keep the rain from our faces. But the people were exceedingly kind, and we soon adjusted ourselves to our new surroundings, and before the Conference year closed we had built a church and parsonage. Bishop Simpson, who was the second bishop who visited California, dedicated our new church. He had known my wife in her girlhood. It was a great treat to have him with us and to hear him preach. I had the pleasure of accompanying him to Coloma, where gold was first discovered on the headwaters of the American River.

This year my labors were blessed with a revival, in which some forty or more were converted, all men, for women in California at that time were scarce and invaluable. Out of this revival there came four ministers of the Gospel, and a Sunday-school superintendent from the leading gambler of the town. Meetings were held in a temporary schoolhouse that would not seat over seventy-five people; but the house was crowded every night, and many stood outside and filled the window spaces where the sashes were removed. All this occurred in hot weather.

The case of the gambler was peculiar enough to speak

particularly of it. He came out of sheer curiosity. The large gambling saloon, where hundreds gathered every night, was near by. He seated himself near the door, by the side of an associate. I had not spoken more than ten minutes before he left the house. Soon he returned and resumed his seat. In a few minutes he left again, and soon returned. He left a third time, and returned. I assumed that he did it to disturb the meeting. The next night he was present. After the sermon, when an invitation was given he was the first to come. He kneeled at the bench. We were not certain what his motive was; but he came, I think, for three nights as a seeker, and was soundly converted. He told his experience, which produced a profound sensation, and it gave a fresh impulse to the revival. He said the first night of his attendance that they remembered his leaving the house three times and returning. He said that the Holy Spirit took hold of him with such power that he felt impelled to go out to a saloon near by and get a drink to drown his convictions, which he did three times that night. He united with the Church and became an efficient superintendent of the Sabbath-school. For eight years he was a power for good in that community, as he had been for evil before conversion. He was an educated man, and died in the triumphs of the Christian faith, as I was afterwards informed. The results of this meeting and the year's work greatly encouraged me, and did much to settle the question of my call to the Gospel ministry.

DEATH OF MY FIRST WIFE.

One of the severest trials of my life took place this year; namely, the sudden and unexpected death of my much endeared wife and efficient helper in my work. It was a terrible *blow*, that well-nigh unmanned me and seriously affected my health, besides leaving on my hands a helpless babe, a month old, with no relatives within three thousand miles to take care of him. But God put into the heart of a kind woman (Mrs. Hitchcock), who acted as mother to that dear boy (John C., now of Colfax, this

State). We laid her away in the little cemetery under the pines of the Sierras to await the resurrection of the just. The funeral services were very largely attended and deeply impressive. The Rev. Frank Rawlins, who had known her as a girl during his and my college days at Old Asbury, conducted the services, using as the text, "What we know not now, we shall know hereafter." This was my comfort in that great sorrow and bereavement.

Ann Staunton Cowgill, my first wife, was the daughter of Hon. John Cowgill, judge of the District Court of Indiana. She was a woman of deep and intelligent piety, and eminently fitted to fill her position as a Methodist preacher's wife. I regarded myself greatly fortunate in this union, as did the people in my first charge in California. My success in my first charge was due in no small measure to her valuable help. I make this tender testimonial due to her memory who was my devoted and efficient companion. Her death occurred June 1, 1853.

My second appointment in California was Santa Cruz, on the seacoast. Here I remained two and one-half years with impaired health, but in an unfavorable climate for me. I did my usual amount of work. I was given a vacation of three months, and went to the Hawaiian, or as they were then called, the Sandwich Islands, with hope of improvement, and found some help by this change.

LIFE IN THE HAWAIIAN ISLANDS.

The next Conference decided to make Honolulu an appointment, and sent me to it. Here I remained three years. I found seven members, Americans and English, and organized a Methodist Church. The second year of my pastorate here we built a church and parsonage, at a cost of about six thousand dollars, and had a gracious revival that increased the membership to about fifty. I labored in this revival ninety successive days, preaching every night and on Sabbaths twice, without any ministerial help. It was to my surprise and that of my people, that I seemed as fresh at the close as at the beginning, both as to voice and bodily health. Every night there were only

two or three seekers, which accounts for the long protracted effort. The loss of my companion, and the consequent impairment of my health, resulted in a deeper religious consecration and growth in grace under the blessings of God, I am glad to record.

During my pastorate here I received a letter from a Christian lady in Iowa, that did me much good in settling my doubts touching my call to the ministry. This letter was wholly unexpected, and from a person I did not know by her then present name. She introduced herself by asking if I remembered preaching frequently at the home of a Mr. Caps, while attending college at Old Asbury, in Greencastle, Indiana. She said: "I was then a small girl, about eight or nine years old. Your earnest and pointed sermons took hold of my childish heart, and became the means under God of my conversion. I have followed your course with great interest, and take this opportunity of expressing my sincere gratitude for your kindly interest in preaching in our neighborhood and in our house, and for its gracious results on my own life and on others in that community." I have learned from other sources that this woman was at this time superintendent of the State public schools of Iowa, and was prominent in Church and State for her ability. I said on receiving this letter, "Thank God for such a convert!"

The Lord knew how much I needed this word of comfort and encouragement, and sent it all the way from Iowa to the Sandwich Islands.

SECOND MARRIAGE.

Another event of supreme importance and value to me while in these islands was my second marriage, during a vacation from Honolulu, to Miss Susan E. Beecher, at Stockton, California, after four years as a lonely widower. This union I regard as one of the greatest and sweetest fortunes of my life. Her qualifications as wife and helper in my work as pastor and teacher, of which ten years were in the educational field, were all that could be desired. She was a graduate of New York State Normal

School, and was a born teacher. Of this union we have had four children, two boys and two girls. My second son, William B., was born at Honolulu. Our boy Charles left us at an early age. The surviving children are a credit and great comfort to us as good and intelligent citizens. The recent death of Mrs. Turner has made a painful void in my home. It never will be filled till our union in the better and larger life. My Sandwich Islands experience is among the most valuable of my life in some respects, and I often run over it. During my residence there I made a visit to the great volcano on the Island of Hawaii, the largest of the group. This was in the year 1857. I also ascended Mauna Kea, being fourteen thousand feet above sea-level, and considered the highest mountain in the Pacific Ocean, the account of which was published in *The National Magazine* in 1857. An incident connected with the published account here given, is that Mark Twain appropriated a large part of said article in his celebrated lecture on the Sandwich Islands, without giving due credit for it; but I forgive him, inasmuch as he told his hearers that the most remarkable fact was, "that these Islands were entirely surrounded with water," the best original hit of the lecture.

My associations with the old missionaries there were cordial and pleasant. They showed me many kindnesses and sympathy in my work while there, though of a different faith.

EDUCATIONAL WORK.

I returned to California in September, 1859, and was appointed to Downieville, a mining town in the Sierra Nevada Mountains. From this place I was called to a professorship in the University of the Pacific, in Santa Clara. Here I remained two years, and was called to the principalship of the Napa Collegiate Institute, located at Napa City. Here I remained six years, and resigned on account of impaired health.

Ten years of my ministerial life have been spent in the educational work of the Church. My most congenial

work is the pastorate, yet my years spent in college work have been valuable to me personally, and I hope to hundreds of young men and women with whom I have come in contact in the professor's chair in the University of the Pacific and in the principalship of the Napa Collegiate Institute in California. During these ten years I preached almost every Sabbath once, and thus kept in touch with my favorite calling—preaching. In frontier work, on account of the importance of founding seminaries and colleges, Methodist preachers are necessarily called to teach, as salaries are so small in struggling colleges that laymen are not available. I was urged by my Conference to consent to teach for these reasons, and I feared to refuse. I gave two years to the University of the Pacific in English Literature and Latin classes, and seven years as principal of Napa Collegiate Institute, and a brief period as president of Spokane College. I founded the Napa Collegiate Institute, and personally owned the property. When health failed me I presented the school to the California Conference, rather than take a good price for it from the Catholics, who were anxious to buy it of me. It was finally consolidated with the University of the Pacific after several years of considerable prosperity. During these years of work in this Institute I have reason to believe a goodly number of students were converted. A good Methodist school greatly fails of its purpose unless it is blest with converts as well as scholars. I hold precious memories of these years, and feel the value of the discipline they necessarily gave me. I can not, as I call up this history, regret the providences that called me into this work. God may know that it was better for me upon the whole, and for the Church, than an uninterrupted pastorate would have been. I try now to so regard it.

IN THE SADDLE AS PRESIDING ELDER.

My two next pastorates were at Fairfield and Petaluma. Part of one year I was laid aside from active work. With improved health I was made Presiding Elder on Petaluma District. During my four years' term (the term

was then four years) I missed only one appointment, and that was on account of a swollen river. My district reached from Sausalito, near San Francisco, to the Oregon line, and included some twelve hundred miles of travel each quarter, which was largely done on horseback. This conducted greatly to bodily health.

On this district I had experiences both amusing and serious. One of these was at an appointment at a place called Lower Lake. A gentleman who posed as a skeptic, and fond of debate, insisted upon my enjoying his hospitality, and, as was supposed, to gratify his desire for a theological discussion. I consented; but with a hint from one who knew his love of debate, I determined not to be drawn out. He made several attempts during the evening to engage me; but I evaded and diverted his attention to something else. In the morning at breakfast he renewed the attack, but with no better results. While I was saddling my animal to leave he said: "Mr. Turner, can you inform me where the devil came from?" I replied that I thought he came from "Arkansaw" (Arkansas), as he had informed me that was his home State. I bade him "good-bye," and never had a second invitation. I confess that I felt a little mean to be under stress to thus treat my host, but I was well convinced that his hospitality was not generous or sincere, and let him know that I felt so.

At another time I was overtaken by night, and put up at a hotel in a place called Cloverdale. In the hotel office I found a good fire in an old-fashioned fireplace. I greatly enjoyed it, as the weather was wet and chilly. Presently a man came in and sat down by me, and engaged me in conversation. He thought he scented a preacher in me, for which I was seldom taken, as my dress was not particularly of the clerical order. He ventured to inform me that he had decided views against the Bible, and proceeded to air his opinions of it. I, of course, allowed him to go on without any molestation. Finally I suggested that, from his view of the Book that he had attacked, it was an unreliable piece of history, and not of a

very high order of morals. He replied that he certainly thought so. I ventured to ask him his opinion of the origin of man, and his authority for that opinion. I proposed, inasmuch as he had proved to his entire satisfaction that the Bible was utterly unreliable as a piece of history, that we agree to shut it out of court respecting the origin of man. To this he readily agreed.

"Where did you get that *name*? Your call yourself a *man*. I deny it. I say you are a lineal descendant of the jackass family. I say you are an improved monkey."

But he rejoined, "Does not the Bible call him man?"

"Yes, but you say it is unreliable as a piece of history, and you agreed to shut it out as testimony in this particular discussion."

This narrowed the discussion, and soon ended it. I had, however, to apologize to the gentleman (?) for what I had said about our descent from the jackass and monkey, because if the Bible was not true it was as hard on me as on him. I was unwilling to rest under the imputation that his view placed me under, and apologized for the dilemma in which it placed both of us. We soon adjourned to supper, and have never met since.

I also had on this California District a very serious and fearful experience one night. I had ridden my trusty mare about forty miles that day through a sparsely-settled country. I came into a little valley called "White Thorn." There was one farm, and room for no more. The occupant was a man called "Dutch Jake." He lived in a "shake" cabin with only one room and lean-to, an apology for a kitchen. Here I was to stay for the night. Presently two rough-looking men entered, and seemed to make themselves at home. I had arranged with the proprietor to stop with him for the night. I surveyed the room to see where I was to sleep. There were only three bunks in the hotel for four of us, and this the only hotel within thirty-five miles. The evening passed to me very unpleasantly, and was of a nature to awaken in me apprehensions for my safety. The conversation of the three was well-seasoned with profanity and coarse vulgarity. Being tired by the day's

ride I asked permission to retire. There were two bunks, one above the other, and one single and wider. I took the lower of the two, as I did not care to sleep double. The wider bunk was occupied by "Dutch Jake" and one of the others. I tried to sleep, but utterly failed during the entire night. A constant whispering was kept up by the two men in the large bunk till two or three o'clock in the morning. This greatly increased my apprehension. In the morning at breakfast the man who did much of the whispering during the night asked me where I was bound for. I replied that I was going to Usol. He said he was too. I did not want his company, but did not say so. I felt *then*, more than ever, that there was mischief ahead. I paid my bill, and went to the stable and saddled my mare. The other man did the same. We started together and soon reached the dense Redwood forest, where there was only a narrow trail. For thirty-five miles there was nothing but forest. But before entering the woods I alighted from my horse, and pretended to tighten my saddle. This I did to get him to enter before me. In this I was successful. He soon began to interview me. He was well armed with pistol and knives. He inquired my name and business. I was glad of this. I told him I was a Methodist preacher, and where I lived.

Said he, "We thought you were a large lumber merchant from Humboldt or San Francisco."

I said: "In this you were greatly mistaken. In this world's goods I am a poor man, but I am the child of a King and an heir of heaven."

He looked surprised and disappointed. My time to ask questions came to my help surprisingly.

"May I ask your name?"

"My name is Jimmy Smith."

"Well, Mr. Smith, I was much shocked and ashamed of your coarse and vulgar talk last night with those men where we staid. Of course, being a minister I could not engage in it, as you must have observed. Mr. Smith, where is your home?"

"My people live in San Jose."

"Do they know the life you are leading in this out-of-the-way place?"

"No, they would be mortified and heart-broken did they know how I am behaving."

"My dear sir, if you are engaged in any legitimate business here, there is no good reason that you should let yourself down to a base life."

He informed me that his parents were members of the Episcopal Church. Having lived about San Jose and Santa Clara for two or three years, and being connected with the Methodist College there, I questioned him closely till I satisfied myself that he told me the truth. He remembered my being connected with the college. I had in my saddlebags a lunch that I had saved from the day before, which I shared with him at noon near a mountain stream. He became interested in me before the journey ended, and when we reached Usol we put up at the same and only hotel. On my leaving he insisted on paying my bill, which I declined at first, but which I finally assented to on account of his great urgency. My being a Methodist preacher saved me from robbery, and probably saved my life. I am satisfied the plan was robbery.

In traveling over this trail frequently after this in my official business, I learned that Smith had related what a lecture I had administered to him and his comrades about their vulgarity and profanity that night. Ever after as I passed, "Dutch Jake" and others lifted their hats, all growing out of this incident. So you see that I made no serious mistake in choosing the calling of a Methodist minister instead of the law, this time at least.

One other case I feel inclined to mention, as it seems pertinent here, touching my call to the ministry. One day while riding along I was overtaken by a man on horseback. He accosted me with a "Good-day, sir," which I cordially returned. We rode together with slackened pace for two or three miles, I should think. He seemed free in talk, and also in questions as to my place and occupation, to which I answered frankly. He questioned me closely as to how much I received for my extensive travel

and preaching. I told him that I had no fixed or certain salary. "Well, approximately how much do you get?" I replied, that if I get for the balance of the year in proportion to what I have already received, it would amount to \$900 or \$1,000, my traveling expenses to come out of it. "O," said he, "that don't pay." I replied: "From your point of view I suppose not; but, my friend, I am not in this business for the money there is in it. I could engage in some other business where I might realize three or four times as much." He said that he could not understand it. I told him I was strongly inclined to believe him. I do not think an unconverted man can understand it, whose whole soul and energy are absorbed in money-getting. I began to put some pertinent and direct questions to him concerning his religious obligation to God, and soon found that he had no taste for the subject, and put whip to his horse and bade me good-bye. Why should the subject of religion be less interesting and unwelcome than money-getting, unless men are estranged from God?

On my first round on the Petaluma District as Presiding Elder I got lost, and lay out two nights in succession. I was accompanied by an old frontier local preacher by the name of Silas Bennett. After leaving the Round Valley Indian Reservation for the north, we were without roads for eighty miles. The country was traversed with trails, and these so cut up and crossed with cattle trails that it was difficult for a stranger to keep his course. The settlements were few and many miles apart, and that increased the difficulty. It was the second day out that we lost our way. As evening drew near a heavy fog came in from the coast, and not knowing where we were, or whether there was a habitation within miles of us, I suggested that we stop and camp for the night. Father Bennett, however, insisted that we go on further. Presently night set in, and the dense fog intensified the darkness. Presently Brother Bennett's horse refused to go, though he urged him with the spur. I entreated him to stop, and wait for the day. Rain set in, so that we could not lie down to rest. We made a fire and kept as comfortable as

possible. At the break of day we started to find a trail, and found, to our joy, that we were within a mile of a house, weary and hungry, as we had not eaten anything for twenty-four hours. As we drew near the spot where Father Bennett's horse refused to go further, to our great horror we found we had been within ten feet of an awful precipice, five hundred feet perpendicular. Our escape from instant death was frightful to behold. We thanked God for the instinct of the horse, that served us better than our own reason. We stopped at a rude farmhouse, where we and our horses were well cared for. It is needless to say that we had a keen relish for the meal, which we pronounced No. 1. After rest, the host gave us directions to strike our lost trail some time during the day, but with no better luck than the day before. So we were out a second night, and camped under a spreading tree in a small prairie, and rested well in body, if not in mind. It is not pleasant to be lost in a strange country. Early in the following day we reached a small village called Blocksburg, having a store, a blacksmith's-shop, and three or four dwellings.

TWO REMARKABLE CONVERSIONS.

Some notable cases of remarkable conversions have come under my personal knowledge. Two occurred in Honolulu in 1858 (see Appendix), and one at Clear Lake, California, during my labors on the Petaluma District. I had completed a round on the district, and had been absent ten weeks. This was usual with me because of the shape of my district. It was more than three hundred miles long, and not more than a third as wide. My stay at home was not more than eight to ten days in every twelve weeks. One day while in my room making preparations to start on my next trip, a vivid impression came to me to call on Moses Austin, my nearest neighbor, before leaving the next day. This impression seemed as vivid as if an audible voice had spoken the words. I dismissed it as if it was an illusion, and resumed my preparation. But in a moment or two it came with greater force and

clearness, "You go and see Moses Austin before you leave home!" I went out of my room immediately, and said to Mrs. Turner, "I am going over to Mr. Austin," without telling her what had transpired. Mentally, I am not given to making account of hearing voices and following ordinary impressions; but I did not feel at liberty to treat this case lightly. At first I said, "It is no use, he is an incorrigible infidel, and it will avail nothing to go;" but I went. I found him at home, which was rather an unlikely thing at that hour of the day. Somehow I was impelled to hasten, and went cross lots. I rapped at his door, and he answered the knock and invited me in as if he expected me. We passed the usual civilities, and he very soon put this question to me, "Mr. Turner, why are not all men Christians?" I instantly replied without premeditation: "Because they do n't want to be. I mean those who know what Christianity is." He emphatically dissented from my reply. He could not see it in that light. I asked him these pertinent questions: "Has God amply provided salvation for the world?" "Yes, I suppose so." "Has He given men natural and gracious ability to become Christians?" "The Bible seems to teach so." "Are the invitations of God and His Son, Jesus Christ, large, gracious, and sincere to come and accept?" "Yes, they appear so." "Then, why do they not come and accept them?" "It seems to me, then, they are not Christians because they do n't want to be; they want to be something else more than they want to be Christians." "O, I can not accept that view of it." "Mr. Austin, are you willing that I should read from the Word of God, and are you willing to get down with me and let us ask God about this question you have put to me?" He declined my offer to read and pray to God for light. I said: "Mr. Austin, this is your house, and you have a right to decline my offer; and I am too much of a gentleman to insist on it in your home." He still declined, and I told him it was useless for him and me to go into a long discussion of the matter, and that my time would not permit me to do so now.

I took my hat to depart, and it came to my mind that

I had a sick horse in my stable, and that he needed attention, and as both of my sons were absent from home, I asked him if he would assist me in giving it some medicine. He said, "Certainly," for he was a kind neighbor. As we were passing to my home I laid my hand softly on his shoulder, and said, "Mr. Austin, the reason that you are not a Christian, is because you do n't want to be." He looked me full in the face, but made no reply. I saw he was feeling deeply. Presently I laid my hand on his shoulder the second time, and repeated the same words. I observed he was stirred with deep emotion. When we reached the stable and were entering, I laid my hand softly on his shoulder and said, "My brother, the reason you are not a Christian is because you do n't want to be." He burst into tears and said, "O, Mr. Turner, pray for me." I gave him such encouragement and help as I could; but he was so much agitated that in giving the animal medicine he spilled most of it; but I took the will for the deed.

You will be surprised, as I was after I learned the case, that he was under deep conviction for his sins and had been seeking religion for weeks when I went to see him and requested to read the Bible and pray with him in his own home, and yet declined to have me do so, and ask God why he was not a Christian. He had been going out into the woods and brush for days to pray, and took his gun with him to make the neighbors think he was after game. An old lady by the name of Piner, who lived near him, had observed when he came in from hunting that his knees were wet from kneeling, and learned from him after his conversion that the gun was used for the sole purpose of concealing his convictions. When I called he was under strong temptation to conceal his religious convictions, for he well knew that I had full knowledge of his open infidelity in that community. He had ridiculed the Bible and religion in the presence of his wife and two beautiful young daughters, and to have me ask him to take the Bible on the stand and read it in their presence at this time, after asking me the question he did, was too much for his

pride; and he, like a moral coward, refused to do the very thing he in his soul wanted done. But I am perfectly convinced that God sent me that day to help him all I could in his struggle to find Christ and salvation. It is not possible that I could have known that he had any thought or desire to become a Christian. Had any one intimated that there was any probability of his becoming an active Christian, I should have been exceedingly skeptical about such a probability. When I returned to my own home, after parting with him at the stable, I said to Mrs. Turner: "Mother, I believe Moses Austin will be a converted man and be an earnest Christian before I get back from my next trip," telling her of what had transpired.

Some person had put a book named "Nelson on Infidelity" in his hand, which, under God's blessing, completely overthrew his infidelity, and led him to Christ. According to my expectation, after my return I learned of his happy conversion and union with the Church. I asked him if my reply to his question, "Why the world are not Christians?" was the correct one in his case and that of all enlightened sinners." He replied, "It is correct."

Permit me to narrate the effect his conversion had upon his boon companions in sin and on the community largely. Mr. Austin was the ringleader in the neighborhood of a little knot of skeptics, and was influential among men who frequented the saloons of the town of Kelseyville. His conversion produced a sensation among his class. One night in the prominent saloon of the place his conversion was the subject of comment and doubt. So a committee of two was appointed to visit Austin and report. He lived out of town some distance. They called on him one night to satisfy themselves about the rumors concerning his conversion. They came and were welcomed with the same cordiality and frankness that he commonly manifested. The evening was spent in pleasant conversation on neighborhood topics, and when the time came that the visitors began to show signs of taking leave, without asking any direct questions about their mission, Austin broke

in, anticipating their special business, and remarked: "Gentlemen, I suppose you have heard something of my change of life and conversion? It is true, I have changed. We have been good friends and boon companions for several years, and I am glad to say that I believe that I have found a better way to live. Now, if you have no objections, I will be glad to read a chapter from the Bible and have a word of prayer before you depart." Of course, to that they could not decidedly object, and consented. He read and read impressively from the old Family Bible. In prayer, he asked God's blessing on the visitors and on all his old associates in sin, that God's truth might find them, as it had him. The prayer was also impressive and tender, and I hope made a salutary impression on the visitors. On their return to the saloon they reported that, in their opinion, there was a great change in Austin, and that there was no doubt he was truly converted. When I last heard from him through others he was faithful and active in Church work, and this occurred over thirty years ago.

The incident of the conversion of Moses Austin made so deep an impression on my mind, that while passing from the stable to my house this passage of Scripture came to me with such force and pertinence to what had transpired in the last two hours that a whole sermon lay in outline before me without premeditation. It is this, "Ye will not come unto Me that ye might have life." This has been among the most *effective* sermons in my ministry. Not a great sermon for some men, but effective for me, because God made it such by my connection with the facts related in this notable conversion. It seemed to me something of a revelation, as I had no possible knowledge of that man's spiritual state and the conflict he was passing through from infidelity to faith in Christ. I know now that God does reveal some things to susceptible souls, that they could not know otherwise.

During my connection with the Napa Collegiate Institute in California, some time in the year 1865, I was called up in the night to come to the bedside of a Mr. Samuel

Heald, who was supposed to be dying. He was a fine type of a moral business man, and an active temperance advocate. The doctor had announced to the family that nothing more could be done for the patient, and the family had gathered in anxious suspense to witness the departure. Mrs. Heald was anxious that I should talk with her husband about his outlook for the future. His mind was perfectly clear. I said: "Friend Heald (for we were firm friends), are you ready for the change awaiting you?" He was satisfied the end was very near. He said, "No, I am not, I fear." "Can you not throw yourself on the mercy of God through Jesus Christ?" "No, that would be a cowardly and unmanly act. I have known for years that I ought to be an active Christian, but have tried to satisfy myself that morality would do." I urged him to make the surrender *now*, and that God would accept him and Jesus would save him at this late hour, even "the eleventh hour;" but he adhered to his feeling that it would be unmanly to ask God for salvation now. I felt under the circumstances of his firmness at some loss what reply to make; but I finally said: "Brother Heald, if you were certain that God would, so to speak, meet you half way and protract your life, would you be manly enough to become a Christian?" "I most certainly would." Now a sudden change took place that hour, and the next day, to the surprise of the doctor and all of us that had met in that chamber of death, Samuel Heald got well. The first Sabbath that he was able to leave the house he attended the church, which was "hard by" his dwelling. I was present on that Sabbath, and saw Mr. Heald take his seat near the door. At the close of the sermon he arose and asked permission to speak a word, which was granted. He referred to his late sickness, and the promise he had made of God would spare his life that he would become an active Christian. "I am here before this congregation and my neighbors to fulfill that vow." I need not say that there was a breakdown in that Church that day. There was *an honest man*, and he showed that God could trust him. Samuel Heald lived several years after this, and

was a blessing to his family and the Church. I shall never forget that night and that Sabbath in Napa City.

I desire to make this record, that much of my best and most permanent work of my long ministry has been accomplished by my pastoral work, done *tenderly* but *faithfully* in such cases as are here recorded.

INDIAN RESERVATIONS.

During President Grant's Administration the Indian reservations were parceled out among the religious denominations of the country. The Round Valley and Hoopa Reservations of Northern California were under the care of the Methodist Episcopal Church. These were both within the bounds of my district, and under my special oversight in Church matters, as we had pastors at both reservations. These I visited quarterly for a period of four years, and had opportunity to see the fruits of religious care and improved social, educational, and religious development on the Indian mind. They had English schools in which the children make creditable advancement. They learned trades, blacksmiths, harness-makers, carpenters, millers, and farmers. I found some who were capable of running engines in grist and saw mills, and also in the harvest fields. At the Round Valley Reservation I attended a Fourth of July celebration conducted largely by the Indians, that was quite creditable. A boy fourteen years of age, who received his education in the Indian school, read the Declaration of Independence, and threw in the shade for excellence more than three or four readers that I have heard at American celebrations. The Indian is a natural orator.

A large dinner for the crowd of four or five hundred people, white and Indian, was entirely in the hands of the Indian men and women. The waiters were mostly well-dressed women—dresses made by Indian seamstresses. The Indians were well behaved—much better than many whites on such occasions—showing careful training on the part of the agent and teachers placed over

them. On this occasion I heard an Indian, who had been on this reservation a few years from rude barbarism, say publicly that day: "I begin to feel that I am an American citizen. I thank the Government and the Church for what they are doing for my people and my own children." This he said in broken English, and was deeply affected.

Rev. J. L. Burchard, agent on this reservation, was a man of six feet and two inches, weighing over two hundred pounds, and every inch a man physically, mentally, and morally. He was loved and respected by the Indians, and feared by desperate white men who sometimes prowled about the reservation. He had an Indian police that he used to good account as occasion required. There was a desperado called Texas, who gave them trouble by bringing whisky on the grounds, and selling it to some of the Indians. Burchard and two of his police laid for him and caught him. Burchard seized and threw him, and the police tied and carried him to the lockup. This act of the agent greatly surprised the Indians, who feared Texas. Another act of Burchard worthy of note was this: The reservation had a large tract of fine pasture land, and stockmen trespassed on it with their cattle in former times, but learned that they could not do so under his administration, so they attempted to bribe him. They sent an agent with a sack of twenty-dollar gold pieces as a nominal sum for the privilege. The man entered his office and laid the gold on his table, and told Burchard that was at his personal disposal. Burchard reached for his heavy cane, and told him to take the money and leave. He left. That agent was absolutely incorruptible. I knew him well. He was a man of a thousand possessing remarkable administrative ability, and the most successful agent I ever knew, unless it was Father Wilbur of the Yakima Reservation in the State of Washington.

There were two Indians in our Church at Round Valley whom I desire to mention, as to the effect the Church had upon the Indians generally, and these particularly. They both professed conversion, and exemplified it in

their lives, as did many others whom I can not speak of in this narrative. One of the two told of his conversion one day in a love-feast in my hearing. He spoke in broken English. He had been, by his own and others' account, a desperate man. He represented that his "moral condition was like a fellow with ragged clothes, all befouled with mud and filth, and who had been washed clean and dressed in clean, new clothes." He could not read a word of English, and did not know that the Bible says that the convert is "a new creature in Christ Jesus." If you could have seen his illumined face that day as he told his simple and forcible experience, you would not have doubted its reality.

The other case was an Indian named Sam Ray, a man I should say about thirty-five years old. He also had been a bad Indian, and had lived with a notoriously bad white family by the name of Ray before coming to the reservation. He could talk fair English, and usually spoke and prayed in English, but was fluent in his own tongue. He was not boisterous or demonstrative, as some of them are, but clear and remarkably reverent, especially so in prayer. I do not now remember having heard any white Christian who impressed me as he did in prayer. It seemed as if God was standing by his side, and he in reverential attitude before the Almighty! A gentleman skeptic was present on one occasion when Sam led in prayer, and remarked that it was "wonderful and unusual!" His was one of the most convincing facts of the supernaturalism of Christianity that I have witnessed. This Indian's piety and spirituality were so unique that certain white people, and especially the family he had lived with, undertook to have him arrested and brought before the court to prove him insane and taken to the asylum. They caught him and tied him with ropes, and hauled him many miles in an open wagon in the hot sun to the county seat. He pleaded with them to release him, and told them he was not insane, and said that there was a time when he would have fought them; but now that he was a Christian he could not fight. The court did not

on examination find him insane, and released him. He prayed for their forgiveness, showing the Christlike spirit, a marvel of grace! The work at the Hoopa Reservation was not as prosperous as at the Round Valley, and, as I think, not as fortunately manned.

REMOVAL TO WASHINGTON TERRITORY.

My time on the Petaluma District having closed by limitation of Church law, I was assigned by the Conference to Second Church, Oakland, California. The change from outdoor life to station work did not, as I had feared, prove favorable to my health. During the year I had a slight hemorrhage of the lungs. My people becoming somewhat concerned about me, gave me a vacation of six weeks. My older son being in Portland, Oregon, desired me to accompany him to Washington Territory. This I did, and returned to my charge greatly improved and resumed my labors. Before the year ended I had a relapse. While in Washington Territory I had been urged to accept an appointment in the Columbia River Conference, as they were short of help here on the frontier, and was offered the first charge of the Conference as an inducement, which I declined, saying if I ever concluded to change it would be with the understanding that my appointment, however small, would be acceptable and willingly received. On these conditions, and with the hope of improved health, I finally decided to come.

It will be twenty-five years, September, 1904, since my arrival. Colfax was my first appointment. It had a population of about two hundred people. There were seven members in the town, and a few in the country. There was no church edifice. There was a parsonage, which had a stove or two, and a cupboard, I think. The winter coming on soon, we found the upper story quite open about the eaves. The thermometer registered thirty degrees below zero, the coldest winter in twenty-four years, I think. The change from California was great, not only in temperature, but in house accommodations and salary. But this was compensated for by the cordiality of the peo-

ple and the decided improvement of my health. My three years' stay in Colfax was in some respects the most pleasant and profitable of my ministry of fifty years. We built a church and greatly improved the parsonage. I received the subscriptions, bought the lumber, and did most of the outside painting myself. The membership was materially increased, and the second year we entertained the Annual Conference of some sixty ministers, among a population of not over four hundred people. The hospitality was generous, and was most enjoyable to the ministers and their hosts. The next day, after adjournment, the little newspaper of the place got off a most amusing cartoon of the notable meeting of the ministers. Two roosters stuck their heads through a fence, on opposite sides of a prominent alley, and this colloquy took place, it was said:

"And are we yet alive,
And see each other's face?"

None enjoyed this more than "the Cloth," for they had fared sumptuously during their stay in that little city in the Gorge.

At the close of this stay at Colfax I was again called to the Presiding Eldership, with residence at Lewiston, Idaho. My district extended from the village of Spokane Falls to Walla Walla, and from the Big Bend of the Columbia River to Mt. Idaho, sixty miles east of Lewiston. Railroads were unknown, except a little "Strap Road" from Walla Walla to Wallula, and there were few traveled roads in Eastern Washington. I went mostly on horseback or in a buggy. To meet all the appointments in the bounds of this district required about twelve hundred miles of travel every three months. This in my case continued for six years, greatly to the benefit of my health. Since this time I have been in circuit, station, and school work. For the last four or five years I have had a superannuated relation, not being able to do full and effective labor in station work, though I have and do some work in destitute places now. I am now (1904) "in the sear and yellow leaf," nearing my fourscore years, and

fifty-fourth since I preached my first sermon. I thank God with all my heart that "He counted me worthy of putting me into the ministry."

Both of the Conferences in which I have spent my active life have treated me generously. I had the honor of representing the California Conference in the General Conference once and twice by my adopted Conference, and was elected alternate delegate to the Ecumenical Conference in 1891. I am greatly attached to the ministers I have intimately known and labored with in the California and Columbia River Conferences. My work has been largely done when these Conferences were laying the foundations of the Church, and were in a true sense pioneers of these great Western States. Twenty-seven years in California and twenty-five in Washington! This has been a great privilege and a great opportunity.

My elder son John, who spent a few days with me at the time of Mrs. Turner's recent and very sudden death, asked this strange but pertinent question: "Father, if you had your life to live over again, would you adopt the calling of the Christian ministry?"

I unhesitatingly replied, "I certainly would."

"Well, I am glad to hear you say so."

"My son, I am gratified that you feel so. Not that I feel that I have realized my own ideal, but with all its deficiencies I would not exchange it for any position or calling in life that I have known."

I have had some fears at times that some of my children felt that the Methodist ministry did not afford the best opportunity to properly educate and train a family of growing boys and girls, because of constant change of place; but upon the whole our children will compare favorably with the best citizenship of the country as to culture and usefulness, I hope. Now when the time comes, as it soon will, that I am summoned to change worlds, if I can only hear the welcome, "Well done! Thou hast been faithful in a few things, enter into the joy of thy Lord," my sum of happiness will be complete!

DARWINISM.

Some twelve years ago, in Spokane, I was drawn into a lengthy discussion on the Darwinian "Theory of the Origin of Man" with a Unitarian preacher by the name of Wheelock. He had preached a sermon in which he assailed the Mosaic account, and not satisfied with presenting it to his own congregation, which was his right, he had it published in one of the leading papers of the city. It was couched in such extravagant terms as to reflect seriously on the orthodox Churches. I ventured to reply to it, and requested him to give his authority for some of his statements in the sermon. This reasonable request he shrewdly evaded, and charged the orthodox preachers of feeding the people on "worm-eaten and effete mythology." He called us "mummied keepers of mummies," "human moles and bats, who can not see that it is dawn-time;" that we are "living in a past age," and are "camping with Moses," and with Mr. Jasper, who said, "The sun do move." These charitable (?) insinuations are specimens from what is claimed to be "liberal Christianity." After three or four letters passing between us in the *Spokesman-Review*, I challenged him to a public discussion of the Darwinian theory, which he declined on the pretext that his health would not justify his acceptance of the challenge; but he sent to Chicago and got a prominent infidel by the name of Underwood to come and answer me. I attended his first lecture. Mr. Wheelock sat on the platform with him, and the lecturer said publicly "that he had not come here to answer Mr. Turner." I think Mr. Wheelock felt greatly disappointed, as did some others.

As a final result of the correspondence between Mr. Wheelock and myself through the *Spokesman-Review*, and his declining my challenge, I was requested by the Young Men's Christian Association of this city to deliver a course of lectures on Evolution as taught by Charles Darwin and others. These lectures created considerable interest at the time, but are of such a philosophical character as

probably not to interest general readers now. I may, however, publish them in the Appendix.

"The survival of the fittest" is especially untrue in the moral world, as we often observe. Lincoln, Garfield, and McKinley did not survive the wretches that murdered them. The most delicate and purest of the race are often shortlived. But truth and purity will ultimately triumph over robust sin and corruption; but Bible righteousness is the only evolution that can ultimately survive the ravages and lapses of sin in our world. I can not believe that our Infinite and loving Father can take pleasure in the strong oppressing the weak and innocent. This is a horrible reflection on Divine goodness. My God when He created man pronounced the work "very good." There was nothing to harm in the Eden state. After the Fall this state was reversed. Under the scheme of redemption under Christ, the prophetic statement is made that "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like an ox; and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain." (Isa. xi, 6-9.) This is Paradise lost and Paradise regained—lost by sin and regained by righteousness.

At the time of these lectures I felt quite confident that the Darwinian theory was untenable, and in time would collapse. The revulsion has already come, and I believe it is doomed. Eduard Von Hartmann, the veteran philosopher of Germany, in a recently published article headed "The Passing of Darwinism," says: "Among the latest opponents of Darwin's views are such savants as Eimer, Gustaf Wolf, De Vries, Hooke, Von Wellstein, Fleischman, Reinke, and others." (Nat. Philosophy, Vol. XI, 1903.) It is well known that Hartman is not prejudiced in favor of the Biblical view, and this gives greater significance and weight to what he says.

Other *scholars*. "I emphasize that word because so much stress has been put upon it by recent Darwinians. I think Hartmann does not do justice to the reaction that has set in against Darwin's views." Professor Zochler, of the University of Griefwald, voices this sentiment. He says Hartmann's article is the tombstone inscription for Darwinism.

The most pronounced convert to anti-Darwin views is Professor Fleischman, of Erlangen, who says "The Darwinian theory of descent has not a single fact to confirm it in the realm of Nature."

Rudolph Virchow, probably the greatest scholar, anatomist, and scientist of Europe, just before his recent death pronounced emphatically against the theory of Charles Darwin. So we see that the reaction has come, and Moses and the Bible are in the ascendant.

MY ASSOCIATES IN CHRISTIAN WORK.

This biographical sketch of my life would not be faithful and complete without speaking of the men I have known, and who have greatly influenced me for good. Under God, I owe most to my parents for what I have mentally, physically, and morally inherited from them. They are living to-day in me to all who have known me and have been influenced by me. We are living in the past, and the past is living in us, as certainly as heredity is a great fact. Thank God for favorable antecedents and for good environments! You see I am somewhat of an Evolutionist, but it is a Theistic evolution I believe in.

But I am to speak of the men who have greatly impressed and influenced me. I call to mind a man named Christian Shoup, my first class-leader. He made a deep impression on my youthful Church life. He was not a man of much education, but of good common sense and deep, consistent piety. His fatherly interest in me did much to modify my religious character. One fact in his life of which I became conversant, was his family religion. Three times a day family prayer was had in that home—morning, noon, and night—as regularly as the

day came. He was a man "diligent in business, yet fervent in spirit, serving God." He was eminently fitted for a class-leader in the Methodist Episcopal Church; one of the best, if not *the* best, I have known in fifty years. In the year 1869, after an absence of seventeen years from my native place, I made my way to the class-meeting, and found my old leader still in office. I intensely enjoyed the hour. It is a sweet memory to this day.

The men of my college days, who most impressed me at Ohio Wesleyan University, were Professor Williams, teacher of Latin; Professor Merrick, Professor McCabe, and President Edward Thomson. Professor Williams, modest, gentlemanly, and painstaking, I am not surprised to learn that he distinguished himself in his later life as a scholar. Professor Merrick will be remembered by his beautiful piety, and also for his learning and culture. He was a moral force in the university, and highly respected by most, if not all the students. Professor McCabe had charge of the Mathematics during my stay there. He held the students to strict account in the class-room. No books were allowed in hand while at the blackboard. In this he was not popular with lazy students; but he was a capital teacher and made thorough scholars.

President Thomson was *an excellent teacher* and an accomplished man. Unpretentious and unaffected, he was modest, and in my view approachable. He took great interest in young men who were struggling to educate themselves, and encouraged them. He commanded respect because of his superior knowledge, as well as by his transparent goodness. While I remained there he lectured nearly every Sabbath afternoon in the College Hall, which was filled with students, the Faculty, and citizens of Delaware. And such lectures! They were transcendent as literary productions, and packed with moral and religious truth. He was also an able and interesting preacher. As I remember him, he was at times quite abstracted. I heard it reported of him that at a certain camp-meeting in Ohio, near Mansfield, he and his wife went visiting her parents at that place. Having preached on Sabbath on

the ground, many met them. While he was shaking hands with one and another whom he knew, he extended his hand to a lady and said, "Sister, I ought to know you, but the name has escaped me." It proved to be his own wife, to the amusement of some who witnessed the scene. He possessed remarkable power of concentration and abstraction. On his first visit to California as bishop I had him baptize one of my children. His opening address at Conference was the finest description of California, its climate and productions, that I have ever read. He had been in the State only a few weeks, and told us more than we had learned in years. I doubt if it has ever been equaled in literary excellence or in keen knowledge. As an essayist he has not been excelled by Emerson or any other American author.

In Asbury University the teachers who impressed me most were Professors Wheeler, Larrabee, and President Berry. Professor Wheeler was not a broad scholar, but a hard student and very conscientious and correct in the branches he taught; withal a true Christian gentleman. I was in his classes four years, and know him well. He kept in touch with me for some time by letter in California and at the Sandwich Islands. He finally became president of Baldwin University, illustrating what pluck and industry can do for an ordinary man.

Professor Larrabee was a fine teacher and superior lecturer. He was somewhat eccentric, but a lovable man and quite popular with the students.

President Lucian Berry was not what might be called a man of extensive learning. He was an able preacher, and had administrative ability. He was retiring and not very approachable with students generally; but when he preached, as he was frequently called on to do by the city pastors, he had a large hearing. He had spent most of his public life in the Gospel ministry, and was at home in the pulpit. Compared with Matthew Simpson, who preceded him as president of Asbury University, he of course suffered by the contrast, as did many of Simpson's successors in this institution. One thing that greatly sur-

prised me in President Berry was this: While conducting the revival in the schoolhouse where I preached my first sermon, I sent word to him to come and relieve me and allow me to return to my studies in school. He replied that saving souls at that particular time and place was more important than wrestling with Latin and Greek verbs, and declined to come, and gave as his reason that if he came he would kill the revival. He thought no man could take my place without damage to the meeting. I did not understand it at the time; but have seen enough in my day to convince me that he was probably correct, though he was a great preacher and had talent as an evangelist. He is one of the men in my college life that greatly impressed me.

Some of the men in the Gospel ministry whom I have known intimately greatly influenced my life; how greatly I may never fully know till I join the Church triumphant. William Taylor, the "California Street Preacher," lately known as Bishop Taylor, of Africa, I knew intimately in his early career in San Francisco as Bethel and street preacher. He was remarkable in personal appearance, in voice, in song, and in utterance. He was eminently an open-air preacher. He possessed tact, generalship, and administrative ability. His popularity with saint and sinner was unusual. He was fearless in denouncing sin in high and low places, but in a way so as to give no offense. No preacher in San Francisco had the respect that William Taylor had in his day. If a gambler died and his friends wanted him to have a Christian burial, they called on Taylor, and he never failed to warn them of their dangerous course and discouraged the life they were leading. He was so sincere and faithful as to command their admiration and confidence. He was an able New Testament preacher, and probably more widely known in Europe, India, Australia, South America, and Africa than any other American preacher.

Dr. Martin C. Briggs was one of the pioneer Methodist preachers in California, and a man of note. He excelled as a platform speaker and preacher of that class.

For years he filled the first appointments, and served as Presiding Elder one or two terms. He possessed a fine physique and pleasant voice, and was generally popular. During the Rebellion it is thought he did more than any one man in California to keep the State from going with the South. The people of Southern proclivities threatened to mob him on one or two occasions. He was fearless and able in his defense of the Government.

Dr. Edward Bannister was among the second contingency that came to California as a transfer from an Eastern Conference. He was a valuable accession to the old California Conference. He was a scholarly man and an able preacher. My connection with him in the University of the Pacific while he was president was very cordial and congenial. I regarded him as eminently suited to that responsible position. After I left the Napa Collegiate Institute because of impaired health, and entered the pastoral work, he was my Presiding Elder for two years, and I never had an abler or more brotherly one than he. I think he surpassed any man I ever knew in preaching to a small congregation. His Saturday sermons were equal to any that he gave us on Sunday mornings, when he had a large hearing. He was able at any time, and at times powerful. He was a close student, and made careful preparation for the pulpit. To my mind, his chief religious characteristic was conscientiousness. He came of good intellectual and Methodist stock. He left his impress on California Methodism.

I desire to speak of two men especially of the Methodist ministers who impressed me more than others. They were Revs. George Clifford and Hiram C. Tallman. Neither of the two could be called men of note as to great preaching ability or learning. Clifford was eminently a practical man, of sound common sense, and good natural ability. He was affable, earnest, and conscientious. He was in demand for the Presiding Eldership, for which in many respects he was eminently fitted. He possessed administrative ability, and was popular with the men of his district. He was careful and impartial, which was greatly

in his favor. I think he was in district work longer than any man of the Conference in the last forty years. He has been elected General Conference delegate three or four times. There is no question in my mind but that he is the *real* father of the Church Extension Society in the Methodist Episcopal Church, that is doing such a magnificent work in the world. He is about my own age, and has recently retired from effective work. As we were intimate for twenty-five or thirty years, he greatly impressed me as a man of God.

Hiram C. Tallman, the other man, had a limited education, but had deep piety and large common sense, and knew how to use it. He was a born evangelist. He could not preach much according to the accepted standards, but he was a fine exhorter and had tact and generalship in revival work. I think he never served a charge without a revival. I think I am safe in saying, in the years that I knew him (some twenty-five) he had more conversions than any man in the Conference, and more than any six ministers I could name (but will not), myself among the number. He was about forty years old when he left his farm in Napa Valley at my instance, and commenced to preach. Few men are more widely known and loved than H. C. Tallman. I use the word *loved* advisedly. "When the roll is called up yonder," I expect to hear a good report of this man, so unpretentious, so genial, so popular with the common people, "who heard him gladly!" How much God can accomplish through a consecrated and good man with but one talent! I thank God that it was my privilege to know these men and labor with them!

John B. Hill was one of the early Methodist preachers of the California Conference. He was slender in build, was a blonde in color, nervous, but with a well-knit frame of marvelous endurance. He was an admirable Conference Secretary, which position he held for many years. He also was Book Agent in San Francisco for several years. His business qualifications were of a high order, and his reputation for honesty and integrity unimpeach-

able. He was a good preacher, not eloquent, but practical and evangelical. I am not certain, but think he filled one term in the Presiding Eldership. I followed him in the Downieville charge. Two incidents occurred during his pastorate worthy of note. He preached three times every Sabbath; twice at Downieville and once at Forest City, seven miles away. After the morning service he took a hasty lunch, and went to a livery stable one Sabbath when he feared he had not time to reach his appointment in time on foot, and hired a mule that was regarded as a good traveler and mountain climber. When he was about half way up a seven-mile mountain he drew his watch and found that he was sure to be late. He alighted from his mule and turned his head homeward, and lighted out on foot, and all aglow landed on the church platform just in the nick of time. At another time and place he was building a church, and the masons discovered that they were about to run short of lime and none was obtainable in the place, and found there was none to be had nearer than Marysville, fifty miles away. The stage was supposed to make the distance some time during the day; but the case seemed so urgent that he started on foot and beat the stage. He would have, in my judgment, surpassed the celebrated footman, Weston, had he given himself to the profession, but he chose a higher calling. He once said, "I preach with my legs." Yes, he did. He was altogether an unusual and remarkable personage. He has finished his course, and is crowned with an imperishable coronet.

John W. Ross was among the early men of the California Conference. He was about six feet one inch in height, well formed, black hair, a fine face, and a courtly gentleman of unaffected demeanor; a fine preacher and an imperial Presiding Elder. As I knew him he appeared to be an unusually well-balanced man. He if alive is on the retired list, full of years, and ripe for translation when the Master speaks the "Well done! Come up higher."

Others there are, and many in my old Conference, but I can not individualize them in this brief history. I will

call the roll, but most of them will not answer here: Isaac Owens, Adam Bland, John R. Tansy, John D. Blain, R. B. Stratton, John Daniels, Elijah Merchant, Alfred Higbie, C. V. Anthony, Eleazar Thomas, W. S. Urmy, W. T. Mayne, Thomas S. Dunn, H. B. Heacock, and Wesley Dennett, and others well beloved, who have made their impression on my life. God bless the surviving veterans! The departed ones are more richly blessed, "and their works do follow them."

In the Columbia River Conference, I feel I must speak of some men who have greatly impressed and helped me. And first I would mention Milton S. Anderson. He is now the oldest living probationer, or rather the oldest probationer of this Conference, and the first whose acquaintance I made twenty-five years ago this month (May). His first circuit was nearly as large as the Walla Walla and Spokane Districts combined. He has witnessed the infancy and growth of the Columbia River Conference, and had been no small factor in its development. His administrative ability is of the first order. It is no disparagement to any member of this Conference to say that he is the ablest debater in the body, for there are a number of men able in this regard, and they all can not be "primus," or first. He was always a faithful and successful Presiding Elder and sound, practical preacher. He deserves well of the body for his long and faithful service.

William J. White, now commonly called Father White, is a man that has greatly impressed me for his qualities of head and heart. No man in this Conference is more noted than this remarkable personage. He is the John the Baptist of the body. Modest, retiring, and fearless in the expression of his convictions, he is the pink of conscientiousness, faultless in behavior, and absolutely consistent in living up to his convictions, and an able preacher in his peculiar vein and mold. To those who do not know him intimately he may appear distant and unsocial; but he is a most genial and lovable person when you know him as he is. I first saw him over thirty years ago in California, at a camp-meeting in Napa Valley. He seemed

a stranger to every one on the ground. The meeting had lasted over two weeks. Eminent preachers had been present from San Francisco and other parts of the State; but there was no movement of power in the meeting. On the second Sabbath in the afternoon this man White had been invited to preach, only because no one else could be induced to fill the hour. I remember well the text, "I beseech you therefore, brethren, by the mercies of God," etc. And what a sermon! I doubt if John the Baptist ever preached a more searching one. After the sermon he retired to the woods. The inquiry over all the encampment was, "Who is the man who preached that sermon?" No one seemed to know who he was or where he came from. I made his acquaintance the next day, and learned something of his history. Ever since I have known him intimately, and have been his Presiding Elder in California and in this Conference. There is no man in this body I esteem more highly. It is worth while to know this unique man and minister of Jesus, as I and most of you have known him.

One other member of the Columbia River Conference, who has very recently been translated, it gives me a great pleasure to mention, is John Uren. He came into this Conference shortly after my transfer from California. He was an impressive man in two or three respects. He was an imperial preacher from a Scriptural standpoint. Animated, Biblical, packed with pertinent Scriptures, well arranged, convincing, soul-stirring, and highly spiritual—in a word, a master in his peculiar line. A Christian gentleman without affectation, and beautifully modest. What impressed me most in his life was his bearing towards his invalid wife, who for more than twenty years was as helpless as a child. This woman was his constant daily care. He had to undress and care for her much of these years, as if she had been an infant. The wonder was, how he could preach and serve the charges all these years with such exceptional acceptability! He was always in demand among the best charges in this Conference. His departure from us was sudden and unlooked for, as he

was in robust health and in his prime. Blessed man! I loved him as a brother and man of God.

I met Samuel G. Havermale for an hour or two on my first visit to Washington, while he was preaching at Dayton. I was delighted with this genial minister. Soon after this he superannuated, and I have known him in this relation for a number of years. He was regarded as an eloquent and able preacher while in the effective work. He passed away recently peacefully and full of years.

James H. Wilbur, better known as Father Wilbur, came to Oregon some time in the forties. He was tall, well proportioned, weighing about two hundred pounds without obesity, muscular, a giant in strength. A Methodist preacher of the old school, a loyal Methodist, an excellent Presiding Elder, a superior Indian agent under President Grant's Administration, and a munificent giver for a man of his wealth. His record is on high, and "his works do follow him." Wilbur Academy in Oregon and Wilbur Chapel in Walla Walla, Washington, are monuments of his gifts and memorials of the man.

Dr. Harvey K. Hines came to Oregon in the year 1852. He was transferred from one of the New York Conferences. He had spent his ministerial life principally in the Oregon and Columbia River Conferences. He was a man of medium stature, fine personality, a perennial Presiding Elder, a fine preacher, and able writer and author of some note. He was for some years editor of the *Pacific Christian Advocate*. His history of early Methodism in Oregon is of a high order. He was a genial personality among us.

Theodore Hoagland is one of the oldest, if not the oldest, living members of the body. He is an able preacher, and something of a poet. He has also ability as a writer, but is greatly handicapped by extreme deafness and defective eyesight. His deafness was caused in the War of the Rebellion by heavy cannonading. He is a superannuate of some eight or ten years in consequence of these disabilities. He has to use a powerful ear trumpet when in Conference, and runs around to each speaker often to the amusement of lookers-on; but no man can

give a better account of the status of the business of the body than he, or speak more effectively on any important question under discussion. He is a brother beloved and of good repute.

Henry Brown, D. D., is one of the oldest men of the Conference, and has been prominent in her councils, having represented her once in the General Conference. He has been a defender of the polity of our Church on the amusement question, and has published a creditable book on the subject recently. His first term in the Presiding Eldership has just expired. Dr. Brown wields a facile pen. His personality in looks and manners is attractive and unique. He has a fund of humorous anecdotes, some of them side-splitting, and he uses them rather lavishly. He has some ability as a cartoonist, and as has been intimated of some others of us, may have missed his calling. This can be said to his great credit, however, he is an inveterate anti-saloon man, and would make a creditable prohibition candidate for governor of some State.

William B. Carithers, among the oldest men of our body, has recently been translated. He came to this Conference in 1884 from the Illinois Conference. He took a superannuated relation about ten years ago, but has been in constant attendance at our sessions until the last, and always took an active part in its business. We greatly miss him, so kind and gentle. His name is like "ointment poured forth."

John Le Cornu. This brother is of French descent. He is stockily and compactly built; has black, kinky hair, and is about five feet eight inches high, aged about sixty, and of robust health. He has a good voice, with a magazine of enthusiasm, and is a superabounding Methodist. He is a No. 1 leader of a prayer-meeting or love-feast, and a good pastor. I do not remember that he ever made a five-minute speech on the Conference floor on any issue before the body, but he is tactful in interjecting remarks on **anything** that pleases him, either by the brethren or **bishop**, without making himself offensive or impertinent. As I once heard a minister of a Congregational Church

call a brother minister "*a Methodist stove*," so I might say this brother is the Methodist stove of the Columbia River Conference. He is a good committeeman, and is in good repute. He ought to be effective till he is eighty.

David E. George, one of the older members of this body, is an eccentric character. He is somewhat tall, and has a head of Websterian dimension. God made but one David E. George, and will probably never repeat Himself. He lays no claim to preaching ability. He has some gift as a revivalist, and quite a little tact. He is eccentric, some may think to a fault. He is utterly unconscious of it until after it has created a laugh. He is unaffected and simple as a child. You can never tell *when* nor *where* nor *how* it will manifest itself, so effervescent is he, and so versatile. His wife, who has lived with him about thirty years, once said to him, "David, will I ever know you?" I doubt if there ever was a Methodist bishop who presided at the Columbia River Conference that did not have his gravity well-nigh upset by this eccentric brother. He is now on the retired list, and keeps sweet and happy.

Among the other pioneers of this Conference that it has been my privilege to know intimately were D. G. Strong, J. C. Kirkman, William Koonts, N. E. Parsons, Abraham Eads, and T. A. Towner. The younger men who are full of promise I know, and am proud of them and expect great things of them. Columbia River Conference is vigorous and progressive, and I rejoice that I have had the privilege of fellowship in labor and toil with them in the Gospel of Christ in this interesting field.

Two laymen in Washington who have greatly impressed me are Father Waltz and Andrew J. Loomis.

Father Waltz was a man of medium size, black hair, mild countenance, modest, an intelligent Christian, companionable, and of generous hospitality. His was one of the beautiful homes where I was often entertained during my Presiding Eldership. This was a model Christian home, the fruits of which are seen in the outcome of the

children. Two Methodist preachers and two or three daughters, beautiful Christian women, are to-day blessing the world by their talents and Godly example. His name is redolent with a beautiful piety.

Andrew J. Loomis is a man of six feet and about two inches; raw boned, sandy complexion, sanguine temperament, not good looking, as the phrase is, but goodness personified, which is far better; not unlike Andrew in the Gospel, and like Jeremiah, tender to tears and a most companionable man. His godliness never sours, but is sweet and persuasive; a most approachable man, and generous to a fault. Twenty-five years ago when we landed in Colfax, Washington, and had just moved into an open parsonage with scant furniture, and the rains were copious, and we had no wood except some green slabs just sawed, a tall, ungainly man came to the door, and asked if the preacher lived there. Being answered in the affirmative, he said his name was "Loomis," and remarked that it occurred to him that we might need some wood and flour. We certainly did, and he had come some five miles with dry wood and provisions. They were timely. That man was photographed on my mind and heart, and to me he is one of the best-looking men I have ever known. I have known him intimately all these years, and he has grown on me, and I love him more than a natural brother. I know a large number of people who agree with the estimate I now place on him as a man and Christian. I said he is a layman. He is also a lay preacher. I shall know him when the "roll is called up yonder."

I have it in my heart to mention many other precious names; but my limits in this book will not permit.

In the last sixty-four years I have seen and heard the following bishops of the Methodist Episcopal Church: Waugh, Morris, Baker, Scott, Kingsley, Simpson, Clark, Hamline, Ames, Janes, Merrill, Wiley, Gilbert Haven, Thomson, Foster, Bowman, Peck, FitzGerald, Andrews, Warren, Foss, Hurst, Fowler, Ninde, Mallalieu, Vincent, Cranston, Goodsell, and Joyce, and the following Missionary Bishops: William Taylor, Thoburn, and Hartzell. I

have felt their impress, and thank God for the privilege. Such a life causes one to be a composite, in a sense, of all he has seen and felt.

THE BOOKS THAT HAVE INFLUENCED AND IMPRESSED ME.

These have been mostly biographical and religious. Hester Ann Rogers, Carvosso, Wesley, Madam Guyon, John Fletcher, Bishop Taylor's "Story of My Life," Bishop Simpson, Frances Willard, and others. But the Bible is the supreme Book of my life. The Bible characters who have impressed me most deeply are Abraham, Moses, Joseph in Egypt, Daniel in Babylon, Elijah, Isaiah, Peter, James, John, and Paul. I think I can say, without extravagant exaggeration, that I have known these persons better than many living men whom I have known personally. But more than all these I have known Jesus Christ, the chief among ten thousand, and the "altogether lovely," the only faultless character of our race! He stands out the transcendent God-man, peerless and unique, without a stain on His beautiful life and character! It is not idolatry to worship Him and an unblushing sin not to worship Him, who is, as Paul puts it, "The express image of the Father's person," "the only begotten of the Father and well-beloved Son." "Let all the angels worship Him," says St. Paul, setting at rest forever His Divinity. All this I sincerely and firmly believe, and can not be satisfied with a lesser creed. I expect not long hence to awaken in His likeness, and see Him as Peter, James, and John beheld Him on the Mount of Transfiguration, or as on the Mount of Ascension when He was parted from His entranced disciples.

FINIS.

A closing word to the great Methodist Episcopal Church as to her duty towards her superannuates. I began to support myself at the age of twelve, and now in my seventy-ninth year I am preserving the habit of self-support by keeping books and collecting for a black-

smith firm to supplement what I receive from the Superannuate Fund. I may, as bodily strength decreases, be compelled to do lighter work; but still I hope to work at something. This does not offend my pride, for I have never been ashamed of anything but sin since my conversion. But I say this in behalf of my fellow superannuates who are more feeble and dependent than myself, that the Church may be stirred to its obligations to the men and women who have worn themselves out in her service, and as a consequence are left in this delicate plight. We are called "claimants" in the Discipline, and the claim is *righteous* if any claim is.

A last word to the many noble laymen and lay women I have known in the half-century recently ended. While in the choice I made in the year 1850 to be a Methodist preacher, and in so doing gave up all hope of a settled home of my own, I have had, without exaggeration, more than a thousand homes open and free to me, as if they had been my own, and many of them better and more costly than I could have hoped for of my own making. A hospitality genuine and as sincere as the sunlight and as free as God's pure air and water. And in many of the humble log cabins I had a royal welcome that I prized more than I can express. I pray God to bless the Methodist laity, and help them not to forget the hospitality of early Methodism in America, for this is doubtless an eminent virtue of the Christian religion.

As I have been giving this biographical sketch of my life I have felt the difficulty of avoiding undue personality, which is distasteful to true modesty. But a personal life involves more or less of the egotist. Herbert Spencer in his recent autobiography felt this difficulty, and I think was criticised because of it. A truthful and honest biography is not possible without it; but it ought to be reduced to a minimum. George Francis Train allowed his egotism to go to seed until it degenerated into a huge disgust. Some people wonder in reading some autobiographies whether the writer was ever conscious of any faults or blunders in his own life. To be strictly, nay

severely, honest and truthful most of us will have to plead guilty. I have to. Whether to detail our faults and blunders in a strict biography is in good taste is quite questionable; but an admission that our lives are far from faultless, even since we became Christians, may be an honorable and just confession and the truth. If we have confessed our faults and blunders, and have corrected them as far as in us lies, God is faithful and just to forgive and own us as His children.

MRS. SUSAN BEECHER TURNER.

A MEMORIAL SKETCH.

This story of my life would not be true, complete, nor just, without a fuller account of Mrs. Turner's influence on it, of which she was a prominent factor and part. I therefore append the following:

A brief sketch of the life of Mrs. Susan Beecher Turner, and the circumstances surrounding her death, may be gleaned from the obituary notices published at the time. She died at the farm home in the Saltese Lake Neighborhood, near Spokane, May 18, 1900. Her death resulted from heart failure, following a slight attack of illness. She probably passed away in her sleep, having lain down to rest towards the close of the day. The wheels of life simply stopped, and death came without pain, peaceably and ideally. The following verses, which she had cut from a paper and attached to her pin-cushion on the bureau after reading them that day, seem almost prophetic as to the manner of her death:

“Some afternoon, with all my duties done,
And everything in order set for one more day,
Then with the slow declining of the sun,
I would lie down for aye.
Leave all my work for other hands
To take up and complete,
While to the happy morning lands
I speed my tired feet.

The path will not be long that I shall go,
 Nor shall I linger upon the upward way;
 For warmest welcome waits for me, I know,
 And joyful endless day.
 So wait I for some summer day—
 Some sunny afternoon—
 When I shall lay my cares away,
 My earthly journey done.

Whatever may befall before that hour—
 Solemn, supreme, the end of earthly strife—
 O Christ! Thou friend of boundless love and power;
 Grant then eternal life.
 And in the last extremity to help when low I lie
 Be angel guards my company—Christ near—
 So let me die.”

Following are extracts from an obituary notice published in the *Spokane Spokesman-Review*:

“Mrs. Turner had lived a very active and useful life, helping her husband greatly in his educational and ministerial work. They came to the Northwest about twenty-five years ago, and lived successively in Colfax, Lewiston, Idaho; and Spokane; coming to this city in 1885. Since retiring from the active work of the ministry, Mr. Turner and wife have lived on a farm.

“They are pioneers of the Pacific Coast, having lived on the Western Divide over forty-eight years. They were married in California in 1856, and proceeded to the Hawaiian Islands as missionaries. Later Mrs. Turner assisted her husband as preceptress of Napa Collegiate Institute, California, of which he was president. She was well fitted for this work, having graduated from the State Normal School at Albany, New York, in 1849, and having taught much before and after that date. She also had traveled considerably with her husband in his work as Presiding Elder of the Columbia River Conference, Spokane and Walla Walla Districts.

“Mrs. Turner was a native of Massachusetts, and a scion of the noted Beecher family. She leaves four children; viz., Principal William B. Turner, of the State Normal School at Cheney; Misses Annie and Ruth Turner, well-known in musical and art circles of this city; and a stepson, Hon. John

C. Turner, of Colfax, a member of Washington's first House of Representatives, and formerly Auditor of Whitman County. She also leaves a sister, Mrs. Mary E. Potter, of Keuterville, Idaho."

Following are extracts from a memorial sketch written by the officiating clergyman, W. K. Beans, D. D., then pastor of the Vincent Methodist Episcopal Church, of Spokane, and published in the Minutes of the Columbia River Conference:

"Into one of the branches of the Beecher family, in Sandisfield, Berkshire County, Mass., on May 9, 1821, a little girl came to gladden and brighten the home. The welcome messenger was christened Susan Eliza. Under excellent religious and educational advantages she grew to womanhood. At the age of twenty-three she was converted. Six years later, in 1850, she united with the Methodist Church. In 1856 she was married to William S. Turner. She graduated from the State Normal School at Albany, N. Y., in 1849, having taught several years before that date. Immediately following their marriage in 1856 they went as missionaries to the Sandwich Islands. On their return to California she was preceptress in the Napa Collegiate Institute, of which her husband was principal for six years. She came to this Conference twenty-one years ago to share in the toils and joys of the itinerancy.

"Her passing away was simply a falling asleep. Not seriously indisposed she lay down to rest, and after a while it was discovered that she had passed into the dreamless slumber—a quiet, painless, peaceful entry into the splendors of the Heavenly Mansion.

"Her children" (two grown to man's estate and two in the flush of womanhood) "rise up and call her blessed; her husband also, and he praiseth her."

"A large gathering of friends and neighbors assembled at the home near Saltese Lake for the funeral service on Sabbath afternoon, May 19th. The writer preached the funeral sermon from Rev. xxi, 4: 'And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away.'

"Her Sunday-school class was present, bearing testimony

to the loss of a faithful and loving teacher. Embowered in the sweet blossoms of spring,

“Emblems of our own great resurrection,
Emblems of the bright and better land,’

she peacefully lay; behind her the happy years of useful toil; before her the crown and palm; where age never weakens, where tears never dim the eyes, where sickness never comes, where death is unknown, where farewells are never spoken, where

“Breezes ever fresh with Love and Truth
Brace the frame with an immortal youth.’

In the peaceful hush of the Sabbath afternoon,
On a sun-kissed knoll, fringed with the perennial
Beauty of pine trees, we laid her away to rest.
Softly within that quiet resting-place
We laid her weary frame,
And bade the clay press lightly on her,
Till the night be past.
And then Far East gives note of rising day,
The day of reappearing how it speeds!
He who is true and faithful speaks the word.
Then shall we be with those we love.
Then shall we be forever with the Lord.

W. K. BEANS.

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Wm. S. Turner

APPENDIX.

INDUSTRY THE ROAD TO SUCCESS.

Prize Essay, 1849.

INDUSTRY, like most of man's commendable traits, is almost, if not entirely, acquired. Upon a strict examination of his character, it will be found that he is made up of acquirements to a very great extent. However, his Creator has been very benevolent in furnishing him with a vigorous constitution and an active intellect. A constitution which, if prudently used, is proof against the severest assaults, and a mind which can not be easily circumscribed. What is the inference to be drawn from these two facts? The most reasonable conclusion that can be arrived at is, that they were formed for habits of industry. Those well-developed muscles, those limbs so wisely arranged, and that mercurial mind fully warrant the above assertion. It would be placing a stigma upon the character of man's great Architect, to suppose that He made a work so noble to remain in a state of inactivity. It was given for high and noble purposes, and its exercise is indispensable to the accomplishment of those purposes. If we would succeed in any enterprise, however small or important it may be, industry will mold our characters so far as success extends, and that will be proportionate with our exertions. There is an illimitable space where the mind may range without molestation, and an extensive field of action for the physical system to display its powers. The exercise of the body and mind is the source from which all have derived their greatness and renown. As industry is necessary to insure success, so its opposite will inevitably blast the brightest expectations of man. Indolence renders an individual a mere cipher in this world of activity and ex-

citement. As that cipher placed to the left of a decimal diminishes its value, so the example of an indolent world detracts much from the nobility of labor. Such an example has its weight upon that propensity, which is so natural to all to pass the time in ease. This disposition seems to be generally inherent in mankind, where it has not been overcome by habits of industry. Exceptions there may be, but the probability is that they are quite rare. In more modern times the opinion has gained some celebrity, that it is dishonorable to labor, especially in the manual sense of that term. It is to be lamented that this opinion is gaining strength from a source from which it should be least expected. There are two ways in particular in which this opinion is encouraged.

In the first place, we encourage it too much by our personal example. How many hours are suffered to pass away without either manual or mental employment! Many have wasted time which, if it had been properly applied, would have placed them in an enviable condition so far as it regards pecuniary advantages, and in a still more enviable position as it regards the endowments of knowledge. The time idled away by hundreds and thousands, had they the control of it again, would be sufficient to insure them at least a respectable knowledge of the Latin, Greek, and Hebrew languages. In the second place, we encourage this opinion by our silence, thereby tacitly acknowledging that it is not honorable to labor with the hand. It would appear from this silence that far the greater part labor, because necessity demands it at their hands, and not from any honor they consider connected with or belonging to labor. It is infinitely more dishonorable to promulgate such an opinion in any way whatever, than it is to earn our bread by the sweat of our brow. Who are to blame for the prevalence of this opinion? The fathers and mothers of our land are more culpable than any other class of persons for this state of things. Individuals brought up to habits of industry are not apt to forget that training when they arrive at years of maturity. Such is the force of habit, that they are never contented when

unemployed. A life of activity scarcely ever fails to afford a life of contentment. Activity is the proper theater of the mind, and when the body and mind are actively engaged the latter feels at home. As it is necessary that the mind should have some relaxation from toil, this can be done with pleasure and profit by the exercise of the body. There are, it is true, some active occupations in which it is impossible for men to be happy, because they are directly at war with their consciences. The pursuits which claim man's attention are so numerous and praiseworthy, that there is no reason why he should forsake an honorable for a dishonorable one, or choose a debasing one, when there are so many that are laudable. What think you would be the progress of the social condition, were the principle of universal industry adopted and carried out? Such expressions as "loafers' corner" and "doggeries," with many others, would become obsolete terms for want of occasions to use them. All places of useless amusement, and other means of killing time as they are called, would be abandoned, and, instead of murdering time, men would have inducements to use all their energies to redeem it. Many vices which are a curse to the human family would be blotted out of existence; such as drunkenness, gambling of every species, theft, murder, and all the evils which follow in their train. There would not be laid so many heavy taxes upon our States and counties for building receptacles for the confinement of culprits, as their number would be so greatly diminished. This fact has been fully exemplified by the Puritans of New England. It is said by their best historian that such things as locks and keys and prisons among them as a people were not needed. This happy state of things was owing, in a great degree, to their very strict habits of industry. It is an established fact that all the cases of theft and murder are generally attributed (and correctly too) to that class of individuals denominated loafers, and not to the industrious classes of community. Some there are, however, who argue that we live in an age of high attainments and refinements. Therefore we should not

model after the customs of those who have lived in the darker periods of the world. In some respects this principle may be allowable, but by no means should it be an established rule. High and ennobling objects should be imitated and respected wherever they may be found. Happy would it be for many of our day did they but imitate the example of the Pilgrim Fathers in this respect; that is, their love of industry. Some are ready to say that it would bring society upon an equality. This it would most undoubtedly do, and it is the very best reason that could be offered why it should be imitated. Is not one individual as good as another just so far as his or her conduct comports with the principles of good breeding and honesty? Aside from strict piety, he or she certainly is. The example of Peter the Great of Russia is worthy the imitation of all, whatever their position may be in the world. He did not think it beneath his dignity to lay aside the purple, and come down from the throne to become a ship carpenter, thereby showing that it is no ignoble thing to labor. He was not ashamed to be seen mingling with the yeomanry and tradesmen of his own and the governments of other potentates of the land. His influence, nevertheless, was felt among the high and the low, by the intellectual as well as by the illiterate. He had a proper view of what society should be, and employed the requisite means for the accomplishment of that object, by first setting the example.

The adaptedness of industry to success in all the avocations of life is very evident, and has been fully demonstrated by the experience of all who have made any display on the great theater of life. It is as necessary to insure success, as is the light to the healthy growth of vegetation. When the labor of the mind and body ceases, then will all human greatness have an end. Individuals may sometimes be left in prosperous circumstances by the labors of others, yet what will all this profit them without a prudent use of them? Nothing, unless it be their ruination. So it is in a literary point of view we have the labors of the great minds of the past; but in order that

they may be of some practical benefit to us, we must understand them for ourselves; another can not for us. The examples which illustrate this position are sufficient to fill a volume. Demosthenes acquired his undying fame by a life of activity. His prospects in early life were anything but flattering. A deformed person, an impediment of speech, and poverty were the highest apparent recommendations he had to renown. But labor and perseverance, like "the alchemy which turns everything it touches into gold," made from that combination of imperfection the brightest gem in the crown of Grecian orators. Copernicus, Galileo, Kepler, and Newton by their active industry have left an enduring remembrance of their acts worthy the admiration of every enterprising individual. What would be the condition of the scientific world without their discoveries? Instead of occupying the exalted situation that she now does, we would behold her sitting enshrouded by the ignorance and superstition of the fifteenth and sixteenth centuries. Galileo discovered new worlds and the means of bringing them within the range of our vision, but it was left for Newton to explain the laws by which they are kept in motion. Although much of Newton's greatness, and of that which would have been valuable in the arts and sciences, have been partially lost by his mischievous "Diamond;" yet there is still enough left to entwine a wreath around his brow, which will be ever green while science and literature shall flourish. How did Erasmus, Sir William Jones, and Adam Clarke become so eminent as linguists? Was it by the common efforts put forth by the generality of men, or was it not by all of their energies united with severe application? The latter most assuredly, or Jones could never have become acquainted with twenty-eight languages, many of which he could converse in, and none of that number but he could master with the Lexicon; yet the greater part of his life was taken up in his profession and writing on various subjects which are known and read with interest. This is fully as true of Clarke as of Jones. He was probably acquainted with upwards of twenty languages which

were analyzed by him with as much apparent ease as his mother tongue. In addition to all this he preached some thousands of sermons, wrote a Commentary to the entire Bible, and other theological works. This was the individual who in his school days was considered below the mediocrity of his schoolmates in point of intellect, yet by a life of industry he became the most learned man of England in his day. We have another monument in our own country of what industry can accomplish. This is the learned blacksmith of New England. His industry and prudent use of time have acquired for him a knowledge of upwards of fifty languages. Is it not astonishing that he could work at his occupation, and yet arrive at a position so desirable in learning? Let all adopt his manner of improving time, and they can not fail of surpassing their own expectations, should they not accomplish one-fourth of what he did. Let an indolent world examine the history of Bacon and Locke, and show, if they can, whether their gigantic intellects were the result of a life of study and application; or do they suppose for a moment that their names would have occupied the exalted position they now do, had they not been hard students all their lives? Their literary works are the mirrors in which may be seen the true characters of their minds and the evidences of their untiring labors. Harvey has left a monument which will always be as a waymark pointing to the goal of fame, with the inscription on it that "Industry is the only sure road to success." Matthew Hale and Wilberforce, the benefactors of their race, gained that title by no other means than by a life of unremitting labor. It may be said their philanthropy secured for them that high meed of praise which so richly clusters around their names. This no doubt had something to do with their renown; but divest them of their active lives, and all the benevolence they possessed would be as unworthy of that appellation, as is the merest idler you can portray to your minds. It is a thought which had its birth in the mind of a great writer, "that there can be no true nobility without labor." It is of little importance how ennobling

the qualities of an individual are, if they are suffered to be confined within the narrow limits of his or her heart without exercising them so as to benefit others. They will grow languid and offensive for want of employment. In fact, they will degenerate until they are converted into degraded, instead of noble qualities. There is nothing of any value which is not applied to some useful purpose, let it be ever so valuable in itself. A piece of gold is of no more value to a small child than a piece of iron, for it is only beneficial as a toy and a piece of iron will amuse the child as much as a piece of gold. So it is with noble qualities in individuals who do not use them. Indolent persons are of no more advantage to the world than so many lifeless statues, for they only consume that which rightly belongs to those who have been unfortunate, and are no longer able to labor. Franklin's example has come down to posterity freighted with illustrious deeds. His discoveries and luminous writings savor much of a life of labor and severe toil. He could spend a large portion of his life in the service of his country, and then by a prudent use of the scraps of his life gain enough, exclusive of his ministerial labors, to immortalize his name. Had he been reared by parents who, like many of our day, suppose it a dishonorable thing to labor, in all probability the discovery of electricity would have been the theme of praise to some other one. America, too, at that critical period of her advancement might have suffered materially for want of a Franklin to defend her rights, who was as firm and uncompromising in the cause of *liberty*, as he was wise and honest. Such men as Washington, Jefferson, and John Q. Adams, had they not been living models of industry, in vain would we look for that halo of glory which surrounds their names. What country or nation would not be proud of such erudites as they? Ah! proud America, those were they who have given the brightest luster to thy name. Let it ever be thy greatest delight and care to preserve what they through a long life of toil have conferred upon thee! No one of our statesmen deserves to be revered more for what he

has done for the establishing of republican principles than John Q. Adams. Upwards of sixty years he was an active servant for the American people. What an example of honesty, uprightness of character, and rigid industry for the young statesman, let his political opinions be what they may! Almost his last breath and his last act was employed for the good of his country. It may be said of him, as it has been said of another benefactor of mankind, that he "died at his post." The ship of State never had a more successful pilot than Adams. So dearly was he attached to her interests, that he did not forsake her to breathe out the few remaining hours of his life in the quiet of the domestic circle, but died upon the deck with the rudder in his hand.

The error so prevalent in the world at the present time that God confers upon one individual talents of a high order, while seemingly He passes others by, would have but little foundation did all have the same early intellectual training and the same advantages during life. The sentiment in the following lines is strictly true:

" 'Tis education forms the common mind,
Just as the twig is bent the tree's inclined."

It would seem from the above that defective education is the principal cause of the apparent difference of men's mental capacities, and it is not to be attributed to any very great difference there may be in the original condition of the mind. Mind is a progressive principle, and by application and perseverance it may be made to surpass all human expectation. If it were possible to confine two persons from their infancy in a comparatively secluded condition for a specified period, where they should receive precisely the same training, we have just grounds to conclude that one would not excel the other in superiority of intellect. The great difference between the capacities of different individuals may be accounted for upon reasonable principles. If we will take the trouble to observe men and things, we will see that the circumstances under which men are placed differ widely in their characters, and their

minds will differ just as they are influenced by physical or other causes. One correct step in the commencement of any undertaking may set in motion a train of events which lead to greatness and renown, while a misstep may place obstructions in the way, which nothing but the most unyielding perseverance will be able to surmount. Small things frequently bring about the most important results. Then can we wonder at the great variety of talent we witness? Probably it would be taking too high a ground to say that there is no difference whatever in the strength of different minds in their original state, but with safety it may be asserted that the difference falls very far short of what it is represented to be by far the greater portion of the world. There have been many towering intellects which have rusted and lain torpid beneath the rubbish of ignorance and superstition merely for want of proper cultivation and exercise. As some of the most brilliant gems lie hid in nature and only need the hand of the artist to show their hidden beauty, so it has ever been and still is with the human mind. Let education do its office upon such minds, and their brilliancy and excellence will be as astonishing as any that ever have been admired or eulogized. Excellence is the offspring of labor, both mental and physical. There may be labor without excellence in every sense of that term, but there can be no excellence without labor. For example, such men as Voltaire, Hume, and Paine gained all their learning by their mental exertions, yet their excellence was confined to or existed merely in their being learned. As it regards moral excellence, they were as devoid of that as was the fig-tree which was cursed for its barrenness. It would be impossible for an individual to spend a long and laborious life in the acquirement of knowledge, and yet not arrive at excellence of some kind, because it is a necessary result of labor. It is a principle of philosophy, that there can not be an effect without a cause. On the same parity of reasoning a cause can not be employed without producing some effect. In order, then, that industry may produce its designed effect upon the character of man, it is neces-

sary that his labors be confined to objects effecting the social, intellectual, and moral conditions of mankind, and not to satisfying his own corrupt ambition, which frequently induces him to exert all his intellectual and other powers for the annihilation of morality and religion. Should such a view of what industry can accomplish be a correct one, where are the parents who would not use all their exertions to enforce its truth upon the minds of their children, and show their utter disapprobation of an opinion which is antagonistic to labor, then to all who have understanding, the admonition of the Wise Man upon this subject is the very best that could be offered, "Whatsoever thy hand findeth to do, do it with thy might."

VIRTUE THE GUARDIAN OF NATIONS.

ORATION AND WELCOME ADDRESS TO THE ORATOR OF THE PHILISONIAN SOCIETY.

[This was the oration that called forth the remark of the President of the Law School of Indiana, that I was making a great mistake in being a minister, and that I ought to be a lawyer.]

VIRTUE being an abstract principle, will not admit of a definition. It is a word which in the course of time has acquired new significations, arising from its application to certain acts which mankind, either from personal notions, or from what is truly ennobling and elevating, have endeavored to immortalize. Some of the ancients understood by the term that we now call valor, courage or bravery. Such was the importance they attached to this principle, that all virtues were by them finally deified. Marcellus, a distinguished Roman, erected two temples in his day—one to Virtue, and another to Honor. These were so arranged that it was impossible for any one to get into the temple of Honor until he had passed through the temple of Virtue. The allegory is no less true than happy—it is equally applicable to the notions which heathen and Christian nations hold respecting virtue. When the Spartan mothers presented to their sons their weapons of warfare, with the impartive charge not to re-

turn from the contest without bringing their shields with them, they supposed they were inculcating in the bosoms of their democratic children the highest and most ennobling attribute of the human soul. Neither did the education thus imparted fail to accomplish what had been so fondly pictured by their imaginations. It was in a word to them the "*magnum bonum*" of all their desires. It may be thought that the amount of human misery produced by their high estimate of valor exceeded the sum of happiness arising therefrom. Whether this be true or not one thing is very evident, they did not thus judge concerning virtue. They felt satisfied that she had amply rewarded them for all their toil and care in nourishing this to them so invaluable principle. There can be no doubt but that the love of liberty for which the Spartans and other nations of antiquity were characterized was intimately connected with what they understood by the term virtue. The inference then clearly is; and history fully establishes the conclusion that they considered valor the guardian of their liberties. We have then derived our understanding of virtue from the foregoing view, but we hope we place an estimate as much superior to that which heathen nations placed upon it, as our opportunities and light surpass theirs.

But the question may arise here, What are its relations to nations and States? The investigation of this question might well, and unquestionably should, enlist the minds of the profoundest philosophers and statesmen. To determine the exact relations between this principle and States is doubtless of paramount importance to all governments, but especially to those that are democratic in their forms. So intimate are the relations between virtue and governments, that nearly six thousand years have conclusively demonstrated that the perpetuity and prosperity of the one had been proportionate to the happy blending and vitality of the other, and the practical respect the agents of governments have paid to these relations. But the greatest intellects are not the only ones that are capable of recognizing these important relations; the more superficial mind

may with considerable clearness perceive these relations, though not with the same distinctness and comprehension. These relations will be more apparent if we but take a cursory view of the rise, progress, and overthrow of some of the important nations in the Old World. If we commence with Egypt, which was the mother of the Arts and Sciences, and boasted at one time her twenty thousand cities, we will see the utter impossibility of a nation prospering any great length of time, whatever may be its literary, scientific, and physical advantages, when virtue has been disregarded and even repulsed from the precincts of society. Because virtue did not occupy its merited place among them, she has long since become a blank among the nations of the earth. The Medes and Persians were equally as destitute of this saving principle as were the nations of Africa. Though the Persian Empire was extensive and powerful, both as regards wealth and numbers, yet the dissolute habits and wickedness of its citizens soon brought her under the superior valor of the Macedonians. In like manner Greece also degenerated in her love of liberty and physical power, in proportion as she lost sight of virtuous principles. When her States threw themselves into internal commotions and wars, she virtually gave herself up to be crushed by the barbarity of iron-footed Rome. The longevity of this government and her advancement in literature and the fine arts, were the results of the love of liberty and the moral virtues of her citizens.

Next Rome makes herself the proud mistress of the world, then gives free course to all the corruptions of fallen human nature and becomes her own destroyer. Let her own Neros, Syllas, and Caligulas tell of some of the outrages committed on virtue, and then you will have a faint idea of the political degeneracy and wanton profligacy of many of her citizens. Probably it was some such a view as this that caused the great Roman orator to exclaim, "O tempora! O mores!" If we trace the history of Great Britain, we will see that her civil progress and advancement in literature have been proportionate to her

adherence to virtuous principles. Her history is no doubt truthful, where it says that her dark spots and the out-breaking cruelties of many of her kings and nobles happened in those periods when virtue was almost an entire stranger within her borders. England's present enviable position as regards wealth and learning is owing to the fact that *Virtue's* broad shield has been protecting her for the last two hundred years. It is not to be understood from this remark that the opposite of virtue has no place among that people, for that place where virtue is sole occupant may not be found. The many revolutions in France, the unrivaled persecutions, the *Reign of Terror*, and the unequaled wickedness and profligacy of the masses of the people there loudly declare the almost entire absence of virtuous principles. Would it be too much to say that *France* might have been at the present one of the greatest republics in existence had she united with her widespread intelligence a high tone of pure religion or virtue? We think not. But listen to her magistrates, assembly men, and leaders in the Revolution making a proclamation that there is no God but Reason, and even challenging the Great I Am to a contest with them! Knowledge by all must be considered a great blessing when associated with virtue, but will only make men and nations the embodiments of all evil when it is entirely disjoined from virtue. Let the whole world arrive at the highest possible position of intelligence you can conceive of, and banish virtue from the world, then could you gain some eminence where you could view their transactions with one another, you would behold a scene that would make you think that the inhabitants of Tartarus had taken up a temporary abode on earth. Better leave the world in total ignorance and heathenism, than enlighten them without Christianizing them. If this hasty view of the most important nations is a correct one, there is manifestly an important relation existing between virtue and nations, and the most superficial observer must see that relation.

This leads us to notice some of the most marked abuses of virtue, and the consequences that have and will follow

such abuses. Our remarks upon this portion of our subject will be confined more exclusively to republican forms of government, as it is evident that other forms of government can better dispense with virtue than those based on democratic principles. Therefore this leading proposition may be laid down, that no government can long exist where the people are the fountain of all power, without a strict attention to the intellectual and moral education of those composing such government. This proposition has been too clearly demonstrated by able writers, upon the relations existing between virtue and civil society, to require from us any arguments to substantiate it, other than those we have already given in our previous remarks on their relations. As an example of the abuse of virtue we may cite your attention to the Carthaginian Republic, noted for its mercantile advantages, its advancements in agriculture, and its scientific and literary advancement at different periods of its history, all which things are to be taken into consideration in judging of the power and civilization of a people. What were the causes of her downfall? Let the voice of history speak. Oppressive laws, corrupt rulers, inordinate desire of conquest, and hostile factions within her own bosom. All these things but too surely declare the absence of virtue, or at least that that element which is the great bulwark of a popular government had but a feeble and inefficient existence. We may adduce one more example from the ancient republics to establish this point. As the Roman Government was the most prominent of all the republics of antiquity, our attention may be directed to it for a moment. What was her reputation and power? The record of her fame has employed the pens of many able writers, and her deeds are on the tongue of nearly every schoolboy and collegian of this and other lands. After enjoying the advantages of a democratic government for several hundred years, during which time she acquired almost unlimited territory and power, she suffered corruption and vice to insinuate themselves into her institutions, so that the declaration of one of her most renowned poets was literally fulfilled in her

own case, that "Power not directed by wisdom falls by its own weight." Such being the state of affairs, the people, at the instance of designing men (who it seems are never wanting), were influenced to change their form of government somewhat. The provinces of the republic were divided among triumvirs, who soon became exceedingly jealous of each other. Pompey and Cæsar had their respective friends, who were willing to follow them to the field of carnage, and pour out their life's blood to augment their power. The hatred between these two aspirants became so violent, that Cæsar broke the league and passed the Rubicon and Roman freedom expired. Internal dissensions, intemperance, ambitious leaders, love of conquest, and corrupt laws were, we see, the leading causes of another republic's fate. Though intelligence, all things considered, was pretty generally disseminated, yet she did not possess sufficient virtue among her citizens, and especially among her rulers, to protect the rights of her people. Tacitus, one of her most honored historians, has said: "It is much easier to praise than to establish a republican government; and when it is established, it can not be of long duration." In his day, when they had not learned the intimate relation existing between virtuous principles and popular government, this declaration was no doubt true. It might prove a very difficult undertaking to convince the American people that when such a form of government "is established," that "it can not be of long duration;" yet this declaration is as true as that Rome and Carthage have fallen, if you attempt to maintain them without a rigid adherence to virtuous principles. Had Rome possessed more such men as Regulus, who were willing to become martyrs for the truth, she might have stood till this day, the proudest monument of democracy in the world and the literary model of all lands! But how is the mighty fallen and all her glory departed! And all this for her disregard of virtue! The dirge of her misfortune has long since been written, and has carried to the heart of many a lover of freedom a pang of sorrow while reading of the unfortunate struggle between a virtuous minor-

ity and a vicious and unbridled majority for the liberty of the Seven-hilled City!

This very naturally brings us to the pleasing and yet painful task of noticing the successful attempt in establishing American freedom. We say pleasing, because the attempt has proved successful; but painful, because we so often see fearful omens indicating an evil result of this great experiment. As has already been said, it is much easier to praise than establish a republican government; but unless virtue has the ascendancy in such government, it will be much more difficult to maintain than even to establish one. But asks one lulled to rest in the arms of a false security, "What are those fearful omens?" Have you not heard the cry of "DISUNION" which has been carried with lightning's speed throughout the length and breadth of Freedom's home! Nothing of the heated discussions at the Capitol, nothing of the excitement concerning the "Fugitive Slave Law" that has exasperated so many Americans! Ah! there are causes for fear!—weighty interests that should arouse every slumbering American to activity—to duty! Let it never be said that this most successful attempt at self-government has also failed from want of enough virtue to prop and sustain this mighty fabric. Just mark the spirit that is abroad in this Government with reference to filling offices and posts of responsibility. It is with the greatest difficulty that we can get men of genuine virtue and high intellectual acquirements to announce themselves as candidates for any office, since they must endure all the scandal and opprobrious epithets that a corrupt, self-sufficient, and intriguing opponent may lavish upon their untarnished characters; they would rather remain at home in the embrace of a kind and interesting family, than launch forth upon the sea of political strife. What is the reason of this state of things? It is because we have been supporting vagabonds, instead of men of virtue and acknowledged mental ability. So long as you support men of corrupt morals in preference to men of moral integrity, you may reasonably expect corrupt laws, for corrupt fountains can send forth

none but corrupt waters. "Tell it not in Gath, publish it not in the streets of Askelon," that there are no fears to be entertained for the perpetuity of our Federal Government while the majority of our statesmen are wicked, intemperate, and abandoned men. Americans do not generally know whom they have placed at the head of their civil affairs! Ah! could you but once draw the curtain aside that conceals from your view the nocturnal carousings of members of Congress, the visitings of coffee-houses, the gambling that is daily practiced there, and other licentious proceedings, you will then see many just causes of alarm! We are aware this course is not the one that is commonly pursued by young tyros in speaking of the great men of this Nation, yet we should aim at truth first, then eulogize. We are happy, yea proud, to say we have a few exceptions, a few men in our Government who are above suspicion in such matters; but alas! how few they are! What an interesting spectacle it must be to look upon such a body of men as annually meet at the Capital of these Confederate States to see the interests of the same with the reflection that the majority of these same men are immoral, intemperate, and practiced gamblers; yea, many of them think they can not even make a speech on any great national question without the stimulus produced by ardent spirits. Many of our laws are the offsprings of reeling brains. Think not that this is an exaggerated picture; it is lamentably true. Draw a comparison between the first Congress and those of late years, and report the advancement that has been made in morality and virtue. Instead of a God-fearing, pious set of Congressmen as characterized that memorable body, we have advanced so far in the scale of moral excellence that we can now boast of men who pride themselves on the amount of rum they can daily drink, and yet stand at the helm of the Ship of State and preserve their equilibrium. Yes, they have so rapidly advanced in the science of government that many of them think it necessary neither to invoke the favor of Heaven themselves, or to have a chaplain to perform this important duty for them. But our

forefathers did not even dare to legislate for the infant Republic without first devoutly craving the direction of the God of nations. What has been said of officers of the General Government will hold good to an alarming extent of State officers. To a candid observer it must be evident that the actions of many—very many—of our politicians clearly evince that the liberty and perpetuity of our revered Government and institutions are but matters of secondary importance with them. They make the public crib their god, and their constituents their tools and play-things. If they are suffered to control the affairs of this Government much longer they will sink it, probably to rise no more forever. A man of the French Government, who spent some time in this country and who has written a large work on American democracy, has given it as a result of his extensive observation that the talent of the Congress of the United States is greatly inferior to that of many men in the Government who are debarred from that high position. There is need of a revolution in this respect in our country. Our best men should have charge of our governmental affairs, and many of the present office-seekers discountenanced entirely. If this Republic meets with the common fate of popular governments, these we prophesy will be the two leading causes of such fate: viz., wicked rulers and the system of human slavery which we are cherishing in the very lap of liberty. Who knows but it is the viper that will one day infuse its poison throughout the veins and vitals of this Republic? Alas! for the generation that shall witness that day when the columns of this Confederacy shall give way, and the unsupported fabric of dismembered States shall grind to powder the remains of all that was great and ennobling. Such is a faint yet true picture of what has been pre-figured in the political horizon of America during the last two or three years. We may here with propriety ask the question that Horace once asked, "What can idle laws do without morals?" But there can be no general virtue where there is no individual virtue, consequently no civil freedom. Whatever then tends to lessen individual virtue

strikes a fatal blow at the very foundations of liberty. O! that we could see our Congress halls and Legislatures filled with men who would battle with error and inconsistency, as did the Father of his Country, John Q. Adams, and Wilberforce. Then might we truly and enthusiastically boast of our free institutions and self-government; but until this is the case our boasting will be vain babbling and will only excite the ridicule of foreign Powers who do not boast so much about their liberty as we do, but are far more consistent. The claims this Government has upon each of us are weighty and binding. The great inquiry with every true American should be, How can I best subserve the interests of my country and give my influence to preserve her States "many in one?" We answer by putting our best men into the law-making department, and as soon as it is practicable to remove the unfortunate African to his former home. Let virtue be the standard around which Americans shall ever rally, and this Republic shall have announced to an astonished world that Time shall be no more.

Gentlemen of the Philisidian Society, I deeply feel the weight of the responsibility growing out of the position to which you have elevated me on this memorable occasion. I am almost at a loss to know what would be the most appropriate point to touch upon connected with the interest of our society at this time. But since your object is to maintain right, reward merit, and promote virtue, an application of the principle we have discussed this evening may be both pertinent and appropriate. There are not only relations existing between virtue and great political compacts, but there are intimate relations also existing among smaller bodies such as our own in a proportionate degree. Gentlemen, if you would successfully carry forward those exalted principles of right, the rewarding of merit, and the promotion of virtuous actions, you must make virtue with all it means the guardian of your order, and never enter upon any scheme or undertaking without consulting her for direction. What a loud call and pressing demand there is in the American Republic for men of

genuine virtue and high moral integrity, men who will maintain our free institutions and bring about some great moral reforms in the political condition of our country! We very much stand in need of a recruit of such men as Washington and Old Man Eloquent and the lamented Taylor. We have many truly virtuous men. Whatever may be the position you may fill in life, give all your influence in favor of virtue and sound morality. Ever let it be known that you are sworn enemies to vice and intrigue. Could the young men of America but see the great conflict that is awaiting them in the future, they no doubt would be arming themselves with the invincible weapons of virtue and manfully meet the growing enemies of American freedom. In conclusion, let me say: Be men in mind, men in virtue, and men in every condition—more, be God-fearing men.

Hon. Mr. James McIntosh, my much respected friend, as the representative of this respectable body I have been chosen to welcome you back to your Alma Mater and the scenes rendered dear to you, we doubt not, in other years. We are not entirely ignorant of the feelings that would naturally be awakened in the heart of one who has been absent for a time, and then permitted to renew the old associations of college life by meeting with classmates, fellow-students, and instructors. It would be impossible for me to describe even partially the feelings that are now at work in the hearts of many here, but they may be read in the index of the heart—the countenances of this large audience. The occasion that has called us together is one of great and vital interest to us, and we trust that it will be rife with pleasure and benefit to you. We think in our choice of a man to address us at this time we have been governed strictly by our motto, "*Meritum dignitatis noster regula erit.*" As Philisians then we welcome you back, as students we welcome you back, and we hesitate not to say that the board of instructors and the citizens of Green-castle who knew you when here also welcome you back, so that you are four times welcome!

THE MISSION OF AMERICA.

July Oration, 1852, delivered before the students of the Indiana Asbury University.

• THOUGH America is a theme upon which so many have written, still it presents an unfailing source of matter for the orator and an inexhaustible fund of material for the poet. Tell me not that the subject is hackneyed and wanting in interest because so many have written and spoken upon it. Better tell me that the ocean is likely to be exhausted of its unfathomable treasure of water by the finny tribe that sport in it, than to say that the home of Liberty contains nothing to interest its occupants, because it has been so often eulogized by those who love her with an endearing and unalloyed affection. Had you a tried bosom friend, would you esteem him less for no other reason than that he had been so highly applauded by his admirers? Surely not. As has been said of the fabled Hydra that had a hundred heads and as soon as one was cut off there came two in the place thereof, so it is with our beloved land, the more that is said and written about it, if true, only heightens it in the estimation of all true Americans and multiplies material for its future glorification.

We shall accomplish all that we desire or are able to effect on this occasion, if we can but present this subject in an intelligible light to your understandings, and impress your minds with the great truth that you all are or very soon shall be actors in the most important *mission* that was ever entrusted to any nation or people. "A mission for America!" exclaims one. Yes, a mission imposed upon her not by men only, but by the Ruler and Controller of the affairs of men! To be sure, we claim for it no direct or positive revelation specifying in so many words that the Republic of America is to accomplish this certain work for the rest of the world; but we claim that it is scarcely less evident that such a demand is made of her by Heaven than if it had been given by direct revelation. If we will but admit "that there is a Divinity that shapes

our ends"—and we are bold to affirm that the doctrine of an overruling Providence has always been maintained by this Nation—we will surely be at no loss to trace out and develop this fact in our short but eventful history! Who is there so atheistic in his views that after he has once thoroughly examined the history of this country but can trace the footprints of Deity hard by in our advance to our present prosperity and elevation in the scale of nations? Behold yon vessel freighted with the germs of Freedom, mounting the angry billows of the Atlantic with her prow towards the recently discovered continent, there to transplant what for so many centuries in the Old World had been smothered by the weeds of despotism and anarchy. Providence granted the Pilgrim Fathers a safe voyage across the mighty deep, and finally moored them safely by Plymouth's Rock, where they did not forget to bow their knees and offer up the deepest gratitude of overburdened hearts for His protection and care, thus clearly showing that they were not on an errand of self-aggrandizement, but that God had brought them hither. Those seeds of liberty watered by their tears and hallowed by their prayers grew with unparalleled rapidity and symmetry. Here under the shade of Freedom's *Banian* they worshiped God according to the dictates of conscience, where no despot dared bound their religious privileges. But the oppressive parent, not willing that they should enjoy these blessings long unmolested, soon imposed her tyrannical laws upon them as when they were under her immediate watchcare. But the thirst for freedom already awakened in their bosoms was not to be extinguished by the combined efforts of the Mother Country. To the wilds of America they had come to enjoy liberty of conscience, of thought, and of speech, and they were not to be thwarted or driven from their object. No doubt they felt the full force of a sentiment uttered by a master Spirit of the Revolution, "*Give me Liberty or give me death!*" Death will ever be preferable to tyranny, when once the principles of freedom have been deeply seated in the mind. They had indeed from an Omnipotent Source an assurance

of final success in the glorious cause they had espoused, which nerved them for the fearful contest that was shortly to ensue. They had a just cause and a just God to vindicate *that cause*. Was it not this firm reliance on the protection of Heaven that inspired the Congressmen of '76 to give to the world that instrument that has been the wonder of men and a terror to tyrants? Is it strange that we should so venerate those men who gave to us that immortal instrument? Will ever truer-hearted men grace the Congress of these Confederate States than those of '76; or a nobler object call them together than that for which they were convened? But who were they? A Franklin was there, an Adams, and a Sherman! We may not now name them all! But a greater than these was there—the Divine Presence pervaded that memorable assembly in an unusual manner, while their ardent prayers were ascending to the God of nations for direction in the important and momentous deliberations of that eventful day and period! Enter with me to-day—for this is the day on which the event transpired—enter, I say, with me in your imaginations into that old Congress Hall in the City of Brotherly Love and witness the scene that there transpired! Mark those dignified yet unassuming men as they step forward one after another, conscious of the rectitude of their conduct and the justice of the act they are about to perform, and with a steady hand pen down their *names* in bold characters, signifying thereby “that their fortunes and their sacred honors were pledged to support the Declaration!” Can you not see depicted in their countenances *all* that an illustrious son of one of those signers has said in his “supposed speech” concerning that much admired document, “*Sink or swim, survive or perish, I am for the Declaration!*” Did those men shrink from the attitude in which they had placed themselves to the Mother Country? No! they stood like colossal pillars sustaining the capacious cathedral of Liberty they had reared as a refuge to the oppressed and down-trodden of every land. This glorious achievement has roused the British Lion from his lair! Hark! the report

of distant cannon warns them of the approach of an exasperated enemy! The tread of a foreign foe is shaking the new continent! The gallant and fearless Colonists prepare to meet them! There seems to be a fearful odds against the little phalanx, but the Gideon of America fears not the *Scarlet Coats*, saying to this little band, "The battle is not to the strong," but to those fighting in freedom's holy cause. When we consider their numbers and inexperience in the art of war, how are we to account for the unexampled success of the American arms? They certainly had as many impediments to overcome as their antagonists; nay, had they not more? Would you know the secret of their success? Come here. See you *that man* kneeling at the foot of yon monarch oak with eyes and hands raised towards heaven, supplicating the God of battles that victory might perch upon the standard of the infant Colonies? Can you not draw an argument from this scene convincing and satisfactory why they came off triumphant? When the old Quaker witnessed this strange and heart-thrilling act of the American general, he had no hesitancy in avowing his belief that Columbia's honored sons would surely be the victors, assigning as his reason that *George* was consulting the Divine Being upon the momentous question. Well did that great and good man know where his strength lay—in the *arm* of the Omnipotent! What would have been the fate of that handful of men had there not been praying, God-fearing men among them who daily invoked Heaven's guidance in their struggles for liberty? Thus it has been in every conflict our country has had with the British Lion; though greatly inferior to her antagonist, she has ever come off triumphant! Such doubtless will ever be the case, so long as our cause is that of justice and freedom.

We have taken this cursory view of our early history to establish our previous position, that this Nation has been raised up by a gracious Providence for a high and noble purpose. What that purpose was will claim our attention for a short time. First, we remark that it was reserved for this people to solve the long-attempted prob-

lem of self-government. The next and leading object of the mission of the Anglo-American race was the development and dissemination of religious and political truths. In all this work has there been an adaptation of means to the end proposed? The showing the adaptation of the means to the desired end will claim the residue of our remarks upon this subject. A question very naturally arises just here, What was the cause of the inefficiency of the early republics in not fully solving the problem of self-government? If we can place any confidence in history, it was not for want of intelligence and learning, for they were not a whit behind us in many points of education and intelligence. Neither was it for want of zealous men to move forward in the great work, for their statesmen and orators have called forth the eulogiums of the present and every other age by their great intellects and overpowering eloquence. Neither was it for any love of country that they did not possess, for they are said to have loved their country and institutions with a devotion approaching to adoration; yet FAILURE has been written in legible characters upon their every attempt. What important element, then, did they lack in effecting the purpose they so greatly desired? We unhesitatingly affirm that they needed Christianity, which is the great *keystone* in the arch of Freedom's mighty dome. A system of pure religion would have preserved them as proud monuments of human liberty till the present day! What lover of freedom does not lament their sad fate and feel like shunning the rocks upon which their vessel wrecked their high-wrought hopes of future happiness and glory? The civilized world are ready to admit that Americans have given the first and only true solution to this intricate problem that has so long puzzled the great intellects of the world. This proud structure of Freedom, which has become the admiration of earth's millions, has for its basis and permanency the broad and deep-laid foundation of Christianity. Liberty and Christianity are bosom companions and twin sisters of a celestial clime! They alone can make earth a paradise and the desert to blossom as the rose! Sepa-

rate them and you have a hell on earth, where idolatry and superstition reign supreme! There can be no true liberty where there is no system of pure religion as its foundation; neither can religion exert the influence upon men designed by its Author, unless a good and equitable system of laws is provided to guard man's religious rights and privileges. We admit that Christianity may flourish to a limited extent in monarchies and despotisms; but popular governments will sink *so sure* as the Christian system is separated from them. Thus far we see the beautiful and necessary relation between two of the greatest acknowledged principles to be found in the world. They are the great mainsprings to human action! Since this connection or relation between liberty and revealed religion is so manifest, may we not safely infer that the Author of civil society has established this relation for the happiness and well-being of man? If this be the truth—and who can doubt what experience has so amply demonstrated?—will not a neglect upon the part of governments to strictly observe this relation be the most effectual means of destroying the happiness of civil society? Most assuredly it will.

Thus far in our history we have made rapid progress in the science of human government, and have, we trust, laid a sure and permanent foundation, upon which have been placed many of the stones that go to perfect the magnificent temple of Liberty. The day is not very far distant when the crowning *stone* will be placed upon this lofty fabric by master hands with acclamations of final victory, that will make the welkin ring and reverberate along the walls of Heaven's limitless concave! An important inquiry presents itself to us as Americans at this crisis! How are we to preserve this fabric when finished and fully adapted to our use? How shall *we* best preserve this great *work* that has cost the blood of our revered ancestry and their greatest anxiety and intellectual exertion? Virtue and general intelligence are undoubtedly the great preserving principles in any form of government; but how much more so in a representative gov-

ernment! The question then recurs, Have we the means of becoming virtuous and intelligent? Let us examine and find out if possible what those circumstances and opportunities are that are calculated to render us a virtuous and intelligent people. First, the benevolent Creator has constituted us moral and intellectual beings, capable of indefinite improvement, with the ability to perceive the obligations arising out of our varied relations, with an impulsive power urging us to their discharge. In addition to the light of Nature, He has given us a system of revealed religion making clear to our understandings what Nature's dim light never *could* make clear to us. He has also endowed man with the social principle. What would he be without society? It is the bond that unites the dearest interests of the race, and renders man a blessing to his fellow-man. So long as we follow the dictates of this principle controlled by Christianity, society will rapidly advance toward the goal of human perfectibility. If men would but use aright the means placed within their reach for the elevation of society, what high and flattering hopes there would be for poor down-trodden human nature! We are not of the number of those who suppose that mankind are deteriorating, but believe that we are now entering the *golden period* in human progression, and that our own country is to be the great *center* from which the luminous rays will pour in every direction upon the rest of the world! Here is to be found a land filled with churches and institutions of learning, which are the surest evidences of the virtue and intelligence of a people that are to be found among the works of men. Are we to be considered egotistic when we assert a fact of which we may well be proud—that we are the greatest Church-going Nation in the world? The American people have been styled by a French writer of some note the greatest enthusiasts in matters of religion in all Christendom, a title they by no means disdain to own. Can there be any cause of wonder that they should be so ardent about that which they too well know is the basis and stay of their republican institutions? They have not been endeavoring to

establish this democracy without learning lessons of vital importance to them from the history of their more unsuccessful predecessors. This Government is not the offspring of a blind *conatus*, or the result of hasty thought and action upon the part of its founders; but is the work of ages and great minds directed by an unseen Power. *Is it, indeed*, a subject of astonishment that the founders of this Republic should have discovered the defects in the systems of the early republics that rendered them so short-lived, when the facts have been so faithfully transmitted to them by the historian of former and later times? It would certainly be saying but little for their judgment and common sense to suppose that they did not scrupulously and carefully compare the past and its events with present indications. They in their deductions saw the utter inefficiency of natural religion to reform men and raise society to its pristine condition. Their attention was attracted by that great *Luminary* in the moral world, that has been pouring its light upon the understandings of men for the last eighteen centuries! They hailed it as the last and only hope for the world's salvation from the shackles of tyranny and despotism, as well as for man's salvation from the thralldom of sin. Nor has it proved to be a mere "*ignis fatuus*" to its followers, but an enlivening and conservative principle. To-day Portugal and Spain are reaping the reward of their folly in banishing the light of Christianity from their midst by their inhuman persecutions of those who were its most ardent supporters. It is a law that holds good in morals as well as in physics, that certain causes will infallibly produce certain effects, though the sequences in morals may not follow immediately as they do in the physical world; nevertheless they most assuredly will follow sooner or later. May we not observe something in the ineffectual attempts of France—a most polished and intelligent nation—at establishing a democratic government, that too plainly declares their destitution of some great cardinal principle? How are we to account for the fact that such a man as Louis Napoleon, decidedly monarchical in his views, should receive

the enormous majority of seven million of votes for the highest office within the gift of that people, who had so lately manifested almost unparalleled zeal and activity in freeing their country of the last remains of monarchy! And what renders it still more remarkable *is*, that the republicans had the ascendancy and, as the gazing world thought, were about to consign monarchy to a dreamless grave; but, alas! the present appearances are ominous of a signal defeat. Christian America, however, thinks not strange of their ill-success when she recollects that Christianity must of necessity precede republicanism. France is not yet prepared to live under such a government as she has been contemplating. The means they have been employing are not adequate to the end proposed, consequently the result has not been reached. The truth of the declaration, "Whatsoever ye sow that shall ye also reap," is as immutable as the Being who uttered it! The seeds of monarchy and infidelity have been lavishly sown in their social, literary, and political institutions, and they are now reaping an abundant harvest in accordance with the promise. It is to be sincerely hoped that there have been of late some of the precious seed of Christianity scattered here and there among that people that will be multiplied and preserved till the period when they shall be fully prepared to administer and enjoy such a form of government. That such is not their condition at present, is too evident from the great civil strife and internal feuds that continually harass them. If they expect the same results that have followed our efforts, they must commence where we did and tenaciously adhere to the strict principles of justice and uncompromising virtue. Christianity is to freedom what Gibraltar is to those inhabiting it.

But the scientific and literary condition of our beloved country is likely to prove highly conducive to the well-being of this great and growing Confederacy. Are not our prospects for the future truly flattering? Already our schools and universities are beginning to vie with the first and oldest institutions of learning in Europe. A host of men are annually issuing from our colleges who are leav-

ing their marks in the world of letters and eloquence! How rapidly they are multiplying in our midst! The spirit of education is abroad, and is taking deep root in the public mind. The exclamation, Educate! Educate!! is becoming general. Such, too, is the nature of our system of education, that the poor by industry and economy are enabled to enter the lists with the rich for literary honors, and not unfrequently bear away the palm from their more highly favored competitors. In this country the way to political, scientific, and literary preferment is not through the channels of wealth or through some favored line of aristocracy or blood royal; but more frequently we find that our legislative assemblies, pulpits, and institutions of learning are graced with men from the hovels of the poor and the humbler walks of life. And the very circumstance that they had to struggle and toil hard against the inconveniences of poverty and their social condition, has been the means of qualifying them so eminently for the responsible positions they hold among us; while those who have been reared in the lap of opulence and indolence are known for nothing, unless it be for little minds encased in diminutive bodies. Ours is becoming as emphatically the land of literary labor, as it has been heretofore styled the land of political and manual toil. Labor, mental and manual, is the watchword of Americans, and most satisfactorily accounts for her rapid progress and unprecedented success! May not we in the future, without incurring the censure of being dreamy, *claim* as high a niche for American literature in the temple of Learning as any nation can boast? Nay, will she not reign queen of the ascendant? For her then we claim *it*, and not without reason and sufficient premises for the *claim*. Not only is our peculiar form of government admirably adapted to the educational interest, but we have a superabundance of means to carry forward the great work of training the mind; and last, but not *least*, we have the men who possess the energy of character and power of intellect to achieve the mighty task! This is not a mere assertion or empty declamation without facts to sus-

tain it, as the short history of our educational movements sufficiently attests. The literary taste of this country is mounting its shining way with planetary speed to its zenith of grandeur and sublimity! Be proud, then, of your position in the world's literary galaxy, and though young nobly emulate the higher standard reared by Europe, and only higher because much older than your own. Nay, be second to none; stop not short of the very apex of Learning's temple, but there plant your colors and stand by and defend them with the weapon education has furnished—truth, omnipotent truth! American authors are taking their stand with those of Europe, while their numbers are multiplying with a rapidity heretofore unknown in the annals of history. May great prosperity still attend the growing literature of our country, and preserve it unadulterated from licentiousness, infidelity, and the blighting touch of atheism.

Another mighty engine in the cause of religion and liberty in this country is the press. What a flood of light and knowledge is flowing into every department of society through this channel, dispelling the mists of ignorance and superstition that have so long been darkening the mental world and arresting the progress of civilization and refinement! What a weapon the press is in the hands of freemen! It is equal to the task of upturning the very foundations of society, and bringing about revolutions that terrify tyrants and pampered aristocracies! It is becoming the great *arcanum* of the world's thoughts, by means of the myriads of volumes that are issuing therefrom. But little that transpires among men is suffered to pass unnoticed; a faithful record of each circumstance of importance is being kept in its order. Can even a moderate estimate be formed of what has been lost for want of a knowledge of the art of printing in the primitive ages? Who, then, will undertake the task of computing the value to future generations from the present achievements of the press? Much, indeed, is said and written in this country concerning the great freedom of the press; yet it should not be forgotten that an unlimited license

would only be to destroy this freedom altogether. The licentiousness of the press must be prohibited, or else political and religious liberty will suffer the sad consequences arising from the perusal of the corrupting publications that will be thrown upon society without this restriction. But may we never behold the day when the press shall be prohibited from publishing those works that can be successfully combated by reason and truth! Truth has nothing to fear from error, so long as she can meet her in the broad and open field of Reason, but will, as she ever has done, come off victor in the engagement. Are we not, then, to consider the press as one of the strong, colossal pillars that is to support this massive tabernacle of Freedom? Its relation and adaptation to the rest of the great machinery must be evident to every reflecting mind. May those who stand at the head of this important department show themselves worthy of the high and responsible position they occupy in the great drama of human liberty that is being acted before the gaze of the down-trodden nations of the world!

But we come to the political aspect of our country, which is probably a much more interesting and important feature than the press and its freedom. We grant that one could not well exist without the other, their connection being of the utmost importance in the upbuilding of governments. How broad the basis and liberal are the principles upon which our laws are established! It is the extensive platform of substantial equality—yes, equality of rights and not of condition, as some interpret it, who have more zeal and enthusiasm than clearness of perception. As has already been intimated, the principles of Christianity lie at the foundation of our civil institutions and laws. A Constitution we have, looking to the good and happiness of the governed, designating their rights as citizens and making provision for the protection of those rights, also pointing out their duties as citizens of the body politic; in a word, embracing everything necessary to the well-being of society in general, as well as to individual man. It is the simplest and yet the most

perfect Constitution ever framed by any government. Where were ever the rights of property so securely guarded as under our Constitution; where the marriage contract so highly respected and shielded as here? These rights and this contract are absolutely necessary to the existence of civil society. Were they entirely disregarded, society would rapidly deteriorate and an extinction of the race would soon be the result. Neither was this Constitution framed to meet the wants of one State merely, but to meet the necessities of an entire family of States, uniting them in the strong bonds of fraternal affection and mutual interest, making the interest of one the interest of all. To carry out the provisions of this memorable document we have legislative, judicial, and executive departments, in which the highest talent of the Nation may develop itself, and thus fully meet the great end for which the benevolent Creator bestowed it upon the race. While these departments of our Government are filled with men who are consulting for the social, civil, and temporal weal of their country, we find a host of great and good men industriously engaged in the great moral department of the same looking to the religious and moral interests of the entire people. What harmony we behold here among the various parts, each working for the interest of the other, the legislator framing laws for the protection of men in their religious privileges, while the divine is laboring to better the moral condition of those composing the Government, thereby rendering them law-abiding and peace-loving citizens. And to-day, while we are celebrating the birthday of American Independence, thousands of little, smiling Sunday-school children are collected together to commemorate the *acts* of their forefathers, who purchased for them the religious and civil freedom they thus so much enjoy! And what a happy reflection it is that our future rulers are to be men who have been taught the principles of morality and religion in this great institution of the venerated Raikes! Do not such spectacles as these augur a brighter day in the future for heaven-favored America than has ever yet dawned upon it? What more lovely

sight could present itself to the view of intelligent men, than to see Liberty and Christianity marching side by side towards the goal of human freedom! The world's hope is in this nursery of the Church! Is not the name of Robert Raikes to be remembered and honored as one of the greatest that has been written on the immortal tablet of earth's great and good? His acts are worthy to be celebrated on this our great national festival by every American! His name shall never be forgotten while the proud bird of American independence soars above us as the sentinel of our cherished institutions! Have we not then as a Nation the strongest evidences that could be possibly presented, declaring in the most unmistakable manner the magnitude of our obligations and the imperious necessity of immediate and unceasing activity in discharging these obligations?

If the view we have taken of our history and the circumstances with which we are at present surrounded be correct—which is a view we think can not be avoided when dispassionately considered—*does it* not certainly appear that there is a most important mission for us as a people to fulfill? As the means are unlimited, we would infer that the end to be attained by those means must be similar in its character. The Author of man's being has not only shown by the light of natural religion, but much more clearly by a Divine revelation, that the nations of the earth may and ought to free themselves from the chains of despotism and tyranny. The free and enlightened of the earth are to let their light shine and penetrate the darkest retreats of the despotisms of the Old World, and thus dispel the gloom that has so long enshrouded them. Should not this mighty Nation take the lead in the world's political salvation? Are we not looked up to by the nations of the earth as an example of what Christianity can do for those who would be free? Arise then, my countrymen, and equip yourselves for bold and energetic action!

But this mission can never be successfully discharged without individual effort and untiring activity. The only

successful way to impress upon society the importance of discharging their obligations, is to force the truth home upon the individuals composing that society or government. How comparatively small is the number of those who really take an abiding interest or active part in the great and leading enterprises of the day for the advancement of society! It is a lamentable truth, and one to which this Nation should awake, that the great and leading movements in the literary, scientific, and legal departments of society are the emanations of a few great intellects! This will account to some extent for the world's slow progress heretofore. The harvest truly is great; but how few are the laborers! We are aware that the system of the division of labor has been largely written and spoken about during the present century; yet the masses laboring in those various departments have not been directing their efforts strictly to the important end to be gained, but have suffered sinister motives to draw off their attention from the general good to that of mere personal emolument. Should not every citizen of this far-reaching *Commonwealth* sedulously endeavor to learn his respective sphere of action, and then labor for the general good of society? "*Individual sacrifice,*" says an eminent orator, "*is universal strength.*" What improvement would we behold did every individual use his utmost endeavors to contribute something and lay it upon the common altar! Let us seriously ask ourselves the question to-day, Can there be a nobler altar than that of our country?—for our country's altar is but the altar of our God; and if not, why should we not, on this the seventy-sixth year of our national independence, lay ourselves as sacrifices upon it, and vow to that Being who has so tenderly regarded and taken care of us as a Nation that we will ever be true to its highest interests, and hand it down to coming generations as Heaven's best gift to man! But shall it not be greatly enlarged and beautified before we transmit it to them? Let monumental pile and pillar rise heavenward in memory of our honored dead that will defy the corroding tooth of time. And upon them let our eagle perch

when weary, and be the first to greet the king of day as he mounts the eastern sky, and be the last to bid him adieu as he descends to his western home! Yes,—

“Now rest thee, Eagle, from thy fancy flight,
 And hovering o'er the capitolian dome
 Outspread thy brooding pinions with delight,
 For ages long and brilliant yet to come;
 While ending thus my unpretending tome,
 One wish, one fervent prayer to Heaven aspires;
 Forever spread thy wings o'er Freedom's home;
 Forever, while gazing world admires,
 Shout o'er thy country's weal, amid thy starry fires.”

Let us then break forth in the language of our own Franklin, and exclaim, “Where liberty dwells there is my country!” Not only would we dwell here; but here would we die and be buried, and rest with the martyrs of Freedom, and with them have a resurrection when all human governments shall have ceased to exist.

MORAL EFFORT.

An Oration at Graduation, 1852.

MAN'S true sphere is action. He is a triune being made up of physical, intellectual, and moral natures. Such is the relation subsisting between these, that if one lies inactive the others receive a corresponding damage.

Consult the history of the past, and tell us what real good the world has derived from the labors of those who have exclusively devoted themselves to wrestling and boxing in the Olympic games and athletic schools in which they acquired for themselves a fame for brute force. Who envies the renown that a Hercules or Milo gained for themselves by their supposed physical powers, while no act of true virtue or benevolence marked their entire lives? What was there in the character of the Macedonian conqueror, or in the most ambitious of the Julian family, or in the exile of St. Helena, except their cultivated minds

that challenges for a moment your admiration? And what are cultivated intellects when employed to degrade the noblest powers of man's nature but so many curses to the world? Do the slaughters at Arbela and Issus, or Alexander's disgraceful death at Babylon call forth your moral approval? Do Cæsar's encounters on the plains of Pharsalia and at Munda, or his crossing the Rubicon beyond which he had no right to go, raise him in your estimation as a moral being? Do not the unbridled ambition and inhuman treatment of the Corsican general towards his soldiers disqualify him for a place in your admiration and regards? Posterity will surely measure out to all such men the praises due to such exploits. Let every act of the lives of those conquerors be thrown into one scale of a just balance, and the single act of integrity of Regulus, the Carthaginian captive, placed in the other; it will far outweigh them all! When their names and deeds shall have been forgotten, the name of that Roman consul will be remembered and cherished by the good and truly great of earth.

But in point of intellectual excellence, whose character and reputation do you most admire? Are they those of Hobbes, Hume, Voltaire, Paine, and Byron? Or do you not rather take a loftier flight, and suffer your mind to dwell upon the greatness of such men as Paul, Luther, Zwingli, Wesley, Howard, and Wilberforce? Moral effort was the distinguishing characteristic in their lives, and their intellectual powers were carried forward to the highest state of development and activity. But there is a moral sublimity connected with their acts that excites in us the deepest emotions of moral approval, and even forces the most abandoned in their more considerate moments to admire and reverence.

Nothing but moral effort can dispel the more than Egyptian darkness that lingers around the minds of the bestialized heathen, and exterminate from this fair abode of man the tyranny and slavery under which so many of the nations of the earth are at present laboring and groaning. The Macedonian cry that is wafted to our shores

at nearly every breeze will surely not be disregarded by the lover of his race. A missionary ship freighted with Bibles and God's messengers shall be sent to them upon the next favoring gale.

And where are we to find the men who are willing to sacrifice the endearments of home, of friends, and the sweets of civilization to go to heathen lands to elevate the degraded and proclaim to them the glad news of the world's great Deliverer? Not among atheists and infidels; not among the irreligious part of community; not among political aspirants and demagogues, whose philanthropy is circumscribed to the narrow bounds of self-aggrandizement and self-preferment; nor yet among those whose all-absorbing concern is to acquire the honors of this world and to amass its wealth. Where, then, are we to look for them? Hark! a cry comes from the Christian Church, "Here am I; send me!" Again I hear that cry, and still again with simultaneous voice more than a thousand repeat the thrilling sentence, "Here am I; send me." Thank Heaven, there is no mean number who are willing to forego the charms of wealth, of ease and worldly honors, for the sake of their unfortunate brethren of other lands and tongues! The spirit of a Martyn and a Cox still lives in many a noble breast, and vibrates to the call of human misery. Not satisfied with the sacrifices of wealth, of home, of liberty, and cherished institutions, they are willing to spend years of confinement and intellectual exertion to qualify themselves for the arduous undertaking! Such is not the course pursued by men who are desirous of gaining the applause of the populace, or who strive for personal ease and emolument.

On the day of final retribution, whose position would you most envy—if we may be allowed to use this term—the missionary's or the zealous, half-hearted philanthropist whose benevolence and moral effort have been circumscribed too much by earthly interests and considerations? If there are degrees of happiness and glory in that home of the blest and good, certainly the missionary may lay claim to the highest seat of honor and bliss in that City

of Jasper and Pearl, whose streets are paved with bur-nished gold! Let me when Gabriel's shrill clarion shall summon the slumbering millions from the four winds come up with the company of missionaries from the islands of the Main, or from Asia, or from the Pacific Coast. This will be enough glory and honor for one poor mortal! Let the ambitious and lovers of this world's fame drink in the flatteries and fulsome adulations of men till they sicken; but grant me the peace and joy of a life spent in doing good and Heaven's smiles, and I ask no more.

HONOLULU CORRESPONDENCE, 1857.

A TRIP TO HAWAII.

SINCE our last date it has been our privilege to visit the island of Hawaii. This is the most southeasterly of the group. In size and interest it outstrips all the rest. It is the lion of these islands, and we may say of the world, in one sense. It has some of the highest mountains, one of the finest valleys, and the largest volcano in the world. But more of these again.

We left the harbor of Honolulu May 28th, on the schooner *Lihililo*, in company with Revs. Coan and Lyman, Shipman of Kau, Mr. and Mrs. Bingham, missionaries, who are soon to go to Mikronesia, and a few other of our townsmen. A pleasant company this, abating the hundred natives, more or less, strewed all over the deck with their calabashes of *poi*, dogs, etc. Though we had the most commodious and comfortable of all the *poi clip-pers*, of which we boast quite a number, still this inter-island travel is by no means agreeable. Our comfortable vessel and pleasant company were not sufficient security against seasickness. Neptune drew more than one reluctant Europe and New York from us. The variety in this inter-island travel is fresh breezes, quite like gales; heavy chopped seas, interrupted with protracted calms, that are no kind of relief to seasickness. The second day out we made the harbor of Kawaihae.

Our stay at this point was short. It presents anything but an attractive appearance from the water. There are at present but four or five houses, and these trading houses. The country around for miles looks wretchedly sterile. There is scarcely a spear of vegetation to be seen for miles inland. Rocks and red soil abound. The eye is relieved by belts of grass, shrubs, and woods upon the mountain slopes. From this point we had a good view of Mauna Kea and Mauna Loa. These are snow-capped for the greater part of the year. It was here that the brig *Thaddeus* landed the first missionaries to these islands, the Revs. Mr. Bingham and Thurston. This was thirty-seven years ago. The former was shortly after this assigned to Honolulu, where he labored for years, and then returned to the United States; the latter is on the spot till this hour that was first assigned him. Kawaihae is further notable for being the residence of old Kamehameh I. There are still to be seen at this place the remains of an old heathen temple built by this distinguished Hawaiian. This lies four square, and from the bay looks as though it might be three or four hundred feet in length. When this temple was commenced it is said several human victims were sacrificed, which was their custom in those days.

Some four of us had intended landing at this place, but as we could not supply ourselves with horses to our minds we went to the next stopping-place, which is Kohala.

We landed here in the night, and had some twelve miles to travel by land before we could find suitable lodgings. We were only able to procure two horses between four of us. One of our number being a lady, one horse had to serve three of us. We alternated in riding. Not being able to get a lady's saddle, Mrs. Bingham was compelled, of necessity, to ride *a la Hawaii*. We reached Rev. Mr. Bond's station about four o'clock in the morning. Kohala is a beautiful district, lying on the northeast shore of the island. It is adapted to grazing. We spent the Sabbath with Mr. Bond, attending services in the native

church, which by the way is the finest church edifice we have seen among the native churches. Mr. Bond is a stirring, energetic man, much devoted to his work. Rev. Mr. Bingham and myself were requested to speak to the natives through an interpreter. Such kind treatment as we received from Mr. Bond has not often been our privilege. He is a true brother and Christian gentleman. Being greatly refreshed by the rest of the Sabbath and the many kindnesses of Mr. and Mrs. Bond, we left late on Monday morning for Waimea.

This place is distant from Kohala some twenty-five miles. We arrived here after a steady ride about sunset. Waimea is a native village and mission station. Rev. Mr. Lyon is the pastor, and has been here for twenty-five years. He and his family being absent, we had to find quarters somewhere else. I think the name Waimea is given to the country about, as well as to the village. This is a strip of land lying between Kohala Mountain and Mauna Kea, averaging eight or ten miles in width, and some thirty miles in length, stretching from sea to sea. This region for the most part appears fertile. The staple of this district are potatoes, sheep, and cattle. Waimea, though said to be six thousand feet above the level of the sea, does not appear to be more than one thousand feet. This deceptive appearance doubtless arises from the tremendous height of the mountains in the immediate vicinity. We put up with an old English gentleman by the name of Sparkes, who is engaged in the sheep business. A person of favorable dimensions and withal eccentric.

There is a cave in the vicinity of Waimea village, the existence of which we did not learn till we reached Hilo. In this are to be found human bodies in a preserved state, somewhat like the mummies of Egypt. These bodies, though entire, are much shriveled. Whether the natives in former times had any method of preserving their dead, or whether it is owing to the state of the atmosphere in this cave, we have no certain means of knowing. These bodies, however, have been there for a long time, probably

centuries. A gentleman who explored this cave told me that some one who had preceded him had put a tobacco-pipe in the mouth of one of these mummies, to lead some traveler fond of antiquities into the great mistake of calling smoking an ancient practice with these islanders. But a little examination shows that the style of the pipe is quite modern. We were strongly led to suspect, from the facetiousness of the above-named gentleman, and his great fondness for the pipe, that this whole mummy-pipe arrangement was original with him. This, however, is not material. Reader, if you ever go to Waimea, visit the mummies, pipe or no pipe. Do n't wait for Father Sparkes to inform you that there is such a cave, for he may be shearing sheep, as he was when we were there. Sheep are his *hobby*; and ascending lofty mountains is a passion with Mr. Bingham, my companion in travel. So we will introduce the reader to Mauna Kea.

As intimated, my fellow-traveler, who, being somewhat of an adventurer, expressed a strong desire to ascend this mountain, whose snow-white summit seemed not more than a mile distant from us, though many miles. Two men and three horses made up our arrangements for transporting us, our provisions, and luggage. About 2 o'clock P. M. we set out for the mountain. We had no guide, depending wholly upon our own judgment in the matter. After reaching the foot-hills we passed through a thicket of chapparal, of some two or three miles in width. Through this there was nothing but a narrow cattle trail, and this running out every now and then. We got through this by half an hour sun. We were now in broad savannas, covered with rank grass. The ascent being quite gradual, we made the best of our road and time. We were occasionally greeted by small herds of wild cattle, with which this mountain abounds. They having been chased much of late, and we being no *vaqueras*, and not knowing whether our horses were accustomed to wild cattle, rode in some fear. The dense bank of cloud or fog that generally sets on this mountain side kept moving rapidly toward us, till we were soon enveloped in it. A heavy

mist, amounting almost to rain, fell till it ran off our umbrellas in a stream. We traveled on till between 8 and 9 o'clock P. M., hoping to find some cave or shelter for the night. The mist was so dense that we could see but a rod or two in any direction. The moon finally broke through the mist, telling us that we had nearly passed through the belt of fog. We saw a solitary tree a short distance before us, which proved to have extensive branches and fine foliage, affording tolerable shelter. Being wet, hungry, and weary, we all, with one consent, stopped here for the night. We found good grazing for our horses. We unsaddled and staked them out. There being no wood in a combustible state, we made out to make a cup of tea by a small spirit lamp. After eating a bite we had religious devotions, and laid us down to sleep. We were reminded frequently through the night that we were in a higher latitude than any of us had experienced for some time. To add to our discomfort several wild bulls tried their lungs most vociferously in the immediate vicinity. So, between Boreas and the bulls, we were not much refreshed in the morning. There being a general shivering among men and horses, I proposed an early start, thinking up-hill exercise might raise the thermometer somewhat. So we set out a few minutes after 4 o'clock A. M. Our upward movement had the desired result. In two hours' time we had got fairly into the woods. About 8 o'clock we stopped and breakfasted. These woods were really refreshing. Our ears were frequently saluted with the sudden snort of wild hogs, started from their nest, the shrill bellowing of wild bulls on neighboring hills, and the caroling of birds. Surely this was more homelike than anything we had seen or heard for years. These sounds were inharmoniously harmonious. We never before understood so well how it was that a discord in music sometimes adds to the harmony. All nature conspired to please us, ear and eye. The mountain being nearly free from fog and cloud we had a fine view of the ocean, the landscape beneath, and the neighboring mountains, Kohala, Hualalai, and Mauna Loa, stood up by our side in grand proportions. But

Mauna Loa! Such a mountain! It is, as its name imports, a *long* or *round* mountain. It contrasts finely with its sisters, Hualalai and Mauna Kea. The regularity of its conformation is beautiful! Its huge dome inspires one with a sense of grandeur and sublimity that can not well be described by the pen. From this standpoint we had a view of the new outbreak, or eruption, that has caused much remark of late in the public print. This apparently is about midway up Mauna Loa. Nothing could be observed but some smoke arising. The distance was too great to detect anything like a crater with the naked eye. Having feasted our eyes on the sublime wonders of creation as they presented themselves from this point of observation, we mounted our horses and pressed on for the summit of Mauna Kea, which loomed up before us in wild grandeur, not apparently farther from us than some muscular arm could throw a stone.

In a few minutes we were beyond the bound of all vegetation, the increasing difficulties of ascent warning us the while that we were nearing the base of some of the tremendous peaks that stud the summit of this gray old mountain. Our path was over lava and *scoria*. Old Sol was unusually lavish of his light and heat this day. The lava and *scoria* make fine reflectors of his rays. By 10 o'clock we had traveled as far with our horses as was practicable or safe. We were now evidently at the real base of some of the first peaks of Mauna Kea. We dismounted (which, by the way we did frequently during the morning), relieved our horses of their furniture; staked them out upon the *climbers*, as they are called here. We left our white man Andrew in charge of the animals and stuff. Andrew, being barefoot, had no inclination to ascend higher, Sammy (our native boy), thought he must go with us. We lost no time. Mr. Bingham remarked to Andrew that he might look for us back by noon. I replied, "You had better say 1 o'clock P. M." One o'clock was agreed upon. One peak lifted its head far above its four or five neighbors. We made sure it was the summit. Apparently it was between two and three thousand feet

above us; but the road leading to it considerably increased the distance. Our native boy Sammy fell behind before we had proceeded far, and concluded to stop when he should have reached a small patch of snow some quarter of a mile off, and then return to the horses. This was the first time he ever had the privilege of putting his hands into snow; and he remarked that it was the last time he desired to. He thought better of the tropical climate of his native Kau, than this to him hyperborean region.

But we hastened on to the summit—our ambition, being bounded only by the summit of this Mont Blanc of the Pacific. Our stages over the rugged lava and gritting and giving *scoria* were short and exceedingly enervating. The rapidity of our pulse, the beating of the heart, and the thunderings of our eardrums warned us that we were some thirteen thousand feet above the sea. A few rods were sufficient to provoke a blow, or rest. But our hopes of planting our feet upon the apex of the highest mountain in the Pacific hastened us nearly beyond our strength. But, kind reader, we need not inform you that our courage sunk several degrees in the scale when we gained this peak, and saw “Alps on Alps arise” in the distance! Fields of snow, averaging about eight inches in depth, lay between us and the bases of the peaks beyond. It was then 12 o’clock. “This does not look much like getting back to the men and horses at noon,” I replied to Bingham, my companion. “No,” he replied, “if we think of going to the top of yon peak!” We seated ourselves upon a flat rock of lava on the margin of a snow bank, and took our lunch and quenched our raging thirst with *snow, cold snow*, sir! We thanked God for snow, after being on a short allowance of water from the time we set out on this trip.

While sitting here my attention was called to the firmament above. Though the sun was shining in meridian splendor, yet the sky had lost its blue, and put on almost a pitch black. I called the attention of my friend Bingham to this singular phenomenon. It struck him as strange also. I asked him if it could be an illusion, or was it

caused by the glare of the sun from the snow upon our eyes? We agreed that it could be neither of these after looking several times. It was not unlike going into a room that is partially lighted after looking upon the snow for a long time, and the pupil of the eye is contracted to its utmost limit. The only rational conclusion we could come to was, that we were looking through a much rarer medium than was our custom.

But a man who has a passion for ascending high mountains and had been on the Alps, as my companion Bingham had been only a year or two ago, did not feel like giving up the idea of standing on the summit of the same peak that his father had done while a missionary in these islands. Having no disposition to be outdone myself, I gave a banter to proceed. We urged our way on for what appeared to us the highest of some five peaks. Having reached and ascended it, we were convinced that two more ahead of us were two or three hundred feet higher. Having a good view from the last named peak, we felt well assured that there were none higher than the two just mentioned. We descended and consulted as to what should be done. It was now 3 o'clock, and we had a long road to travel back to the men and horses. As we had staid already two hours beyond our time, and the men and animals were suffering for want of water and food, and we on our last legs, we concluded that it was best, upon the whole, to return and get down to vegetation to give our horses something to eat. We can assure you that it went terribly against the grain to give up *so*; but we consoled ourselves that it was only three hundred feet higher than we were, and that we could have made that in one hour more. Here we were nearly fourteen thousand feet in the air, and flattered ourselves that our pluck was pretty good, seeing that we neither bled at the nose, ears, or mouth, all of which frequently happen to aspirants for these *lofty* honors.

Our view from the summit was quite different from that in the morning. There was a vast sea of fleecy cloud beneath us, stretching out as far as the eye could carry us.

These clouds were very irregular, and resembled a vast plain filled with hills. The effect of the bright sun on these clouds was grander than anything of the kind we had ever beheld. Mauna Loa and Hallia Kela—the highest mountain of the Island of Maui, were completely bathed in this sea of cloud, save a small portion of their summits. They appeared like small islands resting upon the bosom of the mighty deep that was lashed into a foam by some *Euroclidon*. This scene can never be erased from our memory. We never had such ideas of the power, wisdom, and goodness of God in creation as at this time.

Mauna Kea has nine peaks and two or three extinct craters. These peaks are of different configurations. Some are conical, some irregular oval. No one can have any conception of the top of this wonderful mountain in viewing it from the base or in the distance. This mountain has been seen one hundred miles at sea. This will give some idea of its height.

Our descent was much more rapid than our ascent. On our return we lost our trail after reaching the woods, owing to the heavy mists that closed us round. Our men, who were tired and hungry, teased us every few minutes to stop and camp for the night; but we could not think it right to do so till we found good pasturage for our animals. So we traveled till between 8 and 9 o'clock at night in the woods, not knowing where we were. We finally came to a place that we thought would answer our purpose. It proved to be an admirable spot. The grass and the shelter were good, and we were more fortunate in finding wood to make a fire than on the previous night. There were several dead trees in the vicinity, of which our men gathered sufficient to last us through the night. We made beds of our saddle blankets, pillows of our saddles, and stretched ourselves out with our feet to the fire, and had it not been for a severe pain in our heads and ears we should have slept most sweetly. Mr. Bingham slept but little from severe pain in the eyes. Though my rest was broken, I slept some. We arose at the peep of day, and made preparations to proceed on our journey. The little

songsters saluted us with charming music, and provoked us to unite with them in praise to our great Creator.

But Mr. Bingham and myself were two hard-looking spectacles! Each was unconscious how badly the other looked till informed of it. Such eyes, mouths, and faces as we had! The eyes were most completely bloodshot, the lips parched and sore, and the face almost as red as a cherry. They could not have been more completely blistered had we applied strong mustard drafts to them. The center of gravity inclining us strongly down the mountain slopes, we felt no disposition to hold back much. The breezes that fanned our fevered cheeks and heads felt most agreeable, but did not lessen the inflammation any. It was only preparing us for sleepless nights to come. We arrived at old Father Sparkes' about 10 o'clock A. M., right glad to get back.

As I had feared, so my apprehensions were realized, sleepless nights followed. It was not many days till we peeled off thoroughly, presenting a somewhat scaly appearance in the meantime. What we saw, friendly reader, more than compensated us for all we suffered. Could it not be ascended without such consequences? Yet it is richly worth all the time, expense, and pain we endured. Should any who read this sketch be inclined to ascend Mauna Kea, we would advise them to provide themselves goggles and take veils. In this way you can have all the pleasure without the pain. We shall not charge you anything for the suggestion, though it cost us something. For the present we take our leave of the reader.

VOLCANO.

This is evidently one of the foothills of Mauna Loa. We call it a *hill*, but it is in fact a mountain, yet it looks like a hill compared with Mauna Loa and Mauna Kea. I believe its height is four thousand feet. This is the largest active volcano now known—not that it throws out as much lava as some others, but as regards its *crater*. This crater at present has three rims, or a crater within a crater, showing that there have been three periods of great action. The first, or outer rim, is about six miles

in diameter, being an irregular circle. The second crater is about three miles in diameter. In 1840 the innermost crater, or lake of lava, was a half mile in diameter; now it is not more than fifteen by twenty rods. The action in 1840 was much greater than now. Neither history nor tradition gives us any account of the first or second crater. But there is its history legibly written in the rocks and its huge perimeters. There is no mistaking the fact of their being craters. As evidence of this there are steam-holes from which the steam issues up to this hour, every here and there in the oldest of these craters, though it is now grown up in many places with trees and shrubs. The second crater is walled in by high bluffs of rock, averaging five hundred or six hundred feet. This is called the "Black Ledge." The descent to and the ascent from this crater is somewhat difficult, and eminently calculated to try one's wind. This crater resembles a vast amphitheater. The flowing of the lava is very much like what we have alluded to in the late lava flow from Mauna Loa, with the exception that this is on a level and that on an incline. Many of the same irregularities are observed, caused by the rapid cooling on the surface. The steam-holes in this second crater are numerous and quite active; so much so, that they will scald and suffocate one if he goes too near them. This is a matter of *experience* with us. There are also large pit-holes, where the lava has fallen in some fifty and even one hundred feet deep.

But the present lake or innermost crater is the particular point of interest at this wonderful volcano. This lake in shape is an *oblate spheroid*, walled in by a perpendicular bank of rock, or lava, averaging eighty feet in height. When we stood on the margin of this bluff and looked down upon the lake we were considerably disappointed in not seeing the whole lake in commotion. It was incrustated over completely, with the exception of three or four small openings around the margin of the lake, which were in action. The red-hot lava was thrown from these in small quantities. The noise produced by the action was very much like that of a pot of mush over

the fire. It reminded us of our mother's mush-pot. The appearance of the lake in general was an iron color just before it comes to a red heat. The action of the lava under the crust caused an undulating motion that was quite observable. Nevertheless this crust was so thick and tenacious, that we threw down large fragments of rock weighing fifteen and twenty pounds without breaking it. Having tarried here more than an hour, most of the company suggested that we had better return to our lodgings; but we discovered a crack directly across the narrowest part of the lake, which had been increasing in size from the time we came to the lake till that moment. We remarked to the company that there was a probability that the entire lake would soon break up. In twenty minutes our hope was gratified by a most brilliant action! One of the openings on the margin became much more active than it had been, throwing large quantities of melted lava upon the crust till the weight became unsupportable. This was near the fissure alluded to. A large cake or fragment of the crust gave way at this point. Then this crack opened, and the fiery stream issued from it as from a great dragon's mouth. The whole crust was broken into irregular fragments like cakes of ice, and were rapidly submerged one by one till the last one disappeared. The entire lake was in commotion, like a boiling pot, in five minutes from the first submerging. In the center of the lake during its greatest action the lava was thrown up perpendicularly fifteen or twenty feet. But a remarkable fact is, that the subsidence and complete incrustation of the lake was as rapid as the breaking up was. This was the first piece of *pyrotechny* we were ever permitted to witness. A dark night would have greatly enhanced the splendor and grandeur of the scene. We all heartily thanked *Pele*, the goddess of the volcano, for this demonstration. From all that we could gather from this brilliant action during our stay there, we concluded that there must be a similar breaking up of this lake once in every six or eight hours. The heat under the crust becomes so great that it must have relief in this way. We

noticed from our lodging, which was within the rim of the first crater, that once or twice during the night the light at the lake was much more intense than usual. We concluded that the lake was in commotion at these times. This sight would cure all who are troubled with atheism and skepticism.

Pele is an imaginary goddess of the Hawaiians. She is the goddess of fire and all volcanoes. She is represented as bathing in these lakes of fire, and then coming out and shaking her locks. There is an attenuated substance resembling gray horse hair, but much finer, formed by the action of the lava thrown out in a heated condition. This is thrown out with such force into the air, and its tendency to cool very rapidly leaves it in this form. This by the natives is called "*Pele's hair*." It is supposed to fall off when she shakes her tresses after a hot bath. This is, indeed, quite a curiosity. We saw it form while at the lake. It is so light that the wind carries it off to some distance when thrown out by the heat. It is the opinion of the Hawaiians that *Pele* has left the Sandwich Islands. I heard a missionary from Marquesas say lately that she is now the principal divinity of the Marquesans. They say the missionaries of the Sandwich Islands drove her away from there, and she went to Marquesas. You would not probably find any of the natives here who would say he believed there was such a being as *Pele*, if asked the question; still it is supposed that very many of them find it difficult to divest themselves entirely of this superstition.

Having collected some specimens of lava and sulphur, we bade adieu to Kilauea, probably never to see it again. We came away instructed and almost overwhelmed with the wisdom and power of God. This is a comment upon the lake of fire and brimstone, so graphically spoken of in the Apocalypse. We thank God that we were ever permitted to behold these, which are only a part of His astonishing work!

Though *Pele* has left the supervision of these Hawaiian fires, yet she has left an excellent substitute in the person

of Rev. Titus Coan, who accompanied us and greatly interested us by his knowledge of these volcanoes. He is a regular vulcan, and happy is the explorer and visitor who can secure his company and guidance. He has been on the ground for the last twenty-five years, and has witnessed all the remarkable outbreaks during that time. Brother Coan is a devoted missionary, and a most companionable man. The Lord bless him in his "work of faith and labor of love" among these Islanders, and for his great kindness towards the humble writer of these sketches.

THE RELATION OF THE COLLEGE TO PRACTICAL LIFE.

(Delivered by Acting President Turner at the Commencement of the University of the Pacific, 1861.)

It is with considerable reluctance and embarrassment that I appear before you on this occasion to fill the place of your talented and absent president. The novelty of the business and all embarrass me. With your indulgence, however, I will promise to do the best I can.

My design is to be practical, and I have chosen as my theme, *The Relation of the College to Practical Life*.

The present is an age of colleges. And it is an age of colleges because is it an intelligent age. The college is an indispensable fact and a felt power. It is a wheel in the car of human progress. It is exerting a far-reaching influence in the civil, literary, and Christian world. The college is not an irrelevant something sprung into existence from an inadequate cause. It is the child of stern necessity. It bears a vital relation to every intelligent age and nation. The college has been the foster parent of civilization, learning, and religion from a very early period. It is the nursery of the arts and sciences, of learning and greatness. It would be an interesting and profitable task to trace the history of the colleges from the earliest accounts we have of them, and note their influence on our world for good; but this would be aside

from our present purpose. A very brief glance at their history must suffice. Schools of a high grade were known among the most enlightened and educated nations of antiquity, and during their best and palmiest days. This fact is significant, and speaks volumes in their favor. It is a well established truth that all the ancients who figured as statesmen, orators, physicians, philosophers, and poets were trained in some one of the literary institutions of their day. The porch, the grove or academy, the lyceum, the gymnasium, are spoken of as institutions of great merit and influence. And the masters who taught in these were among the great men of antiquity. Such were Aristotle, Socrates, Plato, Zeno, Quintilian, and others. The bare mention of such names is sufficient to suggest the character of their schools. Their youth were started to school at the early age of seven, and kept in the college or gymnasium, as they called it, till twenty. The branches taught were mathematics, philosophy, oratory, rhetoric, logic, astronomy, poetry, painting, music, etc.

You can not refer to a great mind in ancient times who was not liberally educated. The generals even had to be highly educated. This was true both of Greece and Rome. So it has been with nearly all the great in Church and State from the days of Rome till now. The great Reformers were collegians; Luther, Melancthon, Zuin-gulius, Calvin, and Knox were professors in colleges. The Wesleys, Whitefield, Fletcher, Berridge, and others who took the lead in the Reformation of the eighteenth century were college-bred men. The fathers of our own country were, with few exceptions, graduates. It is said all the signers of the Declaration of Independence were graduates but ten, and they were learned men. Who framed our great Constitution? They were graduates. Who are those who have been and are still prominent in expounding it? They are graduates. Who are our Supreme Judges and ablest advocates? Most all of them are graduates. So with nearly all the great statesmen of England. If you turn your attention to the Christian ministry the same fact confronts you. But our present

object, as already intimated, is not to give an extended history of colleges; we propose noticing the wants of this age, and how colleges meet these wants. The demands of the present age may be seen to advantage by a brief glance at the learned professions, and

The profession of medicine. The physician ought to be an educated man. We live in a world where diseases abound, and which may be alleviated and cured. They may at least by skill be rendered tolerable. The Creator has without doubt placed within our reach remedial agents whereby most of the evils that afflict our world may be relieved and cured, but most of these are so hidden from us as to require the most thorough research in their discovery and the nicest judgment and skill in their application. And life and health, too, are boons so dear to us that we can not consent to place ourselves under the treatment of quacks and men of no intelligence and skill. And so abstruse and difficult is this important science, that years of patient investigation, reading, and practice are requisite. Let no smatterer come into your family where life is imperiled. We have it in our heart, and we may as well say it, that man who writes above his office door "*Doctor*" or "*Surgeon,*" and has not passed the strictest and most rigid examination by an accredited medical Faculty, or has not spent years in the study of medicine, ought to be obnoxious to the penitentiary. And that medical Faculty who will grant a man a diploma and send him forth to deal with our dearest earthly interests, whom they would not admit into their own families under ordinary circumstances, richly deserve the execrations of mankind and an apartment or cell hard by their pupils. This profession especially calls for students; men of penetration, men of severe application and extensive research. The reasons are obvious. How various and stubborn are the diseases! Their name is legion. They too are constantly varying by change of climate and a thousand other causes, and as a matter of course require a different treatment according as they are thus modified. The changes and their numerous and perplexing causes demand the

most careful observation; such a penetration and care as no uncultivated and unstudious mind is prepared to bestow upon them; such as no empiric or butcher can possibly give. A thorough collegiate training previous to the medical course is an important prerequisite for this noble profession.

The legal profession is a demand of the age. This profession, though it has fallen into no little disrepute, is nevertheless necessary. We can not dispense with it, though sadly abused. If there be such a thing as a necessary evil, this is one. As long as there is sin in our world, we shall probably stand in need of laws, administrators, and advocates. It is too true that this interesting and important profession has suffered greatly from those who have chosen it; still it is none the less necessary on that account. The best things are often abused, and this is one of them. He who could suggest and inaugurate a reformation of the law profession would confer a lasting benefit on civil society. With all the encomiums lavished on the modern bar, and some of it is doubtless deserved, for its talent and learning, nevertheless there is still a deal of ignorance and undisciplined talent in the profession. There is probably an equal or greater lack of moral principle among this class. There is but one sentiment prevailing as to the fact that the profession is in bad odor and that there is imperative need of reformation, whatever may be their views respecting the causes that have produced this prevalent corruption. We shall not enter into this feature of the case, but would simply inquire, Can there be a reform? If so, how? Such is the state of civil society that there will doubtless be a demand for the profession until the millennial reign shall have been ushered in. This none will seriously question. This necessity may be seen in the astounding fact, that amid the acknowledged general corruption in this profession men will employ them. And at this hour, while the corruption is the most palpable and notorious, there seems to be a greater demand for the services of the lawyer than heretofore. This can not be because the world is retrograding in

morals, but because the public good demands the profession. Before we had wholesome laws and magistrates men took the law into their own hands to redress their grievances; now it is otherwise. This will account for what seems a degeneracy; but it is only seeming. Our happiness and well-being are in no little measure bound up in those salutary laws enacted for the preservation of the rights of the body politic, and there are so many questions of a difficult nature to be settled that we need professional men who shall devote themselves to these. The profession is as needful as are the laws themselves. We would not be understood as affirming that the low cunning and dishonesty too commonly practiced in our courts of justice by coarse advocates and pettifoggers are necessary; but we mean that proper judges, counselors, and advocates in the higher sense are absolutely requisite and essential to the welfare of society as now constituted. The time may come when they will not be needed; so may the time come when ministers of the Gospel will not be needed; but that time is not yet. This state of things, however, can only be brought about when such purity and efficiency shall be rife as to render their respective services unnecessary; but not till then. We would suggest that the surest and most speedy way to render the profession of the law unnecessary, is to reform it; is to have those who will honor and dignify it by carrying out its true intentions. Let none decry the profession of the law simply because it is abused. It is as much an institution of God as is the Christian ministry, though probably more abused. Any one might with equal propriety plead for the abolition of the Christian ministry when they look at the priest-craft that prevailed from the fifth to the seventeenth century, and that now exists in a corrupt Church that we wot of. Then to find a really worthy and devoted minister was the exception; corruption was the rule. We think that properly regulated colleges are an important and efficient instrumentality in effecting this needed reform. We are free to grant that there are other agencies, but we conceive none will be more potent than the

training received at our higher institutions of learning. If any will take the pains to compare those lawyers who have had a collegiate education with those who have not, they will find as a general rule that the most honorable, high-minded, and talented of the profession are largely made up of these. The tendency of modern collegiate instruction is to make men ashamed of little and mean artifices to carry their ends. We say this is the tendency of college education, and the reason is obvious. The high moral sentiments there inculcated go far to modify and mold men in this regard. And just in proportion to the spread of general intelligence will there be a call for pure-minded and intelligent lawyers. These must be furnished by our seminaries, colleges, and universities. We are not of those who hold that the profession of the law and Christianity are antagonisms. They may and were designed to go hand in hand. Why, what is the law? Is it not its proper and peculiar province to insure and secure men in their rights and privileges? Are not these the very ends proposed by law? A lawyer and justice ought to be synonyms; and not as many hold, that lawyer and liar are convertible terms; that lawyer and justice are antipodes. No men should be purer and more high-minded than lawyers. They ought to be as God designed, "a terror to evil doers and a praise to them that do well." We hesitate not to give it as our deliberate opinion that nothing will contribute more surely to the bringing about a salutary reform in the law profession than a thorough mental and moral training such as most of our modern colleges are capable of imparting. Let it be remembered, then, that this profession, in the high sense now spoken of, is a necessity, and can not be dispensed with. We must have it, even though corrupt; we may, however, have it so that it will be an honor and glory to the State.

Authorship has become a power and want of this age. Such is the demand of this reading age that authorship has fully assumed the style of a profession. The art of printing has awakened such a thirst for knowledge and so multiplied the number of readers, that many are devot-

ing all their time and talent to this one department alone. This demand is imperative. People will have books, bad if they must, and good if they can. The public taste of late years has been greatly vitiated. A purification of the fountains of literature is seriously demanded. Most of our authors must, as they have heretofore, come from our colleges. These ought to send forth such numbers and of such abilities as that they will ere long counteract the trashy effusions that are flooding our country. We need those who combine the useful, the moral, and the beautiful in such proportions as to more than compete with the immoral sentimentalism of much of our present literature. But the press being one of the great bulwarks of our liberty, it becomes a matter of serious moment, What shall be the qualifications of our editors? We need learned men—men of the very highest type of morals; men who will give the weight of their abilities and influence against all political corruption and the circulation of injurious publications; men who will discountenance and satirize the coarse, fictitious literature and the sickly sentimentalism that are ruining so many thousands of our youth annually.

An alarming feature and tendency of the larger share of the modern press is the publication of these scandalous and beastly prizefights and other very questionable notices with such particularity as to disgust and offend even a moderate literary and moral taste. These relations shock and outrage our moral sentiments, while they minister to the lowest and basest passions of the corrupt heart. All such notices are at least a tacit eulogium on prize fights and prize fighters. It is holding out strong inducements to our youth to enter the ring and abandon more honorable callings. Shall the American press degrade itself by condescending to this business? Shall she not wash her hands of this vice? Reform in these particulars is much needed. From whence are we to look for it? This desideratum we humbly conceive can be in a great measure met by our modern Protestant colleges. If not here, we know not where we may turn for relief. It is not to

be inferred that we can hope that all who receive a thorough mental and moral training at our institutions of learning will practice what was inculcated by their teachers; yet we may hope that a majority of them will. And this will fully warrant the stress we have laid upon college education.

The Christian ministry is another of the great demands of the age. This calling needs no eulogium from us. Its power and influence is world-wide. As a profession—if we may call it such—it is pre-eminent; is the most honorable of all the professions. There is no question but that moral purity is an indispensable prerequisite of success herein; still it is no less true, that *intelligence* and *education* are necessary. We are free to grant that moral endowments are more important than intellectual endowments; but while we seek the former, we are no less bound to acquire the latter. True it is a great gift to have a stentorian voice; but a minister has something else to do besides *roaring*. Any lion can do that much better. It is a generally admitted fact that it is the lightning that does the execution, and not the thunder. While it is true that in the natural world there is no lightning without some thunder, yet we are quite certain that the analogy does not always hold good in the moral world. Never was there such a demand for a thoroughly educated ministry as now. This demand grows out of the rapid spread of general intelligence. The march of intellect is onward and upward, steadily, energetically, irrevocably. There is no occasion nor wisdom in ignoring this fact that so continually presses itself upon our attention. The Christian ministry to be efficient must be above the people whom they serve in point of intelligence and research, or they will be doomed to preach to empty seats and inevitable defeat. The time has gone by when bluster and rant will pass current for sense. We have no fault to find with energy when it is properly tempered with piety, vigorous thought, and a well cultivated taste. The more the better, other things being equal. We must have an educated ministry. We must have more bold and independent

thinkers, men whose thoughts sparkle and burn and force conviction; men who can command respect and command hearers. Where is this want to be met but in our colleges and Biblical Institutes. Their rapid multiplication is a sufficient proof that the Churches are waking up to this subject.

Another want of this age is statesmen. We seem to have fallen on perilous times in this particular. We have a great country and a free government, whose interests are coextensive with their magnitude and importance. There are weighty interests at stake. The peace, perpetuity, and prosperity of our Government depends upon the intelligence and virtue of our people. No free government can long survive without these. It is absolutely requisite that we should have wise, learned, and virtuous statesmen who shall legislate for us, and shall execute the laws enacted for the general welfare. The corruption, bargain and sale, and the low chicanery prevalent among most politicians are a burning disgrace to our free government. It would be the grossest abuse of language to call a majority of political aspirants statesmen. They are the veriest demagogues, mere wire-pullers, as far below the *true* statesman as can be well conceived. We need men of master minds, extensive research, and of elevated moral purity, and incapable of being bought or sold by money or place, above all party considerations unworthy a genuine patriot. The lust for place and power has become overgrown, and threatens the perpetuity of our republican institutions. And government patronage has become an engine of power to pamper and feed this lust. This is becoming a volcano that will, unless checked, burst and upheave the very foundations of our civil polity, and cast us down from our proud *eminence* into anarchy and probably civil war. This is one of the giant evils to be battled against in our Republic, and we need a higher type of statesmen than we now have to meet it. They must not only be men of great grasp of intellect, but those who "fear God and eschew evil." We need a revival of the manly and noble virtue of the men who composed the

Congress of '76. Such is the perplexing nature of many of the great questions agitating the public mind, that great wisdom, combined with a pure patriotism and fear of God, are absolutely essential to the well-being and perpetuity of our free institutions. No nation can long remain free and independent unless her statesmen are intelligent and virtuous. We must have a holy veneration for the Bible and the Author of civil society. For this intelligence and virtue we must turn our attention to the common school, the college, and the Church. The hopes of our country and civil institutions are in no small degree bound up in our higher institutions of learning. Our country depends primarily upon our common schools and Evangelical Protestantism, and secondarily and largely upon our Protestant colleges, where the youth of the great Republic receive the higher forms of mental and moral training.

The last want of the age we shall mention is the teacher. If any class of men deserve the designation *professional*, the school teacher does. In usefulness and importance he stands next to the minister of the Gospel. Their relation to our Government has not yet been fully estimated. Their importance is commensurate with that other great truth, that republics can not exist without the people are intelligent. The school master, then, is an institution. They ought all to be called professors. The common school system is the legitimate offspring of our free institutions; they are the forerunners of our colleges and universities; they make colleges necessary. This is the order: Republics must have general intelligence; to have general intelligence they must have schools; to have schools they must have teachers; to have competent teachers they must have colleges, where the teachers can get the necessary qualifications. Modesty would dictate that we should say no more on this topic.

While we have not particularly noticed the merchant, the mechanic, and the farmer, they nevertheless are a power in our country. They must needs be educated. They can not be prevented being intelligent. Many of

them will naturally and necessarily thirst after a more thorough education than our common schools can furnish them, and our colleges throw open their portals to them equally with those of the more learned professions. We have thus taken a brief glance of the wants of this age, which will in some measure prepare us for our next proposition, viz :

How our colleges meet these wants. This they do by furnishing the youth of the land every facility to qualify themselves for the various callings and positions in active life. The college is a complete mental gymnasium, where all the faculties of the mind may be salutarily developed. The course of study is generally arranged with a view to this ultimate object. A brief reference to the several departments of study in these higher institutions of learning may not be irrelevant, though somewhat commonplace. And it is the more necessary to be somewhat particular, seeing many have wholly misapprehended their true design and real advantages. The question is not unfrequently asked, What will be the practical benefit of this and that study? Will men ever use them after they leave college? This question will meet with a full answer as we pass along and notice each of the departments. Let it not be lost sight of, that the main design of an education is to give men the perfect control and free use of their mental faculties. In short, it is to teach them to *think*, and to think *vigorously* and *independently*. Anything less than this would be unworthy a college; anything more in the way of mere intellectual advantage would be useless.

Take the department of mathematics. It is true there are many things taught here that will be of practical benefit in life; but vastly more that the student will never have any direct use for after leaving the halls of learning. But the advantages derived from the higher mathematics to the student is the power of concentrating his mind on any subject that may demand his attention, and holding it there till it has been investigated and sounded to the bottom. The judgment or reasoning power is specially called into action in mathematics. With the bare exception

of the teacher, engineer, and practical astronomer, these higher mathematics will be of no direct practical use to him, but the training will amply compensate for all the pains and time employed in their study. The reasoning power being a principal faculty of the mind, we can scarcely lay too much stress on this important and necessary branch of learning.

Then there is the department of languages. Among these, and the principal, are the dead languages. Probably not one in a hundred who study these expect to use them; that is, to speak or write or even to read them after having left college. Where their advantage then? We will show *where* and *how* it is very great. That important faculty, the memory, the treasury of all knowledge, is here called into the highest activity. Some suppose that this is the only faculty that is employed in the study of languages; but the truth is, no study calls so many faculties into play and vigorous action as this. In addition to memory, perception, abstraction, imagination, and reason are indispensably requisite. Also the æsthetical powers; that is, such as are conversant with the fine arts. The science of the beautiful are cultivated in this study. The nicest discrimination is here cultivated. It also exercises the power of concentration, but in a little different way from the mathematics, but the memory in particular. To illustrate: One can not read a sentence in an unknown tongue without first consulting the Lexicon and learning the meaning of the word. So that in reading a chapter many words must be learned and memorized; in reading a book or books many thousands must be learned and remembered. This calls memory into full play, and it can not be thus exercised without increasing its activity or tenacity. But in translating with facility there are so many faculties called into exercise, that it is almost incredible how many things have to be attended to by the mind at one time, and how rapidly they must perform their functions in even an ordinary readiness in rendering out of one tongue into another. For example: The subject or noun is to be sought for; its declension and case determined; its gender,

number, and relation perceived. The verb; its conjugation, mood, voice, tense, number, and person settled; the word or words it governs; the relative modifying words; the *particles* with their many meanings, and nice shades of meanings; the idioms and peculiarities of the language, and the hundreds and even thousands of terminations of nouns, pronouns, adjectives, and verbs. This is all to be done at a glance, and with the facility that a *pianist* passes over the keys of his instrument. Such exercise long continued gives one great facility, so that he seems to do it intuitively. Here not only the memory, but perception, reason, imagination, and abstraction are called into vigorous action, and are strengthened by every repetition. The analytical powers are required here more than anywhere else. Analysis is requisite at every step. It will be observed from what has been said that the languages are admirably adapted to the harmonious cultivation of more faculties than any one study. It will also be seen that these are the very faculties we shall be called upon to use most in active life. But an additional advantage conferred by the study of the dead languages is, that it gives us a more thorough acquaintance with the principles and genius of our own language. It aids greatly in getting the nice distinctions and shades of meanings of different words, and increases one's stock of words both as to quantity and quality. These it must be granted by all are not trifling considerations, especially those of cultivating the memory, perceptions, and *the* reason.

Next is the department of natural science. The benefits derived from this department are so palpable and so practical withal, that no one scarcely questions the propriety of the studies coming under this head. The same faculties mentioned are somewhat brought into play here, though much less than in the other departments. Here we find chemistry, natural philosophy, geology, etc. These are instructive and interesting studies, and can not be faithfully pursued without great profit, both as regards the mental training and the practical use most men will have for them.

Then there are the departments of mental and moral science and *belles-lettres*. These embrace mental philosophy, moral philosophy, criticism, elocution, rhetoric, logic, etc. There the mind will find something to grapple with, as well as to please and instruct. These are reckoned the finishing, as it were, of college instruction. This is, so to speak, the veneering and polishing. With these the college hands the student over to the active and real world to work his own way. In these last studies the faculties of memory and judgment are particularly called into action. These severer studies are admirably adapted to develop the higher mental powers.

In addition to all the facilities afforded the student in these departments, there are the literary societies in colleges; these are institutions of themselves. They are furnished with good libraries. Here the young men have their literary and polemical contests in debate, oration, declamation, and essay. There is also a wholesome emulation and rivalry existing between societies and students, which prove a valuable stimulus in acquiring an education. Now we hazard the assertion that did students not have any practical use for anything contained in the whole course, which is not the case, still the mental training alone would be a fine acquirement. Here is the pith of the matter after all: It is not how many books have been skimmed over, but how many principles have been mastered. How much muscle and nerve have been made, and how much have they been enlarged and strengthened. Is the mind prepared to grapple with the great principles and truths underlying society? Is it prepared to meet the rugged realities of active life? If so, this is sufficient; this is all that was aimed at by the college. This the modern seminary and college is prepared to do when they have the co-operation of the pupil. But it is objected that many pass through college and are *numskulls* for all that. This is too true, yet it is not the fault of the college, but of the student. The institution only professes to furnish the facilities, and the pupil must use these, or there might as well be no colleges. Colleges do not claim

to furnish men with brains, as too many seem to have conceived. They propose only to supply food and exercise for the mind that wishes to apply itself. It would be just as reasonable to suppose that the optician promises to furnish eyesight to the blind, because he professes to furnish glasses to assist deficient vision. No one would find fault with a pair of spectacles because a man who does not know his alphabet is not able to read fluently when he looks through them. Their design was not to teach men to read, but to assist them to see.

Again it is urged against colleges that there are many men who never attended a school of a high grade who far surpass some who have, both in learning and ability to think. Grant it. What does it prove? That we had better be without colleges? By no means. It only proves that occasionally we find one who has such application and energy as to surmount the barriers and difficulties in the way of getting an education. The same could have been accomplished in much less time and with much less labor had they enjoyed the advantages of a college education. It were as if men refused to use the improved instruments for cutting and threshing grain, because they have the old-fashioned sickle and flail; or the sewing machine, because they have a thimble and needle. It is true men have cut their crops with a sickle and threshed it with a flail, and carried it to the mill with grain in one end of the bag and a stone in the other. The same thing can be done again; but who would hazard his reputation for common sense by advising a return of this primitive way of doing things, and abandoning all the modern discoveries in the useful arts and sciences?

There is also an objection urged against the *time* required to pass through a regular collegiate course. It is true it takes from four to six years. Many young men are impatient to enter some business or profession, and imagine that they can not afford to defer the matter so long. One would think, to witness their zeal and impatience to benefit the world, that they had serious apprehensions that the great wheels of nature would stop, and that serious

derangement might occur in the Church and State unless *their* services were forthcoming. Is it not possible that they may be laboring under a slight mistake as to this? The sun, moon, and stars will, in all probability, keep their orbits, and empires and republics may dispense with their distinguished abilities for at least eight or ten years longer. There are, however, some whom we despair of convincing as to the truthfulness of this position. We shall have to pass them over to those knowing ones of whom Job speaks, "Ye are the people, and wisdom shall die with you."

A man who enters a profession without a thorough education will be like a mechanic who is compelled to work in a narrow apartment with but few and dull tools. It is true he may do something by hard blows, but at best it is but bungling work. It is really an economy of time to spend the required period in some college, and become thoroughly furnished for the business of life. With proper training more efficient good can be accomplished in one year, than in three without the required foundation. If a man would be a workman that needeth not to be ashamed let him give himself earnestly and persistently to a thorough system of mental education. Let him drill himself as the soldier does; let him exercise himself regularly and systematically as the wrestler and pugilist do if he would succeed. Let all the mental faculties be in a vigorous and healthful condition. As good a capital as a young man needs in this world is a well-disciplined mind. He can soon gather matter; nay, he can create matter, and will then be prepared to use it efficiently. We have taken this somewhat particular view of college training, and yet we have spoken of but a small part of what might be said of the advantages of such a course. Add to this the stimulus of a noble emulation which is awakened by the contact of mind with mind, and you have an additional argument for colleges. This is a kind of friction or excitant which becomes one of the surest means of success, and that woul' not be likely to be enjoyed outside of the college and its surroundings.

In conclusion upon this subject, allow me to repeat and impress the *principal thought* of this whole subject upon your minds, young gentlemen and ladies! You are here not simply to stuff yourselves with Greek and Latin and the higher mathematics, for which you may never have any immediate practical use, but you are here to master principles, to learn to think. A man is *educated* who has learned to think; he is *not* who can not think vigorously and independently, it matters not how much of the classics and mathematics he may have gone over. Do not forget this simple fact; it is not the amount of food the human stomach takes in that benefits the body, but the amount it thoroughly digests and assimilates. It is not the quantity that one reads that does him good, but the amount he can digest and appropriate. One chapter of Latin or Greek thoroughly analyzed and mastered is better than a volume superficially read. One proposition mastered as to its principles is better than the whole of Euclid recited after the parrot style. Modern colleges afford men all the facilities for this thorough mental training if they will but use them. While it is not true that all or most of the studies are of little practical benefit to the student after having left college, yet we would lay particular emphasis on the fact that the discipline is altogether paramount to the mere knowledge acquired. We are willing to take the ground that the mind which has submitted to the rigid exercises requisite to pass through the higher mathematics, Greek, Latin, Chemistry, Rhetoric, and Logic, must be educated in the highest sense. If the principles of these are mastered, we care not whether one fact has been retained for future use or not. If the power to think, and to think vigorously and efficiently, has been acquired, this is the chief object in an education.

A few words to these young men and ladies about to leave us. We need not say that we feel solicitous for your welfare and success in active life. You are going into a world of stubborn realities; not less stubborn than many of the subjects with which you have grappled in your college course. Do not fall into the very common mistake

that your days of study are over. They have just begun in good earnest. If you have realized the true design of education, you are now prepared to study in the true sense of the word. Resolve to play the true scholar. Let your aims be pure and elevated, and pursue your purpose with unwearied devotion and perseverance. Whatever professions, young gentlemen, you may enter, resolve to be more than mere novices, and rise superior to all mean condescensions. Never permit yourselves to do an unworthy act for party or other ends. Respect yourselves, and you will not fail to win the confidence and respect of others. You may do your Alma Mater signal service by dignifying yourselves. And to these young ladies we would say we have a right to claim and to expect that the full weight of your influence and talents will be given to true education. We know in this particular our expectations are not groundless. This institution sends you forth, young gentlemen and ladies, with her lessons and influences to bless the world. May a good Providence attend you through life! We bid you Godspeed and abundant success. Let us as your teachers assure you that we shall always take unmingled pleasure in learning of your prosperity. Our prayers and best wishes go with you.

THE LOST LIGHT OF HEATHEN NATIONS.

SERMON.

God has given to all nations at some time in their history light sufficient to have guided them aright, and if they are without it now it is because they have lost it or perverted it. (Rom. i, 18-25.)

When I was a boy in the Sunday-school, the commonly accepted opinion of the religious world was, that the nations of the world called "heathen" were receiving the religion of the Bible for the first time in the last, say two hundred years. That ever since the flood the great mass of mankind, except the Jews, were without a Divine

revelation, without any knowledge of the true God, or redemption from their besotted and deplorable moral condition. And this opinion obtains to a large extent even to-day among many otherwise intelligent people, that God had for some reason not explained left them in this sad moral plight.

This view of the moral condition of the heathen world that I had in common with Christians of my early manhood never quite satisfied my mind, and during my residence at the Sandwich Islands it gave me great concern as a moral and religious question. My sense of justice revolted at what I saw and read of their condition as far back as the times after the flood. I could not reconcile this state of things with God's goodness, justice, and impartiality. I could see the wisdom and benevolence of carrying the precious Gospel of Jesus Christ to these benighted people; but why they should be left these long centuries in this wretched condition I could not comprehend, and was ill at rest. If a revelation was imperatively needed by the race, it was needed by all, and not by so small a fraction as had it.

One day while seriously revolving this subject in my mind, I felt strongly inclined to ask God for light, and *such* light as would vindicate His goodness and justice alike. I opened my Bible and fell on my knees, and the first chapter of the Epistle to the Romans was what my eyes fell on. It was here that a satisfactory solution of this whole problem was revealed to me that gave me as much joy and satisfaction as ever my conversion gave me, and that was not small I can assure you. I am pleased to call this a revelation by interpretation.

With this preliminary statement of the case I proceed to lay down this proposition and attempt its elucidation, *that God has given to every nation or people at some time a Divine revelation over and above what they can gather from the book of nature sufficient to have guided them in their duties to Him and their fellow-men; and if they are not in possession of that light now, it is because they have lost it or perverted it.*

My main proof for the argument will be drawn from the Bible. It is the oldest Book in the world. It is the best established Book in the world. It contains the most important truths and teachings in the world. It has done more for the enlightenment and civilization of mankind than all the books of the world. It has given the best civil code of the world, as the most enlightened nations are proof by their adoption of that code. It has given the world its acknowledged finest literature. It has given the world the highest order of moral heroes that it has ever had. It has given the world the only spotless and sinless character it has known since the fall; namely, the Nazarene, "the chief among ten thousand and the altogether lovely." This ought to settle the character and quality of its testimony.

I feel a large degree of confidence in the ground I propose to traverse, because of the character of this history. Moses is credited as the author of the Book of Genesis. Whoever wrote it had the historic quality. It is straightforward and direct. It claims that God in creating man pronounced the work "very good;" good as to His purpose, and good as to man's innocency. This is what we should expect from an Almighty and benevolent Creator. That this being called man stands at the head of creation, and is put under moral law, under the most favorable environments, with all the information necessary to his knowledge of his obligations to his Creator and to his fellow-beings no one can doubt. He was clearly and definitely told the consequences of obedience and disobedience to this moral law. How long he maintained his innocence we need not now ask; but the fact of his lapse into sin is clearly and sadly told. If Archbishop Usher's chronology is not at fault, which it probably is, a period of some sixteen centuries was used by God to reclaim His fallen subjects, but with comparatively little avail, until God was under the moral necessity of sweeping the race off the face of the earth with a disastrous flood, with the exception of Noah and his family. The point I make is, that there was a number of good men and fam-

ilies like Enoch and Noah, preachers of righteousness, who were loyal to God's moral government and kept alive and illustrated the principles of righteousness and the moral light God had given to man at his advent into this world.

The next important fact of history was the saving of Noah and his family, to give the race a second probation under a religious Teacher in possession of the original light God had given at the beginning and the warning of the terrible catastrophe of the Flood.

If the sons and family of Noah are the new progenitors of the coming peoples of the world, the case is clear that this family possessed all the light that the first pair had and transmitted it to their posterity with probably the additional light of experience.

Among the immediate descendants of Noah on the male side we have the names of Shem, Ham, and Japheth. The present races or peoples of the world are the descendants of these branches. Intelligent genealogists have undertaken to inform us what portions of the globe are the lineal descendants of these branches, so that I need not take time to speak of that fact here, only to say that at the confusion of the language at the tower of Babel we learn from the historian that degeneracy of morals had again manifested itself with the rapid increase of the population, and that the confounding the language and the dispersion were intended of God to check the growing profligacy and corruption, and also the spread of the knowledge of God's moral government would almost necessarily follow with the dispersed people. In this discussion it is well to remember that we are stepping over long stretches of history, and can only in the compass of this paper touch upon the salient points, or, if you please, the mountain peaks of this historic argument. Permit me to call your attention to the patriarch Job as an illustrative argument. There is no doubt that this is a very ancient history. He doubtless is a descendant of one branch of Noah's family, and his country is either Persia or Arabia. In reading the Book of Job one must

be struck with the sublimity of the language and the elevated conception he had of the moral government of God. The inquiry naturally arises, when did Job get this knowledge? He was in possession of it to a degree that surprises us when we consider the degeneracy of his times. It requires no stretch of the imagination to trace it by tradition to Noah and his posterity. God has had all along the history of nations a few exceptional witnesses of His truth among degenerate peoples, who once had the truth and light, but have abused it.

Dr. Bushnell, somewhere in a sermon or a lecture, has made a statement of a woman in "Darkest Africa," who had a most remarkable influence and power over the barbarous tribes when the first missionaries arrived there; that was a great surprise to the missionaries. She was a woman of high moral endowments, and would have done credit to any modern Christian. She used her kind offices to reconcile warring tribes in her day with signal effect. How came she to get this power? Doubtless by Divine tradition from some of the descendants of Noah's family. So we have a pertinent and forcible suggestion in this case of how it comes to pass that in the religions of India and China we find notions that are quite like the religion of the Old and New Testaments.

Take the Hebrew people, who, more than other nations, have maintained in a long succession of centuries the depository of religious knowledge with fewer serious breaks or lapses than other nations, as was the case of Abraham and his immediate descendants. I want to speak of Joseph in Egypt as an important historic fact in its bearing on this argument. Whoever of the sons of Noah are the progenitors of the Egyptian people it is not essential to decide now; but it is certain at the time of Joseph's life in Egypt, there was a great and serious corruption of the faith and practice of Noah and his sons. While Egypt was far advanced in knowledge of the arts and sciences of that day, they had fallen into the grossest idolatry and lascivious living among her rulers and most cultured classes. In studying the history of Joseph in

Egypt we are liable to fall into the common opinion, that God's permission of Joseph's bondage in that country was mainly to provide for the people of Canaan at the time of the seven years' famine; but I suspect that a more rational interpretation of that remarkable Providence was the restoration of the religious light they had lost, the almost total eclipse of the Hebrew religion so beautifully exemplified in the life and spirit of Joseph. The residence of Joseph and his posterity in Egypt for a period of some four hundred years with the adoption and training of Moses, was a fitting education of that nation of God's purpose.

How persistent and careful God has been all along the history of the world to keep alive by His judgments and providences to restore the light that has been carelessly and deliberately lost by the nations who once had it! How next to impossible it must have been for the Israelites to live in Egypt four hundred years without deeply showing that proud nation of the marked contrast in the two religions thus exemplified before them. The Pharaoh of Joseph's time was profoundly impressed by it, and promoted Joseph to the second place in the kingdom. Then the Pharaoh of Moses' time, when the Israelites had multiplied to two or three millions, had a most remarkable experience in God's method in breaking up the slavery of that people under the leadership of Moses, who refused "to be called the son of Pharaoh's daughter," but preferred to suffer affliction with the people of God than to enjoy the pleasures of sin for a season and wear a crown and wield an earthly scepter. This was an exhibition of self-surrender so seldom seen in this world, that rather than surrender his religious principles taught by his Hebrew ancestors, he was willing to suffer banishment. Thus God was shedding moral and religious light upon a whole nation, and that the most advanced nation of that age in literary culture, for it is particularly mentioned in a later age, "that Moses was learned in all the wisdom of the Egyptians and was mighty in words and deeds."

Another link in the chain of evidence that God has

given religious and supernatural light, is found in the history of the Ninevites and the Babylonians. The case of Jonah's being sent to Nineveh to warn her of her sins and departure from the light and truth she once had. Jonah did not relish the mission on which God sent him, as we well know; but he, attempting to run from duty, reconsidered the matter, and went and warned Nineveh unless she repented God would destroy her "in forty days." She repented. The king commanded a public fast to be kept throughout his whole kingdom. Where did she get a knowledge of a religious fast, but from her former religious observances, and from which she had fearfully backslidden? (See the account.)

Take the Babylonian captivity of the Jews for a period of seventy years. God in disciplining the Jews, who were the depository of religious knowledge in an eminent sense, were many of them, as in the cases of Daniel and his companions, loyal and faithful to their religious vows, and profoundly impressed themselves on the rulers by their adherence to the Hebrew religion, as we know. It is generally believed by eminent scholars, that the Ninevites and Babylonians are the descendants of Shem, and retained some of the light of their illustrious ancestor, though they had grievously departed from his true light. Thus we have another striking example of God's care to restore light that had been lost by culpable neglect and deliberate disobedience, by His providential chastisement of His professed people in their sore and long captivity. Let it also be remembered that many of the captives never returned to their own land, but remained in Babylon and Chaldea of choice, as a warning to Babylon of the dire consequences following a misuse of God-given light and truth. The dispersion of the Jewish people for two thousand years is a monumental warning to Christian nations against disloyalty to God's revelations of light and truth. They are without a national government even to this day, and like the bush of Moses, burning but not consumed. The doctrine of the true God is held unflinchingly to this day among the people with whom they live.

This brings us down to the days and teaching of Jesus Christ, who is God's highest supernatural revelation to our world, and whom Nicodemus declared to be "the Teacher come from God."

I select the parable of the Prodigal Son as an unanswerable argument of my proposition of supernatural light being given to all nations at some time in their history, and their loss of it the result of their deliberate disobedience and neglect of said light.

I am warranted in saying that the purpose of Christ in the use of this beautiful and forcible parable, as voiced by nearly all commentators, was to enforce the truth that all nations have had all necessary moral and religious light given them. That is, the older son represents the Jewish nation, and the younger son the Gentile or heathen nations, as to God's supernatural revelation to the world. If this was Christ's primary purpose in its use, or its main purpose, it follows inevitably and logically that the younger son had all the religious light and benefit of that home that the older son had, and they started out in life with equal opportunities; but the younger son spent his substance in riotous living and profligacy till he reached the degradation and pitiable conditions of a voluptuous spendthrift. Then if this is what Christ meant by the younger son, that he represents the Gentile or heathen nations, then it absolutely teaches that God has given all nations sufficient light to have guided them, and if they are without it *now* it is because they have lost it, and aside from this view the parable is meaningless.

Let us now turn to the first chapter of Paul's letter to the Romans, and see if his argument does not tally with the proposition laid down and elucidated by the foregoing facts of Sacred History.

Now let it be remembered that Paul is writing to a Church that had recently been converted from heathenism, and heathenism of the grossest kind of abominations, and vices scarcely to be mentioned in a promiscuous assembly. He was speaking to those who knew what he was writing about, and did not admit of debate. They were terrible

and notorious truths he mentioned. How great must have been the moral elevation they had fallen from, as great as that of the younger son in the parable. Now let us follow the steps of his argument link by link to its consummate close, and note his complete and triumphant vindication of God's goodness, faithfulness, and impartiality to the race of mankind in His revelations. The revelation here made to man is a double revelation by nature, and above nature. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." (Verse 18.) "The displeasure of God is revealed from *heaven* against all ungodliness and unrighteousness of men." These two forms of wrong-doing of men comprehend all forms of sin known to men. Man was made in the image and likeness of God, and He gave a moral law of strict right and wrong, and revealed it to *all* men "from heaven" over and above what they might gather from the book of nature, "who hold the truth in unrighteousness." This revelation is here called "God's truth," and the implication is that this truth may be perverted or mixed with error or unrighteousness of men. "Who hold the truth in unrighteousness" is a strong putting of the case. Paul charges men with this crime when he says, "They changed the truth of God into a lie or idolatry." Men in power, in the past and the present, have been known to connive at sin and wrong-doing for some personal advantage. If the truth had not been revealed to the world, men could not have made a wrong use of it; they could not change what they had not.

Paul goes on to say (verse 19): "Because that which may be known of God is manifest in them." A conscience or knowledge of right and wrong is inborn in man, as certainly as instinct is inborn in animals, "for God hath shown it unto them." Verse 20: "For the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse." Since God gave man a moral or religious nature,

and then gave a law suited to that nature with all needed information concerning its use, if he goes wrong he "is without excuse," be he heathen or Christian. If God had not given the Gentiles equal opportunities with the Jews, they certainly would have been excusable had no such light been given, for he here affirms that the heathen "are without excuse."

It is clearly affirmed, too, by the apostle with such a nature and endowments, "man as a moral being, made in the image of God," and a Divine revelation added, that he is competent to apprehend in a large measure "the invisible things of God, His eternal power and Godhead," so that if he will not use these powers or endowments, or abuses them, he will be "without excuse." The eye matches the light no more certainly than that man was made to know God. If he holds the truth in unrighteousness, or changes the truth of God into a lie, he is accountable. Remember the younger son in the parable was not excusable, nor did he attempt to excuse himself for his wayward and sinful course; but met his father with the confession, "I have sinned against heaven and before thee, and am not worthy to be called thy son;" so we find the heathen nations when coming to themselves, as it was, with the prodigal; so the heathen with the return of the abused light are glad to return to their Father's house, which they had deliberately left in the dark past.

Verses 21-23: "Because when they knew God they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools and changed the glory of the uncorruptible God into an image made like a corruptible man, and to birds and four-footed beasts and creeping things."

Here is a true history of idolatry. Here is its Genesis, revealed in the conduct of men; a religion perverted from what was originally pure and Godlike. It is important to keep in mind that Paul is speaking to a Church recently rescued from base idolatry. It was not a debatable question; all that was needed was to state the facts with

which they were familiar and conversant. Some of these converts were intelligent and cultured Romans; and had Paul not stated the palpable facts of history they would have confronted him. Nor did any of the philosophers of that day, so far as appears, undertake to refute his arraignment of idolatry as to its origin. It must be clearly apparent that the learned and logical apostle of the Gentile Church takes decisive ground against the Darwinian theory so much lauded by the materialistic philosophy of the present day. It looks a little as though he anticipated this philosophical heresy so dogmatically stated and urged on a very slender probability. It has the appearance not a little like a philosophical idolatry, in the light of the experience of at least the last six thousand years, in nature's uniform and invariable operation of law in the animal kingdom. You can see that Paul has no sympathy with the evolution theory that Christianity is the outcome after millions of ages from gross idolatry and from the senseless myth of paganism. He stands squarely on the Scriptural doctrine, that man was created in the image of God, and that he fell from that high estate deliberately and knowingly, and is now under a scheme of redemption and recovery under Jesus Christ. This is the only system of evolution for the lapsed condition of the race that he stands on. The Bible declaration that man is a fallen being, is amply and demonstrably proved by the history of nations and individuals in the last sixty centuries; that is, from a state of innocence to a state of sin and vicious practices, is as true and certain as sunlight and darkness. We do not need a Bible to prove this self-evident truth. Profane history is in perfect accord with the Bible. The rise and fall of nations, and the most virtuous and cultured, are in evidence of the sorrowful truth. If only it were true of barbarous and uncivilized nations it might be questioned, but the foremost nations of the past for culture and wealth are no exception. Instance Egypt, Babylon, Carthage, Rome, and the classic Greece, after a proud golden age went down to ignominy and disgrace. In more modern times we have Spain, who three

hundred years ago was one of the first, foremost, and cultured nations of the world, as a world power, but has gone down to a third-rate power. Do you ask the cause? The answer is at hand, corruption in Church and State. Drunken with power and disregard of righteousness, France a century ago came near the verge of destruction by her infidelity and vices. Love of power and lust of gold give birth to luxurious living and vicious indulgence, and are the sure precursors of decay and death, or we greatly misinterpret history. "Righteousness exalteth a nation, but sin is a reproach to any people," is a Bible statement that is as true and certain as gravitation. How slow the world is to accept this well-established truth, applicable alike to nations and individuals!

A few months ago a prominent Unitarian minister by the name of Savage, who has accepted evolution as taught by Haeckel and Spencer, made this public announcement: That the fall of man, as taught in the Bible, is an absurd fable, without any foundation in fact. Any man who deliberately makes such a declaration in the light and glare of human history and in the face of the facts that daily stare him in the face, must "love darkness rather than light," because he has lost his way through spiritual blindness; like a bat or owl he sees best in the dark. What is the meaning of our courts of justice, our jails and penitentiaries, and the slums of vice? The inmates of these were a short time ago innocent children in our homes, in homes of civilization and culture, some of them Christian homes. What has happened to these innocent boys and girls, that we should say they are fallen men and women? And all this is occurring hourly and daily in Christian America, where such activity is manifested by Christian men and women and philanthropists to throw around them safeguards to prevent them from going to destruction; and then after they have so sadly fallen are putting forth almost superhuman efforts to recover them. Is it possible, in the glare of such stubborn facts, any sane man or professed minister of Christ can believe that the fall of man is a fiction of a disordered

brain? He is certainly amenable to the charge, that darkness is preferable to daylight facts. The history of this world, so far as it reaches back and has been preserved, has been largely a history of sad and terrible relapses, both of nations and individuals.

It is mightily in the face of the Darwinian theory in its negative aspects. I can accept heartily the Theistic Evolution of the Bible as a reformatory measure for a disordered world made so by sin; it teaches the survival of the fittest, but is a fitness made so by righteousness and regeneration.

I feel impelled just here to call your attention to a fact that came under my personal observation. About thirty years ago, while traveling my district in California, I was overtaken by night in a wilderness or forest, and came to a log house occupied by a white man and Digger Indian woman. They had three or four children, and were living as man and wife. I asked for lodging for the night for myself and horse. He gruffly replied that he guessed I might stay. As he stood in the doorway with the light from within falling upon him, I thought he was about the hardest specimen of a white man that it ever was my misfortune to look on. His hair was long and shaggy, his person filthy; his clothing was in keeping with his personal appearance. I think a well or poorly dressed ape would have been a good portrait of this man. Of course, it did not speak well of his intelligence, and I would not expect any more from him than I would from any very common Digger Indian. Indeed, the Indian woman, who was dressed in a modest calico dress, in personal appearance was his superior. While he was caring for my horse I happened to see a paper on a table in the room. I was surprised to find a paper under such surroundings, and read while the woman was preparing some supper for me. The paper was printed in Boston, and its title was, as I now remember, *The Truth Seeker*. I was curious to know how this could be. It was an infidel sheet, and I found it was bitter against the Bible and Christianity generally. As I continued to read my eye fell on an article

from Colonel Robert Ingersoll, and it proved to be a characteristic letter from him against the Government of the United States for forbidding the transmission of obscene literature through the mails. I did not wonder much at this coming from the Colonel. But how such persons as the head of this family could be interested or able to comprehend the questions discussed in this paper excited my curiosity. This man, after the fashion of illiterate persons, was profane and vulgar even to disgust. But as I continued to pass that way frequently, I made it my business to inquire of others about this man, and found to my very great surprise that he was a graduate either of Harvard or Yale. I am not positive which. This announcement explained the presence of that paper. It was further intimated that he had been considered a bright man, and a man of some promise. The supposition of some was that he was a fugitive from justice, and was sailing under an alias, and to conceal himself he had chosen this isolated life to escape the clutches of the law. Whatever the fact was of his present degradation and manner of life, this case shows how short a time is necessary to *devolute* a man who doubtless was once the pride and hope of some fond father and mother to the level of a degraded Digger Indian. A blasted reputation of an educated American citizen to nearly the state of monkeyhood in less than thirty years! These significant facts in life completely shatter the theory that long ages are necessary to develop or produce a species or tribe. Nations and individuals rise quickly and go down quickly compared to the Darwinian theory. An abandoned sinner under the gospel may be and is often saved in an hour.

Paul's life as a persecutor and murderer was changed suddenly, and the current turned in the direction of saving men and not destroying them. This is Theistic Evolution, and the only evolution worthy of claiming man's supreme attention.

I now feel strongly inclined to attempt a comparison of the theory of Darwin and the Bible account of man's Genesis. Mr. Darwin's maturer views, for he at first

admitted God started the race with one or two beings, may be summed up in a few words; namely, the origin of all animals and man came from a small protoplasm or germ, Huxley called it sea-ooze, something resembling frog spawn; all living animals of past ages and present came from this original spawn or ooze, and through a long series of evolutions; the thousands and probably millions of species of known and unknown tribes of living animals came from this one germ or protoplasm; and in the final triumphant outcome, we have an intelligent, accountable, and immortal being called man, "little lower than the angels of God." To accomplish this marvelous and transcendent feat cost the Creator of our world millions of ages to consummate this work. You observe He only had to create one germ or protoplasm. You see how much was contained in that single little lump of sea-ooze to people this world for millions of ages with living beings and all the generations of men who have come and gone under the law of "the survival of the fittest." There must have been a tremendous waste of time and life in these ages; and if all this was done for the sole and important purpose of giving the world a perfect man, or specimen of God's skill and power, it seems a great waste of precious time and of infinite suffering of innocent animals and men, who had not the strength to cope with their stronger enemies because only the fit can survive on this theory or ought to survive. I am somewhat dazed with this puzzle of Darwin and Häckel. If some skilled mechanics proposed to build a splendid engine that in the coming century could haul a thousand cars over plains and mountains, should select a lump of iron and begin by making a little whirligig, and run through all the little machines imaginable that had no resemblance to the one intended ultimately, for his final purpose and reason that these antecedent steps or evolutions were absolutely necessary to the perfect machine, would such a procedure redound to the inventor's honor, or his skill be enhanced in the esteem of intelligent men, if it were admitted that the inventor's ability and skill were equal to the task with-

out all this roundabout and endless and needless expenditure of time and waste of material? And add to this that in carrying out this scheme millions of lives had to be sacrificed in order to get the ultimate perfect engine that could have been built in a less time by a more and direct procedure. I suspect that no candid or honest evolutionist would or could be found who would take the ground that the Creator of our world had not the power to have created each known species of living animals and man as we now find them in an immeasurably shorter time than they claim that their theory requires, had He so determined. We have our choice left us to accept Moses' account or Darwin's in the light of God's procedure in the last six thousand years.

The evolution theory is an astounding reflection on the Creator's wisdom, skill, ability, and humane character. I do not wonder that Haeckel, the atheist, in his latest book calls our world in the light of his philosophy, "The Puzzle of the Universe." He will never be able to solve it by his theory, and make it plain by positive and demonstrative facts by the inductive method.

The more I dwell upon the Darwinian hypothesis in the light and experience of the last sixty centuries the more it looks like a stupendous superstition. It seems built on a doubtful and suspicious probability, to say the most of it. I was charged four or five years ago in this city (Spokane) by a certain Unitarian clergyman with whom I had a discussion, with "camping with Moses." I plead guilty, and feel greatly honored by the high compliment. I am glad to camp with Moses, and such scholars as Moses and Paul. Moses graduated in the first university of cultured Egypt, and Paul was a pupil of the celebrated "Gamaliel, a Doctor of the Law." It is very doubtful if they have any peers in this day and age.

When Paul visited Athens, the literary and scientific center of classic Greece, the Epicurean and Stoic philosophers "encountered him," for all the Athenians and strangers which were there (probably from the literary centers) spent their time in nothing else, but either to tell

or hear some new thing. "Then Paul stood in the midst of Mars' Hill and said: "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription, 'To the Unknown God.' Whom therefore ye ignorantly worship, Him declare I unto you. God that made the world and all things therein, seeing He is Lord of heaven and earth." (Acts xvii, 16-24.)

These philosophers were very much like such philosophers as Darwin, Huxley, Spencer, and other representative scientists, who spent their time in nothing else than "evolution," so that they have erected an altar to Agnosticism, which may fitly be called "their Unknown God," whom they worship. This is their idol. This language seems almost prophetic of our times.

An exclusive study of matter strongly leads to skepticism as to a spiritual world, not necessarily, but such is painfully true with many otherwise worthy and honorable men, men who have contributed valuable knowledge to the world. What greatly surprises me is, that so many clergymen to-day are running after this fad lest they be classed with those "who are camping with Moses and Paul." There has been so much said and written about "philosophic culture and scholarship" in connection with *Evolution*, that one might begin to think that nobody but evolutionists were scholars; but I can assure you that there are more than seven thousand who have not bowed the knee to this new Baal. I am proud to number myself among this minority, if it be in fact a minority.

Had I time I could bring valuable information from recent explorations from Nineveh and Babylon in archæology confirmatory of the Bible account of Creation and the Sacred History, but this essay or sermon is already too long.

INTRODUCTION OF MORAL EVIL INTO OUR
WORLD.

LECTURE TO STUDENTS.

THIS subject has been fruitful of extensive and bitter controversy for many centuries past. It is a subject that troubles many well-meaning persons at the present. Young Christians and many who favor Christianity are annoyed with it, and at a loss to answer the many objections brought against the Bible account of it. How to reconcile the permission of our First Parents' sin with the goodness and justice of God is what they are puzzled to do; yet they feel confident that somehow or other God must be both *good* and *just*. To remove some of these perplexities, and answer some of the infidel aspersions cast upon the Divine glory, is the design of the present lecture. Since many of the greatest minds of the past and present have given their best energies and talents to the solution of this intricate problem, and have failed to satisfy all, it would be the height of presumption in us to promise, or even intimate, that we shall be able to free the subject from all of the perplexities surrounding it. If we shall be able to remove some of the graver difficulties encumbering it, our purpose will have been accomplished. We hope not to awaken an expectation that we shall not be able to satisfy.

The Scripture account of the introduction of sin into this our world is straightforward, succinct, and given with an air of honesty that challenges our credence. There is nothing at all improbable in the account thereof. The account given us of the Fall is so familiar with us all, that we will not spend time to quote or particularize. We will simply use Paul's laconic and all-comprehensive statement of it as the proposition or basis of this whole question, namely: "Wherefore, as by one man, sin entered into the world, and death by sin; and death passed upon all men." (Rom. v, 12.)

It ought to be remarked, that some of the objections we propose combating get no little of their strength and

plausibility from doctrines held by a respectable part of the Christian Church, and from some concessions made by the Christian world generally. Such is the doctrine of Necessity; or that whatever comes to pass was predetermined by God; that because God foreknows all things, therefore they come to pass because He foresees them; and that because God is omnipotent He can perform things that are manifestly contradictory in themselves. To satisfy you that this is not bare assertion, allow us briefly to quote the views of some good and great men whom we revere and love for their excellences: The sweet-spirited Melanchthon says in his Comments on Romans, that "God wrought all things, evil as well as good; he was the Author of David's adultery and the treason of Judas, as well as of Paul's conversion." Luther calls "the foreknowledge of God a thunderbolt to dash the doctrine of free-will to atoms." Dick, the theologian, says: "If our volitions be foreseen, we can no more avoid them than we can pluck the sun out of the heavens." How such views can be made consistent with Divine justice and goodness, and with the facts and the experiences of most men touching the voluntary character of their actions, requires a credulity that we confess ourselves total strangers to. Now how can those entertaining the above views meet this celebrated argument of the infidel Cudworth? "The supposed Deity of the world was either willing to abolish all evils, but not able; or he was able, but not willing. This latter is the only thing that answers fully to the notion of a God. Now the supposed Creator of all things was not thus both able and willing to abolish all evils is plain, because there would have been no evils at all left. Wherefore, since there is such a deluge of evils overflowing all, it must needs be that either He was willing and not able to remove them, and then He was impotent; or else He was able and not willing, and then He was envious; or lastly, He was neither able nor willing, and then He was both impotent and envious." The real difficulty in this argument can not be met by the advocates of necessity. The reason of this is, their system is based on a false psychology or

division of the human mind. The Will and Affections have been confounded by them, or rendered identical. There are three divisions in the human mind, instead of two, viz.: the Intellect, the Affections, and the Will. This natural division is now held by the first mental philosophers of the day. This division, if attended to, will go far to establish the freedom of the Will and lay a sure foundation for vindicating the Divine holiness and goodness from the irreverent imputations and sophistical arguments of infidelity.

The offices of these different faculties, when applied to these powers of the mind, will be found to apply to them in a widely different sense. To illustrate this, suppose that some article of food be presented to the intellect. Now if the intellect takes cognizance of this food at all, its decisions are positively necessitated. It *must* see that there is so much, that it is of such a kind, that it is of such a color and figure. Such a decision it can not but make. Suppose now this same article of food be brought before the Affections, as for instance the appetites or desirive nature. It of necessity will experience certain drawings towards the food; that is, certain emotions will be awakened. A desire to eat will be the consequence. This is a matter of stern necessity. The appetites can not avoid giving such affections or emotions. But bring the same article of food before the Will for its decision. Now it must be evident to every one who has any knowledge of the workings of his mind, that there is not any such *compulsion* or *necessity*, that the Will should refuse or choose this food that there was in the former cases. All the philosophizing in the world can not set aside the experience of men on this point. It is a matter of almost universal consciousness that this is so, however difficult it may be to satisfactorily explain it. The first and second instances are not properly speaking the acts of man—or at least moral acts—in the same sense that the choice or rejection of the food by the Will is. Here it is that human liberty is to be found. It is in the region of the Will, and not in the Intellectual or Desirive Natures.

It is this determining power of the Will that renders actions properly our own, and gives them the character of being good or bad, virtuous or vicious. Apply this simple test to the temptation of our First Parents, and it is quite an easy thing to see that they had the power of resisting or yielding to the seductive temptation of the fallen Angel. The act was purely their own, and not *necessitated*. It was this that stamped their act with such enormity and flagrancy. Had their act herein been necessitated, it had not been virtuous in them to have maintained their integrity nor sinful to have yielded to what they could not avoid by a stern, unalterable decree. It is no marvel then that the pious Necessitarian can not rescue himself from the logic of the infidel, so long as he bases his doctrine on a false psychology or division of the mind. We conceive that these views of the Necessitarian, which are not only at war with the Divine goodness and justice, but also with human experience, lend a potency to the arguments of the enemies of Christianity, that they never could have had for them.

Let us examine this celebrated argument of the skeptic by this rational division of the mind, and see what its real strength and weight is. We have no desire to underestimate this argument, therefore we will state it in its fullest strength. The better to understand it, we will give it again. It is substantially this: Sin exists. This is admitted on all hands. It exists by the permission of God. This God is held to be a Being of infinite perfections. It is also admitted that sin is that detestable thing which God hates. It is also granted that sin is the cause of nearly all the misery and sorrow known in our world. Now, why did God create a being who by the abuse of his liberty would infallibly entail such a calamity upon all his posterity? Now, the Creator was either willing, but not able to prevent the introduction of sin into our world; or else He was able, but not willing or else He was both able and willing. No other view will fill our notion of God. He has not prevented it; therefore He was unable or unwilling, or both. If unable to prevent it,

then He is not omnipotent as held; if unwilling, then His love of holiness is not infinite.

Let it again be repeated that concessions have been made by the Christian world to this famous argument that neither truth nor justice required. One of these concessions is this: *If God be omnipotent He could easily have prevented the introduction of moral evil into our world.* This should never have been admitted. It is not true, as we hope to show, in the sense in which it is employed. The sophism in this argument lies in this statement: that *if God be omnipotent He could easily have prevented sin.* It is not true that omnipotence can do all things on the broad sense that this premise assumes. We deny the premise, and shall attempt to show that it is false and deceptive. There are some things—we say it reverently—that Omnipotence can not do. He can not perform a contradiction. Everything else this God of ours can do. Nor does it lower His omnipotence in our estimation in the least, that it can not work a contradiction. Does it not rather heighten our regards of Him, that He can not? It is the glory of this Being that He is consistent with Himself. Inconsistency is an attribute of weakness, and not of power. Those who can admire a God who is capable of contradicting Himself may do so; but we prefer one who is not quite so omnipotent as all that. The strongest argument that could be brought against the power and perfections of Jehovah would be that He is capable of performing a contradiction.

Let us take a few examples illustrative of this position. It were impossible for God to give to a square the properties of a circle, or to a circle the properties of a square. Or it would be impossible for God to make two and two equal five. Nor could Omnipotence make a triangle to possess more than two right angles. Not that it is less than the power of Omnipotence to do such an act, but because it is utterly inconsistent or contradictory for an infinitely wise and powerful Being to work in such an absurd manner. The remarks of a late writer on this point are so apposite and well expressed that we will give them

in his own words: "As contradictions are impossible in themselves, so to say that God could perform them would not be to magnify His power; but to expose our own absurdity. When we affirm that Omnipotence can not cause a thing to be, and not to be at one and the same time, or can not make two and two equal five, we do not set limits to it; we simply declare that *such things are not the objects of power*. A circle can not be made to possess the properties of a square, nor a square the properties of a circle. Infinite power can not confer the properties of one of these figures upon the other, not because it is less than infinite power, but because it is not within the nature, or province, or dominion of power to perform such things; to embody such inherent and immutable absurdities in actual existence. In regard to doing of such things, or rather such absurd and inconsiderable nothings, Omnipotence itself possesses no advantages over weakness. Power from its very nature and essence is confined to the accomplishment of such things as are possible, or imply no contradiction. Hence it is beyond the reach of almighty power itself to break up and confound the immutable foundations of reason and truth. God possesses no such unreasonable power, no such horribly distorted attribute, no such inconceivably monstrous imperfection and deformity of nature as would enable Him to embody absurdities and contradictions in actual existence. It is one of the chief excellencies and glories of the Divine nature that its infinite power works within a sphere of light and love, without the least tendency to break over the sacred bounds of eternal truth into the outer darkness of chaotic night!"

It is clear, then, that no sane man will be guilty of the weakness of asking why He did not make two and two equal five, or why He did not make a circle to possess the properties of a square, and *vice versa*; or why He did not make a triangle equal to three right angles instead of two. Such supremely absurd questions never enter our minds, because it is simply contradictory to suppose for a moment that a thing can be two things at one and the same time.

It is casting an ungrateful and blasphemous aspersion upon infinite wisdom and power to even hint at such an idea. Now the enigma of moral evil in our world as held by the skeptic is just one of these absurd contradictions. He supposes if our God is a Being of omnipotent energy He could have prevented the introduction of sin in Paradise. We join issue, and say that our Maker could not prevent sin coming into our world under the present constitution of things. The infidel assumes the ground that God permitted this evil. Now it is nothing short of a contradiction or a misuse of terms to say that a being permits a thing that does not come within the range of his power. As has been wisely said, "Power from its very nature and essence is confined to the accomplishment of such things as are possible, or imply no contradiction." But it may be asked, Could not God have created a world of *moral beings* and placed such guards around it, that sin might have been prevented? We answer emphatically, No. A necessitated holiness or virtue would be no holiness or virtue at all. If God could have so circumstanced us that we could not possibly have sinned, then there would have been no virtue in doing what we could not help. Such virtue—if it could be called virtue—would not be ours, but God's, for it would not flow from an act of our own will, which is necessary to constitute an act of our own, and be virtuous or vicious. In such a case we would have been virtuous and accountable in the sense that a machine is said to act—by some extraneous power or force, moving only as acted upon. A necessitated holiness, then, is manifestly a contradiction of the kind mentioned. We speak confidently, rationally, and reverently, then, when we affirm that it was impossible for God to prevent moral evil under the present constitution and course of things. For Him to create moral agents and then counteract their voluntary choice would have been to destroy that agency and to render man a mere machine, or to have made him both a moral agent and not a moral agent, which is a palpable contradiction. This would have been tantamount to blotting out His own work. Such

folly as this would not do credit to a mere fallible man; how infinitely discreditable and dishonorable then to the Great Creator! But mark the statement made in the Scripture motto selected by us at the outset touching the introduction of sin entered into this our world: "As by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned." Not as the Necessitarian would have it; not as the infidel would have it by God's permission, "but by man's." It is to be found wholly and solely in man's abuse of his free agency. Here the burden lies, here is where all the guilt arose. Infinite holiness and goodness are entirely exempt and free from blame. It is all man's. Milton thus states it; and there is as much pure theology in it as poetry:

"I made him just and right;
Sufficient to have stood, though free to fall,
Such I created all the ethereal powers
And spirits, both them who stood, and them who failed;
Freely they stood who stood; and fell who fell."

It is very clear, then, that it was impossible for God to prevent moral evil under the present constitution of things. But it may be urged by the infidel: Why did He create any beings at all, if they could not be secured from the sad consequences of falling? Suppose God had not made any moral beings, then the skeptic would have urged that He could not make a moral being where there was no liability to sin, and consequently He could not be omnipotent, which brings us back to the point that God can not cause a thing to be and not to be at one and the same time. Such a contradiction we frankly and gladly confess the Being whom we worship is incapable of performing. The real point of difficulty in this argument we think is answered, but there is one which lies beyond this and entirely disconnected with it which presents a difficulty, and the only *real* difficulty in this whole perplexing question. Why did our Maker create us at all, if the only alternative was to create beings liable to fall, or not to create any? This is an important and interesting in-

quiry, and we shall endeavor to answer it under our next proposition, viz.:

A vindication of the Divine goodness and holiness in creating moral agents or beings liable to sin. When God finished the work of creation by crowning it with His masterpiece, moral and intellectual man, He thus spake of that work: "And God saw every thing He had made, and behold it was very good." The most eminent Bible critics tell us that the original word rendered very good signifies *superlatively*, or *only good*. Who, we ask, was more competent to pronounce such judgment than the Great Author thereof? He who understands all the qualities, relations, and harmonies of universal nature, was that the finished work of Creation was very good, superlatively so. It exhibits an uncommon degree of assurance in a fallible and sinful creature to oppose his extremely imperfect and defective judgment to that of his good and wise Maker, by thus arraigning the Sovereign of the universe before His erring tribunal, and charging great imperfection upon His works. Such every man does who finds fault with the present constitution of things. Nor do the teachings of skeptics relieve the train of moral evils of which they so bitterly complain. Did they, there might be a little more show of propriety in their objections. On the other hand, the true Christian theist proposes a full and sufficient remedy for all the evils flesh is heir to, in the grand remedial scheme effected by Christ. In view of this glorious scheme of redemption, He is able to construct a doctrine of optimism or the greatest good that completely answers every objection of the dark and cheerless theory of atheism can possibly hurl against the present constitution of our world.

Now admit—what can not be evaded—that there was left this only alternative with God, either to create intelligent moral agents liable to fall, or not to create any, and the vexed question, the dark enigma, may be solved with comparative ease. Some one of the Fathers has with as much truth as felicity of thought and diction said that "A horse that has gone astray is a more noble creature

than a stone which has no power to go astray." So a moral agent, though there is implied in this a liability—not a necessity—to go astray, is a far more noble and exalted being than a non-moral agent, or a mere machine, or than none at all. This world without moral and intelligent beings would bring no declarative glory and honor to its Maker. There would be none to admire and praise it or its Author. The mere edifice erected by the architect would be as capable of admiring and honoring its builder as would a world of non-moral agents. A world destitute of moral beings would only honor and magnify its Maker as a house does its builder, and not as a son honors his father. This is probably a clear distinction between the world the infidel would have had God create and the one He has given us. Who in his sober moments could desire such a world as that must be? A world destitute of moral beings! Is it too much to say, than none but a moral being can admire the works and character of God? We think not. God is a moral Being in the highest sense of the term. His perfections are moral, and His designs are moral. There must of necessity be an adaptation between the Being to be admired and him who is to admire; *i. e.*, this admirer must have a moral constitution to perceive that which is moral. It would be as rational to think of seeing without vision, or of hearing without ear, or smelling without an organ. But the best world the skeptic could possibly have, were moral beings blotted out of existence, would be a world of irrational animals. We need not ask what the capabilities of horses, cattle, and swine are to admire the works and character of their Maker. Who is so obtuse as not to see that man, though liable to abuse his liberty, is infinitely more noble and exalted than mere animals? But add to this the gratifying fact that God has made the most ample provision for the complete rectification of the moral evils flowing from the abuse of this liberty, and our notions of the Divine holiness and goodness must be infinitely heightened. And He has done all this too without lowering the dignity and claims of His moral government. Sin has been punished,

and the insulted law has been amply magnified. Now, God can be just, and yet justify every sinner that believeth in Christ. This is the Bible statement of this whole question. But the skeptic holds that this does not meet the whole difficulty. He maintains that it is inconsistent with all our notions of holiness, by which we understand strict justice, to punish the innocent in the room of the guilty. If man is guilty he alone must suffer for his guilt; another may not suffer for him, and especially an innocent person. Human governments have not the right to punish the innocent instead of the guilty, though the innocent one might consent to pay the penalty. And if human governments, which are fallible and defective, would consider it an enormity to punish an innocent man with death in the place of the guilty wretch, even though the innocent person should freely consent thereto, how can we reconcile such an act with the justice of God, who is infinitely good and holy? This objection, we confess, looks not a little plausible when viewed out of its true relations. Its very plausibility demands that we should consider it. Now the objection here urged that human governments have no right to accept substitutional punishment is not true. Human governments—and the best—accept substitutional punishments in some instances where the substitution is voluntary. All bails and securities are of the nature of punishments. If it be wrong in the extreme case where life is involved or great physical suffering is due, it is also unjust in the lower sense of bail and security. All punishment in earthly governments is for the security of government or society; and if the well being of society can be attained by voluntary substitution of punishment, we know no valid objection to it in certain cases and emergencies. The well being of the whole is paramount to the good of the few. The idea of punishment is necessarily implied in government. Every government has a right, and is in duty bound, to inflict just so much and such kind of punishment upon offenders as will preserve and keep it in a healthy condition, and if an emergency should arise, as there likely will, that government may, to save offend-

ers and preserve the honor and dignity of the laws, accept a substitute. This law obtains in the natural world in various instances without shocking our sense of justice. And if it be proper as shown for civil governments to accept substitutional punishment, why may not God in the moral government of His universe do the same? Or as human governments as well as the physical laws of this our world are the institution of God, and we find that this substitutional punishment is admitted into this His government, would not this fact furnish us an analogy that a like state of things might be expected in the scheme of redemption? We see no good reason that it may not then enter into His moral government.

But as there may be some ambiguity in the word "*justice*," we ought to show what kind of justice it is that admits of substitutional punishment, and what kind does not. There is what may be termed retributive and administrative justice. By the former we are to understand that attribute in God which disposes Him "to punish an offender on account of the intrinsic demerit and hatefulness of the offense, and which animadverts upon the evil conduct of a moral agent considered as an individual, and not as a member of the great family of intelligent beings." This kind of justice in God inclines Him to punish, because it is sinful per se—of itself—and not because its punishment would secure the ends of moral government. That is, God will punish each individual retributively, just as though there were no other beings in the universe, simply on the account of the real demerit of sin. This is the kind of punishment that will be meted out to every unpardonable one at the coming judgment.

But God's administrative justice is quite a different thing. This kind of justice inclines God to punish offenders not simply because it is deserved, but to prevent transgression and secure the ends of wholesome and wise government. It is this administrative justice alone that allows of substitutional punishment. It was to satisfy the administrative and not the retributive justice of God that Christ died. And as He died to secure the ends of

God's moral government, therefore a man is just as obnoxious or liable to God's retributive justice after as he was before the Atonement, where repentance is wanting. The great end gained by Christ's death is *this*, time and opportunity are afforded man to repent of his sins; it places God in such a relation to His sinful creatures as that He can have mercy and grant pardon on the simple conditions of hearty repentance and faith in the Redeemer.

Suppose a nation or government of men should by transgression render themselves liable to utter extermination by their sovereign, whose dignity and honor had been insulted. Now in this terrible exigency suppose the king's only son proposes to suffer in their stead, to satisfy the claims of justice and meet the ends of government, and place the offenders in such a relation to the sovereign that he may grant pardon on suitable conditions. Would not such an exhibition of justice and mercy greatly magnify the wisdom and goodness of the sovereign and strongly excite the admiration of his son? Such was our sad state when Christ came to our relief and satisfied the administrative justice of God by suffering in our stead. He thus secured the ends of God's moral government by giving a most striking exhibition of the Father's hatred of sin and His pity towards the guilty. This, instead of reflecting on God's holiness and goodness, only magnifies it in the estimation of all candid and rational sinners.

But it has been objected to by Dr. Channing, who was a semi-infidel in belief, that the vicarious death and sufferings of Christ are derogatory to the mercy of God. These are his words: "I know it is said that Trinitarianism magnifies the mercy of God, because it teaches that He Himself provides the substitute for the guilty. But I reply that the work here ascribed to mercy is not the most appropriate, not the most fitted to manifest it, and impress it on the heart. This may be made apparent by a familiar illustration. Suppose that a creditor through compassion to certain debtors should persuade a benevolent and opu-

lent man to pay him in their stead, would not the debtors see a greater mercy and feel a weightier obligation if they were to receive a free and gratuitous release? And will not their chief gratitude stray beyond the creditor to their benevolent substitute? Or suppose that a parent unwilling to inflict a penalty on a disobedient but feeble child should persuade a stronger child to bear it, would not the offender see a more touching mercy in a free forgiveness springing immediately from the parent's heart, than in this circuitous remission?"

This objection is just as fatal to the doctor's theology as to that of Trinitarians. He holds that it is necessary that we should repent of our sins, and show a godly sorrow therefor. We are to deny ourselves, take up our cross and follow Christ. As the doctor says of the debtors, so may we say of the sinner, would he not "see a greater mercy and feel a weightier obligation if he were to receive a free and gratuitous release?—without all this sorrow and repentance and self-denial? Such conditions are humiliating, exceedingly crossing to human nature. Certainly if the analogy be worth anything, it will apply equally to the teachings of Trinitarians and anti-Trinitarians. But the analogy is not correct; it lacks in too many essential points to deserve the name of an analogy. It is sadly defective, in that it puts a private citizen in a similar relation to that of the moral Governor of the world. It might be quite proper for a private citizen to do that which in a civil officer would be highly improper and even unjust. There are certain principles in government to which there must be had the strictest regard. For instance, the power of granting pardon may by abuse become a most dangerous power. A private citizen may exercise pardon or forgiveness, and no one may suffer from it but himself. The authority and dignity of law must be strictly guarded by showing its utter disapprobation and hatred of transgression. This principle of private forgiveness is recognized and strongly advised, while that of official forgiveness is in the main prohibited. It is the exception. There is a maxim of extensive application that "It is bet-

ter that one suffer than the many." In governments the less ought always to succumb to the greater; while in a private capacity the contrary may be commendable. The same is true in regard to the case of the father and son instanced by the doctor. The father is a governor in the fullest sense of that term. It would be a ruinous precedent for a father in the government of his children to do as here recommended; to grant his disobedient child "a free and gratuitous release." There would soon be an end of family government. The children would soon rule their head, instead of their head ruling them. But a substitute for the doctor's feeble child might be granted, provided the parents' hatred of disobedience could as forcibly be impressed on the transgressor's mind as if he should suffer the penalty himself. Or it is very likely that he might have a more lively sense of the exceeding sinfulness of sin than if he should endure the penalty himself, in seeing one stronger than himself suffer what was his due. This would be so if after the substitute had suffered *he* was still held as a transgressor and was required to fill some irrevocable conditions, as repentance, the confession of his guilt, the promise of reformation; if unwilling to comply with these requisitions, that he should suffer the full penalty of the insulted law. These would be powerful sanctions to the dignity and honor of the law, and would deeply impress the offender with the heinous nature of his offense. He would then see how great was the mercy of his father in accepting a substitute to give him an opportunity of repenting and suing for pardon. Here is the very point, and the only point, where he could see that most wonderful and soul-stirring spectacle: "Mercy and truth meeting together; righteousness and peace kissing each other." It is just here that the highest exhibition of God's mercy as a righteous governor is to be seen! This accepting His Son's vicarious sufferings for the sins of the whole world is its most transcendent stoop and affecting display. If God's goodness and justice do not shine most conspicuously here, then there is no act of His that has ever given the slightest intimation

that He is such a Being as the Bible makes Him. "It was great to create a world from naught, but greater to redeem;" it was greater to solve the problem, How can God be just and yet be the justifier of the repentant sinner?

God's mercy, then, is to be seen to best advantage in union with His justice. Nay, is it not a mode of the Divine justice? That would be indeed a wretched exhibition of justice that would release an offender when that release would entail a serious injury upon an entire society. And this is the natural and legitimate inference to be drawn from the doctor's reasoning. But God's mercy has its bounds, and always has relation and regard to the general good, and never to individual instances when those would injuriously affect the general weal. His mercy is not a fitful impulse or passion to be judged of by this attribute in corrupt natures. It acts upon a grand scale in the accomplishment of its blessed designs. Let not shortsighted man rashly charge God's mercy with injustice by saying that we should have had a more touching display of that mercy had He given the sinner "*a free and gratuitous release.*" This is reasoning from very narrow views of the Divine character and plans. It is charging Jehovah with folly such as would cast discredit on a fallible creature.

Before concluding this subject we ought in justice thereto to meet an objection from a different quarter. The objection is founded on the Divine foreknowledge, and then from this assumption the crazy tenet of universalism is deduced. The argument may be thus stated: God knew before He created man that he would sin; therefore he could not avoid it; if he could not avoid it, then God will not punish him everlastingly. This fallacy can soon be exposed, so that the most ordinary mind may detect it. There is a confounding of two things here that are wholly distinct, viz.: foreknowledge and necessity. Foreknowledge or certainty is a quality of the prescient being, or God, and not a quality of the actor. The mistake is in transferring the certainty to the act and not

to God, that has had much to do in mystifying this subject. A thing may then be certain and not necessitated. To illustrate: We know the sun will rise to-morrow morning; but it will not rise because we know it. It would rise if we did not know it. You may see a blind man walking towards a fearful precipice, and you know that if he goes much farther in that direction he will be precipitated into the gulf below; but your knowing this does not necessitate his act in the least; the result would be the same did you not know it. It was precisely thus in the fall of our First Parents. God knew that transgression would produce misery and death; but His knowing this did no more necessitate their act than my *right hand* did. They would have done the same thing, the circumstances being the same, had God not known it. God's foreknowledge no more caused the First Pair to fall, than His foreknowledge kept those angels from falling who have kept their first estate. Remember that foreknowledge in us and in God is the same in kind, though not in degree. Man's will and ability are not influenced in the slightest degree by what God may or may not know. Therefore the conclusion which is here drawn that God will not punish man everlastingly does not follow. But suppose the premise were correct—which it is not—that God would not punish a man eternally for what he could not avoid, still the argument would be as fatal to the doctrines of Universalism as to those of future endless punishment. Do not the favorers of this argument see that it justifies God in punishing men in this life—and that very severely too—for what they could not help? Now, if the doctrine that it would be unjust in God to punish men eternally for what they could not avoid, then it would be unjust to punish them at all for what they could not avoid. Suppose a father imposes an obligation on a son that he can not discharge for the lack of ability, and then punished him a few years for his disobedience, but tells him that he shall receive no punishment after a certain time. What would be thought of the justice and reasonableness of the father's government? Would he not rightly merit the title

of a tyrant? Be it remembered that he that is unjust in that which is least, will also be unjust in that which is greater. But men allow that in God which they would condemn in the case alluded to. This argument, if it has any weight at all, lies equally against punishment here and hereafter, so that it proves too much. But seeing God's foreknowledge had nothing to do with man's fall; *i. e.*, did not necessitate it, the argument does not prove what it was intended to prove.

This vindication of the Divine goodness and justice in creating moral agents may not be entirely free from the charge of weakness from the poverty of human language, yet we hold that it has infinitely fewer objections and of a less serious nature than the world the infidel would give us in its stead. We hope this view will throw such an amount of light upon the subject as that what may remain enigmatical will be so small, compared with what is revealed concerning the Divine doings, that all doubts of His goodness and holiness will be put to flight forever! It was a wise remark, made by a great thinker, that we *should never let what we do know and understand clearly be disturbed by what we do not know*. Especially is this caution worthy of attention when what is revealed on the question of moral evil so greatly overbalances what is not made known. Where we can not trace God we should trust Him. God then is not to be charged with folly, impotence, cruelty, and injustice for creating a being liable to abuse his liberty. It all lies with the free moral and intelligent agent. He might have stood, and now that he has fallen he may be restored to all that he has lost. God's holiness and justice are not only unimpaired, but His goodness has had an opportunity of displaying itself in a new and most remarkable manner.

CONSCIENCE.

LECTURE TO STUDENTS.

YOUNG LADIES AND GENTLEMEN :

I propose to invite your attention this afternoon to Conscience, or as some moral philosophers term it, the Moral Sense. Our inquiries will be best aided and understood by observing some order. The following seems as natural and appropriate as any that occurs to us; viz., Is Conscience an innate and intuitive faculty? Is there a universal Conscience? What is the relative importance of this faculty? And *when and how far* may we depend upon its decisions? Is Conscience an innate and intuitive faculty? We are aware in instituting the inquiry that we find ourselves on controverted ground. Mental philosophers and theologians are divided in sentiment here. Either to affirm or deny this interrogatory without some modification would be positions extremely difficult to maintain. We think, however, that the negative is nearer the truth than the affirmative. But the whole truth we apprehend will be found in neither. We hope to show that it lies between these extremes, or partly in both.

A brief notice of the term *faculty* and its limiting words *innate* and *intuitive* will assist us in understanding the animus or true sense of the question. By faculty we mean the power or ability of doing something. Thus we talk of the faculty of seeing, hearing, feeling, reasoning, perception, etc. When we speak of Conscience we mean the faculty of judging between right and wrong, virtue and vice, sin and holiness.

By innate we mean, as the word literally imports, in-born, or born in one—occurring at one's birth. Then when applied to any faculty of the mind it means coeval with its birth.

By intuitive we mean the power of perceiving clearly and fully at a glance anything and everything with which the faculty is conversant or has to do. It is to be an instantaneous decision without antecedent reasoning and extraneous information. With this brief definition of the

terms involved we are prepared to say that the faculty of Conscience itself is innate. Itself we say, for we wish to be understood as making a broad distinction between the faculty and its necessary antecedent instruction. This distinction we think is just and palpable, and the neglect to make and bear it in mind has perplexed to no small degree the settlement of the long controverted question. Is Conscience an innate faculty? We hesitate not for an instant to affirm that the faculty or power itself called Conscience is inborn. Whether it be a distinct faculty or is the result of a combination of faculties, we need not now detain you to inquire; but we all know full well that there is something answering to what we are pleased to call Conscience in every rational intelligence. Every moral being must possess it. To be destitute of it is not to be a moral and accountable being. It is the distinguishing and essential characteristic of a moral agent. This faculty or power then must be innate, or coeval with the mind's birth; or we shall be driven to the extremity of showing that it is given to us after our introduction into this world, which would obligate us to tell *when* and *how* it is given after birth to the soul—a thing we shall be unable to do unless we assume that the faculty of Conscience is nothing more than the result of knowledge, or "the creature of education" as some are wont to call it. To say that it is the result of knowledge or education is to make the effect the cause, which is philosophically absurd. This position is too contradictory to be entertained for a moment, for the power or cause must be anterior to the effect. There can not be a decision without a power to decide, no more than there can be vision without the eye, or hearing without an ear. But every faculty which man has must have some law or rule by which it is to be regulated. The bestowal of the law may be delayed some considerable time after the faculty has been created; in other words this law or rule of action, if necessarily coeval with the faculty, may not operate till long after the faculty has been in being. We have abundant illustrations of this in the natural world. Birds have wings, or the

power of locomotion through the air, given them some time before they are prepared to use them. Children have hands and feet long before they have any apparent use for them. The faculty of Conscience lies dormant until the human being comes to the period when it is capable of understanding the terms right and wrong. Some arrive at this knowledge much earlier than others, and of consequence become accountable that much sooner. We perceive, then, that Conscience abstractly as a faculty or power is innate, or coeval with the soul's birth. While this is indisputable, yet it is equally as clear that it is not intuitive or instinctive. We mean by this that it will not act antecedently to the knowledge of right and wrong, for if it did it would act as soon as the moral being is born, which we know is not the case. Instinct acts as readily the first hour as after years of exercise. Thus instinct impels the young duck or gosling to seek the water as soon as born. Nor will they swim more gracefully one year hence than then. This is instinct or intuition. Not so with Conscience. It must first be informed through the judgment or reason what is right and what wrong before it can render its decision. In this sense Conscience is not intuitive or instinctive. This apparent contradiction may be relieved by turning our attention for a moment to the creation of the First Pair. They were placed in a garden where everything conspired equally to delight the eye, the ear, and the taste. An interdict is laid upon one tree only; and they were made fully aware that this was to be avoided on pain of death temporal and loss of the Divine favor. Now without the antecedent information their conscience would not have intimated to them that it was wrong to eat of that particular tree. Nor could they without this information have discerned anything in the fruit of that tree, calculated to produce such dire consequences as followed their disregard of their Maker's prohibition, more than in any other tree of the garden, for the fruit was beautiful to the eye and probably pleasing to the taste. But it must be evident to every discriminating mind, that to decide as to the qualities of

different fruit is no part of the office of Conscience; this is reserved for other faculties of the mind. It is wholly conversant with the moral qualities of acts, and not with material objects.

Suppose now that Adam and Eve had strayed through the garden previous to the information furnished them of the fearful consequences of eating that fruit, would their consciences have warned them that they ought not to partake of that tree? Or would they have felt that stinging sense of condemnation upon meeting their Maker that they did? No one can come to a conclusion so violent. There would have been no hiding in the thickets; there would have been no such excuses as, "I heard Thy voice in the garden, and I was afraid because I was naked and hid myself;" "The woman whom Thou gavest me," etc.; and "The Serpent beguiled me and I did eat." Had they not been previously forbidden to eat they had met their Creator as aforetime without dread, even though they had eaten of that same tree, for we can not conceive that there was anything in the fruit itself productive of such evils and miseries as have resulted to our world from that act of disobedience. If sin is the transgression of a known law, it must have been in the act and not in the fruit. Abstractly, the fruit of that tree was probably as innocent and harmless as any to which they had unlimited access. These facts must settle the question of Conscience not being intuitive or instinctive before previous knowledge. The establishment of this point is vital, and will greatly assist us in our further inquiries concerning the relation and peculiar functions of this important faculty. The doctrine of "innate ideas" is no more preposterous than that of an intuitive conscience.

The way is now somewhat prepared for our next question: Is there a universal conscience? Or are all men furnished with a conscience? We answer, Yes; all but idiots possess a conscience; and they doubtless have the faculty, but are not capable of using it because of other mental derangement. This very universality, which we are free to grant and defend, has been most strenuously

urged as a strong argument in favor of its being intuitive. It may be some proof that Conscience is innate as a faculty or power; but none whatever that it acts instinctively before the knowledge of what is right and wrong has been furnished it through the reason. All nations and tribes have a conscience of some kind, though they may differ widely as to what is right and what wrong; it is nevertheless a conscience that makes them approve some acts and disapprove others. It has been well said that every language contains terms expressive of the ideas, right and wrong. Whatever differences there may be between Christian and heathen nations, are owing to their different information.

We ought probably to clear up just here what may appear to be a contradiction in our use of terms. We have said that *knowledge* concerning right and wrong must be given before Conscience can render its verdict or decision. Now it may be said that the office of Conscience itself is to furnish this knowledge. This contradiction is only apparent, not real. The poverty of human language is the proper solution. *Knowledge* as we have employed it has a twofold sense. When we speak of antecedent information or knowledge, we mean the standard of right and wrong; but when we speak of knowledge in reference to Conscience itself, we mean its decisions or intimations that our acts either harmonize or disagree with the standard or rule by which it acts. If it shall be said the very etymology of the word Conscience signifies to know, the proper answer to that is: this knowledge which conscience is said to have refers to its own perceptions of acts which relate to the standard and the actor, and not to the antecedent knowledge of right and wrong as abstract principles, which depends upon the Creator's will. To learn His will, or the standard of right and wrong, is not the office of conscience, but of the reason or judgment. This latter act is purely intellectual, and that of conscience purely moral. It will be perceived, then, that knowledge received through the judgment is quite different from that received through the moral sense. One

is a knowledge of a law; the other a knowledge or consciousness of one's acts, as according or disagreeing with a law external to, though binding upon him. This is a brief, but we trust true, explanation of things quite generally confounded on account of the ambiguity of the word knowledge. This distinction must be continually observed, or we shall get into the dark in our researches on this question.

Having disposed of the proposition that there is a universal conscience, and that this universality is no proof that conscience is intuitive, we address ourselves to the task of showing what is the relative importance of this faculty of the mind. While no faculty of the soul is unimportant, yet some are more important than others. Matter may be important, but it is inferior to mind; the intellect is important, but it is less so than the moral or religious nature. In point of eminence and office Conscience yields to none. It is evidently pre-eminent. It is purely moral in its nature and functions, as has already been intimated. It is the tribunal before which all man's acts, words, and thoughts are brought to be scrutinized and determined as to their moral qualities. Nothing may absolve us from its enlightened verdict. Its just and untrammelled decisions are ratified in heaven. If there is anything answering to the notion of some of the learned heathen writers of early times, of "God within us," it must be Conscience. It in all probability will be a swift witness, either for or against us, at the final judgment of the world.

Such, too, is the dependence of one faculty of the mind on another, and such the superior and controlling influence of some over others, that the absence or unhealthy state of even one might greatly derange and weaken the due exercise of all the others. Now Conscience in relation to the other faculties occupies the chief position, and is the sovereign ruler of all their workings. Take away this regulating principle, or even disregard its monitions and behests, and no act of a man's life is what the Creator designed it should be. Then the proper and healthy exer-

cise of every other faculty of the mind depends upon their strict obedience to a well-informed Conscience. If such is the high relation and office of this faculty, need we stop to claim for it your most serious consideration, and ask your most hearty attention to its correct and thorough enlightenment and exercise?

As to the question, When and how far may we depend on its decisions, we approach it with some degree of reluctance, yet with a good measure of confidence. Reluctance, because the subject has been fruitful of bitter controversy and great errors; confidence, because we hope that we have found a correct standard by which the faculty may be regulated. If we have such a standard, we know you will rejoice and feel a modest confidence with us in being able to solve what many may deem a "Gordian Knot." The standard or rule must be the will of some infinite and superior Being. Nothing else can aspire to so high a dignity but the will of a Being who is infinite in wisdom, power, and goodness. That will must of necessity be the supreme foundation of all law, civil and moral. This question is at once pertinent and vital. It may be settled by the following summary method: If man is the creature of God, and is under a moral government or moral law, the presumption would be that he must be informed what that law is under which he is to live. This law, too, must proceed from his Maker, if from any one. If the law is necessary it must first be given to be obeyed, for "where there is no law there is no transgression." Again, if the Creator is infinitely good, He would not withhold that from His creatures which was indispensably necessary as the revelation of such a law would be to its being obeyed. Again, He must reveal this law, or forfeit His attribute of holiness, justice, which would immediately strip Him of the highest and most indispensable qualification of a moral Governor.

Now these presumptions are greatly confirmed in two ways: first, by a revelation by Nature; and second, by a revelation by language. By the former we mean God has manifested Himself in the natural world. "For the in-

visible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His external power and Godhead." By the latter we mean the Holy Scriptures or Bible. "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." "For the prophecy came not in old time, by the will of man; but holy men of God spake as they were moved by the Holy Ghost." The revelation by Language is much more explicit and satisfactory than that by Nature. While their relative importance is very marked, yet there is the most perfect harmony existing between these different manifestations of Himself to His rational creatures. Those who argue that God's manifestation of Himself in the physical world is sufficient for all moral purposes, seem to argue strangely indeed. That human reason unassisted is competent to learn the will of the Creator sufficiently for all practical ends is a great blunder, and palpably in the face of history and human experience. Many affect to ridicule the idea of a revelation by language, while they laud Nature and deify human Reason with no little intemperance. For rational creatures to ignore and stoutly reject a written Revelation were the same as if men refused the light of the Sun, because they were in possession of star light. One would not be more unwise than the other.

But it may be urged that the pretended Revelation known as the Bible is nothing more than a human production. We have not the time nor the disposition to answer the many frivolous objections made to the Bible. If it be said the present Revelation contains defects and weaknesses a sufficient reply would be, so has the sun spots on his disk. What may appear to be defects to us might not be so, were we sufficiently acquainted with all the facts and circumstances of its delivery. The spots on the sun do not seem to interfere with its power to dispense light and heat. The same is true of the Bible, with all the imaginary defects with which some charge it. It is very difficult, nay impossible, for a jaundiced eye to behold

things in their true colors. Granting that a written Revelation would be given, we should naturally expect something like the present one. It is most in harmony with the wants of man and the character of God of anything to be found in the entire history and literature of the race. Nor ought Christianity to be asked to give up the present till its enemies furnish a better. If man must have some law to regulate his life, let it be the best one known—that which comes most nearly meeting his necessities; that which looks most as if it came from his Maker. We hesitate not to say that this is the Bible. This, if anything can be, is the will of God. It is a true transcript of His mind concerning man. It is by this standard alone, then, that we have a correct knowledge of what is right and what wrong; what is sin and what holiness, and what is vice and what virtue. If anything is right or wrong, it is because it agrees or disagrees with the unchangeable and holy will of God. An act is not right simply because it may be convenient or pleasing to sense, or even advantageous according to human notions; nor is it wrong because it may cause inconvenience or pain, or be crossing to nature. Acts are right or wrong for a very different reason; namely, God's will is unalterable, so are right and wrong. They can never change by any circumstances whatever. Right can never become wrong, nor wrong right. They have been, are, and will be eternally the same. The Bible and Nature then become God's expressed will to His rational and moral creatures; we have a ready solution of the question, "When and how far may we depend on the decisions of Conscience?" Just when and so far as we are certain that our acts, words, and thoughts are in accordance with the laws of Nature and the written Word of God, and only then may we infallibly depend on its monitions. We are well aware that this is high ground, but we will risk its being safe. We are also aware that there are some questions of Conscience that present difficulties, that puzzle the acutest casuists. These may be solved when brought to the infallible standard of Divine truth. Only let them be sub-

mitted with patient toil and genuine docility, and their difficulties must vanish. The great diversity of Conscience which we observe in the world is the result of the different information men possess of the will of God, expressed in the ways to which allusion has been made. Had all men similar conceptions of their Maker's will, there would not be that diversity of conscience which we find on certain points. In this remark we do not include cases of willful perversion, but simply cases where honest men may differ. That the great difference between Pagan and Christian nations is due to the superior moral enlightenment of the latter needs no proof. So the small differences on points of conscience between professed and nominal Christians is to be found in their different understanding of that will. But why this different information, where their advantages are equal, of learning God's will? It is not quite true that our opportunities of knowing His will are equal. Some men have not only superior minds, but they also have more leisure for the prosecution of such studies than others. But allowing that they have nearly equal facilities, the true answer would be, either some are more diligent in seeking this information than others, or they possess more contemplative minds than others. If the former be the reason, then the idler is responsible for his lack; but if the latter, then God will not hold him accountable only for what he might have known. God is not a hard Master. If a man be blind through His ordering, God will not hold him responsible for not seeing the sun. But all sane men may acquaint themselves with the will of the Moral Governor of the world, seeing He has furnished them such abundant means; all others, *i. e.*, all insane, are irresponsible. It must have been observed by all present that the most conscientious or best informed in the will of God are not always the most intelligent or best educated among us. A man may be well read in the lore of this world, and yet exceedingly ill-informed in the morals of Christianity. So there are many men well versed in the theory of Christianity who are wretched practitioners; that is, they do not follow the

dictates of Conscience. They may have disregarded its warnings so long that it has ceased altogether to notify them; or if it does, it is but very feebly. Conscience may be blunted; it may be "seared as with a hot iron." You may silence its faithful voice; you may drown it in the whirl of pleasure and in the clamors of passion and vice. This perversion on the part of some, and ignorance of God's will on the part of others in Christian lands, will satisfactorily account for the diversity among men concerning some questions of casuistry. Nor will it suffice that a man may be sincere, for he may be sincere in a grand error. Some darkened minds conceive it a virtue to steal and lie; others to sacrifice their offspring and aged parents. In all this too they claim to be actuated by religious motives. Even the apostle of the Gentiles thought he was doing God's service while persecuting and slaughtering the early Christian Church. But who will claim that these things are right because their consciences approve their acts? In all these and similar cases conscience is ill-informed or sadly perverted. So there are hundreds of cases less flagrant in their nature in our age of light, where men indulge in acts, words, and thoughts, that are exceedingly questionable as to their character, in which they claim to realize no compunctions or twinges of conscience. All we have to say concerning cases of this kind, where men can do things opposed to the letter and spirit of the morals of the Bible yet experience no pain of conscience, is, their conscience must be in a very morbid state—in a condition well calculated to cause alarm. Conscience unabused will always be on the side of God and truth when it knows what those are. From what we have been able to learn of our poor fallen human nature in a brief lifetime, we doubt not that men may abuse their consciences so long and so much that they become identical with their depraved self interests. It has come to such a pass that you can not convince a liquor-seller but that he is doing right, simply because he finds the business lucrative. As we heard last Sabbath, some of them will weep "crocodile tears" over the very ones

they have ruined, and yet do nothing to repair that ruin. Their system of casuistry is, whatever makes me rich or ministers to my unholy passions is right. Let no man then urge his sincerity as a plea for his conduct, or that his conscience does not disapprove of his course, when that course is at variance with the Bible and the laws of nature. Men are always responsible for their ignorance when that ignorance is the fruit of their neglect or refusal to improve their light and opportunities. We are not accustomed to exculpate criminals, though they might plead ignorance of the laws they may have violated, seeing they might have known that there were such laws had they sought to know. A man who has eyes and will not use them, can not urge his blindness as an excuse for the results of that willful blindness. He must and will be treated as if he had done wrong with his eyes open; that is, intentionally. It follows inevitably from hence that conscience can only be a correct guide when it is an enlightened Bible conscience.

The only questions that remain to be settled are: Have we a perfect expression of the Divine will? Is it such that for all practical and necessary purposes men may become sufficiently acquainted therewith, so as always to act aright under the circumstances? We think so. If men will they can learn all that God desires them to know by becoming students of Nature and the Bible, but especially of the latter. His will is so clearly laid down and exhibited in these two wonderful and merciful provisions, that "he may read that runneth." Together they are as complete and harmonious as two things could be. These should be your principal study, young ladies and gentlemen. And your chief aim in the study of these should be to thoroughly acquaint yourselves with the will of your Creator, that you may do that will "as the angels do in heaven." They have no other business, nor have we. If men conceive that they were born for any other purpose, they have utterly mistaken the design of their creation. Remember, young ladies and gentlemen, that your Maker did not design you for eating and sleeping machines. He

has something for you to do besides digesting beefsteaks and decorating the body. These are means to an end, and not the end itself. How shameful it is that most men stubbornly persist in thinking that the chief end of life is eating, drinking, sleeping, and dressing! Old Seneca said long ago, without a Bible, that "men are to eat, that they may live; not live that they may eat." Noble old heathen, would that you could continue enlightening us modern men! Eating is not living; living is loving and obeying God. This is true life; nothing else can be. That man, and that man alone, lives to purpose who becomes acquainted with God and learns to love and obey Him. "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments." That life is not a failure that learns thus much, though one may have learned little else; all others are, no matter what their reputation for worldly wisdom and valor. All who succeed in gaining an earthly immortality—if that deserves to be named immortality—as heroes, statesmen, and scholars merely, are nothing more than splendid failures. To learn what is and to do right are life's only work. Do n't fritter it away in pursuing airy nothings. Dare to be "the highest style of man"—"a Christian." Not in name, but in deed and in truth. And we only mean by all this, cultivate a Bible Conscience. A tender and well-instructed conscience is one of heaven's best gifts. An intelligent and conscientious man is one of Nature's noblemen. Let us "exercise ourselves herein to have always a conscience void of offense toward God and toward men." And what a luxury is such a conscience! Let us all so live that we may be able always to say:

"I feel within me
A peace above all earthly dignities,
A still and quiet conscience."

JOSEPH IN EGYPT.

LECTURE.

ANCIENT Canaan and Egypt were in regular commercial intercourse. One was the nurse of true Religion, the other of the Arts and Sciences. These countries are both historic. They have been the theaters of the most remarkable events that have occurred in the world. These have been no less prolific in beneficial consequences to mankind than they were in the almost fabulous richness of their respective soils; the one "flowing with milk and honey," and fertile in the vine, the other with its annually overflowing Nile enriching the soil with alluvial deposits. Geographically they were designed by Providence to exert a far-reaching influence on all countries and succeeding nations of the world down to the latest generations of men. Egypt gave the world letters and science, and Canaan the Bible and a Savior. Egypt solves the greatest problem of religious thought of this and past ages, viz.: that unassisted reason can not rise to just notions of its moral relations and accountability to its Creator. The Hebrew mind illustrates a nation under the influence of a Divine revelation. Canaan gave Egypt a savior in Joseph in the time of its spiritual famine, and Egypt gave Canaan corn in the time of physical famine. We can guess the different destinies of these two nations. Egypt's history is written in her hieroglyphics, crypts, and pyramids; but the nation has been long extinct. The history of the Hebrew people is imperishably engraved by the finger of God in the immortal Bible! To-day the Hebrew nation is the oldest living people on earth. Like Moses' bush they burn, but are never consumed.

These two nations also illustrate another great truth: that God has created necessary interdependencies between nations as between individuals. This world is allied. "God hath made of one blood all nations of men to dwell on the face of the earth, and hath determined the times before appointed and the bounds of their habitation." Intercourse is to be kept open. We must become better

acquainted with each other, that we may exchange views and feelings as well as products and do each other good in all possible ways. It is thus God shows the doctrine of universal brotherhood.

In the year of the world 2220, or about 4,091 years ago, there lived a lad of seventeen summers, born to the Patriarch Jacob (while he was yet serving his Uncle Laban in Syria for his endeared Rachel. Jacob returns to Canaan with a numerous family. It was here that Joseph, through a spirit of cruel envy, was sold into slavery to some Ishmaelitic merchants). He was the darling of his father's heart, as well as the hope of a vast posterity. His sudden disappearance was at once the grief and heavy sorrow of the venerable patriarch's subsequent and eventful life. For twenty-three long years he rests under the false impression that Joseph had met a violent death by wild beasts while visiting his brethren at Shechem.

It is with Joseph's life in Egypt that we have particularly to do in this hour's lecture. His life while in the land of Ham is full of thrilling incidents and useful lessons. These incidents and facts throw light upon his peerless character. And it is the *character* of this young man that specially concerns the young men that hear me. Character, young gentlemen, is everything. Character forms destiny. His mind was thoroughly imbued with the principles of the Hebrew religion. The fear of God, which "is the beginning of wisdom," will alone account for his remarkable conduct and sterling principle in the most trying circumstances and in the most responsible position in which a man could be placed. Potiphar, one of Pharaoh's chief officers, saw in Joseph qualities that soon secured him a position of grave responsibility. Moses, his biographer, who was born and reared in Egypt and had access to all the facts of Joseph's life, tells us that "the Lord was with Joseph and he was a prosperous man and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him;

and he made him overseer over his house and all that he had he put into his hand. And the Lord blessed the Egyptian's house for Joseph's sake."

This simple but forcible recital of Moses gives us an insight into Joseph's character, and the key to his success and elevation in the kingdom. "The Lord was with him." That is sufficient to insure any man success. But what was equally important is Joseph was with the Lord also. He was God's representative in the midst of a widespread idolatry. Thus Potiphar, while he learned the great value of a faithful servant, also learned something of Joseph's God. He learned that a firm belief and trust in Him made a man a better man in all the relations of life. The secret of his success is to be found in his singular and manly piety—in his fear and firm trust in the one true and living God; in his unwavering faith in Divine Providence, and in the unalterable principles of right and wrong as they enter into human conduct in this and the future life. No man has learned the infallible road to salutary success who has not learned this lesson. Such a man will never be *place-hunting*; the place will seek him and be sure to find him.

Another lesson taught in the life of Joseph is, that the best and purest men are not out of the reach of the calumny of wicked men, nor their well-laid plans to seduce them from virtue's paths and ruin them; and that often the sorest trials are in store for them in a quarter where they would least suspect it. Such was the experience of this young Hebrew. His personal charms and manly deportment become the occasion for a bad woman to plot his ruin and attempt to smirch his virtue. This was no less than Potiphar's wife, a courtly woman, who became enamored of his beauty. But her unlawful advances and adulterous solicitations were met with a simple but heroic courage in the following honest words: "Behold my master wotteth not what is in the house with me, and he hath committed all that he hath to my hand: neither hath he kept back anything from me but thee, because thou art his wife: how can I do this great

wickedness and sin against God." A reply worthy the purest and highest virtue! And betraying the keenest sense of another's rights—even his master's. But this noble and manly reply was not enough to shame his mistress into at least a constrained chastity; but as opportunity offered she renewed her hellish solicitations, but with no better success than before, till at length to make her purpose good she seized him by the garment, which he left behind in his miraculous escape. This was a temptation redhot from hell; and never was there a more glorious victor than he. Virtue never gained a greater nor more signal triumph! Never was a devil incarnate met by a nobler manliness than in this instance! But mark! The wickedness that had been fairly beaten on its own vantage ground, with infernal hate and ingenuity strives to ruin and stain forever the fair name and reputation that had just triumphantly maintained its integrity and conscious innocence in addition to saving her own character from the guilt of open adultery. I say, see her hellish attempt to ruin Joseph by informing on him for an alleged attempt of the very thing he had escaped by the sternest resistance and most consummate integrity; see her, will you, taking the very garment left in her adulterous hand by his virtuous escape, and learn how much of a devil an angel may become! Thus you see what it costs sometimes to be true to God, yourself, and your fellow-man! In this instance it cost Joseph two long, weary years of prison life. It cost Daniel a lion's den, and his companions a fiery furnace. The lie of the unfaithful wife and the remnant of Joseph's garment were evidence enough in the absence of counter testimony to convict Joseph. But innocence, though victorious, is sometimes permitted to be under a cloud till a just God vindicates it, as He is bound and pledged to do. Joseph is cast into prison, deposed from the trust he had so faithfully and successfully performed and with the loss of an enviable reputation that had been meritoriously won. Ah! this is a hard and inscrutable Providence. To be imprisoned for guilt is bearable; but to be incarcerated for virtue and a noble attempt to do

right is a sharp trial of one's faith in God and in the right, but so it turns out sometimes with the good. "Joseph's feet they hurt with fetters; he was laid in irons until the time that His word came; the Word of the Lord tried him." "But the Lord was with Joseph and showed him mercy, and gave him favor in the sight of the keeper of the prison." God, true to His character, will **not** allow innocence and virtue to go unrewarded, though He sometimes permits them to be under a temporary eclipse. In this case he mitigates the rigors of his prison life by giving him favor in the eyes of the jailor, who made Joseph overseer of all the prisoners. How soon merit wins its way! Faithful even in the dark prison where hearts less courageous would have given way to gloom and repinings. Now observe how God vindicates injured innocence and paves the way for his release from the prison Potiphar's wife so richly deserved (and would have received but for the youth who was proof against her devilish machinations). Having by his transparent honesty secured the confidence of the jailor, who commits to him the care of all the prisoners, an event occurred that brought Joseph to notice. There were two notable prisoners here who had incurred the displeasure of King Pharaoh. These were his chief cup-bearer and chief baker. As Joseph passed from ward to ward overlooking the prisoners, he observed these two men to be in great distress of mind. He inquired the cause of their troubles, and was informed that they had each an unpleasant and strange dream. They related their dreams, and Joseph interpreted them. The butler was to be released and restored to his butlership, and the baker was to lose his head. Joseph on telling the butler of his restoration made this reasonable request of him: "Think on me when it shall be well with thee and shew kindness I pray thee unto me, and make mention unto Pharaoh and bring me out of this house; for indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon." But, strange to tell, this butler, who owed his release to Joseph, forgot

to mention his case to Pharaoh. Thus it is extremes sometimes meet—the greatest generosity and the basest ingratitude. The undeserving go free and the innocent is left to suffer; (because one is too honest to take advantage of his position and escape, and the other is helped out of his dilemma by the magnanimity and intelligence of his companion in suffering.) These contrasts remind us that good and evil are strangely mingled in this world, and that evil appears often to be greatly in excess of good. Still these are so well defined in their widely different consequences and influences as to give virtue the decided advantage in the final issue.

Owing to the base ingratitude of Pharaoh's butler, Joseph is left to the loneliness of his prison life till two years had expired. A narrow view—as narrow and mean as the butler's gratitude—would say that Joseph's God was slow to vindicate his faithful and innocent servant from the base and false charges of Potiphar's wife. But God is not conniving at her sin by His apparent delay to bring about his release, nor does Joseph feel that He is. If human means are to play any part in his release and vindication, God intends that they shall be the most honorable, and such too as will do credit to infinite wisdom and goodness, and most certainly place Joseph in a most enviable position before his vile traducer and his master Potiphar, who placed him there. Had the chief butler secured his release from prison it would not have been very greatly to Joseph's credit, though it might have spoken well for the butler's gratitude. He was only a cup-bearer to his majesty, and probably not a very worthy one at that. God has, however, a higher honor for Joseph than to have been released by this butler. Pharaoh, the sovereign of all Egypt, is God's chosen instrument to do this work. This same Pharaoh is to be brought under the most special and weighty obligations to lead him forth from obscurity and guiltless ignominy to the second place in the kingdom. It happened on this wise: Pharaoh has two dreams foreshadowing great suffering and trouble to his family and subjects. He sends for all the magicians

and wise men of his realm to interpret his dreams, but they could not. Then this butler, who had forgotten to be generous to his Hebrew benefactor, says to Pharaoh, "I do remember my faults this day." He has a little conscience left, has he not? "While in prison I and the chief baker had a dream, and there was with us a young man, an Hebrew servant to the captain of the guard, and we told him and he interpreted to us our dreams, and it came to pass as he interpreted to us." And then Pharaoh sent and called Joseph. They brought him hastily out of the dungeon and shaved him. Now that he is in a presentable condition he stands before the crowned head of the greatest nation then on earth. He stands before Pharaoh no longer a slave and prisoner, but God's free-man. Then said Pharaoh, "I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee;" yes, of thee—God will see to it that such virtue and integrity shall not remain in ignominy and obscurity, but shall have a theater for their display worthy of them—"I have heard say of thee, that thou canst understand a dream to interpret it." But listen to the modesty of true merit and genuine piety! Prison life has not made a parenthesis in this young man's faith and affection; it has rather intensified and increased them. You that have ears to hear and intellects to appreciate, hear it. He answered Pharaoh, saying, "It is not in me: God shall give Pharaoh an answer of peace." Mark this emphatic recognition of God! This is true piety! No self-seeking here—no ambition for place or notoriety! It is place and notoriety seeking a man! It is Divine Providence and infinite wisdom bringing the right man to the right place. Calling him out in an exigency without ambitious lusting, planning, and political strategy on his part. Pharaoh is informed that a sore and grievous famine of seven years' continuance was to come on all the known world after seven years' plenty. To meet this terrible scourge there must be some ruling mind of great financial sagacity and grasp of statesmanship, and withal of broad philanthropy and sterling integrity, free from mercenari-

ness, who shall be Prime Minister and financial secretary of a great nation in a special emergency. But who shall he be? Joseph never once suspects that such a trust and responsibility are awaiting him. Joseph tells Pharaoh to select a man "discreet and wise;" but who thought Pharaoh was so discreet and wise as Joseph? True merit is unsuspecting, unambitious, and unaspiring, but gravitates to its place as certainly as the planets do to their orbits. Joseph modestly enters upon the career for which Providence and his eminent qualities of mind and heart had fitted him. Here it was that he displayed his transcendent genius, and has made himself immortal by his words and deeds. Such a position became the man, and his official career of twenty-six years fully justified the wisdom of Pharaoh's choice.

The generous crops of seven years are safely garnered and husbanded with economic foresight against the seven years of famine. The famine came with all its predicted severity and prevalence, visiting the land of his father and brethren on the western shore of the Mediterranean or Great Sea, as well as Egypt and surrounding countries. Joseph's brethren not taking the wise precaution that he had done, soon found their supplies exhausted, and had to look to surrounding nations for food. Jacob, his father, having heard that there was corn in Egypt, said unto his sons, "Why do ye look upon one another? Get you down to Egypt and buy for us, that we may live and not die." Pinching want drives ten of Joseph's brethren down to Egypt to buy corn. These are the brethren who through envy sold Joseph to the Ishmaelitic merchants. These are the names of the ten brothers: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Naphtali, Gad, and Asher. These are the gentlemen who, to conceal their crime, told their father that wild beasts had torn him. About twenty-one years have elapsed, pregnant with singular and startling events, without hearing one word of the long-lost brother. Whether dead or alive, they know not; if alive, whether rich or poor, a slave or a ruler, was alike unknown; whether in Egypt or India they know not, or

whether they would ever see his face again was infinitely more doubtful than certain. God has a surprise in store for these ungenerous brothers that will overwhelm them with alternate penitence and joy. Let us see how this was brought about, and how Joseph was made known to his brethren. It was his special business as governor of the land to oversee the sales of the corn. He is thus brought in contact with his brethren. He being a lad when they sold him had grown out of their knowledge, and wearing the costume of the country where he lived completely disguised him. But he *knew them*. Joseph's dream of his brethren's sheaves making obeisance to his now meets its fulfillment for the first time. Little did he or they know how this dream was to be realized, but seeing them prostrate themselves before him after the custom of Oriental lands he "remembered the dreams that he dreamed of them." That he knew them is evident from his studiously concealing the fact from them. He put on an unnatural reserve the better to disguise himself. He charges them with being "spies." "Nay, my lord," they reply, "but to buy food are thy servants come. We are all one man's sons; we are true men; thy servants are no spies." He again charges them with being spies; but they emphatically assure him to the contrary, saying: "Thy servants are twelve brethren, the sons of one man in the land of Canaan, and behold the youngest is this day with our father and one is not." "And *one* is not." How the short sentence, "one is not," came home with telling force to Joseph's sensitive and manly heart! And then to be reminded that his patriarch father was still alive! By a vigorous effort he summons his will, represses his struggling emotions, and charges them again with being "spies." To prove them said he: "Except your youngest brother come hither ye shall not return to your own land. Send one of you and let him fetch your brother, and ye shall be kept in prison that your words may be proved whether there be any truth in you." And he put them all in prison for three days. And Joseph said unto them the third day: "This do and live, for I fear God. If ye be true men let

one of your brethren be bound in prison; but go ye, carry corn for the famine of your houses and bring your youngest brother unto me, so shall your words be verified and ye shall not die." And they did so.

This is an hour of sharp trial and pungent reflection with ten brothers. "They said one to another" in Joseph's presence: "We are verily guilty concerning our brother in that we saw the anguish of his soul when he besought us, and we would not hear; therefore is this distress come upon us." (Joseph speaking through an interpreter is supposed not to understand what they said.) Joseph's unnatural treatment of them at this time was intended to awaken this very feeling and provoke this confession. Reuben, who had interposed in Joseph's behalf when the other brethren were determined to kill him, now reminds them of that occasion in the following words: "Spake not I unto you, saying: Do not sin against the child; and ye would not hear; therefore behold also his blood is required." This speech of Reuben was too much for his emotional nature, and he had to retire to weep. Having dried his tears and recovered himself sufficiently, he resumes the business. He takes Simeon and binds him before their eyes as a hostage for the safe return of the others and Benjamin. If Simeon was the one who bound the youthful Joseph (as some think) and put him into the pit, this selecting him as the pledge and putting him in prison till the return of his brethren was well calculated to remind him of the unbrotherly part he played in that cruel transaction verifying the saying, "With what measure ye mete, it shall be measured to you again."

The other nine have started on their homeward journey well laden with corn and other provisions. As one of the number opens his sack of provender to feed his beast he discovers his money in the sack's mouth, and says to his brethren, "Behold, my money is restored." Their hearts sink within them from fear, lest this circumstance should lay them open to the suspicion of dishonesty and be in the way of their return in the future. Having reached home

they relate what had taken place in Egypt, and how that Simeon had been detained as a pledge that they would return and bring Benjamin with them. The father's heart sank within him at the sad intelligence and hard demand to give up his Benjamin. Hear him: "Me ye have bereaved of my children. Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me."

Reuben, who seemed forward to speak on all occasions, replied to the gray-haired sire: "Slay my two sons if I bring him not to thee; deliver him into my hand and I will bring him to thee again." The patriarch's reply is natural and emphatic: "My son shall not go down with you, for his brother (Joseph) is dead and he is left alone: if mischief befall him in the way in which ye go, then ye shall bring down my gray hairs with sorrow to the grave."

But the pressure of the famine caused the father to yield to the severe demand, as it was the only condition upon which they could redeem Simeon and procure the necessaries of life. Said Jacob in genuine parental grief: "Wherefore dealt ye so ill with me, as to tell the man"—the man!—"whether ye had yet a brother?" But stern necessity is upon him, and he resolves to make the best of the situation. He leaves no means untried to conciliate the governor of Egypt so as to secure the return of his Simeon and Benjamin. Having changed his mind, he thus replies to Judah: "If it be must so, now do this: take of the best fruits of the land in your vessels, and carry down to the man a present—a little balm, and a little honey, spices, and myrrh, nuts and almonds. And take double money in your hand; peradventure it was an oversight: take also your brother (Benjamin, yes Benjamin!); arise and go again unto the man, that he may send away your other brother and Benjamin: If I am bereaved of my children, I am bereaved." A most touching scene then occurred between Judah and his father on the eve of their departure for Egypt. Mark the tender-hearted parent with humane and paternal impulses subjected to the severest test of faith and natural emotion by a demand

to give up his youngest son under the pretext of redeeming an older brother who is detained as a hostage by a foreign prince for the safe return of the first deputation. When we reflect, too, that this was an age of human slavery, and that Egypt was addicted to it, we will be somewhat prepared to appreciate the patriarch's fears and misgivings. Add to this his bitter experience in the loss of Joseph many years before, and the sore calamity in the recent probable loss of Simeon, these things all conspired to awaken alarm and convulse his heart with genuine grief so as truly to embitter his old age and extort the lament: "If I am bereaved of my children I am bereaved!" What simplicity and telling force there are in these spontaneous words! And then Judah's filial and brave attempt to allay parental fears and grief, though full of generosity and strong faith: yet how impotent to meet the terrible and crushing exigency that was now upon that struggling, throbbing heart. "I will be surety for Benjamin: of me shalt thou require him: if I bring him not unto thee, then let me bear the blame forever." Noble and eloquent words these! But not so eloquent as the occasion and reply of the father's profound grief! Had it been recorded, it would have been something like the following: "Judah, my son, I doubt not your manly generosity and fraternal affection for Benjamin, but I remember that you are a man. You are quite confident of returning my dear boy; but you were equally confident in bringing back Simeon; 'but Simeon is not.' Your being ready to bear the blame 'forever' is manly and heroic; but what will all that avail in case he is lost? It only shows you to be a noble son and true brother, but it allays not my fearful forebodings! Reuben has even gone further, and pledged me his own sons in case of any mishap to my fond Benjamin. It is true they are as dear to him as Benjamin is to me, but that kind of security does not change our native impulses." But what these eloquent appeals of Reuben and Judah failed to do, the very native impulses of which we speak as if by magic bring about. Jacob sees not only the loss of Simeon and Benjamin in the apparently harsh demand

of "the man" down in Egypt, but in the sore famine with its grim and stern visage he sees the certain loss of the entire family and his fellow-countrymen. All the famines that ever scourged our earth, were they concentrated in one, could never cause a true father to give up his son unless the life of that son was involved in the giving him up. This is precisely the case before us—the life of Benjamin and the whole family were involved. We bow in tender awe in the presence of this affecting scene. But we must draw the curtain and pass to the second interview of Joseph and his brethren.

Passing by the events of the long journey, imagine you see Joseph's ten brethren just arrived in front of his palace in one of the magnificent cities of Egypt, say Memphis or Thebes. When Joseph saw Benjamin among the brothers he ordered his steward to invite them in. Simeon is released, and is one of the guests. There is a marked change in the conduct of Joseph toward his brethren. They are admitted to his hospitality. Great preparations are made for their entertainment. On being invited to dine in the palatial mansion, the guests betray some fear lest it was a plan to investigate the matter of the money found in their sacks. They really thought Joseph was seeking "occasion against them," and did not know but it might result in making prisoners of all of them. No doubt Reuben and Judah thought of the brave speeches and pledges they had made recently to their father respecting the safe return of Benjamin and the apparent probability that his fearful apprehensions might yet be realized, and even more, that he might not only not see Simeon and Benjamin, but he might not see any of them again. As soon therefore as they met Joseph's steward they began to anticipate the charge they feared would be brought against them in the matter of money found in their sacks: "O sir, we came indeed down at the first to buy food; and it came to pass when we came to the inn that we opened our sacks, and behold every man's money was in the mouth of his sack; and we have brought it again in our hand. And other money have we brought

down in our hand to buy food: we can not tell who put the money in our sacks." They wait with breathless anxiety his reply. How unlike the answer their fears had conjured up. "Peace be to you; fear not, your God and the God of your father hath given you treasure in your sacks; I had your money."

Being notified of the ruler's intention to have them dine with him, they thought it a suitable time to present the gifts sent by their father. As they entered the palace about noon, they bowed themselves before Joseph and made their present, telling him at the same time from whom it came. The ruler asks them of their welfare, and if their father were well. "The old man of whom ye spake, is he yet alive?" Said they with respectful obeisance: "Thy servant our father is in good health; he is yet alive." Joseph then turning to the youngest of the eleven, asked: "Is this your youngest brother of whom ye spake to me?" And he said, "God be gracious unto thee, my son." This sight was more than Joseph could bear. The memories of the past, of home, of father and mother, and the brethren present force him to retire and weep! After weeping some time in his chamber, he washed himself and ordered the steward to set on bread. As it was the custom for Egyptian rulers to eat by themselves, they set Joseph's table by itself. He avails himself of this custom, the longer to conceal the fact that he is their brother; they are seated according to their ages. During the meal he sent messes from his table to them; but sent Benjamin "five times" more than to the others, with the design doubtless of exciting their curiosity and further testing them, and preparing the way for his intended revelation that he was the same Joseph whom they had sold to the merchants at Dothan. But Joseph intends to humiliate them once more before making himself known to them. The steward having filled their sacks with corn and food, is ordered to put every man's money into his sack, and Joseph's own silver cup into Benjamin's sack. All things ready the caravan starts off for Canaan. There are eleven light and happy hearts in that company. But they had not

proceeded far till a messenger overtook them and demanded their return. How soon, alas! their happiness gives way to fear and sadness! They are met with the stunning charge that some one of the company had stolen the ruler's silver cup from which he drank. With supreme astonishment they affirm their innocence by an appeal to their former honesty in returning the money in their sacks. With conscious pride and innocence they reply: "With whosomever of thy servants it be found both let him die, and we also will be my lord's bondsmen." The steward quickly replied: "Let it be according unto your words; he with whom it shall be found shall be my servant and ye shall be blameless." The terms are less severe than they themselves had proposed; but severe enough to thwart their promises with their anxious and expectant parent. How little did they realize that their agreement was going to involve them in the very dilemma their father most feared. The search begins. The beasts are unladed. They commence with the eldest and end with Benjamin. Ill-luck to the brethren! Benjamin is convicted of the theft. In their confusion and grief they rent every man his clothes, and returned to the city to await their fate. Judah and his brethren came to the ruler and fell prostrate before him to receive the rebuke and penalty of Benjamin's guilt. Said he to them, "What deed is this that ye have done?" Judah in behalf of his distressed brethren speaks for them and himself. And we think there never was more eloquence and pathos couched in so many words. Let us hear that speech: "What shall we say unto my lord? What shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold we are my lord's servants, both we and he also with whom the cup is found." Joseph here interrupts him by saying: "God forbid that I should do so; but the man in whose hand the cup is found he shall be my servant; and as for you, get you up in peace unto your father." Then Judah came near unto him and said: O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art

even as Pharaoh. My lord asked his servants, "Have ye a father or a brother? And we said unto my lord, we have a father, an old man, and a child of his age, a little one: and his brother is dead and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me that I may set mine eyes upon him. And we said unto my lord, 'The lad can not leave his father, for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass, when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go and buy us a little food. And we said, we can not go down; if our youngest brother be with us, then we will go down; for we may not see the man's face except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons and the one went out from me and I said, Surely he is torn in pieces; and I saw him not since; and if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father and the lad be not with us; (seeing his life is bound up in the lad's life) it shall come to pass, when he seeth the lad is not with us that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father saying: If I bring him not to thee, then I shall bear the blame to my father forever. Now therefore I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father and the lad not be with me? lest peradventure I see the evil that shall come on my father.'" "Then Joseph could not refrain himself before all them that stood by and he cried, Cause every man to go out from me and he made himself known to his brethren and he wept aloud." How he could have done otherwise after such a touching appeal we can not see. It is

not in unperturbed human nature to withstand such eloquence under such circumstances. It was only equaled by the eloquence of Joseph's tears and pathetic reply: "I am Joseph: doth my father yet live? Come near to me I pray you. I am Joseph whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves that ye sold me thither, for God did send me before you to preserve life."

Joseph's ardent affection for his brethren, so long and violently suppressed, now like waters dammed up broke over every barrier, deluging his noble face with a flood of tears and strong emotion. He first falls on Benjamin's neck, and then on the necks of his elder brethren. The contagion of tears and kisses became general, for Benjamin wept on his neck and kissed his long-lost brother, and so did the others. This was a very *Bochim*! Such a scene only occurs once in a lifetime or many ages. There never was a fitter occasion for tears and deep emotion than this; and there never was a more natural and hearty manifestation of them. After this tender and affecting scene was past they all doubtless felt better and happier. This tempest of passion over, it was a suitable time for a lengthened conversation. There was abundance of material, and we can easily conjecture some of the topics that would engage their attention.

Joseph's magnanimity and singular generosity are thus brought to the surface by the irresistible eloquence of Judah, though long repressed. He was not ashamed to give vent to his emotions and tears so that the Egyptians and royal household witnessed them. It is not a sign of weakness in a great man to weep. Tears are noble and manly when there is an occasion for them, as there was in this case.

Joseph's greatness of soul is seen in not permitting his brethren longer to remain in suspense, also in exonerating them from any blame in the matter of his sale to the Egyptians. It is difficult to tell which most to admire, Joseph's magnanimity or Judah's honest simplicity in admitting Benjamin's apparent guilt and his integrity in

offering and pleading to remain a bondman for his natural life in Benjamin's stead.

The report of this touching and melting meeting of Joseph and his brethren was noised abroad among the royal family. It produced a most profound sensation even there, for Joseph stood high with Pharaoh and his nobles. Moses tells us, "It pleased Pharaoh well and his servants." Pharaoh immediately told Joseph to "say to his brethren this do ye: laden your beasts and go; get you unto the land of Canaan, and take your father and your households and come unto me, and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Take you wagons out of the land of Egypt for your little ones and for your wives, and bring your father and come."

Here is an appreciation of Joseph's qualities and services and generosity worthy of a good and great king. It can not be said that all kings are unfeeling. It was noble in Moses, who lived under another of the name more oppressive and cruel, thus to do honor to a worthy predecessor.

Pharaoh's kind offer is accepted by Joseph and his family. Magnificent presents are sent to the Patriarch Jacob with wagons sufficient to convey all his posterity to Egypt. The brethren return home and open to their father the success of their journey, bringing with them both Simeon and Benjamin, and what was better still, the unexpected intelligence that his long-lost Joseph is alive and is governor of Egypt. The news was too much for the aged sire, and he fainted and swooned away. On his recovery they rehearsed to him all the circumstances of Joseph's revealing himself, and then showed him the presents and wagons Joseph had sent to convey him and all his to Egypt. "And Jacob said: It is enough: Joseph my son is yet alive. I will go and see him before I die."

There seems to be no delay for their removal to Egypt. Jacob and all his living posterity except Joseph, amounting to seventy souls, are on their way to see Joseph and make Egypt their home. On nearing their destination, the elo-

quent Judah, who lately overpowered Joseph with his tender words, is sent forward by Jacob as a herald to announce to Joseph the approach of his father and family. Joseph made ready his chariot and went to meet his father in Goshen. He presented himself to the venerable patriarch, and fell on his neck and wept a great while. Here is an affectionate son who was not spoiled by prosperity and great promotion. Though himself a governor, he remembers the deference and respect due to old age.

The effect of this meeting on the father may be gathered from the following: "Now let me die since I have seen thy face, because thou art yet alive." Here is the highest exhibition of parental love. Gratitude to God and surprise at seeing his long-lost son make the old man willing to die. This was not a sinful wish, but the simple impulse of gratitude called forth by an unexpected event.

The last recorded act of Joseph's eventful and useful life is one of filial affection: the fulfillment of a promise made his father to bury him in Canaan. How naturally striking the desire of Jacob "old and dim" to be buried with his fathers, and how ready and faithful his royal son was to recognize and acquiesce in his dying request! Strange event that Joseph should be permitted to be at the death scene of his father. Singular Providence truly that led Jacob down to Egypt to die in the presence of his royal son! Never were sincerer affection and grief lavished on a fond parent by a dutiful and affectionate son than in this instance! Death having done its work Joseph ordered his Egyptian physicians to embalm his father. After forty days had expired for perfecting the embalming, he was deposited in the royal catacombs or pyramids for seventy days more, the usual time the Egyptians mourned their dead. This with Joseph was more an act of filial respect than from any heathen superstition. The days of mourning being ended, Joseph prepares further to carry out the paternal wish. He notifies Pharaoh of his father's request, and Pharaoh said, "Go up and bury thy father."

The funeral cortege on this occasion was imposing!

It consisted of Joseph, his eleven brethren, and all the adult members of Jacob's large posterity, who were the chief mourners: then the princes and nobles of the royal family and Pharaoh's servants with splendid chariots and horses, "a very great company!" This costly and splendid funeral hints to us in how great esteem Joseph was held. Day after day and week after week this vast procession with reverent tread moved along toward Canaan. Jacob's countrymen show their high respect for the deceased patriarch by detaining the funeral train at the threshing floor of Atad, and there mourned for him seven days, "with a great and very sore lamentation." Having reached the old family burying-ground in the field of Machpelah in Mamre, "which Abraham bought for a possession of a burying-place." Here with suitable ceremony they deposited the precious remains of the illustrious patriarch alongside Leah his wife and the other ancestral and eminent dead, Abraham, Sarah, Isaac, and Rebecca.

Having discharged this last painful duty to a loving father, he returns to Egypt and resumes his important duties and responsibilities. Fealty to duty is his watchword. No attractions of home could detain him or cause him to be false to his engagements.

Strange to say that after his return, his brethren who yet remain in Egypt are apprehensive that Joseph, now that his father is dead, might decide on punishing them in some way for their unfraternal conduct to him when a child. A guilty conscience needs no accuser, it is said. They knew that they richly deserved it. But generous brother that he was, he allays their fears in the following words: "Fear not, for am I in the place of God? But as for you, ye thought evil against me, but God meant it for good, to bring to pass as it is this day, to save much people alive. Therefore fear not; I will nourish you and your little ones." And he comforted them, and spake kindly unto them. "Great and magnanimous man thus to requite evil with good! thus to love his enemies, heaping coals of fire on their heads? This is the highest and surest test of a true and really great man, and no mere

man ever gave the world a nobler exhibition of true greatness than did Joseph.

The rest of his life was spent in Egypt, having seen three generations of his own children. He lived to the green and happy old age of one hundred and ten years. Eighty years of his vigorous and intellectual manhood were spent in public life in a most trying and onerous position. It has been said well and truthfully that "man is the architect of his own character." This fact was pre-eminently exemplified in Joseph. He was the builder of his own character, and that character has bequeathed him an immortality of fame more enduring than brass or the pyramids of the historic country he ruled so wisely and well. Were I asked to sum up the salient points of that magnificent life, I would say they are the following: first and most prominent was his piety, the foundation of his colossal character; and his fidelity to principle under the molding influence of that piety was "the Corinthian column" in his character; unswerving and persistent integrity to duty the keystone in the arch of its vast dome, and these were so consummately blended and graded as to give harmony, proportion, and symmetry to the stately edifice. His affections, filial and fraternal, his generosity and courtesy, with his intellectual culture, form the mosaics, paintings, and statuary of his temple character. These together in their order and structure afford a character the most finely poised and balanced that has appeared in the records of human history. There it stands a model for all ages, magnificent in its simple Hebrew grandeur!

Young gentlemen, you are living in an age of widespread corruption in private life and in public life. The public conscience is in a sad state of decline. There is fraud and speculation. Honesty has been at a discount. A premium has been offered to vice and theft. Profanity, intemperance, and Sabbath desecration are shockingly common! The judicial bench has been mercenary with but rare exceptions; the bar is mercenary. It has little or no conscience. One would be led to think that the chief business of the bar was to defeat the ends of

justice. Politics are in a fearfully corrupt state, they are absolutely venal. Public sentiment in the political world has been so morbid that a good and pure man has been thought unfit for civil office, lest he might become corrupted by promotion. We may without a figure of speech pronounce them rotten. The gigantic frauds and thefts perpetrated by men of reputed integrity in the name of law, as in the "Credit Mobilier Stocks," "Back-pay," etc., will be sufficient to remind you of our strong affirmation. But this corruption is not confined to public life; it is notorious also in private and social life. Infidelity in the marriage relation—God's appointed means to save and perpetuate the race—the most sacred of all earthly relations, with many it has been lowered for the most trivial causes till it has almost become a farce. Fœticide and infanticide have become shockingly common in high life and low life. These and other evils are so fearfully prevalent that a revulsion of feeling may be hoped to arise against them from the consequences these very excesses are entailing upon us. Reform ought to be, and we hope is becoming, the watchword. A revolution is sure to come in time, even if it be at the cost of a terrible uprising that will shake our country and society from center to circumference! We need a generation of good and wise men, of pure and elevated women; men of sterling principle; yes, men who love and fear God. Remember who has said, "When the righteous are authority the people rejoice; but when the wicked bear rule the people mourn."

One of the most serious hindrances to such a life among the young of this land is, that so few young men are religious. The young man says I will have no company of my own age. I shall appear singular; I shall be the subject of remark and ridicule among my companions. This may be true; but think of Joseph! He was utterly alone; neither those of his own or any age to sympathize with him. It mattered not with him, though all the world were against him. No one could be religious and good for him. If there be none to go with you, the

more need that you be that single one and give the world a living illustration of a true and good man. Your example may save others. Aim then at the highest intellectual excellence, but fear and love God all the time. Never descend to a mean or base act, for you are not your own; you belong to God, to your country, and to humanity. In conclusion, we invite you to study Joseph's character carefully, imitate it scrupulously, and live it grandly.

THE SUPREME DEITY OF CHRIST.

An Essay read before the Spokane Falls District Ministerial Association of the Methodist Episcopal Church, at Oakesdale, W. T., July 14, 1887.

[The above theme was assigned me by the Ministerial Association of Spokane District. My brethren thought the essay of sufficient merit to pay for its publication. I therefore consented to allow them to make this use of it. My prayer is that God's blessing may go with it on its humble mission.]

"Whom do men say that I, the Son of man, am?"

I AM well aware that it will not be possible for me to give an exhaustive treatment of this theme in so brief an essay. I will therefore confine myself largely to an examination of the attitude of Unitarianism to this doctrine. I address myself then to the task of showing that modern Unitarianism is utterly inconsistent with New Testament Christianity, and the demands of sinful human nature. It might do tolerably well as a religion for an unfallen race, but has little or no place in a world like ours. But I must not misstate the views of the Unitarian Church on the question of Christ's place in the New Testament religion. They hold, against the Evangelical view, that Christ is only a great prophet and religious teacher, higher than Moses or any of the prophets of Old Testament times, but only human so far as His birth and mission into our world are concerned. They deny the vicarious death and atonement of Christ, but hold that His death and life were only exemplary. They treat the cognate doctrine of depravity as a simple misfortune to be rectified by good example, and needing no

vicarious offering for its cure and removal. So, of course, the doctrine of spiritual regeneration or the New Birth is frittered away and becomes a nullity or a mere fancy. In order to maintain these dogmas of Unitarianism—for they are extremely dogmatic and zealous in their propagation—they are flooding the country with their tracts and sermons with a zeal equal to modern Adventism. And to maintain their doctrines they are driven to the most unreasonable and inconsistent methods of interpretation of the Old and New Testament that eliminate all the supernatural from the Christian system, and leaves it a cold and tame philosophy that makes no powerful appeal to weak and fallen humanity.

I can not but feel that Unitarianism as now taught and propagated is an unwarranted attack and wrong to New Testament teaching, and a gross but polished insult to the claims of Christ and the apostles of the early Church. I propose to show that modern Unitarianism and the great body of the Jewish Church of Christ's time hold precisely the same views of Christ's divinity and mission. The Jews of that age insisted and persisted that Christ was only a prophet and temporal prince—a great moral teacher. They so interpreted their own Scriptures and insisted in assigning this low place for their Messiah, and when He made His advent they refused to accept Him because His high claims to divinity spoiled all their fancied and false interpretations. Call to mind how they became enraged at His superior claims—calling Him a blasphemer because in claiming to be the Son of God He made Himself equal to the Father. They charged Him with being in league with the devil, because He worked miracles in attestation of His claims to supreme Divinity and His mission to forgive sins. They opposed these pretensions by putting this question to Him, "Who can forgive sins but God only?" We challenge the world to show that the Jews of Christ's day were not Unitarians, and that Christ asserted His high claims to Deity in opposition to their charges of blasphemy and His being in league with the devil. Even

His immediate disciples were reluctant to accept this view. The Savior found it exceedingly difficult to disabuse their minds of the mistaken interpretations of their own Scriptures regarding Himself and His work. Now the dilemma those put themselves in who take ground with the early Jews is seen in this: Christ had the finest opportunity in the world to have sided with the Jewish Unitarians that can be conceived. But Christ did just the opposite of all this. He quoted their own Scriptures to prove His high pretensions, and held them to His dying hour. Now Christ was either what He claimed to be, or an impostor of the worst type. It will not do to say that the Jews misunderstood His claims. He never charged them with misunderstanding His claims to Divinity. He knew that they exactly understood His pretensions when they charged Him with being in league with the devil. They did not misunderstand Him when He claimed equality with the Father, and they replied, "Who can forgive sins but God only?" They charged Him with blasphemy because He said, "I am the Son of God." If He only claimed to be the son of God in the same sense that Moses, Elijah, or Isaiah claimed it, then the Jews had no grounds for charging Him with blasphemy. I repeat it then, that Jesus allowed these deluded Jews to rest under the impression that He claimed Divine Sonship and supreme Divinity without even an attempt to correct their misconception, if misconception it was. This is the most serious imputation on the sincerity and moral character of Christ that can be conceived, and the people called Unitarians are responsible for putting Christ in this very awkward position before the world. There seems to us no way of escape from charging Christ with gross insincerity and imposture, or else admit His high claim to Divinity. Trinitarians with great unanimity prefer the latter view. They prefer most decidedly to stand with the plain New Testament account and be classed with the so-called Dark Ages, than to be numbered with those who charge Christ by violent implication with deception and imposture. That there

is no alternative but this we are well convinced. That the Jews and the Unitarians occupy common ground on the Divinity of Christ there can be no question. That I am not alone in this view, I have just been reading a Unitarian tract that claims Moses, Abraham, and others as Unitarians. The early apostles—especially John and Paul, who were Jewish converts and understood the Jewish faith much better than we—are explicit in their teachings in regard to the proper Divinity of Christ, and were set for the defense of this cardinal doctrine of the New Testament. John especially was eminently qualified by nature and grace and intimacy with Christ to write on this theme. His Gospel is especially devoted to the proof and defense of Christ's Divine Sonship and equality with the Father. Does it seem strange that modern Unitarianism should have exhibited such singular zeal and questionable ingenuity to cast doubt on the genuineness of the Gospel of St. John? This is the last and only hope of weakening the Scripture teaching on this point. They well know if St. John's Gospel is genuine that their attempt will be vain to rob the Christian world of their faith. But the quickened researches, caused by this suspicion of Infidelity and Unitarianism, has only corroborated the genuineness and authenticity of this Gospel more and more. To show what straits they are driven to in their interpretations, I would call your attention to the fact that I have in my possession a tract published by the Unitarian Publishing Society that undertakes the amusing task of proving that the Apostle Paul was a Unitarian. This is a hint to reflecting people of the hopelessness of their cause and their methods to disseminate their views. It were a much easier task to prove that Caleb Stetson, the author of the above tract, is a Trinitarian. Hear Paul the Unitarian (?): "Wherefore God hath highly exalted Him, and given Him a name above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus is Lord, to the glory of God the

Father." Here Paul ascribes the term Lord or Jehovah to Him, and divine honors and worship when all knees in heaven and earth are to bow to Him. Paul the Unitarian (?) says (Col. i, 16): "By Him all things were created that are in heaven and that are in the earth."

The benedictions used by Paul in all his epistles show how much of a Unitarian he was. For example: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all." "Grace be to you and peace from God our Father and from the Lord Jesus Christ." In all these benedictions Christ is always connected with the Father or Holy Ghost or alone, which is a remarkable fact if Paul was a Unitarian. If he was a Unitarian and made this constant use of the name of Christ in the benediction, why do Unitarians so uniformly abstain from using the name of Christ in the benediction and saying grace at the table? It might be well for them to rise and explain why this uniform omission. Are they opposed to paying such honor to Christ? Was it idolatry in Paul to do so? The other apostles are in accord with Paul the Unitarian (?) in this practice.

Unitarians have little sympathy or confidence in the Gospel of St. John. Let us quote a few passages, and it will appear why they have a decided preference for St. Matthew and Mark. John says: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made that was made." If we call to mind that the great body of the Jews were Monotheists or Unitarians, and assailed Christ's proper Divinity, you will see why John should thus explicitly declare His pre-existence and His creatorship of the worlds, and why our Unitarian friends are so anxious and busy to cast discredit on the credibility and authenticity of John's Gospel. Suppose, however, that Christ was only a great prophet like Moses; by what law of interpretation could we say of Moses, "In the beginning was the Word, and the Word was with God, and the

Word was God," or that "all things were made by Him," etc. This man John enjoyed an intimacy with Christ and an insight into His character that Matthew and Mark did not enjoy. It is not strange then that John should have been chosen of all the twelve to refute the errors and false interpretations of the Jews of Christ's time. While the Jews were ridiculing the claims of Christ to Divine Sonship, and sought to kill Him because in claiming "God for His Father He made Himself equal to God," John replies "that all men should honor the Son even as they honor the Father. He that honor-eth not the Son, honoreth not the Father." How does this treatment of the Son by the Jews differ from that of modern Unitarianism, which declares that He is only a good man and a great prophet? I am not at all surprised that they do not relish John's views of Christ's divinity and office. John's faithful testimony can never be shaken unless his Gospel be shown to be spurious. There is nothing in Matthew or Mark or Luke that contradicts these strong declarations of John, but many things that corroborate and strengthen them.

Our Unitarian friends very well know that the New Testament is strongly and apparently against them, and they are driven to a specious and forced interpretation to break the force of these Scriptures. Their main dependence, however, is what they are pleased to call the rational argument. They insist that the doctrine of Christ's miraculous birth is not reasonable. They undertake to refute it by a course of reasoning. We think there are some facts and truths that can neither be proved nor refuted by reason. They are above reason. They are largely in the realm of faith. Such are the eternity and existence of God and the superhuman life and character of Christ. He is *sui generis*. He is absolutely unique. He is "the Alpha and Omega." Paul, who had some reputation for reasoning power, said of His Divinity: "Great is the mystery of Godliness," etc.

Our Unitarian friends charge us with undervaluing the place of reason in religion. In this we think they do

not fairly represent us. We believe that reason has its legitimate sphere in determining most religious truths; but we are quite certain that reason has its limitations, and that they are quite as liable to overestimate it as we are to underestimate its place in these profound theological truths.

Let me give you an illustration of what I mean by the legitimate sphere of reason. The Unitarians and Trinitarians alike take the Bible as the text-book of their faith and religion. The Trinitarians claim that per force of the rational argument, that these Scriptures contain the will and mind of God to the world, that there is a harmony and consistency in the Orthodox belief that is not to be found in the Unitarian view. The Bible seems clearly to teach the doctrine of the fall of man and the need of a Savior and regeneration. All the Jewish rites, ceremonies, and sacrifices much more nearly comport with the idea that Christ's death was sacrificial and vicarious, than that it was simply exemplary. There is much that is utterly unmeaning in the Old and New Testament with this latter view. These Trinitarian doctrines bear a striking relation to each other, forming a complete and consistent system, while the opposite view utterly fails to account for all these explicit declarations and rites, if Christ was only a prophet and a good man. What need of keeping Christ before the world in prophecy for four thousand years if He was only a man? If His death was in no sense vicarious, what sense or propriety in the statement of Isaiah that "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him and with His stripes we are healed. . . . The Lord hath laid on Him the iniquity of us all?" Are we to lay aside our reason here, and say this is all a figment, or that the prophet did not mean what he so seems to mean; that God employs terms just the opposite of the idea that He intended? Use this kind of interpretation on any book of science or philosophy, and you will ruin any author's reputation for common sense and intelligence. But men take large liberties with the Bible in

the matter of interpretation, that would not be tolerated with any other book. Some one has said that men are prone to search the Scriptures for what they like, much more than what they need.

Unitarians make great account of the fact that they preach a "liberal Christianity." This may or may not be a credit to them. It depends altogether on what they mean by a liberal Christianity. If it means that they give their people a larger license of belief and practice than Christ and the apostles did, it is extremely doubtful whether such liberality may not be a grave blunder. If by liberal Christianity they mean charity or love towards those who differ from them, it may be an excellent thing. So far as I have been able to read their writings, I think they allow a large latitude in the matter of belief. I think Mr. Ingersoll would not be denied fellowship in that Church to-day with his published views of Christ and the Bible. I think he is not much more scurrilous and blasphemous than Theodore Parker was. I think I also get the impression from a pretty extensive perusal of their theological writings that they boast that their views of the Christian religion are best adapted to convert the world to Christ. They are so broad and tolerant that all may come under their creed and be saved. We will see farther on what there is in the claim.

One of the doctrines of Trinitarianism is much ridiculed by our Unitarian friends; namely, the doctrine of vicarious sacrifice or substitution. Trinitarians believe that the whole Jewish ritual as to its sacrifices prefigured the death of Christ. They certainly are a meaningless ceremony and a most cruel expenditure of life and innocent blood, if they do not refer to Christ's sacrifice for sin. Unitarians have on their hands the task of reconciling all this with Divine goodness and wisdom, or of rejecting the whole Mosaic economy as a false and cruel religion. Take Isaiah's prophecy of the coming Messiah, and note its vicarious character: "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him and with His

stripes we are healed." (Isa. lviii, 5.) It is the supremest folly to undertake to break the force of this single Scripture for vicarious atonement, unless it can be shown that some one else is meant than Christ. If the Christ of the New Testament is the Messiah of Isaiah, then vicarious suffering is predicated of Jesus. But Christ, after His resurrection, said to His discouraged and doubting disciples: "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses and in the prophets concerning Me. Then opened He their understanding, that they might understand the Scriptures; and said unto them, Thus it is written and thus it behooved Christ to suffer and rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations." (Isa. xxiv, 44-47.) "Ought not Christ to have suffered these things and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." (Ibid. xxiv, 26, 27.) By all fair rules of interpretation these Scriptures refer to Christ, and no torturing or refinement can rob them of the commonly received meaning. The only thing for liberal Christianity is to lessen the force of these explicit statements of Isaiah and Christ by attacking their reasonableness. Well, this amounts to saying that Isaiah and Christ employed terms that were misleading to the people to whom they wrote and spoke; or else they were not capable of conveying their ideas in suitable language; or else they deliberately taught dangerous error. Mr. Channing challenges the Trinitarian body to point out "some plain passages where substitutional suffering is taught." We answer confidently that the above quoted passages teach substitutional suffering, or nothing could teach it. We are told that substitutional suffering is a reflection on the Divine goodness and justice. A sufficient reply to this is, that voluntary suffering for the sake of others does not reflect on the Divine goodness or justice, and such was Christ's sufferings for us. It pleased the Father

to accept the free-will offering of His Son. We admire the act of an ancient king whose son was to suffer the penalty of having both his eyes put out for some crime against his country, and submitted to have one of his own eyes taken out to save to his son one eye. All bail and suffering that men endure for their fellow-men is vicarious and praiseworthy. The fallacy in this objection is in assuming that Trinitarians teach that God punished His Son for the sins of the world without His consent. The goodness of God in consenting, and the benevolence of Christ in voluntarily offering Himself in our stead are both honorable and praiseworthy.

It is asserted with great confidence and frequency by so-called liberal Christianity that their religious views are best calculated to foster piety and save men. They rather pride themselves on their humanitarian ideas as best calculated to save men from their vices. Well, this is a praiseworthy boast if true, and ought to give Unitarianism great pre-eminence among men if true. I should certainly be strongly inclined to become a Unitarian if it were best adapted to save men from sin and reform the world. Let us see how this claim accords with facts: Unitarianism is at least two hundred and fifty years old; Dr. John Lock, Dr. Samuel Clark, and Sir Isaac Newton, very eminent men, accepted it. To-day there is scarcely a sect so small, numerically, as they. I think they only number 17,000 in the United States. What are we to say of their efforts to Christianize the heathen world? Where are their missions? Christ and His apostles were pre-eminently missionary. Christ's great commission runs thus: "Go ye into all the world and preach the Gospel to every creature." Our Unitarian friends seem to confine their labors to a few cultivated people in Christian lands. We submit that, with their large pretensions, this showing is not very creditable in comparison with the growth of Trinitarianism. This is a fact deserving of a rational explanation.

I remember well, in my own day, that there have been three or four eminent Unitarian ministers, as emi-

ment as any that now represent that Church for piety and culture, who have left its ministry because they have become well convinced of the failure of its teachings to reform men. These were Coleridge, Huntington, Frothingham, and Hepworth. As has been said, it might do for a world that had never lapsed into sin, but for a race that are under the dominion of depravity it seems to be wholly incapacitated to meet the case.

This leads me to call attention to an article recently published by M. J. Savage, in a magazine called *The Forum*, entitled "My Religious Experience." The writer informs his readers that he was compelled to change his views from Orthodoxy to Unitarianism because, in his study of Darwinianism, he had come to believe that "this new, ridiculed, and hated doctrine was the very truth of God. I was not long in seeing that the fall and ascent of man could hardly both be true. I had indeed come to believe that a miraculous Christ and a supernatural redemption might still be retained, though I had surrendered all faith in the supposed fact which constituted the only reason for their existence. But I soon became convinced that when evolution came in at the door, that the whole Orthodox plan of salvation must go out at the window. . . . If, therefore, the new revelation of science were true, I felt sure that Evangelical Christianity could not be true. . . . If, instead of a perfect creation followed by a catastrophe which called for a scheme of redemption by way of recovery, there had been a gradual and orderly evolution from the first, under the guidance of an all-wise Power, then there was neither necessity nor place for any of the cardinal points of the old faith."

This is the strong language of Mr. Savage, who has recently become an oracle in the Unitarian Church. It is a very remarkable confession, as you must see upon a little reflection. He frankly confesses that he abandons the Mosaic account of creation for Darwinianism. He is perfectly satisfied that Charles Darwin is correct, and of consequence Moses is a fable. He is much more positive of this than Darwin ever dared to be. If Darwin is

correct, the account of a perfect creation, followed by a catastrophe, is a myth, and there is no need of a scheme of redemption. This is simply Mr. Savage's reason for rejecting "a miraculous Christ and a supernatural redemption." They are superfluous, if the Darwinian theory is correct, as he firmly believes it is. This certainly is a novel reason for rejecting Evangelical Christianity and embracing Unitarian Christianity. I could see some reason for rejecting the whole Bible account and teachings, if the Darwinian theory were true, but why any man should change his Orthodoxy for Unitarianism I can not see, unless Unitarianism and Infidelity are very friendly to each other. If Mr. Savage rejects the whole scheme of moral redemption because Darwinianism teaches that the world is growing better, morally and physically, under the power of Evolution, and must have been so doing for long ages past, we may ask, What must have been the physical and moral condition of our world some millions of years ago? And if there has never been any catastrophe, physical or moral, as he infers from the Evolution hypothesis, will he please inform us how moral evil, which is so widespread at present and is giving philanthropists so much concern for its curtailment and cure, came to be here? Most people have a conviction that such a troublesome and unmanageable evil must have had a beginning and some adequate cause. If "an orderly and gradual evolution" is going on, then there is no need of either Evangelical or Unitarian Christianity. God has set His law in operation, and "the survival of the fittest" is certain to result, according to this remarkable theory. But it is not my purpose in this essay to refute the imperfect theory of Mr. Darwin. I simply call attention to this singular confession of Mr. Savage in a popular magazine, to show that Unitarianism or Liberal Christianity, so called, seems ready and generally foremost to sympathize with nearly every new phase of Scientific Infidelity that arises. Now, according to Mr. Savage and other Unitarians, we are to believe that Darwinianism and learning are the more rational and effectual means of reforming the race. Mr.

Channing would have been as much shocked at the theology of Mr. Savage as Mr. Ware was at the profanity of Ralph Waldo Emerson's great address to the Divinity School in 1838, and as the great body of the Unitarians almost unanimously revolted at the shocking blasphemy of Theodore Parker's sermon entitled "The Transient and Permanent in Christianity" in 1841. But the Unitarianism of the year 1887 endorses these blasphemous utterances of Emerson and Parker. They tell us "Unitarianism grows." Yes, it grows toward infidelity. Mr. Emerson withdrew from the Unitarian Church because of the severe criticisms of his Church respecting his latitudinarian views. Because the best and most conservative of his denomination denounced his ultra and irreverent statements about Jesus, he styled their protestations "puppyism." That is, they were conceding too much to Orthodoxy. Now, Mr. Emerson suppressed some of the most irreverent passages of that famous address, either from policy or cowardice. I know it is claimed for him in this omission, at the time of its delivery, that the address was too long, so he omitted some of it. Why did he not omit some other part and give them what many Unitarians now boast was its chief excellency? Unitarianism has decidedly departed from the sentiments and piety of William Ellery Channing and Mr. Ware, and now consider, to use their own language, that Emerson and Parker, who were so irreverent in their attacks on Christ, have become to most Unitarians "prophets." If Theodore Parker is an accepted prophet with Unitarians, then verily it does "grow;" but it is a growth in irreverence and latitudinarianism. Its recent representative body at Saratoga, N. Y., had the immodesty and bad taste to air their semi-infidelity in a Methodist Church by flippant criticism of Trinitarian Christianity, giving a disgusting illustration of their vaunted Liberal (?) Christianity. I must say, what I regret to be compelled to say of any professing Christian body, that the Unitarians are the most dogmatic and caustic and illiberal of all the Churches it has been my misfortune to come in contact with, with possi-

bly one single exception—the Campbellites. I have read their tracts and sermons somewhat extensively, and have come to believe that, while they are cultured and very polished, yet there is an undercurrent of innuendo, and sharp sarcasm, profusely garnished with a florid rhetoric to disguise the bitter animus that largely pervades their tracts and sermons. I am happy to say that there are a very few honorable exceptions to this rule. Ridicule of the doctrine of the Trinity, of Depravity, of Future Punishment, of Conversion, and the proper Divinity of Christ, forms the staple of most of their essays and discourses. They dilate largely on morality and practical religion, and are zealously careful to impress the reader and hearer that they have a monopoly of all the practical Christianity in the world. They do not the generous thing of admitting that Trinitarians insist on a good life and practical godly living as much as they do. We only differ in this: Trinitarians lay more stress on Christ's Divinity, the office and work of the Holy Spirit, and the necessity of regeneration, but not less stress on practical godliness. They know, or ought to know, that this is true, and they would do much to establish their claim to Liberal Christianity by less of polished criticism and more of the thirteenth chapter of First Corinthians.

I have but one more observation to offer, and then I close this essay. The forced and unnatural interpretations of the teachings of the Old and New Testament by our Unitarian friends touching the Deity of Christ and the cognate doctrines of Depravity, Regeneration, and the Atonement, are so strained and unnatural that they evidently betray the slender foundation of their faith. If their interpretations are correct as against the immense body of Christians of this and past centuries who are quite as honest and capable of interpreting these Scriptures, then it follows of necessity that either the Divine Being made a blunder in the use of terms to convey important doctrines to the world, or that he intended to shroud these vital truths in such ambiguous words that none but a few Unitarians of Christ's times and our day

could possibly give their true meaning; and that Christ the Great Teacher Himself did not understand their real import. It is difficult to escape this conclusion if we admit the views of Socinians of this day.

“When Daniel Webster was in his best moral state, and when he was in the prime of his manhood, he was one day dining with a company of literary gentlemen in Boston. The company was composed of clergymen, lawyers, physicians, statesmen, merchants, and almost all classes of literary persons. During the dinner the conversation incidentally turned upon the subject of Christianity. Mr. Webster, as the occasion was in honor of him, was expected to take a leading part in the conversation, and he frankly stated as his religious sentiments his belief in the Divinity of Christ and his dependence upon the atonement of the Savior. A minister of considerable literary reputation who sat opposite him at the table looked at him and said: ‘Mr. Webster, can you comprehend how Jesus Christ can be both God and man?’ Mr. Webster promptly and emphatically said, ‘No, sir, I can not comprehend it, and I would be ashamed to acknowledge Him as my Savior if I could comprehend it. If I could comprehend Him He could be no greater than myself; and such is my conviction of accountability to God, such is my sense of sinfulness before Him, and such is the knowledge of my incapacity to recover myself, that I feel I need a superhuman Savior.’”

“Dr. Priestly, an eminent Unitarian minister, once said to Dr. Miller, a Calvinist: ‘I do not wonder that you Calvinists entertain and express a strongly unfavorable opinion of us Unitarians. The truth is, there neither can nor ought to be any compromise between us. If you are right, WE ARE NOT CHRISTIANS AT ALL; and if we are right, YOU ARE GROSS IDOLATERS.’ If Christ was only a man we are idolaters; if He was more than a man, they are infidels. If Christ was only a man or a great prophet, then His pretensions and claims are the most preposterous and absurd possible. His egotism and self-assertion are the most disgusting and immodest of any-

thing that has ever appeared in human history. It argues the greatest insincerity or the grossest ignorance that has ever been palmed off on the world. This conclusion we feel confident can not be escaped by Socinianism in any of its phases—especially by modern Unitarianism. The great Trinitarian Church prefers infinitely to stand for the supreme Divinity of Christ, than to be compelled to take the consequences of a denial of that Divinity with all its absurdities, inconsistencies, and miserable and unjust concessions to Infidelity and “science falsely so called.” Trinitarianism has a grand history and a hopeful future. On this ground she proposes to stand till dislodged by a juster criticism and a severer logic than her antagonists have ever yet employed.

THE MISTAKES OF INGERSOLL.

JOSH BILLINGS’S most recent and palpable hit is thus put: “I would not give five cents to hear Bob Ingersoll on the mistakes of Moses; but I would give five hundred dollars to hear Moses on the mistakes of Bob Ingersoll.” This is not only keenly witty, but is so perspicuously truthful and just that if all Mr. Shaw’s other fine hits were lost, this alone would immortalize him as an acute satirist and humorist.

There is nothing more manifest in the lectures and writings of Mr. Ingersoll against Christianity than his reckless misstatement of facts, unless it be his scurrility. In reading his articles in the *North American Review* a few days since, I was greatly surprised to find so many unguarded *statements*. A few of these I beg leave to present in two or three brief articles.

Mr. Ingersoll asks: “Why did not Christ tell His disciples, and through them the world, that man should not persecute for opinion’s sake his fellow-man? Why did He not cry, You shall not persecute in My name; you shall not burn and torment those who differ from you in creed?” This, strange to say, is just what Christ did

command His disciples not to do. When the Samaritans refused to entertain Christ because He was a Jew, James and John said, "Lord, wilt Thou that we command fire to come down from heaven and consume them as Elias did?" but He (Christ) rebuked them and said: "Ye know not what manner of spirit ye are of, for the Son of man is not come to destroy men's lives, but to save them." (Luke ix, 51, 55.) Again: "If any man hear My words and believe not, I judge him not, for I come not to judge the world, but to save the world." (John xii, 47.) Also in Mark ix, 38, 40. Do n't fail to read it.

Again Mr. Ingersoll asks: "Why did not Christ plainly say, I am the Son of God?" He did, as plainly as language can convey it. In Matt. xxvi, 63, 64: "And the high priest answered and said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God? Jesus saith unto him, Thou hast said." Then they charged Him with "blasphemy," because He said He was the Son of God. Again Matt. xxvii, 43: "He trusted in God. Let Him deliver Him now, if He will have Him; for He said I am the Son of God." Again John v, 18: "Therefore the Jews sought the more to kill Him, because He not only broke the Sabbath, but said also that God was His Father, making Himself equal with God." Again John x, 36: "Say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemeth because I am the Son of God?" And again John v, 23: Jesus said, "He that honoreth not the Son, honoreth not the Father."

These questions were doubtless asked by Mr. Ingersoll to throw discredit on the teachings and character of Christ. Mr. I—— either knew the questions he put contained a falsehood, or else he shows his extreme ignorance of Christ's teachings. In either case he is highly culpable and censurable. How can any man in this age expect to have the confidence and respect of intelligent and honest men who is guilty of such misstatements? such as every Sunday-school boy or girl is perfectly familiar with; or who that is so consummately ignorant of the religion he

attacks as to make in a grave quarterly review such utterly reckless statements can be relied on? It is an open insult to the intelligence and morals of the age we live in.

Mr. Ingersoll again in his first article asks some other questions for a like purpose, some of them calculated to convey a wrong impression with the uninformed, and some of them extremely silly and puerile. Here is a sample: "Why did not Christ explain the doctrine of the Trinity?" We answer for the best of reasons. If He had, Mr. Ingersoll has not capacity to have understood it. "Why did Christ not tell the manner of baptism that was pleasing unto Him?" Evidently because the *manner* or *mode* was unimportant. He was, however, careful to tell us the *kind* "of baptism that was pleasing unto Him." See Acts i, 5: "For John truly baptized with *water*, but ye shall be baptized with *the Holy Ghost*."

"Why did not Christ say something positive, definite, and satisfactory about another world?" He did. In the parable of the rich man and the beggar He was very positive and "definite," and to most people "satisfactory." In John's Gospel xiv, 1, 2, he said to His disciples, and "through them to all the world:" "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself." And in the Sermon on the Mount, the Savior said: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the pure in heart, for they shall see God. Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad, for great is your reward in heaven!" Now what could be more "positive, definite, and satisfactory" than the above?

Again Mr. Ingersoll says: "He [Christ] came to make a revelation, and what did He reveal? Love thy neighbor

as thyself? That was in the Old Testament. Love the Lord thy God with all thy heart? That was in the Old Testament. Return good for evil? That was said by Buddha seven hundred years before He was born." Christ said, "Before Abraham was I am." John said: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life, and the life was the light of men." Christ was the Jehovah of the Old Testament. He did recognize the Old Testament and improve it by commanding His followers "to love their enemies." But where did Buddha get "return good for evil?" Verily likely from Mosaic tradition. He resembled Mr. Ingersoll very much in *one thing*; about all the really good and meritorious things he has said and written he got directly or indirectly from the Bible. He shines by *borrowed* light. One thing Christ did reveal that Mr. Ingersoll forgot, or did not care to mention, is the true cause of atheism and infidelity, viz.: "This is the condemnation; that light is come into the world, and men love *darkness* rather than *light*, because their *deeds* are evil."

Mr. Ingersoll again and again assumes and reiterates the statement, that God gave nobody but the Jews and early Christians a Bible or Revelation. This, I suspect, is another of his hasty and extravagant assumptions. I can not believe that this is the position held by the intelligent Biblical students of this age. If Mr. Ingersoll and his admirers will read with care and candor the first chapter of Romans, especially from the eighteenth verse to the close, they will make the wonderful discovery that all heathen nations at some time in their history had a revelation equal to the Jews; but from abuse and neglect have lost it; and whatever of truth is to be found among them, such as the wise and good precepts of Buddha, Zoroaster, Laotsi, Confucius, or Plato, Socrates, Seneca, and Cicero among the Greeks and Romans, are what is left of that Revelation. Such expressions in this first chapter of

Romans as: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness;" "they are without excuse;" "when they knew God they worshiped Him not as God, but became vain in their imaginations, and their foolish heart was darkened;" "they changed the glory of the uncorruptible [incorruptible] God into an image made like to corruptible man," etc.; "who changed the truth of God into a lie and worshiped and served the creature more than the Creator." We are here told God "revealed it to them *from heaven*," and that these Gentiles "held the truth in unrighteousness;" that is, mixed it with error and sin; "when they knew God they refused to worship Him as God;" "they changed the glory of the true God to man-worship and idolatry;" "they changed the truth of God"—His revelation—"into a lie," or to pantheism. Now if they thus changed "the glory and truth of God" into lies and idolatry, they must first have had it revealed before they could change it. It may here be observed that the Gentile or heathen nations lost their Revelation by treating it as Mr. Ingersoll and the rejectors of Christian Revelation are likely to lose theirs; by despising and abusing it.

Mr. Ingersoll tells us he can see no "plan" or "design" in the universe. He claims that the universe "always was, and forever will be." It is "self-existent." "The mind of every thoughtful man is forced to one of two conclusions: either that the universe is self-existent, or that it was created by a self-existent Being. To my mind there are far more difficulties in the second hypothesis than in the first." Of course "the universe is self-existent," or "it was created by a self-existent Being." It is very difficult to argue with a "mind" so constituted that it can see "no plan" or "design" in the universe; or with a mind that feels it is more probable that matter is self-existent than that mind is self-existent; that the earth is eternal and God is not. He makes light of Paley's argument of design from the discovery of the watch. To him it is much more probable that the watch was self-

existent than that it had a designer; or to state it more forcibly, it is a more rational "hypothesis" to his "mind" that the watch made the man, than that the man made the watch. Now the only forcible point I can see in Mr. Ingersoll's philosophy or theory of the universe is, that a mind constituted as he says his is, that his mind *appears* to have been created without any intellectual or moral "plan" or "design." It reminds one very forcibly of the theory, "whether Jonah swallowed the whale, or the whale swallowed Jonah." The Atheistic theory of the universe is, that Jonah swallowed the whale; and the Theistic hypothesis is, that the whale swallowed Jonah. Some minds are so constituted (and among them notably Mr. Ingersoll's) that the former hypothesis is more rational than the latter. What is to be done with such mental anomalies? We will be compelled to consign them to the agnostic limbo of 'the unknowable.' The scientific method is wholly at a loss to account for it.

Mr. Ingersoll in his skip and hop method of writing against the Bible has some fault to find with the Decalogue. He says: "Of course it is admitted that most of the Ten Commandments are wise and just. In passing it may be well enough to say that the (first) commandment . . . was the absolute death of Art." This "of course" is a most astounding discovery! It is more than probable that a mind constituted as Mr. Ingersoll's can see no "plan" or "design" in the First Commandment only to discourage Art. This to his "mind" was Jehovah's supreme purpose in giving this command to Moses.

The other serious charge he brings against the Decalogue is, that the Tenth Commandment places "woman on an exact equality with other property." The way he reaches this remarkable conclusion is, that in this command aimed at the sin of covetousness God *seems* to have made the mistake of classifying woman among the list of things likely to be coveted. This makes it clear to "the mind" of Mr. I—— that God designed woman to be a chattel. Now there is some ground to suspect that Mr. Ingersoll has secret objections to the other eight com-

mandments if the whole truth were known. I have a distinct remembrance, some years ago, of reading in a paper called the *Truth Seeker* an article from the pen of Colonel Ingersoll advocating most zealously, in his best vein, the justice, morality, and propriety of opening the mails of the United States to the carrying and disseminating corrupting and obscene literature among the rising generation of this great Republic. He wrote bitter things against the Congress of the United States, because they did not see the matter as he and the Infidel League of the country saw it. A man who openly advocates the freedom of the mails to all the obscene paintings and pamphlets of this corrupt age can not be suspected of having a very high regard for the command which says, "Thou shalt not commit adultery," or "Thou shalt not covet thy neighbor's wife." Nor can much stress be laid on his pretended abhorrence "of polygamy," after his averments advocating the freedom of the mails to all the vile slum of libertinism and of all the houses of assignation in the nation. He then caps the climax of his blasphemous allusions to the Decalogue by saying, "So far as we know Jehovah kept only one of these Commandments—he worshiped no other God." One would have thought that the Appletons would have exhibited more respect for the moral sense of their readers, than to have invited this ribald joker to prepare an article on the Christian religion for the *North American Review*. But they did it; and these are some of the points of this supposed able defense of this Chief Apostle of American Infidelity.

While on this point it may be proper to reply to Mr. Ingersoll's strongest point against the Bible—it certainly is his most plausible and forcible argument—viz.: his assault on the apparent sanction of the institution of polygamy by the Bible. Judge Black's reply does not satisfy Mr. Ingersoll and probably some others. It is this: The Old Testament neither commanded nor prohibited polygamy; but only *discouraged it*. The fact is clear that God did not command it; but it is not so clear that He did not prohibit it by suitable moral enactments. In

Matthew, nineteenth chapter, we have the following: "The Pharisees also came to Him [Christ], tempting Him, and saying unto Him: Is it lawful for a man to put away his wife for every cause? He answered: Have ye not read that He which made them male and female, and said for this cause shall a man leave father and mother and shall cleave to his wife, and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together let no man put asunder. They say unto Him, Why did Moses then command to give a writing of divorcement? He saith to them: Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so. And I say unto you, whosoever shall put away his wife except it be for fornication and shall marry another committeth adultery, and whosoever marrieth her that is put away doth commit adultery."

This argument of Christ with the Pharisees *assumes* that marriage was a Divine institution, and that it consisted in the union of one man and one woman. He created them at "the beginning male and female," and "*they twain*" became "one flesh." In the Old as well as in the New Testament the terms husband and wife, in the singular, are constantly occurring. If polygamy had been the Divine intention, there would have been more than one woman created at the beginning. Again the equality of the sexes with a slight preponderance of the males as to numbers, clearly shows the Divine purpose in favor of monogamy. And this equality is world-wide. Dr. Paley makes the pertinent remark on this argument of Christ: "If whoever putteth away his wife and marrieth another, the first wife being alive, is no less guilty of adultery; because the adultery does not consist in the repudiation of the first wife; for however cruel and unjust that may be it is not adultery; but entering into a second marriage during the legal existence and obligation of the first." "It was not so," says Christ, "in the beginning." If there ever was a time in the history of the race when polygamy could have the semblance of an excuse, it was in the in-

fancy of the race, where rapid multiplication was apparently called for. Wherefore then is it mentioned in the Old Testament that certain Bible characters had more than one wife? We answer by another question: why do all honest historians chronicle things that are not creditable to nations and individuals, without commenting on the justice or morals of their practices? Evidently not to sanction their wrongs, but to be truthful historians. It is also quite evident that Paul's injunction that bishops and deacons are to be husbands of one wife is in accord with the early instructions and practice of the ancient Church in its best estate. Mr. Ingersoll asks why a little legislation on the subject of polygamy would not have been good to have discouraged the practice? We say again, that Christ affirms that it was so "in the beginning." We suppose that this question of polygamy was a very difficult one to handle *then* as *now*, because those who had the largest harems were often their kings and legislators. It would be quite as pertinent for Mr. Ingersoll to charge the American nation as favoring Mormon polygamy because they have not summarily suppressed it, as to charge God and the Jews with the sin of polygamy. The fact is, that polygamy was and still is an Oriental vice, and a hundred-fold more prevalent among the Gentile nations of the East than among the Jews; and yet, strange to say, he has not one word of condemnation for it anywhere else but among the hated Jews! This is a very singular mental phenomenon in Mr. I—— and his sympathizers. Reflective people often wonder why this unjust discrimination! There is a cause. The whole question of polygamy is near akin to the great social evil that to-day afflicts and disgraces all lands, civilized and uncivilized. Human depravity is the cause, and the fault is not with the Bible nor the God of the Bible. Why does not Mr. Ingersoll use his glib pen and fascinating oratory in abating these nuisances that Christianity is in no way accountable for, and let the poor Jews rest awhile? They doubtless are guilty of many wrong things, and have enough to bear; but "they are not sinners above all other" nations, that

they should be gibbeted by a class of men who are forever prating of their *toleration* and *liberalism*. One of the mistakes of Moses was not the common one of Colonel Ingersoll, of constantly berating the religion of other nations. He said harder things of his own brethren, the Jews, than he ever did of the Gentiles. Some people have an idea that it would be a most seemly thing for Mr. Ingersoll to devote the residue of his life against the mistakes and vices of some of the other great religions of the world, but especially against the vices of polygamy, intemperance, and libertinism of his own country, and let the Jews have a little rest from eternal punishment, so far as he appears able to visit it on them. Or are we to infer that he will continue his favorite enjoyment of hurling his anathemas on the Jews to all eternity?

Mr. Ingersoll asks: "Why were Jewish people as wicked, cruel, and ignorant with a revelation from God as other nations without it?" The only trouble with this question is that it is not true. *Some* Jews doubtless were "wicked, cruel, and ignorant," but not so cruel, wicked, and ignorant as the nations around them generally were. He might as well ask, why are the people of the United States and Great Britain as wicked, cruel, and ignorant as the people of China, India, and Africa? Every one knows how much force there would be in such a question. There is as much reason as in the other.

Mr. Ingersoll tells us that "the old argument," that the early Christians and apostles "were either good men or bad men" is not "logical." He says "there is, at least, one other class—the mistaken, and both of these classes may belong to this. Thousands of most excellent people have been deceived." "There was in all probability such a man as Jesus Christ. He may have lived in Jerusalem. He may have been crucified; but that He was the Son of God, or that He was raised from the dead and ascended bodily to heaven has never been, and in the nature of things can never be, substantiated."

Now the concession here made by Mr. I—— needs to be noted. First, that the apostles were good men; and

secondly, that such a man as Jesus Christ lived in Jerusalem and was crucified. This is an important admission for Christianity and an unfortunate one for Infidelity. While they were good men they were in Mr. Ingersoll's opinion "mistaken." Mistaken in what? Of course in the matter of Christ's miracles, resurrection, and ascension. In matters of *sight*, *hearing*, and *feeling*. Let us see. Who were the apostles who were thus "mistaken," or deceived? Matthew, a shrewd custom-house officer; Peter, James, and John, good, sound, common-sense fishermen; Luke, a cultured physician, and St. Paul, a learned Jew with keenest metaphysical acumen. Now these are the men Mr. Ingersoll tells you were "mistaken" in these facts of *sight*, *hearing*, and *feeling*. They claim most positively to have witnessed His astonishing miracles, His resurrection and ascension. Now if eyesight, hearing, and touch are not to be relied on, what kind of evidence may we depend on to establish any fact? Certainly if any evidence borders on the infallible, it is the evidence of the senses. It is morally and intellectually certain that such men could not all be deceived in their harmonious and concurrent testimony of those recorded facts of the Gospel! Most intelligent and educated men of this age believe in "the old argument of Christianity," that "the apostles were either good men or bad men." They see great force in it. They must have been *false* or *true* witnesses—not "mistaken" witnesses. This is precisely the Apostle Paul's argument for the resurrection of Christ. "If Christ be not risen then is our preaching vain, and your faith is also vain. Yea, and we are found *false* witnesses of God, because we have testified of God, that He raised up Christ whom He raised not up." Paul here, who was no novice in polemics, takes the ground squarely that they were either *true* or "*false*," and not "mistaken" witnesses. He does not ask Mr. Ingersoll for his charitable construction that they were good men, but "mistaken." He does not thank him for the insinuation, that he and his fellow apostles were fools and simpletons. He admits frankly that he and his fellow apostles were either *good* men or very

bad men; either *true* or *false*, and nothing more nor less. If Mr. Ingersoll's position be true, that these were good men, but "mistaken," then no matters of fact requiring eye and ear witnesses are to be relied on, and you may at once abolish all your courts of justice where matters of fact are to be settled by the senses. But this is too absurd a proposition to be entertained by any but a man who believes that it is more probable that "matter is eternal" than that mind is, or that this "earth is eternal and self-existent," than that God is eternal and self-existent.

We have this other remarkable statement from the pen of Mr. Ingersoll: "For the man Christ, . . . mistaken though He was, I have the highest admiration and respect. That man did not, as I believe, claim a miraculous origin; He did not pretend to heal the sick or raise the dead. He claimed simply to be a man, and taught His fellow-men that love is stronger than hate."

What was it in the man Christ that excites Mr. Ingersoll's "highest admiration and respect?" It certainly must have been the fact that Christ "taught His fellow-men that love is stronger than hate." Of course His life illustrated this. It was doubtless Christ's elevated morals and intelligence. These have commanded the "highest admiration and respect" of the greatest infidels of every age since Christ. But what was Christ mistaken about? Mr. I—— says, "mistaken though He was." It must have been about His claims to Divinity—to a supernatural "origin;" to working miracles, raising the dead and healing the sick; for Mr. Ingersoll, if we are to believe what he has said in these articles, has no high "admiration and respect" for miracles or the supernatural. But he tells us in the same breath in which he expresses his "highest admiration and respect" for "the man Christ," that in *his* belief Christ did not "claim a miraculous origin; He did not pretend to heal the sick or raise the dead. He claimed simply to be a man, and taught His fellow-men that love is stronger than hate." What was He mistaken about then? Will Mr. I—— tell us? But where did Mr. Ingersoll learn that fact, that Christ never "claimed a

miraculous origin;" that He never professed "to heal the sick or raise the dead?" If He learned this anywhere, it must have been from the Gospels, which are the only books that record His life and doings. But on the other hand, if Christ did not claim to be supernatural and to work miracles, then Mr. Ingersoll ought to be the best satisfied man with "the man Christ" to be found anywhere in this country, for He "taught His fellow-men that love is stronger than hate," and illustrated it too.

We might have some respect for Mr. Ingersoll's high "admiration and respect" for Jesus of Nazareth if he had not at other times and places said ugly things of Him. I quote the following: "Christianity . . . has verified the awful declaration of its Founder—a declaration that wet with blood the sword He came to bring, and made the horizon of a thousand years lurid with the fagot's flames." And this other bitter and false assertion: "As a matter of fact the New Testament is more decidedly in favor of human slavery than the Old." Not that I believe or admit that the Old favors human slavery; but if Christ ever did favor human slavery, then how could Mr. Ingersoll or anybody else have "the highest admiration and respect" for Him, or *any* respect for Him? It must be apparent to all that Mr. Ingersoll's reckless statements are continually involving him in these absurdities, and reveal the fact that he is not inclined to be fair and honest in his treatment of Christianity.

On page 123, *North American Review*, Mr. Ingersoll makes a very triumphant statement to the effect that had Christ been God He would have foreseen all the persecutions, crimes, horrors, infamies, and cruelties of the Dark Ages, and would have prohibited them. Now all this is puerile twaddle! It is not respectable nonsense! The idea that God can create a free agent and then control his wishes and acts is simply preposterous silliness. Why does not God, who foreknew all possible sequences and contingencies, prevent them? Why does He not compel Mr. Ingersoll to tell the truth, or if he is ignorant of the truths of history, sacred and profane, why does He not

force him to search and find the real truths and facts, and compel him to honestly state them when he attacks the Christian religion? The answer is simple. He made Mr. Ingersoll a free agent, and he is free to choose "darkness rather than light," and error than truth, and to pervert too what he knows is truth. Neither his atheism nor the God of the Bible will or can prevent him. It is easy to conceive how God at the first might have created man a machine, and of course without accountability; but it was clearly impossible to create a being with intelligent free will, and yet he be unaccountable. But this is precisely the kind of a moral world modern atheism claims ours to be, where moral accountability is a myth, and all the distinctions of right and wrong, of virtue and vice, are mere illusions of a religious fancy, the false creations of religious fanaticism. Now if there is no personal God in the universe, as Mr. Ingersoll assumes very frankly in both of his articles in the *North American Review*, then all the horrid crimes and persecutions he attributes to the Jews and their Jehovah and to the teachings of Christ are not worth the paper they are written on, since there is no moral accountability without a Being to whom we are accountable; and if there were on his hypothesis, they could not help doing as they did, because God knew they would do so; and they did so because He knew they would; and therefore they were the victims of an inexorable fate and consequently not blameworthy. If this doctrine of atheistic fatalism be true, then polygamy, slavery, and the cruelties of the Jews towards their captives of war, which Mr. Ingersoll seems never to tire speaking of, may be among the best things that human beings have ever done, atheism being true and the Bible false; and then Mr. Ingersoll's florid rhetoric in these two articles prove vastly too much for his own cause. But those who accept the Bible as a Divine revelation can easily reconcile the statement of these facts in the Sacred Record when they remember that this book professes to be a true history of the nations referred to without commenting on the *right* and *wrong* of everything it relates.

The above views of Mr. Ingersoll touching the Divine foreknowledge of God on the acts of men will prepare you to appreciate a little of his metaphysics and moral philosophy. He evidently is not as much at home in this field as he is in rhetoric. To say the least, these views are *novel* and *probably* original. He asks: "What is right, and what is wrong? Everything is right that tends to the happiness of mankind, and everything is wrong that increases human misery." Again: "What is conscience?" Here is his definition: "If a man were incapable of suffering, if a man could not feel pain, the word 'conscience' never would have passed his lips." "Consequences determine the quality of an action. . . . If consequences are good, so is the action. If actions had no consequences, they would be neither good nor bad. Man did not get his knowledge of the consequences of actions from God, but from experience and reason. If man can by actual experiment discover the right and wrong of actions, is it not utterly illogical to declare that they who do not believe in God can have no standard of right and wrong?"

Suppose we test Mr. Ingersoll's standard of right and wrong. He says "everything that tends to the happiness of mankind is right." If he means everything that gives a man pleasurable or happy feelings we should dissent. Lust indulged gives pleasurable feelings, but no man morally sane believes it is right. Ardent spirits yield pleasurable feelings, but it is not therefore right to drink to excess. Or take the other statement: "Everything is wrong that increaseth the sum of human misery." Not necessarily. Human misery or suffering may result from a man's doing right. The most cruel persecutions and the most terrible suffering have often arisen from the loftiest moral heroism. It is very evident Mr. Ingersoll's definition of right and wrong is extremely defective, and overthrows his own position.

Take the other loose remark, that "consequences determine the quality of an action." Suppose you deliberately intend murder in heart and act; but the pistol accidentally kills its owner. Does the "consequence" in this case "de-

termine the quality of the action?" Or suppose you aim to defend a friend who is attacked by a deadly foe, and kill the friend instead of the enemy. Does "the consequence determine the quality of the action?" The old philosophy that the motive determines the quality of an action will tally better with the standard of right and wrong than the above new theory. Is it no more than *probable* that Mr. Ingersoll is again *mistaken*, either from the want of *reflection*, or *honesty*, or *both*? A man who starts out in this world without an intelligent God, who believes that it is more probable that "matter is self-existent and eternal" than that mind is, can hardly be expected to have correct notions of right and wrong, and especially of the true standard. It will not after this surprise the thinking portion of mankind to hear Mr. Ingersoll's definition of conscience: "If a man were incapable of suffering, if a man could not feel pain, the word 'conscience' never would have passed his lips." According to this lucid definition, "Balaam's ass" had as much conscience as Mr. Ingersoll, and was equally accountable.

He says we may get some "knowledge of right and wrong from experience and reason." True. The Bible admits this; but does this fact make it unimportant to have a *perfect* standard of right and wrong when there is so great liability to set up very different standards, and men have such conflicting notions of right and wrong? The presumption is, there should be some universal and correct standard, and this the Bible professes to give; namely, "the will of God." If it be true, that men simply governed by "experience and reason" hold very conflicting notions of right and wrong, then it is *not* utterly illogical to declare that they who do not believe in God can have no (correct) standard of right and wrong."

INGERSOLL AND AGNOSTICISM.

In the April number of the *North American Review*, 1889, appeared an article from Colonel Ingersoll. After a careful reading I felt it ought to be answered. I wrote to Mr. Thorndike Rice, the editor, asking him if he would

publish a respectful reply in case the article came up to their standard for merit.

This paper was in the hands of Mr. Thorndike Rice at the time of his death. There was some delay before an editor took his place, and in this time the reply seemed too late. It was sent to Mr. Ingersoll. He read it, and admitted that I had treated him fairly and gentlemanly, and in a letter to me said he did not want me to infer that all he had written was for "buncomb." What was buncomb and what not all will have to judge for themselves who have read his articles.

Mr. Ingersoll in this article on "Huxley and Agnosticism" has given us a very racy paper in his inimitable style. No man can equal him in his peculiar vein. It is very difficult to meet him because of his method of attack and bewitching rhetoric. So far as I have read him, and that has been quite largely, no man has been able to cope with him in his style and method of attack, unless it was Father Lambert, the Catholic priest. He is his equal, if not more than a match for him. His arguments are not hard to meet, but his methods are such that few men can condescend to come down to his plane. Two things make him especially strong—his power of ridicule and sarcasm, and his transcendent rhetoric. These capture the average reader, and make him forget that there is a deep-hidden poverty of truth and reason in anything he says or writes. His statements are bold and often exceedingly reckless, and to the casual reader have an air of candor and plausibility, but will not bear close and searching examination.

Ingersoll adopts the Socratic method. He has shown great tact in this, for he is aware that it is much easier to ask questions than to answer them. It is a fallacious kind of reasoning—not necessarily fallacious, but is capable of being so used, and he has done his mightiest in this instance. He has been not a little adroit in making a quotation from a certain English gentleman—principal of King's College—as his text, in which there is probably a little looseness of statement by this gentleman, but it is **mainly correct in fact.**

I now propose to analyze the strong points of this remarkable deliverance of this great apostle of modern Infidelity, and lay bare what seems to me its unsoundness and fallaciousness. I crave a careful and candid reading of this my attempted exposure of a most captivating paper by the Colonel. I do ask the reader to give Mr. Ingersoll's article as fair a reading as mine at the same time. Fair play is all that Christianity asks in its discussions with Infidelity, whether in the form of Agnosticism or Atheism.

His first question is, "Is there any other knowledge than scientific knowledge?" There undoubtedly is. There is more than one way of knowing a thing or gaining knowledge. It is true that scientific knowledge is an important kind of knowledge; but it is equally true that there are other kinds of knowledge just as real and proper, and as important too, as scientific truth; namely, the knowledge we gain from the testimony of others. The actual or practical scientists are a feeble minority in our world. Therefore we are compelled to take what they say on trust, or faith, if you please. You may not be competent to make the experiments yourself, and not be so situated that you can if you were competent to make them. Most men accept their testimony without questioning often. The great mass of men are compelled to do so, or remain in ignorance of many valuable facts.

"Is there such a thing as scientific ignorance?" Yes, an immense amount of it. No less a scientist than the world-renowned Edison said this about much that is called exact science: "The text-books are mostly misleading. I get mad with myself when I think I have believed what was so learnedly set out in them. *There are more frauds in science than anywhere else.* Take a whole pile of them that I can name, and you will find uncertainty if not imposition in half of what they state as scientific truth. They have time and again set down experiments as done by them, curious out-of-the-way experiments that they never did and upon which they have founded so-called scientific truths. You see a great name and you believe

in it. Try the experiment yourself, and you find the result altogether different." I only make this quotation to show the Colonel that what he calls scientific truth is as unreliable as any other testimony.

He says, "When asked to give your opinion on any subject, can it be said that ignorance of that subject is irrelevant?" Yes. What propriety or sense is there in a man giving an opinion on a subject he confesses he knows nothing about?

Again, "How can a man obtain any knowledge of an unseen world?" How can you obtain any knowledge of Africa? Ask Livingstone and Stanley. But how do you know that they ever saw Africa? Only from their testimony. Is that knowledge? Yes, a very important kind of knowledge. Christ says He came from heaven. Paul says he was caught up into Paradise. These are the highest order of testimony.

But Colonel Ingersoll says, "Nobody has come back from the unseen world." How does he know that? Those have lived who said they did, and they were as honest and competent to testify as Livingstone and Stanley. If these men could give information concerning Africa, our Father in Heaven could give us the needed information about heaven.

Mr. Ingersoll candidly admits "that all this does not prove the non-existence of another world—all this does not demonstrate that death ends all, but it is the justification of the Agnostic who candidly says, I do not know." That is a flimsy and puerile justification founded on the denial of human testimony. If you only mean that you never saw the unseen world yourself when you say, "I do not know," then your justification so far may be admirable, but no farther.

You say, "The principal of King's College states that the difference between an Agnostic and a Christian lies not in the fact that he has no knowledge of these things, but that he does not believe the authority on which these are stated." The principal of King's College is doubtless correct. The simple difference between the Agnostic and

the Christian, as we have shown, is that human testimonies are a substantial and valid ground of belief with the Christian, but with the Agnostic it is not. All along through your article you ignore human testimony as a sufficient ground of belief in miracles and an unseen world. I do not misrepresent you, as the reader of your paper will see. The real difference, then, between the Agnostic and the Christian is this, one does not accept human testimony as a ground of belief, and the other does. Now, then, what are the facts about the place and importance of human testimony as a ground of knowledge? Why this. By far the greater part of any man's knowledge is the result of faith in human testimony. The Agnostic has in all vital particulars the same kind of testimony for miracles and in an unseen world that he has—unless he has been there—for the existence of Africa and Greenland.

You ask, "By what testimony can we substantiate the prophecies?" By their exact fulfillment, and we know they were uttered hundreds and thousands of years before their fulfillment. This is their verification. A prophecy is a miracle of knowledge. No finite being can say what will come to pass in a hundred or a thousand years hence. This power is supernatural. These inimitable prophecies of the Old Testament are infallible proofs of the divinity of the Bible.

You ask, "Has there not been a mistake?" If so, show it. Do not assert it, unless you are positively certain of it. A graceless insinuation may have all the force of a deliberate falsehood.

You say, "Certainly the Creator of man—if such exists—knows the evidence necessary to convince. "Of course He does, and has supplied ample and cogent evidence sufficient to convince all reasonable men; but no amount of evidence, however rational and positive, will satisfy those "who love darkness rather than light." The reader will observe that there are grave doubts in Mr. Ingersoll's mind whether there is a "Creator of man;" he says, "if such exist." It is well to keep this in mind in analyzing his arguments.

Mr. Ingersoll retorts on the principal of King's College for saying, "The word infidel perhaps carries with it an unpleasant significance, after this manner. A few years ago its significance was so unpleasant that the man to whom the word was applied found himself in prison or at the stake. In particularly kind communities he was put in the stocks, pelted with offal, derided by hypocrites, scorned by ignorance, jeered by cowardice, and all the priests passed by on the other side." Does Mr. Ingersoll pretend in candor that history bears out this broad statement without any qualification? He here asserts this with the positiveness that any one would be warranted in doing, if it were notoriously true. The only trouble with it as an argument, is that it is notoriously false to true history. Please name some of the infidels of the world who were thus sorely persecuted by imprisonment, by the stake, were "pelted with offal," and all that, and the branch of the Church that did it. Was it Celsus, or Julian the Apostate, or Voltaire, or Rousseau, or Bolingbroke, or Hume, or Gibbon, or Strauss, or Robert G. Ingersoll? Mr. Ingersoll knows, or ought to know, that his broad assertion has no application to any to whom the name Infidel properly belongs. There may be one or two exceptions. He further says, "It is natural for the Church to hate unbelievers—natural for the pulpit to despise one who refuses to subscribe, who refuses to give. It is a question of revenue instead of religion. It uses its power, its influence to compel contribution. It forgives the giver."

Is it possible that Mr. Ingersoll believes this is the honest truth concerning the Christian Church and pulpit? Would not Christian charity lead us to suppose that he wrote this in the heat of passion, and not in calm conviction? Was he not tempted to indulge his morbid sarcasm just here, rather than calm reason? Suppose we should retort by saying: "It is natural for Infidelity to hate the Church, it is natural for the Infidel lecturer to despise one who refuses to attend his lectures or read his tracts. It is a question of revenue, rather than Infidelity." Would he and the friends of Agnosticism consider this a

legitimate argument against Infidelity? Would they not rather suspect that it was a little sarcasm and gall on the part of Christianity? It is certainly as guiltless of argument as it is of truth. Immediately after this ungracious and unmanly fling at the Christian Church and pulpit he uses this significant language: "If a community is thoroughly civilized, why should it be an unpleasant thing for a man to express his belief in respectful language?" (!!) How is that for a gentleman that poses as a civilized Agnostic? I am perfectly certain that the Christian religion demands both freedom of speech and of opinion, but it must be respectful speech. Certainly the principal of King's College did not use disrespectful language in the quotation that forms the text of Mr. Ingersoll's entire article.

I recollect distinctly in a former article from Mr. Ingersoll in the *North American Review* this significant statement, "That arguments can not be answered by personal abuse; that there is no logic in slander, and that falsehood in the long run defeats itself." All this is very true; but no man that I ever have read needs to be reminded of this so much as Mr. Ingersoll himself. This is what he is constantly guilty of, slander, vituperation, blasphemy, and bold assertions are the staple of most that he writes and lectures against the Christian religion. Lest I should appear to be dealing in assertions, permit me to quote a few passages—I could quote enough of the same sort from his numerous lectures and magazine articles to make quite a book, to settle the fact that he most flagrantly violates his observation that "arguments can not be answered by personal abuse," etc. In his "Mistakes of Moses" we have this sweet morsel: "They have in Massachusetts, at a place called Andover, a kind of minister factory, where each professor takes an oath once in five years—that time being considered the life of an oath—that he has not during the last five years and will not during the next five years intellectually advance. There is probably no oath they could easier keep."

"I have not singled out Andover factory because it is

worse than others. They are all about the same. The professors for the most part are ministers who failed in the pulpit, and were retired to the seminary on account of their deficiency in reason and their excess of faith. . . . They are for the most part engaged in poisoning the minds of the young, prejudicing the children against science, teaching the astronomy and geology of the Bible, and inducing all to desert the sublime standard of reason. These orthodox ministers do not add to the sum of knowledge. They produce nothing. They live upon alms. They hate laughter and joy. They officiate at weddings, sprinkle water on babes, and utter meaningless words and barren promises above the dead."

"Like all hypocrites these men overstate the case to such a degree, and so turn and pervert facts and words, that they succeed only in gaining the applause of other hypocrites like themselves."

"The real oppressor, enslaver, corrupter of the people is the Bible. That Book is the chain that binds, the dungeon that holds the clergy. That book spreads the pall of superstition over the colleges and schools. That Book puts out the eyes of science and makes honest investigation a crime."

Need I sicken the reader by giving any more cases of slander and vituperation. These are less blasphemous than many others I might adduce. All this sounds like the ravings of a crank, and is a remarkable example of his own remark, "that falsehood in the long run defeats itself."

He continues his question box: "Does any theologian hate the man he can answer?" A sufficient answer to this profound inquiry would be, Does any Infidel hate the theologian he can answer? That is about all the force there is in the question.

Again: "It is further claimed that the New Testament is an inspired account of what Christ and His disciples did and said. Is there any obligation resting on any human being to believe this account? Is it within the power of a man to determine the influence that testimony shall have on his mind?"

Certainly there is a most weighty obligation on every man to believe this account if it is true. Every man is as much under obligation to believe the Gospel record if it is true, as every true American is to believe in the Declaration of Independence, and more so. We have as good evidence that the writers of the Gospels were good and truthful men, as we have that the framers and signers of that instrument were good and loyal Americans. We have as much and more reason to suppose that the framers and signers of that immortal document were prejudiced and mistaken. Let any man in this country assume that our forefathers were prejudiced and superstitious, and that they exaggerated the treatment they received from the mother country, would such an assumption weaken your faith in the spirit and facts therein related, or lessen your obligation as an American citizen to sacredly and loyally accept its principles and teachings? I trow not, unless you are a tory or a monarchist.

But the other question, "Is it within the power of man to determine the influence that testimony shall have on his mind?" It undoubtedly is in our power to determine what influence certain kinds of testimony ought to have on our minds; but it sometimes happens that there are a few men in the world who are in such a moral state that no kind or degree of testimony would influence them against their wishes. I fear this may be so with Mr. Ingersoll.

This would seem to be the proper place to note a most singular position Mr. Ingersoll takes regarding human testimony. "How is it possible to know whether the reputed authors of the Old Testament were the real ones? The witnesses are dead. The lips that could testify are dust. Between these shores roll the waves of many centuries. Who knows whether such a man as Moses existed or not? . . . For this we have only their word, and about that there is this difficulty: we know nothing of them, and consequently can not, if we desire, rely upon their character for truth. This evidence is simply hearsay—it is weaker than that. We have only been told that they said these things; we do not know whether the

persons claiming to be inspired wrote these things or not; neither are we certain that such persons ever existed."

Now if we apply this novel logic to Mr. Ingersoll, he would find that about three-fourths of all he knows or thinks he knows and believes is based on what others have said and done before he was born. It is impossible to verify what Alexander, Cæsar, and Napoleon Bonaparte said and did only by what the historians tell us. Yet we believe they lived and did what is attributed to them. I suppose it is safe to infer that one-fourth of what the Colonel knows would be a large proportion of what he really knows by positive and scientific induction or personal demonstration. How much time has he given to the study of geology and botany in the practical field? How much to zoology? How much to navigation? How much to natural history? How much to practical astronomy? How much to geography? What countries has he explored? How much to statesmanship? How much to theology? About three-fourths or more of all he knows he has gotten as he styles it from hearsay or human testimony. He has gotten most that he knows from authors who have long been dead, and their contemporaries are dead. How does he know that they ever said what is attributed to them, or that such men ever existed? If you subtract three-fourths then of all he knows by personal and actual experiments and demonstration, he will be seventy-five-hundredths more of an Agnostic than he now is. Vastly most of his and every man's knowledge is derived from what others have said and done. You see what an immense amount of credulity or testimony a professed Agnostic can and does swallow without knowing it. This ought to convince Mr. Ingersoll and all professed skeptics of the true place and value of human testimony. It is surprising that a man of his opportunities and general intelligence should allow himself to make such sweeping and loose assertions contradictory of the millions of facts that have been settled for centuries, and it is equally surprising that so many are ready to gulp them down without

ever stopping to sift them or consider whence they lead, or to what absurdities!

Now, Colonel, follow your humble servant for a moment, and see where your philosophy will land you. In about one century from this date, allowing you a green old age, Robert G. Ingersoll will be dead and his contemporaries will be dead, and no man can certainly believe that he ever lived or wrote "The Mistakes of Moses" or the discussions in the *North American Review*—its editors being dead, they can not be verified or demonstrably proved; consequently some future philosopher who learned it from some source will ask, "How is it possible to know whether the reputed author of the 'Mistakes of Moses' and 'Huxley and Agnosticism' was the real writer? The witnesses are dead. The lips that could testify are dust. Who knows whether such a man as Colonel Ingersoll ever existed or not? For this we have only their word, and about that there is this difficulty: we know nothing of them, and consequently can not, if we desire, rely upon their character for truth. This evidence is simply hearsay," etc. And further than this some future doubter of a charitable and rational turn of mind and peculiarly molded mentally, will say: "If R. G. Ingersoll wrote the 'Mistakes of Moses' he never was guilty of such ribaldry and coarse personalities as are found in that pamphlet and his other writings. Some superstitious enemy has tampered with them and inserted those hard sayings to damage his philosophy. Of course some one did it; but not such a high-minded man as he would make such loose and sweeping assertions and coarse flings. The future reader must use his reason and reject everything that does not comport with reason you see. He must be versed in the Higher Criticism of this cultured age—he must. Yes, I forgot to mention that Shakespeare is dead and no one lives who knew him—if such a man lived. Probably the fellow who says Bacon wrote what most people believe William Shakespeare wrote, is probably an Agnostic who knows what he does not know. Yes, and Napoleon is dead and all his generals and comrades are

dead. Probably this will give you a hint why Archbishop Whately wrote a book entitled "Historic Doubts of the Existence of Napoleon Bonaparte." It might enlighten the Colonel to read that book. It might confirm his Agnosticism, or lead him to a more rational faith. One more smart thing the Colonel says in this luminous article is, that no man in this age ever witnessed a miracle, therefore no man in any other age ever did. This Mr. Hume said before the Colonel was born the first time, and he will have to "be born again" before he will see its transparent fallacy. It was exploded long years ago by able logicians. In plain, simple English it may be stated thus: What is contrary to general experience is not to be believed. The majority of mankind have never seen Greenland or Terra Del Fuego; therefore there are no such countries. The raising the dead is contrary to general experience; therefore such a thing never occurred. The king of Bantam when told that water sometimes took on the solid form said it was impossible, because the people of Bantam had never seen such a thing. Mr. Ingersoll, there have thousands of things occurred in this world that never will occur again or be seen again; but it does not follow that they are not facts because you have not seen them, or that the great mass of mankind will never see them again. But you say it is impossible. How do you know it is impossible? That is a violent assumption. All things are possible with God, and God may have the best of moral reasons for varying the course of natural law that do not appear to a man agnostically molded, or, if you please, inclined. We have as good testimony as the world could produce for any matter of fact that God has so done in different periods of human history; as good as we have for the history and acts of Alexander or Julius Cæsar.

It is difficult to classify the Colonel's rhetorical essay, but we must not pass over or skip his strong points. Here is one of them: "The civilized man rises far above the bigotry of one who has been born again." The interpretation of this magnanimous (?) sentence is this: The Christian is uncivilized and the Infidel is civilized. Where

did the Infidel get his civilization from? We answer by another. Where does the moon get her light?

Again he asks: "Can there be anything more consoling than to feel and know that Jehovah is not God?"—that the message of the Old Testament is not from the Infinite?" Can there be anything more gloomy than to think Jehovah is not God? In other words, can there be anything more gloomy than Agnosticism which tells us the future is unknown—no intimation of what that future is to be or what is in store for us, or whether there be any future? Is there any consolation in darkness and doubt? If there is such a thing as "taking a leap in the dark," is not that thing fitly symbolized by Agnosticism? If an Agnostic really knows nothing about a future and unknown world, and has serious doubts whether there is an unknown world, why in reason and consistency does he not cease philosophizing and talking about it so much? It is neither common sense nor modesty to be constantly obtruding their opinions about things they confess they know nothing about. But men who have faith in a God of truth, righteousness, and love and a great future, may be permitted to express their views about them. But presumptively if there is a future world, and there is an infinitely wise and good Father, it would be like Him to give His inquiring children some information on such an important and universal desire to know something about that future and our dear departed. Antecedently there is a very strong and reasonable presumption in favor of this view. But Agnosticism assumes that if there is a God and a future world, He would not be likely to give us any such information concerning it. He would not condescend to give even one little ray of light or hope to cheer earth's sorrowing ones. The Agnostic must admit there is much trouble and suffering in this world, much that is inscrutable unless there is a glorious future. Will not the Universal Father be kind enough to give us a little glance into the great dark unknown? The Agnostic says He has not. There is no hope that He will! Mr. Ingersoll says emphatically: "No person has come back from the

unseen. No authentic message has been delivered. Through all the centuries not one whisper has broken the silence that lies beyond the grave. Countless millions have sought for some evidence, have listened in vain for some word." That is a blasphemous libel on the character of Jehovah! Even on the Jehovah of the Old Testament, for He has been infinitely more benevolent to His erring children than Mr. Ingersoll's God. It is a blasphemous libel on the universal and innocent wish of the race. They rationally expected it, and our God has not disappointed them. He has not raised expectations to thus blast them. He does not thus tantalize His children. Away with such a stoical, Tartarean philosophy!

Now, then, in the light of what Mr. Ingersoll says above, I can not see for my life what business he has officiating at funerals, as he is frequently doing, if there is no future, or if it is a dark unknown, if "through all the centuries not one whisper has broken the silence that lies beyond the grave." The very fact that he does thus officiate on these most sacred and solemn occasions, is a significant evidence that universal man craves some information about the future, or if he does it to cast ridicule on the universal Christian practice, then it is an open insult to humanity's most sacred emotions and tenderest relationships. But I can not believe this latter. In the light, however, of his clearly-stated views his officiating and offering consolation to the survivors is like pumping light out of gross darkness, is a most unseemly thing, an absurd farce, a ludicrous blasphemy!

Now, then, to return to the real issue under consideration, if such a revelation meeting the universal wish of the race were given by our Father, where in the history of the nations of the world will you find a revelation so full and complete as in the Christian Scriptures? When Mr. Ingersoll or any Infidel philosophers shall produce a fuller and more consoling revelation, I doubt not but the Christian world will be only too glad to accept it and lay aside the Bible; but they beg the skeptical world not to ask them to give up this till they produce a better.

Hear him again: "Is it not possible to imagine that a great and tender soul living in Palestine nearly twenty centuries ago was misunderstood?" Yes. I remember distinctly that the Gospels most emphatically again and again assert that nearly the whole Jewish nation and their most learned men misunderstood the prophecies made regarding His Divinity and mission among men. They supposed that He was only a temporal prince and a mere man, and it took Him most of His remarkable career to correct this misunderstanding. And He was compelled to work many and astonishing miracles to convince them of their mistake regarding Him. There are many to-day who are laboring under the same serious mistake.

But the things Mr. Ingersoll "imagines" the writers of the Gospels and the disciples might have been mistaken about, is a most improbable conjecture; viz., that they saw Christ heal the sick, the lame, the blind, the deaf, and raise the dead, when He never did any such thing nor attempted it. These are the very things that men, common everyday men, are most competent to testify to—what they saw and heard. If there is any testimony in our courts of justice the court relies on, it is the testimony of eye and ear witnesses. I say it is the most improbable thing in the world, that these eye and ear witnesses could be mistaken about these facts. If they were dishonest men, they might have lied about these things; but if they were truthful men there is no ground for deception unless Christ was a juggler. I do not know that any skeptic of this age since Strauss will risk his reputation by saying that the disciples were dishonest, or that Christ was a juggler. One or the other of these last suppositions must be true; If Christ was no juggler and the disciples were honest men, then they could not be mistaken about these facts. The Jews, who were the best prepared to deny these reports and expose these cheats if they were cheats, admitted the facts and charged Christ with "being in league with the devils," and "casting out devils through Beelzebub, the prince of the devils." It has been left for men nineteen centuries removed from the events to deny them

and question them. This is a strange exhibition of credulity.

But Mr. Ingersoll makes the broad assertion that "the miracles of the Middle Ages rest upon substantially the same evidence" as those recorded in the Gospels. It is almost unaccountable that a man in his conspicuous position should make so reckless a statement in the blaze of sacred and profane history. Does he mean to say that the supposed miracles of the Middle Ages were of the same character and performed before multitudes of friends and enemies in open day under the gaze of keen-sighted enemies who were waiting to expose the pretensions of the miracle workers? There is a vast remove between the miracles of Gospel times and the Middle Ages as wide as between heaven and earth. There is no vital point of comparison. Mr. Ingersoll in this loose statement either presumes on the ignorance of his readers, or takes for granted that they will rather accept his statement, than put themselves to the trouble to verify it. Many of his readers know his statement is not true, and others will find it out in the course of their future reading. There is the true and false in the world, the genuine and spurious. There are spurious miracles and there are genuine, and we have the criteria to determine their character. There is an immense distance between the jugglery of the magician and the miracles of Jesus. In speaking of the miracles attributed to Christ, Mr. Ingersoll says, "The world has been governed by jugglery and by slight of hand." This is another sweeping statement. There is some jugglery and some slight of hand in the world, but it has had but a small place in the government of this world. This is a marvelous statement; marvelous for its recklessness! marvelous for its audacity! and marvelous for its falsity! but it evidently was made to throw discredit on the splendid and benevolent works of Christ. He avers in this paper that he is anxious "to rescue the reputation of a great and splendid man" from the contempt these professed miracles have entailed upon Him. Is this the benevolent undertaking that Mr. Ingersoll has been so industriously en-

gaged in in his lectures on "The Mistakes of Moses" and his labored articles in the *North American Review*? How greatly then he has been misunderstood! You would imagine from some of the closing paragraphs of this remarkable paper that the Nazarene had had no such friend and admirer since the days of the apostles. Hear him: "If the reputation of 'our Lord' is to be preserved—if He is to stand with the great and splendid of earth—all claim to the miraculous, to the supernatural, must be abandoned." But presently he awakens your suspicions by saying, "If the man Christ lived." You observe that his agnosticism bobs up and beclouds matters about the reality—of Christ's existence. But I will have occasion to notice this point in a moment or two more fully. Mr. Ingersoll attempts to classify Christ with Humboldt and Darwin, but most Christians are not at all satisfied with that classification. They believe that the Apostle Paul did not exaggerate the case when he drew this portraiture: "Who being in the form of God thought it not robbery to be equal with God; but made Himself of no reputation, and took on Him the form of a servant, and was made in the likeness of men, and being found in fashion as a man He humbled Himself and became obedient unto death. Wherefore God also hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Jesus is incomparable! He is unique! He has no peer among men or angels. You, Mr. Ingersoll, and all Agnostics will some day bow the knee to Jesus and confess that "He is Lord to the glory of God the Father." It may be unwillingly, but you will do it. We hope it will be willingly and from conviction produced by further light. This is not said in braggadocio or banteringly, but in candid faith. The world is coming to it. This brings me to the point above mentioned, as to whether Christ really did live. I quote his words:

"If the man Christ lived, taught, and suffered, if He

was in reality great and noble, who is His friend—the one who attributes to Him feats of jugglery, or he who maintains that these stories were invented by zealous ignorance and believed by enthusiastic credulity?” Who attributes to Christ “feats of jugglery?” I do not know any people who do; but Mr. Ingersoll and his worst enemies, the Jews, had not brass or facts enough to convict Him of it. They admitted the facts and charged Him with being in league with the Evil One. But he says, “If the man Christ lived, taught, and suffered.” Now, it is important for us to know if Christ really lived, taught, and suffered as recorded in the Gospels. It is important to this argument to know whether Mr. Ingersoll really believes that He lived, taught, and suffered in Palestine. If He did not live, teach, and suffer, then there is no need of the Colonel’s pious effort “to rescue the reputation of the Christ man from zealous ignorance and enthusiastic credulity,” if the Christ of the Gospels is a myth I can not see how an honest Agnostic, as Mr. Ingersoll now professes himself to be, can know that such a man as Christ ever lived, taught, and suffered, who has no faith in the Authorship of the Gospels. He says: “What is the authority of the Christian? Thousands of years ago it is supposed that certain men, or rather uncertain men, wrote certain things; neither are we certain that such men ever existed.” If Christ never wrote anything Himself, as is generally admitted, then you will see, candid reader, the dilemma Mr. Ingersoll puts himself in. If he believes the man Christ did live and never wrote a word Himself, that the Colonel is compelled to believe what His biographers have said about Him, and of course he must believe these biographers were real persons. If they said anything of Him that was true and praiseworthy, who are to be the judges of what was true and what was false that they recorded? Who are to sit in judgment on the case? I believe the world—the candid world—will be slow to commit this delicate task to such men as Mr. Ingersoll and Mr. Huxley. But if as the Gospels assert that He did heal the sick, cure the lame and blind, and raise

the dead, who is His friend—the one who charges Him with jugglery, or the one who vindicated His Godhead? the one who would stain His honestly gained reputation, or the one who has the courage to claim Divine honors for his Master? Mr. Ingersoll, please do not attempt at this late day to revive the old Jewish notion that Christ was only a man—only a very good man, if you prefer that! Nobody doubts He was good who believes that He was a real man. “Our Lord,” as you have been pleased to call Him, will excuse you from any farther trouble in that direction. He prefers not to have His reputation rescued in that way. Please do not tinker at it.

The next thrust the Colonel makes at Christianity is about its belief or teachings concerning demonology and devils. He says: “If the New Testament establishes anything it is the existence of innumerable devils, and that these Satanic beings absolutely took possession of the human mind. Is this true? Can anything be more absurd?”

Yes, the New Testament teaches the existence of devils and that they take possession of men’s minds. Christians have no cause to shirk the issue or refine on it, so as to accommodate the notions of scientific infidelity so called. The Scriptures do not say whether these “Satanic beings” take possession of men’s minds without the consent of men or not; but rather leave the impressions that they are invited to do so. The Colonel and his school pooh-pooh at this doctrine, and ask in intellectual surprise, “Is this true? Can anything be more absurd?” We answer to the first question, It is marvelously, painfully, and mortifyingly true. But we are a little curious to know what the Colonel’s idea of a devil is. The common opinion of the word is, that a devil is some kind of an evil spirit or being bent on mischief and wrong-doing; one that is opposed to righteousness, one that loves and practices wrong, that delights in sin that approves of theft, murder, licentiousness, obscenity, injustice, and all abominations. The Bible seems to teach that they are fallen angels. Do Mr. Ingersoll and his school deny the existence in our world of

these evils and facts? Well, if they are present and are confronting us every hour with fearful consequences to humanity, will he please tell the world how they came here in such fearful numbers and results? Are these facts without a cause? Do they not imply intelligent and responsible agents? If he replies that no evil spirits exist outside of man himself, as connected with evil acts, then it follows that men are devils incarnate and in fearful numbers. If such evil acts as mentioned make a devil men are devils, or are possessed of some evil spirits that lead them to these evil deeds. There must be some intelligent, adequate cause to produce such results. It may not be very complimentary to mankind to be called devils; but if they commit acts suitable to these "Satanic beings" they will have to accept the designation. The Colonel and his friends must accept this latter view, or that of the New Testament account of the introduction of moral evil in our world. He can have his choice. "Can anything be more absurd?" We think there can be. This is infinitely more absurd—for a man like Mr. Ingersoll to live in this world and inferentially deny the existence of moral evil, and that nobody produced it or is responsible for it. We prefer the New Testament view greatly to his absurd theory of moral evil. And we prefer greatly the New Testament scheme for its cure to his philosophy.

One thing is very apparent and well established among men—that they are greatly influenced for good or evil by their companions and associates, especially if their associates are smarter than they. It does not appear absurd to a very large class of intelligent beings in the universe, besides the inhabitants of our little world, and if mind or spirit is superior to matter that they might be able to communicate with each other, and yet have no sympathy with the doctrine of modern spiritualism. Please note how the Colonel dismisses this part of his clever essay. "Of course it is the business of the principals of colleges, as well as of bishops, cardinals, popes, priests, and clergymen, to insist upon the existence of evil spirits. All these gentlemen are employed to counteract the influ-

ence of these supposed demons. Why should they take the bread out of their own mouths? Is it to be expected that they will unfrock themselves?" This is a small piece of manly generosity and magnanimity (?) that ought to forever immortalize Mr. Ingersoll as a fair-minded debater. It certainly speaks eloquently for the cause (?) of which he regards himself as the chief champion and defender. I am, and I am not surprised at his methods.

One word in conclusion. He passes a high compliment on Professor Huxley. He was a long time reaching the distinguished Professor. The title of the paper would have led the reader to infer that Mr. Huxley would have figured more largely than he did, but the Colonel could not forbear to miss the opportunity of spending most of his time and space in the enjoyable work of belaboring Christianity and the clergy. His principal reference to the Professor was that his article in a certain magazine was very fine, and he expressed a quiet regret that the Professor and Frederick Harrison did not agree about the positive philosophy of Augustus Comte. He did mention, however, that agnostics "have ceased to inquire into the origin of things." If so, it is within a few months. I am sorry to have to contradict the Colonel again before I close. Mr. Ingersoll must know, if he is well read, that there is not a prominent agnostic or infidel that is not trying to account for the origin of man and living animals, either by "spontaneous generation" or "natural selection." Professor Huxley has been at this business for years, and is at it now if he is not dead and he is an agnostic; so are Professors Tyndall and Spencer, and they are agnostics. Mr. Darwin was at it up to the day of his death. I do not fault them for it; but I do not want the Colonel to misrepresent them, especially Professor Huxley, after slighting him so in this last article. Some agnostics, who put on an air of modesty and say when certain questions are at the front, "I do not know," are the most dogmatic and positive about things that are highly improbable, and then about other things that are highly probable they modestly say, "I do not know." This

is notably so with Professor Huxley, the most eminent of living agnostics. He takes the ground that modern evolution, as taught by Darwin and Ernst Hæckel and himself, is as demonstrably proved "as the Copernican system of the universe," while most evolutionists, and among them Charles Darwin, the father of the theory, only claim a high degree of probability for it. Why do not these agnostics act consistently, and say they do not know the origin of man? Why does not Mr. Ingersoll say, "I do not know whether the apostles wrote the gospels or not. I do not know whether Christ performed the miracles recorded or not." He is not satisfied with leaving the matter on purely agnostic grounds, but says he knows Christ never did cure the sick or blind or lame or raise the dead. You see, candid reader, how positive he can be about things that he never saw or did himself. He is certain that no one ever saw or did things that he and his agnostic brethren have not seen or done. Everything must be verified before they will believe. If you ever visited Africa or Iceland you must "verify" it, because most people never saw these countries and never will. Livingstone is dead, and what he recorded may be all a myth, because "many men are mistaken." Stanley may never return to verify his travels, and he could not verify them for any one but himself anyway; so the Colonel and his school will be compelled to verify it for themselves or accept their testimony about the Dark Continent, and I suspect they will conclude to accept what Stanley and Bishop Taylor say about it, rather than go out as missionaries to propagate agnosticism among the natives, lest they become poisoned with the leaven of Christianity by Taylor and others.

I can not close without a single reference to Mr. Ingersoll's present attitude to Christianity as foreshadowed in this late article in the *North American Review*. I think it would be difficult, from most of his lectures and written articles for a few years past, not to consider him an avowed atheist; but in this late paper he gives evidence of a marked change. From one or two paragraphs it is appa-

rent that in his religious evolution he is hard by the borders of modern Unitarianism. He is either nearing *them*, or *they* are approaching agnosticism. Let me quote (from page 410 of *North American Review* for April, 1889): "If one denies the existence of devils, does he for that reason cease to believe in Jesus Christ? Is it not possible to imagine that a great and tender soul living in Palestine nearly twenty centuries ago was misunderstood? Is it not within the realm of the possible that His words have been inaccurately reported? Is it not within the range of the probable that legend and rumor and ignorance and zeal have deformed His life and belittled His character?" Now this is orthodox Unitarianism of to-day. No man can read their current theology now or hear their ministers preach, without recognizing that the Colonel has either been reading or sitting under their preaching of late. I am glad of it. I think he gives signs of return from his long wanderings. I shall not be greatly surprised to hear of him filling some Unitarian pulpit soon, and not much more surprised to hear of his becoming a liberal orthodox preacher before he dies. The world moves! There are wonderful undercurrents of religious thought about Christ and His place in creation and the redemption of this world.

EVOLUTION.

I have been requested by a number of gentlemen of this city to give a few lectures on Evolution, in view of the interest recently awakened on this subject. I propose to discuss, in a general way, the much lauded theory of Modern Evolution, and show its utter fallaciousness as taught by its leading authors. Under the auspices of the Young Men's Christian Association.

I.

AS THE subject is somewhat abstruse and burdened with a peculiar nomenclature, I have concluded, for the sake of as much brevity and clearness as possible, to commit my lectures to paper, which I know will in some measure lessen their interest. I also do so that I may not be falsely reported. Your indulgence and candid hearing are craved. As preliminary to this discussion it may

be pertinent to call attention to the distinguished authors who have originated the idea, and are advocating its claims on the credulity of this age. Charles Darwin may rightfully be regarded as the father of modern Evolution, so evidently so is this that the theory has earned the name of "The Darwinian Theory." He is the author of the following works: "Origin of Species," "The Descent of Man," "Animals and Plants," and some others of minor importance. Another distinguished author on Evolution, and the most eminent disciple of Darwin, is E. Hæckel, Professor of Natural History in the University of Jena. He is the author of the following large works: "History of Creation" and "The Evolution of Man;" and Professor Huxley, the author of "Elementary Physiology" and sundry lectures, all aiming to establish Evolution. These are considered to be the ablest exponents of the system. I shall therefore pay my principal respects to them. I desire to say that these gentlemen have made many valuable contributions to science, and the world is largely indebted to them for their indefatigable labors; but that their researches have established the DOGMA of Evolution as taught by them with such persistent zeal the majority of intelligent and cultured men of this age do not at all believe, and some of these scientists teach that all the living species of men and animals have come into being by spontaneous generation without the aid of creative power, purpose, or plan. This is Hæckel's theory, and favored by Huxley. The other theory, differing from this, is that the first being or few specimens of a very low order were the result of creative power, as a starter of all living beings, animals and men, and ever since that there has been no supervising plan of a superior intelligence. The work has all been accomplished by blind law, under the law of "natural selection," or "The Survival of the Fittest." In a word, that the race of men have come down to their present high estate through a long line of ancestors, beginning with unorganized *Protoplasm*, or *Bathybius*, or *Bioplasm*, or *Moneron*, running through a long line of ganoids, or fishes, tortoises, horses, dogs, monkeys, and

apes, our nearest living ancestor. This is Darwinianism. You laugh, gentlemen, but this they proclaim with all soberness, and I will not say insincerity. These same great scientists do thus declare without a blush, so far as their written works indicate. I think it was Cicero who said: "He did not see how two jugglers could look each other in the face without laughing!"

A few words about the terms employed in these books and lectures. Protoplasm literally means *first made*; it is a jelly-like substance supposed to contain life; Bioplasm means *first life*, or the beginning of life, and is similar to Protoplasm; Bathybius is a Greek word, meaning *deep sea*. Mr. Huxley, the discoverer, says this about it: "Bathybius is a vast sheet of living matter enveloping the whole earth beneath the seas." In honor of Professor Hackel he named it "Bathybius Hackelu." This deep sea ooze he made the bridge between the organic and inorganic world. The great infidel, Strauss, went into ecstasies over this supposed discovery, and used it as his strongest argument against miracles or the supernatural. Of course Professor Hackel applauded this discovery, because of the vast issues that were dependent upon it. But the greatest living physiologists like Dr. Carpenter and Lionel Beale rejected Huxley's testimony as a matter of fact. Dr. Wallich, 1869, presented evidence that this sea ooze, or Bathybius, has nothing in it to confirm Huxley's assumptions, and recent deep sea soundings have given their verdict against Mr. Huxley's pretensions; and finally, in the *American Journal of Science and Arts*, you will find (Oct. 1877, pp. 267, 268) the last concession that this celebrated Bathybius contains nothing but "the sulphate of lime!" Poor Strauss did not live long enough to hear Professor Huxley recant. His Bathybius has been the subject of ridicule and jest among literary and scientific men for several years last past. He has been very reticent in his recent lectures on the subject of Bathybius and its sisters, *Protoplasm* and *Moneron*, of other evolutionists. It has been remarked in his New York lectures that he was very shy about touching the main objection to evolution;

viz., bridging the immense chasm between *living* and *not living matter*, his first bridge utterly broke down under its own absurdity and want of scientific evidence. Spontaneous generation is in the same category of assumptions, as we will see further on.

The word *Moneron*, employed so much by Professor Hackel, is best explained by him. He says: "The monera are the simplest of all known organisms, being mere lumps of pure albumen, without organs or heterogeneous parts," and probably not larger than a pin's head and living at the bottom of the ocean, where Huxley discovered his *Bathybius*.

To show you that I have not overstated nor misstated the teachings of these gentlemen, I quote: Mr. Darwin says (*Origin of Species*, pp. 420, 425, 428): "There is a grandeur in his view [evolution] of life, with its several powers, having been originally breathed by the Creator into a few forms or into one." "The similar framework of bones in the hand of a man, wing of a bat, fin of a porpoise, and leg of a horse, . . . and innumerable other such facts at once explain themselves on the theory of descent with slow and successive modifications." "In regard to the members of each great kingdom, such as vertebrata, articulata, etc., we have distinct evidence . . . that within each kingdom *all the members are descended from a single progenitor.*" "*All the living forms of life are the lineal descendants of those which lived long before the Cambrian Epoch.*"

Professor Hackel (*History of Creation*, Vol. I, pp. 48, 75) says: "But a truly natural and consistent view of organisms can assume no supernatural act of creation for even those simplest original forms, but only a coming into existence by spontaneous generation. From Darwin's view of the nature of species we arrive therefore at the natural theory of development." "The fundamental idea which must necessarily lie at the bottom of all natural theories of development is that of a gradual development of all (even the most perfect) organisms out of a single or out of a very few quite simple and quite imperfect

original beings which came into existence not by supernatural creation, but by spontaneous generation or archigony out of inorganic matter."

I now propose to examine these arguments and assumptions of the master spirits of modern Evolution, and show that their theories are not supported by well demonstrated facts. Their pretended facts are largely mere assumptions; in other words, "not proven." They assume that all organisms of living animals and men came "from a single or a few quite simple and imperfect beings." Now in the very nature of the case, how can they so positively assert this? This, according to their theory of the early condition of the world and its slow development, must have occurred one hundred million of years ago. Who were there that are competent to testify? Is Hæckel's Moneron or Huxley's Bathybius the witness they bring on to the stand? We deny the assumption, and demand demonstrative proof. If Professor Hæckel is to be relied on, he finds these monera still in existence through his friend, the microscope. This race of beings is quite a hundred millions of years old, and are likely to survive their posterity and us, his lineal descendants. How does this tally with Mr. Darwin's "survival of the fittest?" In this struggle for existence the monera promise well to win the day. They ought, in accordance with this fine-spun theory, to have been extinct long ages ago; but they are lively witnesses against modern Evolution. It is a clear case of the oldest outliving all his vast posterity, and overthrowing the very dogma it was intended to establish! One of the promises I made some weeks since, was that I would use the chief weapons of my adversaries to demolish their theory.

I quote again from Professor Hæckel (History of Creation, Vol. I, pp. 185, 186, and 345): "Of still greater, nay, *the very greatest importance* to the hypothesis of spontaneous generation *are* finally, the exceedingly remarkable Monera, those creatures which we have already so frequently mentioned, and which are not only the simplest of all observed organisms, but even *the simplest of all im-*

aginable organisms. Through the discovery of these organisms, which are of the *utmost importance*, the supposition of a *spontaneous generation loses most of its difficulties.*"

"The whole body of these most simple of all organisms—a semi fluid, a formless and simple lump of albumen, consists in fact of only a single chemical combination. Formerly, when the doctrine of spontaneous generation was advocated, it failed at once of adherents on account of the *composite structure of the simplest organisms then known.* It is only since we have discovered the *exceedingly important Monera*, with organisms not in any way built up of distinct organs, but which consist solely of a single chemical combination, and yet grow, nourish, and propagate themselves, that this great difficulty has been removed, and the hypothesis of spontaneous generation has gained a degree of probability which entitles it to fill up the gap existing between Kant's Cosmogony and Lamarck's Theory of Descent."

"Only such homogeneous organisms as are yet not differentiated and are similar to the inorganic crystals, in being homogeneously composed of one simple substance, could arise by spontaneous generation and could become the primeval parents of all other organisms."

"When the Moneron *moves itself* there are formed on the upper surface of the little mucous globule shapeless finger-like processes, or very fine radiated threads. These are the so-called false feet, or pseudopodia."

I desire to give it as my candid opinion that it would be difficult to find in a scientific work of this or any other age so many contradictions and careless statements in the same number of words. Let us analyze this remarkable deliverance of the first Evolutionist of our times, and see if my judgment is correct.

He tells us that the Monera "are exceedingly remarkable!" and that they are of "the *very greatest importance*" to his hypothesis of spontaneous generation, and this he is determined you shall not forget. They are without doubt *exceedingly remarkable!* "They are the simplest of all observed organisms; nay, they are the simplest of

all imaginable organisms!" They are declared in one sentence to be organs, and in the next that if they have organs "all trace of organization, all distinction of heterogeneous parts is still wanting in them;" and yet he assures you that while there is still no trace of organs to be seen, or "heterogeneous parts," that "all the vital phenomena (or functions) are performed by one and the same heterogeneous and *formless matter*." In the very next paragraph he tells you that the organless moneron, "this exceedingly remarkable moneron," "which consists solely of a single chemical combination," is nothing but "a formless and simple lump of albumen, similar to the inorganic crystal" (I use his very language), and what is the most remarkable of all his statements about this "exceedingly remarkable" little animal is, that it eats and grows and has false feet or "pseudopodia," and "moves itself," and on the upper surface of the little mucous globule shapeless finger-like processes or very fine radiated threads are seen, which are the so-called false feet. *Now* it has shapeless finger-like processes or fine radiated threads; and *now* it has no organs that are traceable! How are these contradictory assertions to be reconciled? He tells us it is a "simple lump of albumen" one moment, similar to inorganic crystal, and the next that it has these heterogeneous parts or pseudopodia or radiated fingers and moves itself. He talks about its being "a chemical combination of a single substance." How can a thing be a combination of only one substance? How can any living creature eat and grow and move itself without organs of motion and assimilation? Such a proposition is too absurd to deserve a serious reply. Now what does all this minute description of this moneron by the Professor mean? He is very desirous of belittling this very little pelagic animal to show that it was very nearly without organs, that he might make the superficial reader believe that an animal that had no organism, or next to none, might bridge the immense chasm between "the living and the not living," that he was betrayed into all this supreme nonsense. I doubt not that his Moneron is a real

living being with a perfect organism, whether the microscope shows it distinctly or not. I doubt not that it has nerves and muscles and eyes if it needs them, and fingers or pseudopodia, and has a will to control its movements, and organs of digestion if it eats and grows. I do not believe that any of God's works are defective, however small. I will let you into the secret, or rather Professor Hæckel lets us into the secret of this attempt to belittle God's work in these significant words, repeated several times with emphasis: "Of the very greatest importance to the hypothesis of spontaneous generation," "of the utmost importance," "the exceedingly important Monera," "are of the utmost importance to the theory of the first origin of life;" that is to say, if he fails to establish spontaneous generation through this formless, simple lump of albumen, without organs, that are traceable by the microscope, then his cause is lost. You see they are so insignificant, and yet so important! Performing all the functions of life without anything to do it with! Shades of Aristotle, Bacon, and Lock, think of it! What is this scientific age coming to? Is that the style of reasoning taught in the University of Jena?

But he gives away his theory in the following sentence, "The supposition of spontaneous generation loses most of its difficulties," by accepting his lame accounts of this Moneron. Then he admits that spontaneous generation "has *its difficulties*." On the "supposition!" But this age does not take things on supposition. It must be demonstrative proof. Nothing short of rigid induction, not even *deduction*, will do, much less inferential suppositions and assumptions.

But I must show you that he flatly contradicts himself. He, in the paragraph just quoted, says the moneron is "a simple lump of albumen," consisting "of one single chemical combination," and then on page 327, Vol. I, History of Creation, we have this: "In all living bodies without (this includes the Moneron) exception there is a certain quantity of water combined in a peculiar manner with solid matter. All animals and plants, in fact all organisms,

consist in great measure of fluid water, which combines in a peculiar manner with other substances." Now his moneron is either an animal with organs and "other substances" besides simple albumen, or this last definition is defective. He not only contradicts himself in his definition of his exceedingly remarkable Moneron; but he contradicts his great master, Mr. Darwin. Darwin, in his book on "Animals and Plants," page 483, Vol. I, says: "We can not fathom the marvelous complexity of an organic being; but on the hypothesis here advanced (pangenesis) this complexity is much increased. Each living creature must be looked at as a *microcosm*, formed by a host of self-propagating organisms inconceivably minute." "Each living creature," according to this great expounder of Evolution, "is a "*microcosm*"—a *little world*. That hiatus can never be spanned by his Moneron, which he confesses is essential to his hypothesis of spontaneous generation.

But Professor Hackel has confessed that spontaneous generation, which was possible at that early period, is not possible *now*. He says (History of Creation, Vol. I, pp. 342, 343): "The impossibility of such a process (spontaneous generation) can in fact never be proved. For how can we know that in remote primeval times there did not exist *conditions quite different* from those at present obtaining, and which *may have rendered spontaneous generation possible*? "Think only of the fact that *enormous masses of carbon*, which we now find deposited in the primary coal mountains," etc., "at that time under conditions quite different from those of to-day, a spontaneous generation, which now *is perhaps no longer possible*, may have taken place." "Indeed, we can even *positively and with full assurance maintain* that the general *conditions of life in primeval times must have been entirely different* from those of the present time." If it is impossible *now*, as he here admits, the strong presumption is that it was impossible then. Nay, I will prove to you in a few moments that it was impossible *then as now*. But hear the Professor! He says "the impossibility of spontaneous

generation can never be proved" by his opponents. This is enough to cause Aristotle, Whately, and Jevons to turn in their graves. He calls on us to prove a negative! Gentlemen, the *onus probandi*, or burden of proof, is on them. Can they prove that it did take place, as they assume? What do evolutionists certainly know about the conditions of the world in primeval times? Professor Hackel asks, "How can we know?" Sure enough, how can *they* know that "the conditions *were entirely different*" from "what they are *now*?" He here "*even positively*" asserts that they must have been different; nay, "*entirely different.*" Yes, these evolutionists are capable of asserting "positively" and "with full assurance" what never has nor can be proved by scientific demonstration! Their assurance is enormous! This is a fair specimen of their logic and dogmatism, and if you do not accept their assumptions without any questionings you will be charged "with camping with Moses" and "being a century behind your age," and all that. I wonder if this is a specimen of the logic taught in the University of Jena, where Mr. Hackel is a distinguished professor? But I promised to give you demonstrable proof that the conditions of life were not "different in primeval times" from what they are now, so as to make spontaneous generation possible or even probable. In the argument we are not called on to prove his absurd negative; but our position is so solid and invulnerable that we can afford to prove his negative, and we will make Professor Hackel one of the witnesses to overthrow his own theory. I quote (History of Creation, Vol. II, p. 9): "The first and longest division of the organic history of the earth is formed by the primeval epoch of the tangled forests. It comprises the immense period from the first spontaneous generation, from the origin of the first terrestrial organism to the end of the Silurian system of deposits. During the immeasurable space of time, which in all probability was much longer than all the other four epochs taken together, the three most extensive of all the Neptunic systems of strata were deposited."

Now, gentlemen, get down your geologies, Hitchcock's and Dana's, and any other text-book of repute, and look into this remarkable assumption of Professor Hackel. He here assumes, not proves, that the longest and first division of the organic history of the earth is formed "by the era of the tangled forests," and that this epoch was probably "much longer than all the other four epochs taken together." Then the Devonian intervened before the Carboniferous era began. Do not omit to note, that at least fifty millions of years (at the most moderate estimate of these scientists) intervened between the era of the tangled forests and the Carboniferous era. I call on you, gentlemen, to note here especially that Professor Hackel, the most illustrious evolutionist after Charles Darwin, has told you that "spontaneous generation" was rendered possible and highly probable "by the enormous masses of carbon" in the carbon age. But here he emphatically tells us that spontaneous generation took place hundreds of millions of years before the Carboniferous era began, when he says the era of tangled forests "comprises the immense period from the first spontaneous generation, from the origin of the first terrestrial organism to the end of the Silurian system of deposits." Thus he is guilty of the blunder of first assuming that spontaneous generation occurred in the carbon age, when the conditions were probably favorable, and then asserting that it took place away back millions of years, before there was any carbon. What proof, I ask, has this prententious scientist for asserting that there was any carbon as far back as the Devonian age, to say nothing of the Laurentian era? There are no coal deposits in those strata to prove his assumption. They explode his theory of spontaneous generation by carbon completely. On the contrary, we have positive evidence of life in the Devonian and Laurentian ages, seen in the remains of fishes such as Ganoids and Mollusks, and that too without any change in their organic structures. If we prove this to our evolution friends by their greatest master, Mr. Darwin, they ought to be convinced that Hackel's theory of spontaneous generation is not only self-

contradictory, but utterly without foundation. Hear Mr. Darwin (*Origin of Species*, pp. 293, 294): "Some groups [of mollusks], as we have seen, have endured from the earliest known dawn of life to the present day." "In the genus *lingula*, for instance, the species which have successively appeared at all ages must have been connected by an unbroken series of generations from the lowest Silurian stratum to the present day." Thus we have proved by the facts of geology and the concessions of the first evolutionists of the age, that the conditions of life were not "different then" from what they are now, seeing that we have the same animals now without any change of structure that lived in those far distant epochs. If this theory of spontaneous generation is not completely shivered by these stubborn facts, then no additional proof would convince those "who love darkness rather than light." I can not dispose of Professor Hackel's exploded theory of spontaneous generation better than quoting from an able pen a short caricature of his pet hypothesis: "If living beings could come into existence by spontaneous generation, why could not carbon? Besides, how does he know but that the earth was visited by a monstrous comet at the close of the Devonian age, and that it left its carbon tail, which inaugurated the coal period?" Indeed, we can positively and with full assurance maintain that since "the conditions of life" were "entirely different" in those "primeval times," it may have been customary for comets to visit the earth and leave their tails as a token of friendly regard, and I can even positively assert that one immense tail was composed entirely of carbon, which in time condensed into coal, inclosing a few specimens of vegetation which have successfully fooled modern geologists, and made them think that the coal mountains were of vegetable origin! "The impossibility of such a process can, in fact, never be proved," and of course it must therefore be accepted as science! I also "positively maintain," and "with full assurance," that diamonds, which are composed of pure carbon, originated in that way, owing their spontaneous generation to the tail of a comet!

Häckel can not disprove it, since the "conditions of life" were so "entirely different in those cometic times." If Moses had ever been guilty of giving such a puerile and senseless theory of creation as this, he would have been classed with the Spokane Indians, who have a theory that is extant among them to this day, that the falls and water power that adorn your beautiful city were put there by the wild coyotes. This superstition is about on a par with the carbon theory of Professor Häckel. What superlative nonsense to be dignified with the name of science! I propose to lend my feeble efforts to stamp out such twaddle passing under the name of the latest and best thought of the age. Professor Häckel, who has a remarkable distaste for miracles, asserts emphatically that there is no need of a Divine Being in the creation of any living species or genus, but attributes the entire work of creation to the action of blind law under his theory of spontaneous generation. He says (for I dare not make an utterance in regard to these scientific gentlemen without quoting their very words) in his *History of Creation*, Vol. I, p. 176: "All the different forms of organisms, which people are usually inclined to look upon as the products of creative power, acting for a definite purpose, we, according to the theory of selection, can conceive as a necessary production of natural selection working without a purpose." You observe here that Professor Häckel has gone over to the ground of Mr. Darwin of natural selection, which is a tacit concession that his theory of spontaneous generation might some day break down, as we have seen it has most signally done. Then if natural selection is to be adopted as it is by a large class of evolutionists, there is this serious obstacle confronting him and them at the very threshold of active being; namely, there must be something to select from before selection can take place, and there must be a large variety to select from to have the fittest to survive the not fit, which must outnumber greatly the fit. If that oft-repeated formula of Darwin, "The survival of the fittest," is worthy a place in true science, there must of necessity have been a wide

margin to select from before natural selection could operate. This rugged obstacle has never yet been surmounted. It is due to Charles Darwin, however, to say that he admits that there must have been a miracle performed by an intelligent First Cause to create "one or a few simple beings" to start with; but this being done, all the countless species of plants and animals have been evolved without further aid from the Creator. But most of the leading Evolutionists hold that nothing but blind law has been concerned in the work of our varied creation. I submit that such a theory of creation is a thousand-fold more miraculous if true, than that God created all living species of plants and animals, including men, by specific acts than the theory of atheistic evolution. This theory is squarely in the face of the well-established fact that "there can be no effect without a cause." There can be no effect without an *adequate cause*. This law is as true and better established than Newton's law of gravitation. No well-balanced scientist of this or any age would dare to openly assail this law of cause and effect, though many evolutionists do assail it indirectly, inferentially, and substantially. If some traveler through Africa should come upon the great pyramids and the sphinx without ever having heard of them, he doubtless would be surprised at their immense size and construction, with the tremendous and ponderous blocks of stone piled one upon another to the height of hundreds of feet! If he should investigate them internally and witness the inscriptions, hieroglyphics, paintings, and sarcophagi with their embalmed mummies, his surprise and wonder would further increase. Suppose he should sit down and philosophize thus: "I see these ancient monuments and am struck with their size, crypts, sarcophagi, and hieroglyphics, a significant history of a dead past. I conclude that all this is a result of Nature's wonderful operations, 'some favorable conditions' assorted by natural selection, 'some peculiar environment of matter,' probably the result of 'spontaneous generation.' I see in all this 'some promise and potency of every form of life,' some happy concurrence or chemical affinity among

the sandstones; in a word, this is a significant monument of 'the survival of the fittest.'" He talks like an evolutionist. While thus soliloquizing some traveler or antiquarian steps up and interviews him, and suggests that probably some ancient people during the times of the Pharaohs were the authors of these piles; he could aptly reply that there were no living witnesses of that; that there were no engines or machinery extant that could have placed those vast blocks at that elevation! Therefore it must be the work of Nature, and has been evolved from some primary pattern that came into existence through the potency there is in Natural law. Which is the greater philosopher of the two, gentlemen of the nineteenth century, the antiquarian who concluded that the Egyptians reared them, or that they came there accidentally, without purpose or plan, or intelligent agency? The cases are as nearly analogous as is possible. In other words, which would be the more striking miracle, the building these pyramids by skilled mechanics, or the doctrines of natural selection, without a *plan* or "*purpose?*" Which is the greatest miracle, think you; that a personal, intelligent, and omnipotent Creator made all the species of living beings, with their peculiar characteristics and with capacities to perpetuate themselves; or that all these originated from the "*simple moneron*" of Hackel, or by "natural selection" without anything to select from of Darwin? It is evidently a greater wonder to witness such immense and varied results from inadequate causes, than to suppose that God, the great First Cause, created all living tribes and endowed them with capacities to perpetuate their respective species, as we now constantly witness they do, and ever have done since the dawn of earliest historic times. Remember the well-established law that "every effect must have an adequate cause." No plan or purpose in Creation! Now if these learned men would sit down and reverently examine a human hand, or an eye, or an ear, they could not fail to see adaptation of means to an end in these marvelous instruments! The relation of the hand to the necessary avocations of life, of the eye to the

light, with its delicate and perfect lenses for the refraction of the rays, and the back chamber to receive images, and the consummate system of nerves to transmit these images to the sensorium or brain; and the ear and its relation to sound, with its exquisite bones, caverns, tubes, and drum for the modification of sound! No purpose or plan in all this varied and delicate machinery! All the result of spontaneous generation and natural selection under the guidance of blind, unintelligent law! This outmiracles all the miracles of the Old and New Testaments by a thousand-fold! It were as reasonable to suppose; nay, as credible, as if a man should accidentally discover a poem or oration surpassing in sublimity and beauty the Iliad of Homer or Webster written in pure English on the walls of Yosemite, and infer that they came there by spontaneous generation or natural selection without any plan or purpose, as this wonderful world of living, throbbing intelligences without the interposition of a Supreme intelligent cause. Topsy, when asked who made her, replied "that she just growed." Her philosophy is not excelled as a rational theory by Hæckel, Huxley, or even Darwin. Gentlemen, it is high time that we get on our knees before a personal God, the first and adequate cause of all things! This is our proper attitude in the presence of these living facts! We propose in these lectures to examine the strongest arguments of Messrs. Darwin, Hæckel, and Huxley in favor of their theory of Evolution. We expect to be fair, and present their very strongest facts and attack their philosophy in their stronghold without much or any reference to the Mosaic account of Creation. Moses did not need our help or sympathy. While we mean to be fair and strictly honest, we do not intend to exercise much mercy to their assumptions. My next lecture will be on Heredity, or Anatomical resemblances as proving man's descent from fishes and the monkey tribe as advocated by these eminent naturalists.

II.

In my first lecture you will remember that I confined my remarks principally to Professor Hackel's theory of Spontaneous Generation, with some brief notice of Mr. Darwin's theory of Natural Selection. I now proceed to examine their strongest arguments for Evolution. If I succeed in overthrowing these, it will be unnecessary to notice their weaker arguments.

Professor Hackel next undertakes to prove that man was evolved from some gilled and vertebrate ancestors as the fish and the monkey. This he thinks he proves unquestionably from certain embryonic resemblances of anatomical structure that he professes to have discovered. He devotes two large volumes mainly to this subject, showing the importance he attaches to his theory of descent. These, gentlemen, certainly have a zeal worthy a more rational theory. Their perseverance is dogged and untiring. They are ransacking all creation for facts against Moses. All right. I have no fears that they will ever seriously damage the Mosaic account of creation. This matter of the resemblances of anatomical structure of vertebrate animals (or more plainly those having a jointed backbone) is far-fetched and unphilosophical, as establishing the theory of Descent or Evolution of man. Let us examine it. Hackel infers from the fact that man has a backbone or spine, that he must of necessity have descended from some vertebrate species. The earliest known vertebrate animal is admitted to be the Ganoid or fish; therefore he assumes that our descent is from some fish ancestor. But if the ganoid is the earliest known vertebrate animal, what was its nearest lineal ancestor? for his theory requires, as does Mr. Darwin's, that they must have had a vertebrate ancestor, or else the ganoid must have had a specific creation, or come into being by spontaneous generation. But I had better quote what Professor Hackel says on the subject. In his "Evolution of Man" he quotes from a former work of his on Morphology, and we have these words: "The history of the evo-

lution of organisms consists of two kindred and closely connected parts: Ontogeny, which is the history of the evolution of individual organisms; and Philogeny, which is the history of the evolution of organic tribes. Ontogeny is a brief and rapid recapitulation of philogeny, dependent on the physiological functions of heredity (or reproduction) and adaptation (or nutrition). The individual organism reproduces in the rapid and short course of its own evolution the most important of the changes in form through which its ancestors, according to laws of heredity and adaptation, have passed in the slow and long course of their paleontological evolution."

Also from Vol. I, p. 6, "History of Creation," he further explains: "This fundamental law to which we shall again and again recur, and on the recognition of which depends the thorough understanding of the history of evolution, is briefly expressed in the proposition that the history of the germ is an epitome of the history of descent; or, in other words, that ontogeny is a recapitulation of philogeny; or, somewhat more explicitly, that the series of forms through which the individual organism passes during its progress from the egg-cell to its fully developed state is a brief compressed reproduction of the long series of forms through which the animal ancestors of that organism (or the ancestral forms of its species) have passed from the earliest periods of so-called organic creation down to the present time."

Do not be frightened by the big words ontogeny, philogeny, etc. If the professor is not learned he is nothing. He must be indulged in his "philosophical culture" a little. This new terminology is not only convenient to make you stare at the remarkable scientific culture these men prate about so much, but it is a good cloak to cover up a very weak and defective philosophy. We will attempt to translate this long paragraph into common English so that we may get the real thing he aims at. Ontogeny, if it means anything, means this, every living individual, being, or thing in its development from its earliest start to full growth has in itself all the characteristics

that all the long line of monkeys, tortoises, and fishes, etc., possessed from which it descended; and philogeny is a history of the descent of the tribes or classes of animals and plants to which these individuals belong. All this is to prepare you for Professor Hackel's coming announcement of resemblances of anatomical structure proving descent from pre-existing orders or species.

Let us spend a few moments in looking at this much vaunted theory. These vertebral and gill resemblances, supposed to be discovered in the human embryo, is a most violent assumption that the Creator was shut up to the necessity that if He created the different species of vertebrates of building every species on a different plan. Not so. Of course He could have done this as a simple act of power, but He was wiser than that. He preferred, like a wise and skillful architect, to have a general plan for all vertebrates, with an almost infinite variety of dissimilarities to distinguish the several species from each other and individualize them. But Professor Hackel and Mr. Darwin do the same thing by natural selection, without knowing it, thus complimenting the wisdom and skill of the Creator's work unwittingly, but claiming the credit thereof for natural selection under the guidance of blind, unintelligent law. Allow me to illustrate. A common wheelbarrow or velocipede has but one wheel, and a cart has two, and a buggy four, and some locomotives eight wheels, constructed on one general plan. Does it follow, of necessity, from this resemblance in the simple matter of the wheel that one was evolved from the other by natural selection? Certainly not. It is no disparagement that these are regarded as distinct creations by intelligent mechanics. They might all be made by one architect, and may redound to his wisdom and skill. So the different varieties of vertebrates as certainly declare the wisdom and skill of the Divine Architect. Again, take the universal cog-wheel used in the almost endless variety of useful machinery. It is the common and universal pattern for all machinery differing more widely in their appearances, construction, and purposes than the wheel-

barrow, bicycle, and carriage. The general plan of the cogs is not changed because of the different uses of the machines. The watch has cogs, the thresher has cogs, the header has cogs, the waterwheel has cogs, and so hundreds of other machines, no two of which are engaged in the same kind of work. Does it therefore follow that this is any reflection on the inventor of the cog-wheel? Does it legitimately or scientifically follow that all machinery having cog-wheels of necessity were evolved from the original cog-wheel. This is Professor Hæckel's "ontogeny and philogeny" in a nutshell. But does not the vertebrate or spinal arrangement in the animal creation, in an almost infinite variety of species, adapting them to their different situations and purposes speak volumes to the great Creator's intelligence and skill, who did not think it necessary to vary the principle of the spinal column in all the different species to show off His power to give each class of vertebrates a backbone constructed on a different principle or pattern? This ontogeny theory is a wild assumption incapable of demonstration any more than that all machines having cog-wheels were evolved by natural selection from the first cog-wheel. The idea or hint may have been suggested to the inventors of the host of machines having cogs, but the evolution you will clearly see was in the brains of the inventor, and not in the machines. Resemblance then of anatomical structure in one single particular of the backbone is too small a basis to prove this important matter of descent. It utterly fails to satisfy the inductive and scientific method of this age. It is, to say the most for it, a very improbable hypothesis. Let it be remembered that these anatomical resemblances or vertebrate and tailed animals to one or two or a very few particulars are the chief arguments in support of evolution. I do not misstate the case. What think you of the dogma that has no broader foundation to stand on than this vertebrate resemblance, and probably that of the supposed gills of a fish? If resemblances of anatomical structure are of such great importance to establish this theory, why has it escaped the notice of these

savants in structural anatomy to overlook the conspicuous fact that almost every animal has a head, two eyes, two ears, two nostrils, and a mouth. They all resemble each other greatly in other particulars; they have tongues, teeth, stomach, liver, heart, and lungs. We could greatly multiply these resemblances. You see how generous we are to help our evolutionist brethren out in this argument of resemblances! Truly we must all have descended from some original animal that had all these varied organs in excess. Why, I am perfectly surprised and stunned by these accumulated points of resemblances! Surely the flea and dog must have descended from the elephant or rhinoceros, for they have both eyes, mouth, stomach, heart (and I suspect they each have a liver, for they both live [?]), but it is an unsolved problem as yet which will survive the other, or which is the fittest to survive. Why, bless your dear souls, Professor Hackel and Charles Darwin, why did you not push this question of anatomical resemblances to its legitimate bounds and utterly overwhelm the Mosaic account of the creation? I am really sorry that Mr. Darwin died without seeing the breadth and strength of this celebrated argument from resemblances. Professor Hackel ought to have sagacity and penetration enough to see this splendid opportunity! and push it to a triumphant success. But jesting aside, gentlemen, the theory breaks down by its own weakness and poverty of facts. Evolutionists seem to have an idea that whatever they advance will be accepted without question; but they have "mistaken the age in which they live." Nothing is taken for granted now without well demonstrated truth.

Again, Messrs. Darwin and Hackel and Huxley enter a new field in search of proof for evolution. This time it is the delicate field of embryology. They go armed with microscopes hunting facts and resemblances. Professor Hackel regards this as the kingdom of his richest discoveries and greatest triumphs. I will give Professor Hackel's "gill and tail argument," with which Charles Darwin agrees, as their supreme proof of the descent of man, first from the fish and on down the line of descent

to the ape. Professor Hackel has elaborate plates or cuts in the best dress of the artist to represent his pretended discoveries in embryology under the revealing power of the microscope. With these gorgeous plates he seems perfectly satisfied, and invites the special attention of the reader to them. I now quote from his "History of Creation" (Vol. I, pp. 289, 307, 308, 310, and 314). He says: "I wish specially to draw attention to plates 2 and 3, which represent embryos in all stages of development, and in which we are not able to recognize a trace of the full-grown animal. . . . Every one surely knows the gill arches of the fish. Now the gill arches originally exist the same in man, in dogs, in fowls, and in tortoises, as well as in other vertebrate animals. . . . Finally, while comparing the embryos on plates 2 and 3, we must not fail to give attention to the human tail, an organ which in the original condition man shares with all other vertebrate animals. Now man in the first months of development possesses a real tail, as well as his nearest kindred, the tailless apes (orang-outang, chimpanzee, gorilla) and vertebrate animals in general. . . . In this intimate connection of ontogeny and phylogeny, I see one of the most important and irrefutable proofs of the theory of descent. No one can explain these phenomena unless he has recourse to the laws of inheritance and adaptation. By these alone are they explicable. . . . The rudimentary little tail of a man is an irrefutable proof of the fact that he is descended from tailed ancestors." I suppose now after this quotation no one will charge me with exaggerating the position of the leading modern evolutionists. Professor Hackel intends to show by these plates that the embryo man at a certain stage of development has gills like a fish and a tail like a monkey. In one of these cuts he represents the embryo as having six openings or slits across the throat and in front of the head and neck. In the next stage he shows but four. Here is a reduction at one bound of one-third of the number of gill arches, which is flatly in the face of his and Darwin's careful and emphatic statements, that transformations and

changes never occur by "sudden leaps." Darwin says: "Natural selection acts only by taking advantage of slight successive variations; she can never take a great and sudden leap, but must advance by short and sure, though slow steps. . . . As natural selection acts solely by accumulating slight successive favorable variations, it can produce no great and sudden modifications." (*Origin of Species*, pp. 156, 413.)

Now if this change from six to four parts in a few days is not a sudden and great leap, what can be? They constantly remind us in their works that many ages were necessary to change one species to another; but here this foremost and boldest evolutionist shows us by his plates that a great change occurs in a few days, or weeks at most. The most serious blunder that this industrious naturalist has made, however, is this: He has, unfortunately for his cause, placed his gill-arches in the human embryo in the wrong place. In the embryo fish they are found on the side of the head and neck, but in the human embryo, as shown in his plates, these openings are in front of the head and neck. But in the fish plate there is no change in the number of the gill-arches, as in the human embryo. This is an important fact. How did the gill-arches from our fish ancestors sweep around from the side of the head and neck to the front in a few weeks at most? Now the simple explanation of these supposed gills in the human embryo is, that there has been either an egregious blunder or a deliberate fraud on the part of Professor Hackel in preparing these plates. There are no gill-arches in the human embryo. These openings on the front of the neck and head of the human embryo that the microscope reveals are the initial mouth, tongue, jaw-bones, nose, and eyes. The additional openings that have disappeared were simple wrinkles or folds of the neck when the head reclines on the breast of the fetus. These supposed gill-arches of Professor Hackel differentiate into the bone of the tongue, jaw-bones, nose, and eyes. I will prove this by putting the professor on the stand as the principal witness. Hear him in his "Evolution of Man"

(Vol. I, p. 404) : "The first pair of gill-arches differentiate into the rudiments of the upper and lower jaws, the tongue bone and the bones (ossicles) of the ear."

Will the professor be so kind as to inform us how the fish gets its nasal openings, mouth, and jaw-bones from the gill-arches on the side of the head? Now you may be able to see one of the possible reasons why the Creator put these openings or slits in the human embryo in front instead of the side of the head; viz., to fool such empiricists as Professor Hackel, who would rather find a seeming resemblance looking to his theory, than any solid fact that would be against him. Whoever heard of the gill-arches of a fish sweeping around the quarter of a circle from side to front, as he makes those of the embryo child do? The subject of human embryology is an infinitely more difficult fact to demonstrate than that of piscatology, and every cautious and conscientious investigator would be more careful what he published for demonstrative fact than this gentleman has been. Why has not this indefatigable student of natural history taken his microscope, as he could have done; why does he not do it now, and observe the development of the young fish from the simple egg to complete development of the embryo, and settle this gill question forever? He can see every change that occurs every twenty-four hours, and draw his plates accordingly, and verify them to the satisfaction of every seeker after truth. This he has not done, or if he has done it he has never given the real facts to the world. In all of Professor Hackel's other plates the human embryo with gills is the only case where the number of organic parts shown in the earlier stages, such as legs, arms, fingers, toes, fins, claws, hoofs, eyes, ears, etc., decrease in number as development advances. Why this single exception? What comes of this hasty, undemonstrated assumption? It is a mere fiction.

But I come to the little "human tail" argument of Ernst Hackel upon which so much is staked, to prove the descent of man from the monkey. It is a very "little tail," and a much smaller argument to prove it as some

people think. I am compelled to inform you that the professor had his artist who prepared his elaborate plates represent the human embryo with this "tail," to convince you that your nearest ancestor was a monkey. Let me repeat what he says by way of refreshment. "Man in the first months of development possesses a real tail as well as his nearest kindred, the tailless apes. . . . This rudimentary little tail of man is an irrefutable proof of the fact that he is descended from tailed ancestors." I come now to ask you people of common sense and you cultured people of this city to examine with me the professor's foundation for this story of the human tail. If you will get down your physiologies and look at the anatomy of man, you will find the terminal vertebra called the "os coccyx." It is a cone-shaped bone, and is a little longer than the other vertebræ of the spinal column, and has a very slight resemblance to a short tail. In the embryo it has the appearance of being proportionately longer than in the developed spine; but this is only in appearance, and not in fact. It is, in fact, not proportionately longer in the child than in the adult. No intelligent physician will deny this statement. There is no more tail in a healthy born child than in a healthy adult. In the human skeleton this bone seems elongated, but is not. So in the embryo. This is what misled the professor. He was looking for a human tail and he found an os coccyx, and in his zeal and wish magnified this solitary little bone into a tail, and you would imagine from his cut that it had as many joints or vertebræ in it as in the tail of a common monkey. I challenge any physiologist or microscopist to prove that the tail of the embryo child has more than this one joint called the os coccyx. Now this is all there is of Professor Hæckel's "human tail" that he affirms is an irrefutable proof "of our descent from the monkey," or "the tailless ape." It loses all its force as an argument because it is not true.

Another serious blunder the professor has fallen into in these plates, is a cut representing an infant with the tail of a tortoise, showing our descent from tailed ances-

tors; and in another plate he shows an embryo fish with an exact copy of the "little human tail." Now the fish evidently did not descend from the tortoise, for the professor tells us elsewhere that the tortoise must have descended from the fish. Where did the fish get its human tail, seeing the fish lived millions of years, according to these scientists, before there were any monkeys or men? The professor is in a predicament! But a little farther on he makes a slip that breaks the backbone of his theory of descent. It is this about the Ascidian or Sea-squirt. This animal, by all naturalists and by Professor Hæckel, is classed among invertebrates, or those without backbone. In his book ("Evolution of Man," Vol. I, p. 432) we have this: "In the mature sea-squirt there is no trace of a notochord or an inner bony axis. This adds interest to the fact that the young animal as it emerges from the egg has a notochord, above which lies a rudimentary tube (the spine). In the mature seasquirt this tube is entirely shriveled up." "In this tail now develops a cylindrical cord composed of cells, the anterior end of which extends into the body of the larva, between the intestinal and medullary tube. This is the corda dorsalis, an organ which, except in this one case, is found only in vertebrates, and of which no trace is to be seen in invertebrates." (Ibid. Vol. I, p. 456.)

"Gill openings afterwards appear in the anterior section of the intestinal canal, by which the whole anterior intestine is formed into a gill-body. This remarkable arrangement is, as we found, quite peculiar to vertebrates, and, except in the ascidians, occurs nowhere else." (Ibid. Vol. II, p. 85.)

"When these organs are complete, the progressive ontogeny of the ascidian is at an end, and retrogression now commences. The freely swimming ascidian larva sinks to the bottom of the sea and becomes fixed. . . . The tail, which is of no use, is now lost."

This long and particular account of the ascidian or sea-squirt reveals the wonderful industry of this naturalist! It also reveals the fact that he is looking after the

descent of man, by his careful and particular account of the "notochord" and "medullary tube" of this ascidian and its lost tail. He, you see, is on a still hunt for gill-arches, spinal chords, and caudal appendages, and declares himself successful in this very early denizen of the sea. Admit it for argument's sake. What then? Let us see. If this ascidian lived long ages before the vertebrate fishes, from what race did he get his embryonic gills, corda dorsalis, and tail? Do not allow it to escape your notice, that this sea-squirt existed millions of years before the vertebrate gill-fish had a being. How could natural selection in this case act where there were no vertebrates or gill-fish or tails to select from? How can he bridge this vast chasm? How can he escape the consequences of his contradictory philosophy? But again, this ascidian illustration completely upsets the hypothesis of the "survival of the fittest." Its continued existence to this day and its aborting its backbone, gills, and tail, the evidences of the superior races from which it sprang, completely shatters whatever is vital in Darwinism. Has the fittest in this case survived? This distinguished scientist has written two large volumes to prove spontaneous generation, and two more as large to prove the descent of man from the fish and monkey; and it is no exaggeration to say that he has contradicted himself nearly a dozen times in each volume. This is the gentleman who charged a large number of naturalists, every way his equals, with lack "of philosophical culture," and "calling them rude empiricists" and "destitute of the most important facts of embryology." Here it is (*History of Creation*, Vol. II, pp. 247, 249, 250): "What is even more detrimental to the general understanding of nature as a whole, than this one-sided tendency, is the want of philosophical culture, and this applies to most of the naturalists of the present day." "It is not to be wondered at that the deep, inner truth of the theory of descent remains a sealed book to those rude empiricists." "Even in our own day most paleontologists examine and describe fossils without knowing the most important facts of embryology." I submit that

this is a remarkable criticism on such men as Professors Aggasiz and Dana, and, as he says, "most paleontologists" of our day, after such palpable blunders as this same gentleman has been guilty of in embryology and paleontology as we have been reviewing. Such egotism and self-laudation is disgusting to all thinking people! Some one has said the professor "is slopping over with philosophical culture." It needs to be soundly rebuked! I thank the professor for one concession he has inadvertently made here, that "most of the naturalists of the present day" are against him. But all who differ with him will be set down as "rude empiricists."

Now after such a reckless and careless presentation of supposed facts by leading scientists, is it any wonder that there should be a growing distrust among thinking people as to much that passes for science? Hear what the foremost practical scientist of this or any age says on this subject. I refer to Mr. Edison, who in his department has no peer in Europe or America. He says: "The text-books are mostly misleading. I get mad with myself when I think what I have believed, what was so learnedly set out in them. There are more frauds in science than anywhere else. Take a whole pile of them that I can name, and you will find uncertainty if not imposition in half of what they state as scientific truth. They have time and again set down experiments as done by them, curious out-of-the-way experiments, that they never did, and upon which they have founded so-called scientific truths. I have been thrown off my track often by them, and for months at a time. You see a great name and you believe in it. Try the experiment yourself, and you find the result altogether different.

"I tell you I'd rather know nothing about a thing in science nine times out of ten, than what the books would tell me—for practical purposes, for applied science, the best science, the only science, I'd rather take a thing up and go through with it myself. I'd find out more about it than any one could tell me, and I'd be sure of what I knew. That's the thing. Professor this or that will con-

trovert you out of the books, and prove out of the books that it can't be so, though you have it right in the hollow of your hand all the time, and could break his spectacles with it." (New York Herald, December 31, 1879.)

This is a true portraiture of much of the Darwinian theory. One of the startling announcements of Professor Hackel's Ontogeny theory, as quoted above, is, that every man is an epitome or reproduction of the characteristics of all the long line of ancestors through which he has descended to his present high estate. That is, he possesses in the course of his evolution from infancy to full development all the characteristics of the monkey, the hog, the dog, the horse, the lion, the tiger, the hyena, the shark, and the ganoid down to the moneron, or to use his own words: "The series of form through which the individual passes during its progress from the egg-cell to its developed state is a brief, compressed reproduction of a long series of forms through which the animal ancestors have passed from the earliest periods of so-called creation down to the present time."

This is a scientific pill that is hard to swallow. A man who can gulp all that down without an intellectual revolt must have an enormous maw for the novel and improbable, if not for the absurd and impossible. But credulity cuts some queer capers in this intellectual age, and you can just prepare yourselves for the absurd improbable to any extent in the shifting and Protean phases of the scientific infidelity and atheism of this century.

Just for one moment think of what is involved in this assumption of Professor Hackel. If we are part moneron, ganoid, shark, hyena, tiger, lion, hog, dog, and monkey, and these are but a tithe of our ancestors, how much man is there left? Where does human accountability begin with all these transmitted animal characteristics? Are any of man's ancestors accountable? How many of them are endowed with conscience or the moral sense? If none of them possessed a conscience, could they transmit what they never had? But universal man has a conscience; where did he get this high endowment? Hackel if he

answered would be compelled to say, "By spontaneous generation," and Darwin by "Natural selection," without anything to select from. Gentlemen, this philosophy is at war with the best consciousness and intelligence of the age and the history of the race. Man is a unique being. He is *sui generis*. Nothing like it in the world of animal existence! His nearest kindred is angelic existence. "He was made a little lower than the angels." He was made in the "image of his Maker." It would be little less profane to assert that the angels that burn around the throne eternal and supernal are descended from the baboon, as to hint man's descent from the ape. In India monkeys are held sacred and are worshiped. If we are descended from these creatures, it would be about as innocent a kind of idolatry as much as of the man-worship that is practiced in our world. We would modestly suggest that these scientific gentlemen can hardly be sincere in their belief that monkeys are their nearest ancestors, or they would not treat them with the common contempt shown the most inferior brute creation. Do not allow yourselves to be fooled by these scientific pretensions—these gentlemen are more anxious to overthrow Christianity than they are to prove man's descent from the monkey. This is a very thin and weak pretext. Why would it not be a pertinent thing for Hæckel and some of his admiring disciples to write four more ponderous volumes to prove the descent of the ape tribe, man's nearest relative, from some tortoise or fish, seeing he is a vertebrate and has the supposed gill-arches during his embryo state? Does any sane man believe that Darwin and Hæckel would ever have undertaken the herculean task they have in their researches to prove that the present monkey tribe are descended from vertebrate and branchial ancestors had Moses omitted to mention man's creation as a specific act of the Creator, but said the monkey was thus created? It is utterly improbable. There is no mention made in the Mosaic account of the creation of the angels, and they are doubtless created beings. There are no industrious and laborious researches to prove their descent from monkeys by these

cultured gentlemen! In this fact there is food for reflection for thoughtful and candid men. Gentlemen, in this erudite discussion of these savants inquire what can be the motive for all this labor and research. When you shall have discovered the real motive, you will turn on a flood of light on this novel and unexpected discovery of man's descent that will be surprising, and reveal to you the true inwardness of modern evolution.

In the third lecture we will continue the subject of heredity, or anatomical resemblances adduced by these gentlemen to prove man's descent from the monkey tribe.

III.

HEREDITY AND ANATOMICAL RESEMBLANCES.

This lecture will be devoted to some additional phases of heredity or descent. Much account is made of transmissions of physical characteristics and resemblances by these leading evolutionists to prove the descent of man from primitive protoplasm or moneron down through almost countless species of animals to his present high estate. This is the argument upon which they most rely to establish a very absurd hypothesis, as we think. As the "gill" and "tail" theory applied to man has been shown to be a silly myth, so we hope to be able to show that other supposed resemblances urged by these gentleman are equally without any solid foundation in fact. These facts, relied on to prove man's descent, are the absence of upper teeth in cows, the supposed embryo legs and teeth in whales and the boa constrictor. They insist that these prove that these animals descended from ancestors that had legs and teeth. If these are facts, which is exceedingly doubtful, then we propose to show that they are among the strongest arguments against evolution. These pretended facts are self-contradictory. They "utterly shatter" "natural selection" or "survival of the fittest," which is the main pillar of Mr. Darwin's fabric of evolution, and if this gives way the entire system of necessity topples over. .

Let me state in as brief and perspicuous a paragraph as possible what Darwin, Huxley, and Herbert Spencer teach as implied in "natural selection" or "survival of the fittest." Natural selection implies that there is inherent in matter "a potency and promise" of perfection, which is constantly going on, overcoming and supplanting the weakest elements in organic life and displacing and utterly annihilating them, leaving only the strong and best to survive till the highest and most perfect are in supremacy and complete dominion. This process is called "the struggle for existence" and "the survival of the fittest." It means, then, an upward tendency of perfect beneficial progress, and not degeneration.

Now I quote from these eminent authorities to show you that I have not misrepresented them in this definition of evolution. Darwin says: "Natural selection acts exclusively by the preservation and accumulation of variations which are beneficial." "Natural selection acts only by the preservation and accumulation of small inherited modifications, each profitable to the preserved being." "On the other hand, we may feel sure that any variation in the least injurious would be rigidly destroyed. The preservation of favorable individual differences and variations, and the destruction of those which are injurious, I have called natural selection, or survival of the fittest." "New and improved varieties continually take the place of and supplant and exterminate the older."

"In all cases the new and improved forms of life tend to supplant the old and unimproved forms."

"As natural selection works solely for and by the good of each being, and corporeal and mental endowments will tend to progress toward perfection." (Origin of Species, pp. 63, 75, 97, 266, 292, 413, and 428.)

You see how carefully he has weighed his words, and I am glad he has been so explicit in his definitions.

Now hear Professor Huxley's definition of natural selection, and note how exactly he agrees with Mr. Darwin. He says: "It seems impossible that any variation which may arise in a species in nature should not tend

in some way or other to be a little better or worse than the previous stock; if it is a little better, it will have an advantage over and tend to extirpate the latter in this crush and struggle; and if it is a little worse, it will itself be extirpated." (Lectures on Origin of Species, p. 123.)

With this Herbert Spencer agrees: "From the remotest part which science can fathom, up to the novelties of yesterday, an essential trait of evolution had been the transformation of the homogeneous into the heterogeneous. At the same time that evolution is a change from the homogeneous to the heterogeneous, it is a change from the indefinite to the definite. Along with an advancement from simplicity to complexity there is an advance from confusion to order." (First Principles, pp. 359, 362.)

Now no honest inquirer will charge me with overstating their definitions of the meaning of "Natural selection, or survival of the fittest." They manufactured these terms and have thus defined them. They must swallow their own medicine, and gracefully submit to the results. Let us see how stubborn facts fly in the face of natural selection as thus defined. Take their embryonic whale with its supposed legs and teeth and look at it. They tell us that the whale must have descended from some species of animals that had teeth and legs. Some quadruped that was accustomed to frequent the marshes and rivers. This habit of visiting the water became so inveterate that in time it became amphibious and evolved into an otter, a muskrat, an alligator, and finally into a hippopotamus, and then into a whale "by slight successive variations." These embryonic teeth and legs are the evidences of the whale's descent. Gentlemen, I have not manufactured this absurdity nor exaggerated it. It is one of the brilliant assumptions of the Professor of Natural History of the University of Jena, the very foremost evolutionist of today. His name is Professor Hackel. Hear him.

"It is probable that the remarkable legion of whales (Cetacea) originated out of hoofed animals which accustomed themselves exclusively to an aquatic life, and

thereby became transformed into the shape of a fish." (History of Creation, Vol. II, p. 257.)

Does not that smell fishy? Now I put the question to Darwin, Huxley, and Spencer, and to all their disciples, Which comprise the more perfect species in the domain of the animal kingdom, hoofed animals or whales? Which is the more complex and perfect in organization? What comes of the survival of the fittest if this theory is true? How about the extinction and annihilation of the older species? Are not the hoofed species still in existence, and does not the rapid diminution of the whale tribe indicate that their ancestors that had legs and teeth are likely to survive them in the "struggle for existence?" Is this a clear case of the inferior succumbing to the superior? or the very reverse? Are hoofed animals an extinct race? Were these teeth and legs of the whales' ancestors injurious to them, that they thus were aborted and lost? But I must remind you that these eminent scientists teach that it took hundreds of millions of years to convert a hoofed animal into a whale, and then millions more to convert the whale into a cow, a horse, or an elk, and then spent some fifty millions or more years to evolve them back into a whale from some hoofed species that was "accustoming itself to an aquatic life" while browsing about the swamps and rivers. You see that this case of the whales originating from a superior species of animals slaps "the survival of the fittest" squarely in the face. Is this evolution towards perfection, or backwards? Another scathing fact is, that while this change of the fish, the oldest vertebrate animal, into a hoofed animal, requiring many millions of years, and then the conversion of the hoofed animal back again into the whale, that not one of these different species has been extirpated, as Darwin, Huxley, and Spencer declare must take place, because natural selection "acts only" for the preservation of what is beneficial and profitable, and the expiration of what is "injurious" and useless. The weaker and inferior in "the struggle and crush" must become extinct. Has this been done? Nothing of the kind has occurred; and these men

know it only too well. Paleontology and geology are a standing proof of my assertion. The Plesiosaurus, the Ichthyosaurus, the Megatherius, and many other highly organized animals have become extinct, while the Moneron of Hæckel, not larger than a pin's head, and the Ganoid and other inferior species in countless millions, that are millions of years older, survive the magnificent species. Gentlemen, this embryonic leg and teeth business of the whale is exploded by their own definition of "natural selection," or "survival of the fittest," and it is a bald assumption without well authenticated truth. We admit there may be something there that slightly resembles teeth and legs, but they are something else, as is evidenced when they have developed. We doubt not but that the Creator has put these things in the animal organism to serve some valuable purpose not manifest to us, as the spleen and other parts of the animal organization. Who knows the use of the hard warts on the inside of a horse's legs? Neither Darwin nor Huxley, I venture. This theory of aborted legs and teeth is a preposterous piece of superstition a thousand times more improbable than that a "great fish" swallowed Jonah; yea, if you should reverse the Bible story and say that Jonah swallowed the whale, it would be as probable as that the whale descended from some hoofed animal that was browsing about the estuaries of the ocean and turned into a whale. About twelve years ago I was traveling on horseback on the California coast of the Pacific. I saw a huge monster of a fish lying on the beach quivering in death. I measured it, and found that it was twenty-six feet in length, and when lying on its side was nearly four feet in height. It had a mouth large enough to take in a yearling calf. It was a whale shark. It had capacity to have taken in Charles Darwin, Professors Huxley and Hæckel, and room to spare. This fish abounds in the Mediterranean Sea, where Jonah is said to have been taken by a "great fish." Which think you is the more plausible and probable story, that a hoofed animal accustoming itself to an aquatic life one day turned into a whale? or that a fish such as I saw swallowed

Jonah? This is a fair case of comparative probabilities. The difficulties of Infidelity and Atheism say that Jonah swallowed the whale. Don't you see that an ounce of conjecture, coming from these scientists, weighs more with some people than a ton of well-established facts coming from Moses? These industrious naturalists are hunting for legs and upper teeth to prove man's descent from fishes and monkeys, and they have discovered something that resembles teeth and legs in a whale and the boa constrictor. I do not question it, but deny that this is proof demonstrative that whales are descended from animals having legs and teeth; and this is the question at issue. A man like Professor Hæckel, who in some of his elaborate plates represents the tortoise having a larger head than the child (I do not misrepresent him), is not to be relied on as a truthful microscopist. If he magnifies the tortoise's head and minifies the human head, he would be quite likely to exaggerate these embryo legs and teeth of the whale. Honestly! Professor Huxley also in his New York lecture represented in elaborate plates the orohippus as large as the common horse, which is not larger than the common fox. But we must give a moment's attention to the absence of upper teeth in cows, and the presence of these teeth in the upper jaw of the unborn calf, or we will be charged with evading one of their strongest proofs for the descent of man from the fish and monkey. But the insuperable difficulty in this pungent fact of Charles Darwin is, that it completely upsets his pet definitions and principles of evolution, and these, as you have seen, are essential to his theory. I will show just where this occurs. You will remember in the ample quotations from him given above that he insists "that natural selection acts solely and exclusively for and by the preservation and accumulation of variations that are beneficial and profitable to the preserved being." But upper teeth in the cow would be exceedingly beneficial and profitable in cropping grass and twigs. We see this increased advantage in the horse tribe. Many a cow brute has lost her life for want of them when tender grass was scarce, and she was called

on to live on hard twigs. But a more fatal defect in his theory about the absence of upper teeth in the bovine species is, that constant use of any organ tends to its perfection and permanency, and disuse destroys and does away with organs. Now the progenitors of the cow, I mean the species from which they came into being, must have had upper teeth, or the theory falls to the ground; and if they had upper teeth, they must have been necessary to them in the very nature of the case. They must have used them habitually, and if habitually they must have become more perfect and permanent by the universal law of use. If so, will these naturalists explain how they lost their teeth till some one of the tribe contracted the habit of living without upper teeth, and then transmitted this toothless front upper jaw to the present race of cattle? This whole upper jaw argument overthrows this general law, that use tends to the perfection and permanency of any needful organ. It will be readily conceded by all naturalists that front upper teeth in cows would greatly facilitate the cropping of grass and twigs that are often necessary to life. If natural selection preserves only the beneficial and profitable, as Darwin insists, will evolutionists please account for the absence of these upper teeth, and also explain what advantage there is of the hump on the camel's back, or the bushy tail to the fox, or the enormous fat tail of the wild mountain sheep weighing twenty and thirty pounds, or the immense horns of the elk as he drives through the forest from his pursuers? I think the Creator had good reason for creating cows without front upper teeth, and the camel with his hump, and so forth, whether we understand it or not; but evolutionists of the agnostic and atheistic school like Hæckel, Huxley, and Darwin, cut themselves off from this reserved right by their own definitions of "natural selection" or "survival of the fittest." Eyeless fishes and rats evidently became such by a life in some rayless cavern, as in the Mammoth Cave in Kentucky. Fowls that cease to use their wings, as in forced domestication, become practically useless as flyers, which is a clear perversion of the Cre-

ator's law, that use strengthens and perfects any useful organ and insures its permanency. You might about as well undertake to overthrow the law of gravitation, or the law of cause and effect, as this law of use tending to the perfection and permanency of an organ. How can Mr. Darwin explain this fact in his theory that the cow did not lose her upper molar teeth as well as her incisors? A brief account of the facts of crossing different species, so much relied on by Mr. Darwin to prove the descent of man, deserves a passing notice. Of course we can not, for want of time, give an exhaustive treatment of a very broad subject, much of which would not be proper before a mixed audience. The claim that breeders have produced distinct species of animals by crossing is in conflict with natural selection. It is freely granted that by wise care species may be greatly modified and improved by crossing; but that they have produced a new and really distinct species is exceedingly doubtful and improbable. We mean a species as distinct as the dog and the hog, or as a cow and a horse. A fox and dog may be crossed; so a horse and a Jack, but these evidently belong to the genus dog and horse. Mr. Darwin, on the subject of natural selection in crossing different species, says: "Any occasional deviation of structure such as a monstrosity would be a rare event, and if at first preserved it would generally be lost by subsequent intercrossing with ordinary individuals." (*Origin of Species*, p. 71.) "Monstrosities can not be separated by any distinct line from slight variations." (*Origin of Species*, p. 6.) Here is a clear concession that monstrosities and hybrids are not the offspring of natural selection, but of forced and unnatural conditions, and will soon destroy themselves. The Creator has placed a complete barrier to the creation of one species from another, and yet in the face of this admission Darwin persists in showing that careful crossing by experts renders it probable, if not possible, to produce new and distinct species. Thus they are constantly contradicting themselves. The only case of an apparent successful attempt to create a new species is seen in the mule; but nature stubbornly in

this instance resists further efforts, which is a potent argument that an essentially distinct and new species can never be produced by forced breeding, much less by natural selection. This absolute fact is an insurmountable argument against evolution as here taught. The sterility of hybrids is God's standing monument that He created each species to transmit its own and no other kind. Some one has said: "You may insult nature once, but not a second time." An acorn can never be tortured to produce an apple-tree; nor a cucumber a potato. So the law in the animal kingdom is inflexible and invariable, except in simple variations of the same species.

There are unquestionably many mysterious facts in heredity that may freely be admitted, and wonderful facts too; but the question is, does Darwin's theory account for these more rationally than some other hypothesis? Darwin attributes the inherited physical qualities and peculiarities to natural selection, or wholly to physical causes by transmissions through the blood. In fact, this is the generally accepted view. Such expressions as "blood will tell" and "a chip off the old block" are supposed to imply that physical qualities are about all that are transmitted. But this view is being seriously questioned by eminent physiologists and metaphysicians of our day. It is a well established fact, that the corporeal constitution of man is totally changed every seven years, and some more recent physiologists hold that it is entirely changed in one year. If this is so, then physical qualities possessed by ancestors can not be thus transmitted. Professor Huxley's testimony ought to pass current among my evolution friends. He says: "So constant and universal is this absorption and waste and reproduction, that it may be said with perfect certainty that there is left in no one of our bodies at the present moment a millionth part of the matter of which they were originally formed." (Lectures on Origin of Species, p. 28.) Dr. Dunglison, a high authority, speaks on this point thus: "The human body from the moment of its formation to the cessation of existence is undergoing constant decay and renovation, decomposition and

composition, so that at no two periods can it be said to have exactly the same constituents. . . . Setting aside the erroneous pathological notions, that assign to the blood what properly belongs to cell life in the system of nutrition, how can we suppose a taint to continue for years, or even for entire generations, in a fluid which is perpetually undergoing mutation, and at any distant interval can not be presumed to have one of its quondam particles remaining." (Human Physiology, pp. 73, 450.)

These views are a flat contradiction of Darwin's physical transmissions. The authorities holding that man's corporeal organization undergoes an entire change at least once in seven years could be indefinitely multiplied. If this is a well demonstrated truth, we will be compelled to change our theory, that physical qualities and characteristics are inherited. Mind or mental qualities are the important things that are transmitted, or rather that modify the physical peculiarities. Wilford Hall, one of the acutest minds since the days of Bishop Butler, holds that mind or soul is a real entity, or organized something as real as gravitation or electricity. One is organized spirit, the other organized matter; one corporeal, the other incorporeal. Mind is a real entity, and is the greatest force in the universe. This is a well established fact, as we look at the reign of mind over matter. If there is any "survival of the fittest," you will find it in the realm of mind, and not of matter. I need not undertake to rehearse the triumphs of mind over matter in this nineteenth century in this presence.

Its place in the great question of heredity is being well established, and accounts for a larger class of mysterious facts of inherited characteristics, than the so-called physical inheritance held by materialists of the Hæckel and Darwin schools. Mind has more to do in fixing character tenfold than physical peculiarities. Let any one read with care the account of Jacob's experience with the cattle of his Uncle Laban, in putting "peeled rods" in the "water-troughs," and the results following, and you will have a significant proof of the influence of the mind on this primal

question of inheritance. I may not go farther into particulars to account for this recent view as explanatory of more of these facts of heredity than any physical theory extant. I therefore assert, without fear of successful contradiction, that all the reliable facts of historic and pre-historic times are palpably against Agnostic and Atheistic evolution. It is well settled by geologic science, that the remains of the extinct races of animals and men are as perfect in organization and size as are those of present generations. There has nothing occurred in historic times to prove the progress of evolution in animal organizations, either in size, beneficial perfection of structure, or change of species. It must of necessity follow, if evolution means progress towards perfection, change of physical structure, conversions into new species and tribes, and the utter extinction of the older forms and weaker classes in "the struggle for existence," as these gentlemen absolutely claim, that we would see animals in all stages of change and progress. There would be some hoofed animals just passing into whales and boa constrictors, fishes into dogs, horses and monkeys just dropping their tails and emerging into manhood. This is precisely the ground taken by Professor Agassiz, the foremost naturalist in America and the peer of any European naturalist. This state of facts ought to be present and manifest on the supposition that the evolution theory has any foundation in fact. But as nothing of the kind has ever been seen—for if any one had ever discovered it these industrious naturalists, Darwin, Hæckel, and Huxley, would not have been slow to confront their opponents with it ere this—there is not the slightest probability of its truth. It is a most improbable probability. Were it not for the regard I have for these men in other respects, I would be tempted to say that the theory as they hold and teach it is not respectable nonsense.

On this foremost question as Darwin makes it of heredity, I desire to invite attention to the subject of sex, as it has an important bearing on evolution as taught by these gentlemen. Sex is a universal and interesting fact,

and one of far-reaching consequences and vast issues in this world of ours. Sex is either the result of a specific act of creation by a Supreme Being, or is the result of natural selection. It must have had an adequate cause, or is the result of chance or blind law "working without a purpose," as Professor Hæckel confidently asserts and believes. The equality of the sexes as to numbers is one of the great marvels of the world. The male sex is supposed to outnumber the female somewhat. Great and thoughtful minds account for this excess of the stronger sex on the grounds of males being more exposed to calamity and death than females, as in the case of wars, etc. Now the point we make is this, natural selection utterly fails to account for the existence and distribution of the sexes. Suppose on the theory of natural selection, that the male sex came into being first, then the inquiry confronts Mr. Darwin and his disciples, Whence came the female? What was there to select from? Or if you suppose that the female was first created, Whence came the male? What possible chance was there for natural selection to act? It could not operate on one single individual or sex. That individual or sex could not give what it did not possess, which would be a palpable absurdity. Nothing short of a superintending Providence can rationally account for the existence and distribution of the sexes as we find them. To employ a phrase we have already used of Professor Huxley's, it is safe to say that this single question of sex in the animate creation "completely shatters" the doctrine of natural selection, which is the foundation principle of the Darwinian theory. The Mosaic account of the creation beautifully and philosophically accounts for the existence and reason of the two sexes. It says, "God made them male and female." All the living facts of the world harmonize most exactly with the Bible account of the creation, and the Darwinian theory is at utter variance with most of the facts of historic and pre-historic times. Geology is against Mr. Darwin, and all natural history or zoology is against him. His hypothesis is based on the most slender probabilities, as we have

shown again and again in these lectures. Professor George Mivart styles it "Darwin's brilliant fallacy." I reserve for my final lecture of this course the concessions of the leading evolutionists and some account of their religious opinions as having a bearing on evolution. I am highly gratified with the large and candid hearing you citizens of Spokane Falls have given this series of lectures:

IV.

CONCESSIONS OF EVOLUTIONISTS AND THEIR RELIGIOUS OPINIONS.

One of three things is true in regard to the life of this world: (1) Either all living beings came into existence by spontaneous generation from inorganic matter; or (2) By natural selection; or (3) By God's creative act. The first is the theory of Hæckel and Huxley, the second of Darwin, and the third that of Moses.

Concessions made by the advocates of any theory carry great weight with them, whether the concessions are forced from them, or are inadvertently or honestly made. With these preliminary statements, I invite your thoughtful attention to a number of these significant concessions of the leading evolutionists of this age.

Professor Tyndall says (*Fragments of Science*, p. 166): "Those who hold the doctrine of evolution are by no means ignorant of the uncertainty of their data, and they yield no more than a provisional assent." This is an important admission—their "data" is "uncertain." They do not know whether their supposed facts are true or not. Professor Huxley says (*Brit. Encyclopedia*, Ed. 1876, Art. *Biology*, p. 689): "If the hypothesis of evolution is true, living matter must have arisen from not living matter, for by the hypothesis the condition of the globe was at one time such that living matter could not have existed in it, life being entirely incompatible with the gaseous state."

You will remember that both Huxley and Hæckel are the strong supporters of the Nebular hypothesis, which

holds that the worlds were once in a gaseous state, and as here conceded incompatible with the idea of life. But this eminent philosopher admits that "living matter" then "must have arisen from not living matter," which is absurd, or the same thing as asserting that something came from nothing.

Huxley further concedes (*Brit. Encyclopedia*, Ed. 1876, Art. *Biology*, p. 689): "At the present moment there is not the shadow of trustworthy direct evidence that abiogenesis (spontaneous generation) does take place, or has taken place, within the period during which the existence of the globe is recorded." And Hackel concedes that spontaneous generation is not possible "now," and Huxley that it never took place within the period during which the existence of the globe is recorded; therefore this view of evolution stands or falls with the establishment, that life is the result of "spontaneous generation." Huxley further says that "the present state of knowledge furnishes us with no link between the living and the not living." This confirms the remark of Tyndall, that evolutionists "are not ignorant of the uncertainty of their data." Thus ends the theory of spontaneous generation held by Hackel and Huxley. It is in one respect like the nebular hypothesis, it is in a gaseous state and hence without life. We now come to the Darwinian theory, or natural selection. It is conceded that if hybrids are sterile, natural selection breaks down. That is, if hybrids are sterile natural selection is incapable of originating new species. In the present state of knowledge among breeders the sterility of hybrids is an admitted fact. You ask, Who makes the concession? Professor Kolliker of Germany, and one of the greatest living embryologists, and also Professor Huxley himself. Kolliker says: "Great weight must be attached to the objection brought forward by Huxley, otherwise a warm supporter of Darwin's hypothesis, that we know of no varieties which are sterile with one another, as is the rule among sharply distinguished animal forms. If Darwin is right, it must be demonstrated that forms may be produced by selection, which like the present

sharply distinguished animal forms are infertile when coupled with one another, and this has not been done."

The purport of this statement of Kolliker is this: Breeders have never succeeded in producing two other distinct species from the same stock, so different that their intercourse with one another will produce sterile hybrids. He positively affirms that "this has never been done." In reply to this allusion Huxley says: "The weight of this objection is obvious; but our ignorance of the conditions of fertility and sterility, and the want of careful experiments extending over a long series of years and the strange anomalies presented by cross fertilization of many plants, should all, as Mr. Darwin has urged, be taken into account in considering it." This is a very weak reply to a concession he had already made. "The weight of the objection is obvious;" but now our ignorance of the conditions of fertility and sterility is a sufficient answer to the objection. Now this admission of "ignorance of the conditions of fertility and sterility" is not much of a compliment to the pretensions of Darwin and others, who claim so much for crossing to account for the origin of new species. But Huxley here says, "The want of careful experiments extending over a long series of years should be taken into account in considering it." How long a series of years does he want? We have had nearly six thousand years of actual experiment that we know of. And for the last twenty-five years or more such men as Darwin and Huxley have been taxing all their ingenuity to produce new species by crossing, and have also failed. If nothing has occurred in the last six thousand years to overthrow this serious objection to the theory, it is not likely that a hundred thousand or a million of years would. But Häckel says, "Some hybrids are not sterile," and Joseph Cook says, "That five hundred other authorities and all the proverbs of breeders assert that hybrids are sterile." Whose testimony are we to take, Häckel's or the five hundred equally competent authorities? It is further conceded that natural selection is limited in its operations to the tribe or phylum that is to be improved. Who makes

this concession? Professor Hackel, and it is one of the most valuable of all the concessions made by evolutionists. He says (*History of Creation*, Vol. I, p. 250): "There appears, indeed, to be a limit given to the adaptability (or transmutation) of every organism by the type of its tribe or phylum. Thus, for example, no vertebrate animals can acquire the ventral nerve-cord of articulate animals, instead of the characteristic spinal marrow of vertebrate animals. However, within this hereditary primary form, within this inalienable type, the degree of adaptability is unlimited." That is, the progress and change are limited to the tribe or phylum to which the individuals belong; therefore you can not by natural selection or forced domestication change a vertebrate to an articulate, a ganoid to a mollusk, an oyster to a trout, nor a rat into a lobster; nay, you can not change one vertebrate into another vertebrate, as a hog into a cow. The limit is determined by the type or tribe, and Hackel says the type is "inalienable," so that the concession is forced from them, that a really distinct species can never be produced by natural selection or forced breeding. Again, it is conceded that most naturalists of this age give up the attempt to account for the origin of life without miraculous interposition on the part of God. Who makes this concession? Ernst Hackel. I quote from his "*History of Creation*" (Vol. I, p. 327): "Most naturalists even at the present day are inclined to give up the attempt at natural explanation 'of the origin of life,' and take refuge in the miracle of inconceivable creation." After this admission, let no man overflowing with "philosophical culture" flaunt the statement in your face, as has been done recently in this city, that all the culture and science favors the Darwinian theory or that of Professor Hackel. Mark, he says, "Most of the naturalists" are against it. Mivart is against it, Dana is against it, Thomas Carlisle was against it, Gladstone is against it; Professor Henry Drummond, a leading scientist, is against it; Joseph Cook is against it, William Cullen Bryant was against it. He says, "It would be a much easier task to prove that monkeys are degenerate men, than

to prove that men are cultivated monkeys." Wilford Hall is against it, who has devoted thirty years to the study of science and philosophy, and has done more to overthrow modern evolution than any living man. He is to this age of infidelity what Bishop Butler was to a past age. Last but not least, Professor Aggasiz was against it with all his great soul and intellect. Just before his death he had planned to make an exhaustive reply from a geologic and zoologic standpoint to Darwinianism, and so announced it through the *Atlantic Monthly* in the last article he ever printed. He had thrown down the gauntlet before evolution, but before he could execute his cherished purpose death ensued. This was a great loss to the scientific and religious world, for the reason that a reply from one of the first naturalists of the world and modern times would have greater weight, though not more able than one from a purely religious standpoint. It would have been one naturalist pitted against another. It would have been "Greek meeting Greek." A clergyman meets this question at some disadvantage, simply because he is a clergyman. But there are many clergymen who have given years of study to science—such men as Joseph Cook, of Boston; Professor Henry Drummond, Wilford Hall, and many others—that they might the better meet atheistic scientists on their own ground. This they have done in a masterly manner, and they speak and write with authority. Some people have an idea that a minister of the Gospel has no business to know anything but theology; but ministers of this age are "intermeddling with all knowledge," because infidels force them to. To that extent infidels are valuable. While it is true that clergymen are at some disadvantage in a discussion like this, yet it is equally true that those who addict themselves exclusively to science are at an equal or greater disadvantage in discussing subjects in which theology plays so important a part, as it does of necessity in this question of evolution.

But once more Hæckel concedes that man's so-called descent from the monkey is a question of speculation, and not of observation or experiment. That is, it is simply

deductive, and not inductive. The inductive is the scientific method, and the deductive is the speculative method. Hæckel says: "The process of deduction is not based upon any direct experience. Induction is a logical system of forming conclusions from the special to the general. . . . Thus the theory of descent is, without doubt, a great inductive law, experimentally based upon all biological experience. The theory, on the other hand, which asserts that man has developed out of lower, and in the first place out of apelike, mammals is a deductive law, inseparably connected with the general inductive law." (History of Creation, Vol. II, p. 357.) Thus you see from Hæckel's admission that man's descent from the ape is a simple question of speculation, and not of observation or experience. Occasionally deductive conclusions from good circumstantial facts are admissible. For example, the general law of gravitation is so well established, that if a new planet were discovered we would be justified in concluding that it came under this general law. But the Copernican system has been proved by the strictest induction. You predict that an eclipse will take place at a certain minute of the day, and so it does; so you infer that astronomers know something of the laws governing the heavenly bodies. Now if Messrs. Hæckel and Darwin will first prove evolution or the descent of man by the same rule they do the Copernican system of the universe, we will allow them to fill up some of the gaps by deduction, as in the case of the discovery of a new planet. That is, if they can by select breeding produce two distinct species from the same stock so widely different that their crossing with one another will produce sterile hybrids, then they may be allowed to fill the gaps by deduction; but not till this is done. Again, evolutionists concede that natural selection can not take sudden leaps. But we find by the unmistakable facts of geology that there are many missing links between the ape and man, forming an immense gap or leap. Darwin in his "Descent of Man" (1871) says: "Natural selection can act only by taking advantage of slight successive variations; it can never take a leap, but

must advance by short and slow stages. If it could be demonstrated that any complex organ existed which could not possibly have been formed by numerous successive slight modifications, my theory would absolutely break down." (*Origin of Species*, 1859.) Well, here is the demonstration of a complex organ being formed by one vast leap, if man descended from the monkey. Between man and the monkey there are many missing links, or immense gaps. Forty years and more have been assiduously employed by naturalists and geologists to discover these missing links and fill these gaps, but no trace of them is to be found. Professor Dana, probably the greatest living geologist, says this about it: "No remains of fossil man bear evidence to less perfect erectness of structure than in civilized man, or to any nearer approach to the man ape in essential characteristics. This is the more extraordinary in view of the fact that from the lowest limits in existing man there are all possible gradations up to the highest, while below that limit there is an abrupt fall (or leap) to the ape level, in which the cubic capacity of the brain is one-half less. If the links ever existed, their annihilation without trace is so extremely improbable that it may be pronounced impossible. Until some are found science can not assert that they ever existed." And Darwin admitted "that the absence of these links is amazing!" Of course it is to a man who is claiming descent from the ape. This is a demonstration as clear as that two and two make four, that there is a vast gap between the man and the ape, and natural selection can never bridge the chasm; consequently his theory does "absolutely break down." It is conceded also that if any living creature has organs or peculiarities that are of no use "in the struggle for existence," the theory of "natural selection must break down," as "natural selection acts only for the preservation of what is beneficial and profitable, and the extirpation of what is injurious" or "useless." These are Darwin's emphatic and oft-repeated statements. The brain of the most inferior man is double the capacity of the ape, and of consequence is double the size needed

in the struggle for existence. In other words, he ought to be able to cope with the ape, his nearest relative, with as small a brain if he had only been as well protected with hair as the ape. This increase of brain did not add anything to his warmth. And if "he lived on roots" "in his primeval state," he could have done much better in his prone than in his erect position. "The struggle" would have been less. And as he needed to climb trees for much of his living, his aborted tail was a great loss to him, for monkeys make singular use of their tails in climbing. If the ape, chimpanzee, and orang-outang, being tailless and belonging to the monkey tribe, do not need tails "in the struggle for existence," then Darwin's theory signally breaks down in the opposite direction; for if these can get along without tails, then they are not necessary to the monkeys that have them, for he affirms that if you can find any organ that is of no use "in the struggle for existence," then his "theory must break down." The bushy tail of the fox, the camel's hump, the elk's enormous and unwieldy horns, the enormous fatty tail of the mountain-sheep, and the absence of upper teeth in cows, and the defenseless condition of little children, having neither the instinct nor covering of the common pup, are clear examples. But I now am prepared to show that Darwin concedes that he attached too much importance to natural selection, or survival of the fittest. In his "Descent of Man" (Vol. I, p. 152) he says: "I now admit, after reading Nageli on plants, and the remarks by various authors with respect to animals, that in the earlier editions of my 'Origin of Species' I probably attributed too much to the action of natural selection, or survival of the fittest. I had not formerly sufficiently considered the existence of structures which appear to be, as far as we can judge, neither beneficial nor injurious, and this I believe to be one of the greatest oversights as yet detected in my works." Also "Descent of Man" (Vol. II, p. 38) he says: "No doubt man, as well as every other animal, presents structures which, as far as we can judge with our little knowledge, are not now of any service to him, nor have

been so during any former period of his existence, either in his relation to his general conditions of life or of one sex to the other. Such structures can not be accounted for by any form of selection, or by the inherited effects of the use or disuse of parts." This admission is fatal to the whole theory of evolution as taught by Charles Darwin. Natural selection, or the survival of the fittest, is cardinal in his hypothesis. It is to evolution what the foundation is to the building. Sap that, and the whole structure falls. While Darwin felt himself compelled to make this concession, he uses quite a little strategy in trying to escape the consequences of the admission by this adroit remark, "There are structures which appear, so far as we can judge, that are neither beneficial nor injurious" to the being having them. While he seems to be candid in the admission "that he had not formerly sufficiently considered" these structures, yet before he gets through with the concession he completely nullifies it by asserting that these structures "are neither beneficial nor injurious." This is simply absurd. A thing must be either beneficial or injurious. It is of necessity one or the other. Darwin intended to make an honest concession, or he did not. When such philosophers as Nageli and other eminent men presented facts that seriously damaged his theory, he was reluctantly compelled to admit that in his "Origin of Species" he had "probably attributed too much to natural selection," and then makes the awkward attempt to recover himself by saying that these structures were "neither beneficial nor injurious." Professor St. George Mivart, an eminent evolutionist of the Owen school, makes this significant remark about the above concessions of Mr. Darwin: "The hypothesis of natural selection originally put forth as the origin of species has been really abandoned by Mr. Darwin himself, and is untenable. It is a misleading positive term denoting negative effects, and as made use of by those who would attribute to it the origin of man is an irrational conception—a puerile hypothesis." (Lessons from Nature.) Huxley speaks highly of Mivart's philosophical ability. He (Mivart) thinks

the term "survival of the fittest" misleading, and that man's descent from the ape is a "puerile hypothesis." This theory then, in the light of solid facts and Darwin's concessions, has utterly collapsed. Joseph Cook says, in view of Darwin's concessions, that "he is not a good Darwinian." Darwin concedes that the first or a few living beings must have been the work of a specific creation by God. This concession he makes in his earlier works, which we have quoted again and again in these lectures. This is about all Moses claims, one or two of each kind.

Darwin also concedes that on his theory, that it is impossible to account for the first origin of life, which he calls "a hopeless inquiry." He says (*Descent of Man*, p. 66): "In what manner the mental powers were first developed in the living organisms is as hopeless an inquiry as how life itself first originated. These are problems for the distant future, if they are ever to be solved by man." How palpably inconsistent such talk after his former admission of a necessary miraculous creation of the "first few beings!" Darwin also concedes that his former belief was that of the distinct and specific creation of species. He says (*Ibid.* p. 61): "I was not, however, able to annul the influence of my former belief, then almost universal, that each species had been purposely created. I have at least, as I hope, done good service in aiding to overthrow the dogma of separate creations." Let it be remembered that several years had intervened between the time of his "former belief" and his later belief. It must have been, then, when he entertained the "almost universal" belief of specific acts of the creation of the species, that he admitted that "the first few beings" must have been the result of miraculous power and intelligent purpose, for he here explicitly declares his change of belief, and hopes he has "done good service in aiding to overthrow the dogma of separate creations."

The above quotations also clearly reveal the marked evolution or change in Mr. Darwin's religious views, from simple deism towards atheism, of which he is charged by a number of his careful readers. In his earlier works, as

we have seen, he emphatically declares that the first "few living beings" must have been the act of God. He as emphatically declares in his later works, that to account "how life first originated" is a "hopeless inquiry," and is "a problem for the distant future to solve." When a deist, or a simple theist, he hesitated not to say that the Creator must have originated "the first few living beings;" but when he became an Agnostic, or an Atheist, he tells you that to account for life is as hopeless an inquiry as to tell how "the mental powers were first developed in the lower organisms," and every one can see the hopelessness of that inquiry on his hypothesis. He rejoices that he has been able to overthrow the dogma "of his early deism," of "separate creations," and a great many intelligent people of this age fail to see any good reason to rejoice over that. You observe, then, that Mr. Darwin at his death stood quite on the ground of Professor Hackel, of bald atheism, and there is a broad gulf between deism and atheism. We have been thus explicit in noting Mr. Darwin's change of belief at this point, because it came up in this concession of his, that you can not account "for the first origin of life" on his theory, and because we will have to do with his religious beliefs further on. Joseph Cook with great care has discovered fifty-one concessions of evolutionists of the different schools, and nearly every one is fatal to the theory held by Hackel and Darwin. In the aggregate they are overwhelming, and leave absolutely nothing in the system that is vital. It is conceded by all, except Huxley, that the entire theory is based on mere probability; it is speculative and not experimental. Thus I have tried to fulfill my promise to overthrow evolution with the chief weapons of its advocates. You will judge of my success. I think it pertinent to spend a few minutes at the close of these lectures in speaking of the religious opinions of these leading scientists. I do so, because every man's theories are liable to be colored by his religious beliefs. There is antecedently a strong presumption that this is likely to be the case. Huxley, Tyndall, and Spencer are Agnostics; Professor Hackel is an open and avowed

Atheist, and Darwin has also been called an Atheist, and I think there are strong grounds for the charge. Thomas Carlisle, who personally knew the Darwins, says: "I have known three generations of the Darwins, grandfather, father, and sons, atheists all. The brother of the present famous naturalist, a quiet man, who lives not far from here, told me that among his grandfather's effects he found a seal engraven with this legend, '*Omnia ex conchis*' (everything from a clamshell). I saw the naturalist not many months ago, and told him that I had read his 'Origin of Species' and other books, and that he had by no means satisfied me that men were descended from monkeys, but he had gone far toward persuading me that he and his so-called scientific brethren had brought the present generation of Englishmen very near to monkeys. A good sort of a man is this Darwin, and well meaning, but with very little intellect. Ah! it is a sad and terrible thing to see nigh a whole generation of men and women professing to be cultivated looking around in a purblind fashion, and finding no God in the universe. I suppose it is a reaction from the reign of cant and hollow pretense, professing to believe what in fact they do not believe. And this is what we have got, all things from spawn, the gospel of dirt the order of the day. The older I grow—and now I stand on the brink of eternity—the more comes back to me the sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes, 'What is the chief end of man? To glorify God and enjoy Him forever.' No gospel of dirt, teaching that we are descended from frogs, through monkeys, can ever set that aside." (Extract from a letter published in Scotland.) This is what a great and thoughtful man said as he stood on the brink of eternity. Is it too much to say that the two greatest works of Darwin "Origin of Species" and "Descent of Man," and the two of Hæckel, "Evolution of Man" and "History of Creation," were written mainly in the interest of Infidelity? I think very few will question it, therefore, in studying these works this should be taken into the account. But it may be said that Christians

are as likely to be biased as Infidels and Atheists. Very true; but that does not affect the point I make, but rather confirms it. These men have been strongly tempted to employ arguments and assumptions that they would not have done had it been simply a pure question of science. They were after Moses, and they ransacked creation to find resemblances that would throw discredit on the Bible account of creation, and we challenge them to present one solid demonstrated fact to prove that the different species of living beings is the result of spontaneous generation or of natural selection. Now I ask you to scan the titles of these much lauded books: "Origin of Species," "Descent of Man," "Evolution of Man," "History of Creation," Think of it! Who but Moses ever undertook to give a history of creation till these gentlemen of the nineteenth century conceived the idea? Does their proximity or remoteness to that event qualify them especially for such an undertaking? The world for about forty-five centuries was well satisfied with the Mosaic accounts. Moses, a man of wide culture, and "learned in all the wisdom" of the most learned people in the world, lived forty-five centuries nearer the creation than Charles Darwin and Ernst Hackel, and had access to materials for such a history that is not allowed these gentlemen. But some of "the philosophical culture" of the last twenty-five or thirty years have become dissatisfied with the Bible account, and have, as Carlisle told Darwin, resorted to the "gospel of dirt" and "frog spawn," "sea ooze," and all that kind of stuff to account for the descent of man. It is not an uncommon thing for the skepticism of our day to charge Christianity with superstition, especially in regard to this question of creation; but I submit that the legends of the darkest nations concerning the creation are infinitely in advance of the "frog spawn" and "sea ooze" theory in point of rationality, and the Mosaic account is a million times more rational and dignified than either. In conclusion, I make this point against modern evolution: its moral tendency is most dangerous. It strikes a fatal blow at man's accountability. The human mind is so

constituted that make men believe that they came into being by chance, or by the operation of blind, unintelligent law, as both Darwin and Hæckel again and again assert, and you thereby do away with the foundation of moral responsibility. You convince me that I owe my origin to frog spawn and to monkeys, and I immediately infer that I am not more responsible than they. I am an effect from an irresponsible cause, and the effect can not be greater than the cause that produced it. This is the almost inevitable tendency of this loose philosophy of evolution, and it is to be seriously deprecated on that account, if for no other. It is not only false, but dangerous! When Thomas Paine submitted the manuscript of his "Age of Reason" to Dr. Franklin for his opinion as to the propriety of its publication, Franklin replied: "Mr. Paine, do not unchain the tiger. If human nature is so hard to control with all the moral restraints thrown about it by Christianity, what would it be without them?" "I think I speak advisedly, and charitably also, when I say that the works referred to are the most dangerous books that have appeared in a century. They are so because of the prestige of their authors as great naturalists, and because they do not avowedly profess to assail Christianity as Mr. Paine and Mr. Ingersoll do. We know what to expect from them; but the reader is not likely at first to suspect Darwin, Hæckel, and Huxley, while they profess to be strictly dealing with science. But no cautious reader competent to weigh arguments and facts can long be ignorant of the main purpose of these books. They are aimed at Moses—they are aimed at the Bible. They had never appeared in their present form but for the Mosaic account of the creation. I have been charged in this city with "camping with Moses." I am proud of his company. I am only sorry that I am not more worthy of such companionship. Moses to-day is camping in the serene heights of angelic beatitudes, and I do not believe that his serene and cultured soul has been in the least ruffled by the coarse personalities and shafts hurled at him by infidels, agnostics, and atheists. I do

not suppose, from his high vantage ground, that he entertains any fears that the utmost development of all true science will ever seriously affect his theory of creation. He can afford to await the verdict of the coming ages for the perfect solution of all the facts of creation. Would that we were as well assured as he. It would be greatly better for the truth in its future conquests. I now thank you for this patient hearing, hoping we all may learn therefrom not to be too hasty in accepting every new phase of so-called science, and that we may learn not to be too nervous when atheistic scientists blow their horns of new discoveries. When the smoke of battle clears away, as it will, you will be able better to see what execution has been done, if any.

“WOMEN IN THE LEGISLATIVE COUNCILS OF THE CHURCH.”

[A reply to Professor James Strong LL. D., on the admission of women to the General Conference of the Methodist Episcopal Church, before the Ministerial Club, held in this city, under the leadership of Bishop Vincent, D. D. Dr. Strong's opposition was so strong that the majority of the club felt it ought to be answered at the time, and by a vote I was requested to reply. Here follows the reply.]

I AM in hearty sympathy with the great movement now before the Church. I therefore have whatever advantage there is in this. My conviction is the result of a careful examination of both sides of this question. I propose to be candid, courteous, and manly in my treatment of this living issue. I hope to meet my opponent's arguments fairly, and not skip the difficulties raised by them.

Dr. Harrington has so calmly and clearly traversed the Biblical and exegetical ground, that I need say but little by way of Scripture authority for our position. Dr. Strong tells us that she is “a ‘helper, his assistant and co-ordinate,’ not his servant, nor his master.” If she is co-ordinate with Adam, she is of course of equal rank; therefore neither his servant nor master, but his equal. The word rendered “helper” occurs nineteen times in the Bible—fourteen times to God, and twice to woman; never

once to a servant or a subordinate. In this fact there is nothing in the Scriptures to warrant the idea of subordination and secondariness, that some of the exegetes are reading into this word *ezer*. I think the Doctor is liable to this charge. We must not forget that the word "helper" was applied to her before she lapsed from her sinless state. After the Fall the Doctor tells us that she took a "secondary rank in matters of government and authority." If secondary, then it can not be co-ordinate, as the Doctor conceded that it was before the Fall. Why this degradation from co-ordinate to secondary rank? We are told because she "was first deceived" and is "the weaker vessel." But how long was it before Adam did the same thing, and as appears with less excuse? Was he less a sinner than she? Is God a respecter of persons or of sexes? Now it seems to me that such arguments hardly rise to the dignity of respectability. What is the inference then? It is this: that interpretation can not be relied on that makes God a respecter of persons simply on the ground of the distinction of sex.

But the Doctor, in the next sentence or two, tells us that "her original rights were not taken away," but turned "into another channel." How could this be, when he declares that she took "a secondary rank in matters of authority and government" after her lapse? If she was co-ordinate before her fall, as he concedes she was, and secondary after, then her rights must have changed with her rank. But I do not believe that you are warranted in asserting that her rank was changed any more by the Fall than was man's. I think the dual headship remains the same as before the Fall, except that they suffered equally by the moral catastrophe.

Dr. Strong makes this remarkable statement: "Nothing new has taken place in the nature or history of woman in herself or in the Church as such to require or justify such a wide departure from all precedent, usage, and well-established law." I think he is quite correct in saying that "nothing new has taken place in the nature of woman in herself as such;" but there has been a most marked and

radical change in the last fifty years as to the treatment she has received at the hands of the Church. For centuries her voice was not tolerated in the Church in promiscuous assemblies. Now there is a pretty large liberty granted her in this respect. And I submit that there was enough in the history of the Church "to justify and require" a larger liberty than was allowed her both by "precedent, usage, and well-established ecclesiastical law" for several centuries last past. And Methodism has been a most important factor in lifting woman out of her state of vassalage and degradation. This is true history, Doctor.

I am obliged to Dr. Strong for this truthful and frank statement: "It can not be successfully denied . . . that in every essential respect woman is the equal, the partner, the coadjutor of man, that she is numerically even a larger constituent in the Church, and certainly not a whit behind her brother in piety and loyalty; that she possesses practical sagacity, indeed a quicker insight, a warmer affection, and a more self-sacrificing devotion."

Woman with equal advantages is every way the equal of man, except in physical strength. Now I lay down this self-evident proposition: Whatever faculties and capabilities the Creator has endowed His intelligent and moral creatures with, He intended them to use. If the fish has fins, they were given to swim with; if the birds have wings, they were to fly with. The question of sex does not enter into the matter. And it is true that disuse may in time destroy the faculty, as in the case of eyeless fishes and the ostrich. Woman's mental and moral faculties are to be used in every field when such faculties are adapted and called for. This is the rational basis of this whole question of woman's place in the world. And Dr. Harrington has shown that the Bible has sufficiently recognized it in the cases of Miriam, Deborah, Huldah, and Anna in the Old Testament, and in the New in the cases of the daughters of Philip, the prophecy of Joel, Priscilla, and Phœbe.

I regret some things that are so conspicuous in the otherwise able article of Dr. Strong. These are such as

reflect on the sincerity of those who differ from him, and their ignorance of the subject and their inability to see the consequences he and his friends see in it. I think the the Doctor has hardly been courteous to his opponents. Let me quote :

“Let men delight to bark and bite,” etc.

The women who desire “to vote for a petticoat government over a petticoat constituency,” etc. “The whole special pleading respecting women is an exhibition of ignorance and uncritical exegesis.” He hopes the laymen and ministers will not “be so insane as to perpetrate” so indecorous a thing as to admit woman into the General Conference. “It is a manifest injustice to women to make them cats’-paws for the mere aggrandizement of Church.” “The strongest objection to female legislation is, that it degrades woman herself. It places her in an unfeminine attitude, and that in a most conspicuous position. . . . It lowers herself in dignity and grace, as surely as if she assumed pantaloons or sported a moustache.” “A public woman!” “The very word is a synonym of infamy.”

This leads me to remark that Dr. Strong and Dr. Buckley and some other prominent men of the opposition have again and again raised questions that are not relevant to the issue before us. Such questions as the ministry, ordination of women, and the question of female suffrage. I maintain these question are not in the issue before us; it is simply shall women be admitted to the General Conference as lay delegates? Dr. Strong will tell you that he admitted this in the beginning of his paper. True. But he went almost immediately and raised these very questions and devoted the larger part of his discussion to these irrelevant matters. But they insist that these are logically involved in the main issue. This is especially true of Drs. Strong and Buckley. Now if we do not meet what they regard as their strongest objections, they charge us with unfairness and as unable to meet their arguments. But I promised in the outset that I would not skip the difficulties raised by our brethren. I then accept the

irrelevant challenge. When they ask me if I am in favor of woman's preaching and ordination, I answer, Yes, if God calls them to this work, and they have the endowments of "gifts, grace, and usefulness." I do not believe that sex is a barrier to the sacred office when I remember Miriam, Deborah, Huldah, the daughters of Philip, Priscilla, and Phœbe. Mr. Wesley was asked by Mrs. Fletcher if he thought women should ever preach, and he replied that if God *assuredly* called her he would not fight against God, or something to that effect. Would you favor her ordination? Certainly, if she is called of God. I do not consider the mere laying on of hands as essential to a call, or to real calling to the ministry. It imparts no virtue or efficacy to the candidate. So far as propriety goes, it is as appropriate in one case as in the other.

You ask me, "Are you in favor of female suffrage?" I am decidedly in favor of it, both in Church and State. I do not believe that the Creator ever intended sex as a bar to suffrage. Is a woman qualified to cast an intelligent ballot? Is she an American citizen? If she is, she is entitled to vote on questions of highest interest to her. I am an American, and believe with all my soul in the American maxim, "No taxation without representation." I believe in the natural right both of men and women to vote. I believe among these natural rights are "life, liberty, and the pursuit of happiness," and the right of franchise and representation are involved in these. The effort to show that voting is not a natural right, but simply accidental, is a fallacy; "a distinction without a difference." But the disfranchisement of woman because of the distinction of sex is a flagrant injustice. The only reason she can not vote is because she is a woman. Her misfortune is her sex. She is an American citizen, without the highest privilege of an American. She is American born, but worse off than an alien. Note her classification! There are six classes in this country that are disfranchised: little children, idiots, criminals, most Indians, the Chinese, and the white women of America. And these women are the best qualified citizens, if general

intelligence, loyalty, and virtue are to be counted in the Government. Why are they denied the vote? Simply because they are women. But you reply that most women do not want to vote. A sufficient reply is, Many men do not care to vote. But would you deny other men the vote because many men do not care for it? If it is only the right of a dozen that settles the question. There are several millions of women who do want to vote, and it is their just right. It is a flagrant inconsistency and injustice of a free government to disfranchise her women citizens. We talk of our Government as a democracy, as a Republic. Let us see. The present population of the United States is about 65,000,000. Of these about 11,000,000 are voters. Not more than 6,000,000 vote at ordinary elections; 54,000,000, or about four-fifths, have no vote. As the women outnumber the men, there are about 13,000,000 of suitable age and qualification to vote. Of the 11,000,000 who vote, a large per cent can neither read nor write; another large per cent can read and not write, or can write their names and not read. These two classes of voters are an easy prey to unprincipled demagogues. And then there are 2,000,000 or 3,000,000 of liquor manufacturers and sellers who completely control the rest of the voters in the interest of the most gigantic evil and curse that ever threatened the life and perpetuity of a free Government. The 11,000,000 of women in this country have no voice in the suppression of a curse that is damning her sons and daughters, her brothers and fathers. Why? Because the dominant parties prefer to listen to the whisky element, rather than to her pitiful and ineffectual entreaties. She has no rights that they feel bound to respect. Rev. Alfred Wheeler tells us that all the women have to do is to ask for what they want, and they get it. Far from it. The noble women who have waited on our political conventions time and again and made respectful request for help against the saloon curse have been rudely snubbed, or their requests wholly disregarded. They have no vote themselves and no representatives in our legislative halls or Congress that care to represent them in that

which is of the most vital interest to them. You talk of the women being represented by their fathers and brothers! It is utterly untrue in any proper sense. I tell you now and here that this country is more like an oligarchy than a democracy. It is governed at this hour, to all intents and purposes, by less than 3,000,000 of men, and they are the brewers and saloon men of America. Do you wonder why I am in favor of woman's suffrage in the light of these burning facts? Who are the bitterest opponents to-day of female suffrage? They are the saloon men. Why? They know if the 11,000,000 of women in this country had the ballot that their business would be doomed in less than two years. I know and you know how the great majority of the women would vote on that question. I am decidedly in principle and policy or expediency in favor of the enfranchisement of women.

But our dear brethren mostly in the East fear the result of the vote on the women themselves. They will unsex themselves. They will become rough and coarse like men. I think these fears are groundless. We have tried them here and in Wyoming. I never witnessed such good behavior at the polls as when the women voted. What is there in the mere act of going to a place of voting and casting a simple slip of paper that could be considered coarse or indelicate? Your wives and daughters daily go to the post-office and get the mail under more unfavorable circumstances than at the polls. That would be two or three times in a year, and the other is a daily matter. Had I the time I could give you the best of testimony from governors, judges of courts, and other prominent men of the good behavior of the men and the womanly delicacy of the women who have voted again and again in Washington and Wyoming in the last few years.

But if it is such a dangerous thing to female delicacy and purity, why have you consented to submit this question to a vote of the Church, when two-thirds of its members are women? This is a whim in my opinion, but an honest one.

The enfranchisement of the Negro in this Nation has done much to make him respectable among the politicians, because they want his vote. If 11,000,000 of women were enfranchised, a committee of intelligent women would be treated with profound respect, and they could command the political conventions to pay some respect to their rights and wishes, but now they have no influence because they have no vote .

It has been insinuated again and again that those who favor woman's admission to the General Conference are in sympathy with anarchists, infidel free-lovers, and that public life makes women indelicate. I resent the insinuation, and declare that the women who represent the Methodist Church in our Lay Electoral Conferences on our missionary and temperance platforms are as pure and delicate as any women in Methodism who never appeared upon a platform. The women whom we have intrusted with these official and public positions have acted with great decorum and propriety, and have done their work well and efficiently, and have never up to this time disappointed us. We have no good grounds to assume that they would if they should be admitted to that grave body.

I call your attention to this statement of Dr. Strong: "Now let it never be forgotten nor for a moment overlooked that women voluntarily came into the Church under this law of restriction, well known and universally maintained. What right have they, or any men in their behalf, to demand a fundamental change of this order and economy?" Of course they came in voluntarily under this restriction. But you ask, What right have they, or any men in their behalf, to ask for a change of the Restrictive Rules? I modestly reply, *THE RIGHT OF PETITION*. The Constitution of the Methodist Church has provided for a change in her fundamental rules. That is what this vote contemplates. Does Dr. Strong claim infallibility in the polity and government of the Methodist Episcopal Church? You might be led to think so, when he puts this question, "What right have the women or men

to ask for this change?" He calls this change a revolution.

But Dr. Strong makes a most surprising announcement in the close of his debate. It is this: "Whenever the majority of women desire admission to the General Conference I would be in favor of granting their request promptly and fully, but only out of courtesy or deference." Then a few sentences on he says: "But mark now: when the women walk in at the front door of the General Conference I, if a member, would prefer to step out. I could not endure to witness, much less be a party to such a personal humiliation, and so flagrant a public scandal." Remember, he first questions the right of the women or their friends to change the order and economy of the Church, because he says it is the "uniform prohibition of nature, the Bible, and all Church history."

I can not think that our venerable brother could have carefully weighed these words sufficiently when he wrote them. He says if a majority of the women desired it, he would promptly and fully vote for their admission out of courtesy and deference, when he positively stated that he conscientiously believes that "it is prohibited by the Word of God, the dictates of nature, and against all wise history and usage in the Church and State in all the past." If I believed all *that* conscientiously, I could not vote for their admission if they *all* desired it. But after voting for their admission out of courtesy because they simply desired it, it would be an unusual manifestation of courtesy "to step out of the back door when they entered the front door" by his vote. That would look rather more like *revolution* than the women asking for admission in a constitutional way, I submit.

THE HIGHER CRITICISM.

"The Higher Criticism" was treated very ably at the Columbia District Ministerial Association by Rev. W. S. Turner, and by request we begin the publication of his paper this week. It will well repay the reading.—*Columbia Christian Advocate.*

BRETHREN, I do not claim to be an adept in philology and Bible introduction, but I claim to have common sense and a little modesty. I profess to be able to read and understand what the first scholars of the past and present have to say about the genuineness and authenticity of the books of the Bible. I know what the destructive critics claim, and what the mediating critics teach; and I know what the conservatives hold. I have learned that it is safe to take what specialists say *cum multis granis salis* (or with many grains of salt). They often lack in the judicial qualifications to be safe guides. They are apt to have some pet theories that they are anxious to establish, and being specialists they are more likely to be narrow and self-conceited than men who are not specialists. They easily become hobbyists and enthusiasts. We have noted examples of quackery in medicine. Some man professes that he has made an important discovery, and declares that it will absolutely cure every ailment known to men. Henry George believes that he has solved all the intricate questions of political economy. I have known some professors in Greek and Latin, and some in mathematics, who imagined that scarcely anything else was worthy of attention outside their departments in college. This is the conspicuous tendency and liability with specialists in any department of knowledge. The place of the specialist, then, is not on the judicial bench, but on the witness stand. I am in favor of specialists—their work is very valuable in their fields, but they are not to presume to assert, as they often do, that thoughtful and reading men are not allowed to question their facts, or rather oftener their assumptions and conjectures. I believe to-day that we are warranted in the assertion that there are nine assumptions for every well-established fact that the higher critics have brought against the Bible

record; especially is this true of the destructive critics. It is a very bold and suspicious attitude which the critics of this day occupy, standing as they do some thirty centuries from the date of some of these documents, and passing positive judicial decision on their contents without access to the original source from which the books were compiled, if they were compiled, and I modestly submit that these same specialists have no possible access to those sources to determine that fact, if it be a fact. That is a task so immense that nothing short of the supernatural can compass it; yet these critics have the audacious effrontery to insist that they know more about these facts than Moses, Isaiah, and Daniel, who were contemporary with many of the facts, and had ready access to the sources from whence they wrote those histories. And not only so, but some of these same critics have insinuated that these sacred writers have recorded these events after they transpired, and palmed them off for prophecies, and that many things they wrote were forgeries.

Now, a word respecting the Mediating School of Critics before I proceed. I do not question their honesty in their professed search for the truth of this burning question; still I am compelled to feel that they are standing on untenable and dangerous ground. My reasons for this conviction are these: First, because many of them being scholars of more or less repute, they are liable from the pride of scholarship to be tempted to enter this hazardous field, because so many eminent German rationalistic scholars are found in it. Secondly, they are using some of the same arguments in their apologetics that the Infidel critics are employing for a different purpose. Another reason for this conviction is, that skeptics and those who deny the divinity of Christ and scout the miracles and prophecies of the Bible are greatly delighted at the attitude of the mediating critics.

Now, lest I be suspected of overstating the attitude of the leading destructive critics, I will quote from a lecture of one of the foremost destructive critics lately de-

livered in the city of Glasgow, Scotland, Dr. Otto Pfeleiderer, of the University of Berlin. Here we have some of his assertions in this lecture :

He said that "all marvelous incidents related of Jesus in the gospel histories are pure inventions, added at a late day; that Paul believed only in the spiritual, and not in the bodily, resurrection of Jesus." He holds that "there has been no supernaturally inspired revelation. All man's religious ideas have been obtained by the efforts of his own reason. The Bible is simply an ancient religious classic, no different in kind from many other books. The gospel records are largely unreliable. As for the Gospel of John, it is in no sense an historical writing, but a didactic treatise, which derived its theological ideas chiefly from Philo and invested them in the form of a life of Jesus, as a sort of religious fiction. Christ was merely an unusual religious genius, a purely human evolution, differing only in degree, if indeed in that, from other religious leaders. Although He had some grand thoughts about God and life, He was, it seems, rather a goody-goody sort of a saint, simple-minded and well-meaning, but considerably deluded. Indeed, He was like the rest of us, not without His faults; He was not spotless, sinless, guiltless. Some things which He is recorded to have claimed for Himself can not possibly have been true. He is not indisputably fit to be a file leader and head of the column in humanity's hopeful march toward a better future. . . . Redemption is an empty dream, atonement an exploded notion, which Paul erroneously held; there is no forgiveness of sins. Jesus did not rise from the tomb, Mary did not meet her Lord in the garden, He did not walk and talk with two disciples on the Emmaus road, nor show His wound prints to Thomas, nor eat with His disciples on the shore; for the Syrian stars look down to-night on His unknown and hopeless grave." This, and more of the same kind of stuff were distinctly stated and inevitably implied in these lectures at Edinburgh, and are now in English print. Though Pfeleiderer is Professor of Theology in Berlin University, he has

uttered in these lectures trash that can not be surpassed by Mr. Ingersoll, the apostle of American infidelity.

Before proceeding to the real issue, I wish to say that I shall appear to some disadvantage because of the brief time allowed me on so broad a theme as my subject involves. I will be compelled to give only a few examples of the fallacious arguments of the critics.

They first attack the Pentateuch. Their claim is that it can not be the work of Moses. They think they see evidence in these five books of different authors' styles. They infer that they must be composite. For example, we are told there are in Genesis two accounts of creation, and they must have been written by different authors. Others, that they were compiled from different sources by one editor or redactor. Equally competent judges do not see two distinct accounts, but a simple enlargement of the same account. If there are two separate accounts as held by the critics, their redactor or editor must have been a conspicuous ignoramus not to have noticed this distinction, or else he considered them a continued account of the same fact. The latter is the rational view. This is one of the assumptions that the critics ask us to consider a settled fact. You see how modest they are?

Again, they endeavor to set aside the long-established and cumulative proofs that Moses is the author of Deuteronomy. They insist that Deuteronomy could not have been written by him, because the law was disregarded, and "could not have been in existence" in the time of Moses. Also that he could not have written it, because in it there is an account of his own death. This latter reason has been answered so often that it is strange the critics should urge it again. The last chapter of Deuteronomy undoubtedly belongs to the Book of Joshua, and was not carefully separated therefrom in the arrangement of the books; but the other objection to Moses being its author is frivolous and without foundation; viz., where a law is generally disregarded the inference is that it could not have been a statute law. This view of the critics is the result of a false theory of progress or evo-

lution. The modern evolution theory adopted by many is that the past must be inferior to the present in knowledge and virtue. These ideas started by Darwin and Herbert Spencer have been largely adopted by the progressives in interpreting the Bible. But this is a conspicuous fallacy, and is not borne out by history or fact. It is tantamount to saying that Egypt, Greece, and Rome never knew greater intelligence, power, and culture than they have to-day. It is the same as saying that the Christian Church from the time of Constantine to Martin Luther was in a purer state than during the first three centuries. It assumes that the idolatrous period of the Jewish Church could not have succeeded a pure monotheistic age, that literature and historical accuracy can know no decline or lapses. Its postulate is this, then, when a law is generally disregarded or violated: that a statute could not have existed. We have Sabbath laws in this State on our statutes that are generally violated. Is it to be inferred then that we have no such statute? The history of our world is largely a history of fearful lapses and apostacies, and many of them of long duration and without the recovery and reformation of the nations and governments where they took place. This is true in literature, art, and morals. Much of this doctrine of evolution of upward and beneficial tendency is largely myth. The rude religions of the heathens are regarded by many of the critics as the rude germs of the best that we have in the Bible. The doctrine of evolution, when applied to governments, literature, and religion, has more of gush and braggadocio than solid sense and fact in it, and sounds egotistically smart to the self-conceit and pride of many moderns. I desire to refresh the memories of such a little by asking them to read over with care and thoughtful analysis once more the Decalogue that was given to the race not less than thirty centuries ago; and ask themselves candidly, Has any human government improved on that as a civil and moral code? How is that for a rude age such as Moses lived in? There is not a civil government in the world to-day that has not borrowed from Moses whatever is

valuable and praiseworthy in its fundamental laws. The greatest jurists of this and the last century are prodigal of their praises of this Jewish code, and confess their great indebtedness to it. Gentlemen, that law is super-human, and so Moses to whom it was given declares. It is not an evolution, but a specific creation of God. The principles of right and wrong are eternal and unchangeable. They do not admit of improvement, or evolution if you prefer that word. I believe in the evolution of getting nearer these principles and improving ourselves morally and intellectually, for we are greatly below them. I would like some the progressives, as they are pleased to style themselves, who claim that we can get along without the supernatural by dint of reason alone, to mention some of the men in their ranks who are the peers or superiors of Moses and Joseph and Daniel of the long ago, when the race was in its swaddling clothes. According to their theory, Moses, Joseph, and Daniel ought to be as inferior in law and statesmanship to their great and good, as the infant on its mother's breast is inferior to a Newton or a Humboldt. Unless Moses, Joseph, and Daniel were myths, there is no solid foundation for the evolution theory as they interpret it.

While I am on this point raised by the critics, I would like to refer to some of the teachings in a book sent me by my ancient friend, Edward Oldgreene. The author of that book undertakes to apologize for the Old Testament, or more properly for God, for the permission of wrongs appearing in the old Book, such as human slavery and polygamy and divorce. He says that God winked at these evils, which the enlightened conscience of this age would not tolerate. A sufficient reply to that interpretation is this, that many, nay most, of the wisest interpreters of the Old Testament in the past, and most of the wisest and ablest interpreters of the present, hold this view, that the Old Testament is a faithful and unvarnished history of those times, and simply relates the facts without approving them in the connection in which they appear, but certainly and positively condemns them in

the Decalogue and impliedly condemns them in other places. Silence is not to be interpreted always as approval.

Take the question of divorce, which is prolific of so much evil in our progressive age. Christ, when questioned by the disciples concerning it, made this reply, "Moses, because of the hardness of your hearts suffered you to put her away, but it was not so in the beginning." That is, Moses gave no positive command in the case. He could not make a law directly opposite to the law of God which said, "What God hath joined together let not man put asunder." God's law limits divorce to the single case of adultery. But Moses, because of the hardness of their hearts, in his weakness, for he was not infallible, tolerated what God forbade. In the rude primal age, as the critics hold it, you see divorce and slavery were not sanctioned, though practiced because of the wickedness of those in power. Do you believe that God sanctioned the enslavement of the Israelites in Egypt? It is easy to comprehend how polygamy and slavery seemed to be tolerated in those times. The kings and princes and the rich who were invested with power were the ones who practiced these sins most, and set the example before their subjects. We, as a nation, have had fearful slavery and not a little polygamy in our day; not because the people at large sanctioned it, but because "the powers that be" winked at and connived at it. It would not be true if some thousand or more years from now some skeptic should say how God and His people sanctioned slavery and polygamy and bloodshed in Christian America. It was a rude age, and they knew no better. You would reply, "Away with such stuff." It was then as now, there were few men like Elijah and Nathan the prophet. You remember that John the Baptist lost his head for reproving Herod for living in adultery. There are some moral heroes now, but the moral cowards greatly outnumber the heroes. In view of these reflections, it is not immodest for me to suggest that these assumptions and conjectures of the critics respecting the authorship of the

Pentateuch deserve about as much credence as the attributing the works of Shakespeare to Lord Bacon. The frequency and reverence with which the evangelists, the apostles, and Christ Himself refer to "the law and the prophets" as of Divine inspiration, and to Moses, Isaiah, and Daniel as the authors, ought to have great weight in settling the authenticity and genuineness of the Sacred Books. It is also affirmed most positively and with remarkable frequency by many of the Old Testament writers that these are the writings of Moses. Joshua mentions it three times, the Book of Judges once, First Chronicles once, Second Chronicles twice; in all over thirty times by Old Testament writers. Now, according to the critics, all these positive recognitions of the Old and New Testaments are to have less weight than the conjectures and assumptions of a few modern scholars living over three thousand years from the times and scenes of this early writer. Gentlemen, this is, I suggest, too heavy a demand to make on the credulity of an intelligent and thoughtful age.

But it may be asked, Have not the higher critics pointed out a large number of facts warranting their views? My answer is emphatically, No. Every case of apparent discrepancy has been fairly and ably answered again and again by Biblical scholars every way their equals in scholarship. Yet they insist on "threshing over the old straw" of their theories.

The critics next attack Isaiah. For twenty-five hundred years Isaiah "had remained unchallenged and unsuspected." Within the last century some person on a still hunt for something throwing discredit on the authenticity of the Bible imagined that he saw that the last half of this book might have been written by some one else than Isaiah. Was it a mere accident that the latter half should have appeared to be more favorable to a supernatural prophecy, or did that idea seem to favor the Divine pretensions of the book more than the first part? We leave that suggestion with the candid reader to decide. It is marvelously strange that in twenty-five centuries of careful study by capable and honest students of sacred

history the unity of Isaiah had never before been suspected. The critics concede that Isaiah wrote the first part. Well then, if he wrote the first half, and it can be shown that supernatural foresight is clearly seen in the predictions of that part, it is unfortunate for the destructive critics' purpose, because of the supernatural character of the last half of the prophecy. This must be so, unless the critic can show beyond a doubt that Isaiah wrote the predictions after the events mentioned in the first part had transpired. Have they done this? We are not aware of it.

Note the predictions of the first half. In Isaiah viii, 1-5, the prediction is made that Syria and Israel are to be subdued by Assyria. In chapter ix, 2-7, the prediction of the coming of the Messiah and the enlargement of His kingdom is made. Was this prediction made after the events? In chapter xxi, 1-10, the downfall of Babylon by the Medes and Persians is foretold; in chapter xxii, 1-14, the siege of Jerusalem is foretold with particularity. Was this written after the events? In chapter xxxix the Babylonian captivity is predicted. These are only a part of the supernatural predictions that are made in the first part of Isaiah, and fulfilled to the letter as appears from sacred and profane history.

But the unity of Isaiah is well established in the judgment of competent scholars against the assumptions and guesses of the critics about Isaiah's authorship of this book. If it could be proved that some unknown person wrote the latter half of this book, it would not help the critics' cause in the least, seeing special predictions made therein pertain particularly to the coming, sufferings, and death of Christ; and unless the critics can prove that this latter half was written later than the year of our Lord 33 their cause is lost.

If there ever was a prophetic book in the sacred canon without the name of its author, this is the first instance of an anonymous prophetic book. The critics have a Herculean task on their hands to reconcile their "unknown prophet" with the past history of the Old Testament, and

to fix its date. Notice this fact, that Isaiah is mentioned twenty-two times in the New Testament, and eleven times in connection with the last half of this book. In view of these facts, who do you think have the first claims to credence in this contention, the modern guessers, or those sacred writers who lived much nearer Isaiah's time?

A few words in regard to Daniel's authorship of the book bearing his name. One thing is beyond dispute: This book records a number of prophecies that have been remarkably fulfilled. The predictive element, if true, is a miracle of knowledge, and must be supernatural. The contention of some of the critics is that the book was written after the events transpired. The statement in Matthew's Gospel, xxiv, 15, "When ye therefore shall see the abomination of desolation spoken of by the prophet Daniel," amply refutes the statement of the critics. This statement of Matthew was more than fifty years after the death of Christ, reference being made to the destruction of the temple.

The seventy weeks of Daniel were literally fulfilled in the advent, the sufferings, and death of Christ, and in the destruction of Jerusalem by the Romans. Of course no sane man can hold that the predictions were made after the events had transpired. Daniel was a true prophet, if he was not so officially. He was a civil officer, and did not devote his entire time to prophetic duties. So David was both prophet and king. That the Book of Daniel was in existence before the date assigned it by the critics is positively asserted by Josephus. He says more of the books justly believed to be Divine were written after the time of Artaxerxes, king of Persia, and this was two hundred and fifty years before the time assigned to it by the critics. Which has the greater weight, the conjectures of the critics, or the positive statement of Josephus?

But once more. The critics tell us Daniel could not be the author of this book because he says Belshazzar was king of Babylon, and that Nebuchadnezzar was his father; but in point of fact the critics say Nabonidus was the last

king, and not related to Nebuchadnezzar, and one Belsharuzur was his son. Daniel's Belshazzar is nowhere else mentioned; therefore it became a butt of ridicule with unbelievers, as was Isaiah's Sargon before him. But what do we find? Botta in his excavations of an Assyrian mound found the palace of Sargon, and Isaiah is vindicated. More recently the discovery of the cylinder of Nabonides has solved the mystery of Belshazzar, and Daniel is vindicated. Never mind, brethren, God and the Assyriologists will take care of Daniel against all the conjectures of the critics.

There is one point I have not seen mentioned anywhere that is worthy of note in this discussion. It is this: where there is a conflict of statement of historic facts between sacred and profane historians, the critics assume that the profane historian can not be in error, but the sacred writer must stand aside till God and future developments vindicate him, as in the case of Isaiah's Sargon and Daniel's Belshazzar. Now, we protest against this discrimination of the higher critics in favor of the profane historian as utterly unjust and unwarranted. Why should he be less inerrant than the sacred historian? Will the critics give an intelligent reason?

We are told that the prophecy of Daniel can not be older than 150 B. C. But in chapter viii we have Daniel's 2,320 days and in chapter ix his 70 weeks, which mean 490 years B. C. How can they reconcile this with 150 B. C.? But these prophecies take in their vast sweep the advent, death, and glorious triumphs of Christ's Church in the ages to come, and if some Daniel wrote these only 150 years B. C., he must have been supernaturally endowed.

"The scientific method," so called, of the higher critics, is the reverse of God's method. Jesus interprets the Old Testament by the New. God declares that the natural men discerneth not the things of the Spirit, for they are spiritually discerned. Jesus says: "I thank Thee, O Father, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Is it

probable that if the friends of the Bible could give as indubitable proof of the Divine records as Christ gave the scribes and Pharisees of His Divinity, that such men as Keunen, Wellhausen, Bauer, and Pfeleiderer would accept the Bible as divine?

I make the charge against the infidel critics of criminal unfairness in declining to read the replies of able men to their arguments, and declining to answer the same.

To a man who has been soundly converted there is no need to prove that the Bible is a Divine revelation, and that prophecy is a miracle of knowledge, and of consequence Divine. He has the indubitable proof that Paul had in his conversion that "the gospel is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." It is only to convince the skeptical world that the Bible is what it claims to be, that it becomes necessary to expose the shallow fallacies of the higher critics.

Bishop William Taylor, of Africa, recently (January 27, 1895) received a letter from John Davis, a converted and superstitious witch doctor, which reads as follows: "Pray for me, that the truth may keep me saved day by day. I have found out that it is all sweet to have hope in Jesus Christ, to trust Him for all things, for I know and am sure that God is true and nothing but the truth.

"Pray for me, that I may find out the truth more and more. Amen! to the truth; for Jesus Christ is the true Son of God. I am your brother in Him who is true."

Where did this poor heathen witch doctor get this clear knowledge and experience but by the Holy Spirit? Has any learned higher critic anything better to offer? We doubt it. This heathen convert's experience upsets the higher criticism. Christ declares, "If any man will do His will he shall know of the doctrine, whether I speak of Myself." And this but confirms Paul's declaration, "That the world by wisdom knew not God." But as intimated, it becomes necessary to refute error, to silence

honest doubters and no other. To waste time with dishonest doubters is only to "cast pearls before swine, who will turn again and rend you."

Once more then to the issue. Porphyry, an early infidel writer, called the prophecies of Daniel, especially that of chapter xi, "forgeries." After Jerome pulverized his sophistries into fine dust centuries ago, the critics are reaffirming his old theories. This is what Porphyry said: "No one could have predicted beforehand a picture so like a photograph. The man who wrote it must have lived afterward, or must have sketched pen in hand from the actual picture. No man could possibly be so accurate four hundred years before the events."

True, no man unless supernaturally endowed could have drawn that picture so to the life. But this is precisely what Daniel claimed. This is what Christ claimed for Daniel's prophecies. This is precisely what the author of the Epistle to the Hebrews claims for Daniel. This is a clear *petitio principii*. Think of it! They ask us to give up the very point in debate; viz., the supernaturalism of the Bible. Are they not modest? But consider a moment what is implied in the statement of Porphyry and the higher critics who repeat his threadbare argument. The man who wrote these prophecies must have lived afterwards, and must have sketched pen in hand from the actual picture; that is, Christ's deity, advent, and sufferings were actual facts, or were the picture from which this Daniel got his "photograph," and therefore must have been written after Christ's death. Pfeleiderer and others deny that these were facts, or that the model from which this fictitious Daniel drew his predictions was real. You see what a mess of contradictions their variant theories involve.

Now give heed to the following facts: First, the author of this book says: "I, Daniel alone, saw the vision. The vision appeared unto me, even unto me, Daniel. He talked with me and said unto me, O Daniel, I am now come, first to give thee skill and understanding." He thus explicitly sets up his claim of authorship of this book. No

other book of the Bible sets up higher or more distinct claims than Daniel does for this. But contemporary history claims it for Daniel. Ezekiel mentions Daniel along with Noah and Job. (Chapter xxiv.) Again Ezekiel compares Daniel with the prince of Tyre. (xxviii, 3.)

But higher authority than the above we have. Christ calls him "Daniel the prophet," and refers to an important prediction touching the destruction of the temple spoken of by Daniel.

Furthermore the Septuagint translated from the Hebrew 300 years B. C. contains the Book of Daniel. How did it get there if Daniel's prophecy was not written till after the events transpired, or, as some modern critics tell us, it could not have been written earlier than 150 years before Christ? But as the critics are expert at framing conjectures, the Christian world is curious to know how they will unravel this enigma and reconcile it with their theory of the date of this book.

Alexander the Great saw this Book of Daniel 350 years before Christ. So says Josephus, and that he was delighted to learn from a certain high priest named Jaddua that Daniel's "he goat" of Macedon meant Alexander himself, who was to overthrow "the ram" of Persia. Another very significant fact is this, that Nehemiah the prophet fixes the date of this Jaddua the priest in the time of Darius the Persian. Now, is this decisive testimony of Josephus and Nehemiah to be set aside by the guesses of the critics? What are their opportunities to pass a rational decision on this question compared with that of Nehemiah and Josephus? Let it be remembered that there is a gulf of over twenty centuries between them and this Daniel. But their capacity for conjecture is enormous, and is only matched by their extreme modesty (?). "The first scholarship of the age" has the egotism to expect that the common-sense world will gulp down without questioning their unsustained theories against all of the above facts, and immensely more of the same, and only because they assert high claims to scholarship. We take occasion here and now to advertise

them that it is a delusive expectation. The day is past when thoughtful and candid people can thus be gulled.

It is not stating the case too strongly to assert that there is not a modern book to-day that, if submitted to a like treatment the critics subject the Bible to, but could be proved to be somebody else's book than the real author's. This unjust and irrational method of the higher critics has recently been applied to the works of Sir Walter Scott, John Milton, Tennyson, Mr. Gladstone, and Dr. Briggs, and if this method is correct and philosophical in disposing of Isaiah and Daniel, then it is equally clear that these modern gentlemen are not the authors of the books bearing their names. In the next two thousand years if the scholarship will have so advanced beyond the present stage, then it will be exceedingly doubtful whether Wellhausen, Bauer, Keunen, and Pfeleiderer were the men who wrote against the genuineness and authenticity of the Bible, or whether they were not somebody else, or probably myths.

From the Old Testament they pass to the New, and assail the Gospel of St. **John**, but with no better success than in the Old Testament. It is not at all singular that they should attack John, rather than Matthew or Mark. John's Gospel favors the supernaturalism of the Bible and the prophecies concerning the Divinity of Christ more positively than the others. The aim of the destructive critics is to throw suspicion on the predictive element of the Old Testament in order to cast discredit on the Divinity of Christ; for if the Old Testament is vindicated, the supernatural character and mission of Christ is inevitable. Hence their attack on John and the miracles of the New Testament.

I ought to devote a few minutes to some insinuations cast on some of the writers of the Bible. Some of the writings are called forgeries, and others literary immoralities. Whoever reads the Bible with care can not escape the fact that an elevated ethical tone pervades it; that the prophetic portions are severely impartial. There is no covering up or palliating vice in king or subject, in

rich or poor. The faults and weaknesses of the best men are detailed with rigid impartiality. The question I put is this: Could, or rather would, such men be guilty of forgery and such literary immorality as they are charged with? It can not be. It is quite more likely that the enemies of the Bible are the perverters of the truth.

This leads me to call the attention of the reader more particularly to the ethical tone of the Old Testament, as it is the practice of unbelievers and critics to berate it. Consider the following among the laws of those distant times:

“Thou shalt not see thy brother’s ox or sheep go astray, and hide thyself from them; thou shalt in any case bring them again unto thy brother. And if thy brother be not nigh thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.”

“Thou shalt not abhor an Edomite for he is thy brother; thou shalt not abhor an Egyptian, because thou wast a stranger in his land.”

“Thou shalt not deliver unto his master the servant that is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best, thou shalt not oppress him.”

“Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury.”

“When thou comest into thy neighbor’s vineyard, then thou mayest eat grapes to thy fill at thine own pleasure, but thou shalt not put any in thy vessel. When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thy hand, but thou shalt not move a sickle unto thy neighbor’s standing corn.” This is a benevolent provision for the poor.

“Thou shalt not oppress the hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates.”

"Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take a widow's raiment to pledge, but thou must remember that thou wast a bondman in Egypt, and the Lord redeemed thee thence."

"When thou cuttest down thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow." So of the olive-trees and the vineyard, they are for the stranger, for the fatherless, and the widow. "And thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing."

"Cursed be the man that maketh any graven or molten image an abomination unto the Lord. All the people shall answer, amen."

"Cursed be he that setteth light by his father or his mother, and all the people shall say, amen."

"Cursed be he that removeth his neighbor's landmark, and all the people shall say, amen."

"Cursed be he that maketh the blind to wander out of his way, and all the people shall say, amen."

"Cursed be he that smiteth his neighbor secretly, and all the people shall say, amen."

"Cursed be he that perverteth the judgment of the stranger, fatherless, and widow, and all the people shall say, amen."

"Cursed be he that taketh reward to slay the innocent person, and all the people shall say, amen."

These are a part, and only a small part, of the humane and just laws and teachings that were in force thirty-three centuries ago, and are in no sense inferior to anything generally practiced in this boasted age of intelligence and progress. There is certainly nothing surpassing them as a high ethical standard, unless it be in the pure teachings of Jesus, whom Pfeiderer styles "a goody-goody kind of a saint, not without His faults, and considerably deluded."

Who among the higher critics of the Pfeiderer stamp are permitting the poor to visit their vineyards, gardens,

and orchards to satisfy their hunger to the full without compensation? Who among them are loaning their money to their brethren and relatives without interest? Who of them are sheltering and protecting the fugitive slave fleeing from his cruel task master? Who of them are not retaliating on some Edomite or Egyptian who oppressed and enslaved them? He that is without sin in these particulars among the traducers of Old Testament times and literary immoralities, let him "cast the first stone." I think in the glare of these ethical teachings they ought to slink away into oblivion. In the light of such teachings let no skeptic bring a slander against the morals of the Mosaic institutes. If there were any deviations—and there were flagrant ones—from these strict and impartial laws, it was not the fault of the laws nor the absence of them, but the deliberate purpose of wicked kings, princes, and licentious men, who set these wholesome regulations at defiance, just as we see the majority doing now, with all the accumulated light of the ages before them. We, as a nation, are preparing for such another apostasy as overthrew Egypt, Greece, and Rome by treating lightly these principles contained in the Decalogue and Mosaic Institutes. Some critic will charge me with using this prophecy after the apostasy has occurred, and denounce it as a forgery perhaps; the only difference is, mine does not profess to be a supernatural prediction.

In conclusion, we are clearly of the conviction from reading of the mediating school of critics, that they have not vindicated the credibility of the Old Testament and its high claims to be a supernatural revelation, against the argument of the destructive critics of the Bauer and Pfeleiderer schools, if Canon Driver and Professor Briggs are fair representatives of that school. A ripe scholar and deep thinker says of Dr. Driver's arguments on the historical criticism, that "they are thoroughly loose and arbitrary." The same accurate writer says of Professor Briggs, that, after giving twenty-seven years of study to this subject, he has abandoned the ground he stood on a few years ago that he regarded as conservative ground,

but by others as dangerous liberalism. Between what he regarded as solid conservative ground then and his book of 1893, "the gulf is wide and deep." We fear that in view of the Christian reputation and scholarship of the mediating school, their ground is even more dangerous to the doctrine of the supernaturalism of the Bible than that of the infidel school, because they depend largely on the same arguments, and if their positions should be generally accepted the Bible would be emasculated and so eliminated as to be a merely human book, and have no more power to save the world than Shakespeare's plays or Euclid's geometry.

I can not close without giving a half amusing and serious account in my possession of what is likely to be the outcome of our grand old Bible, should the views of the critics obtain it. It is entitled,

RESULTS OF THE HIGHER CRITICISM.

Old Deacon Jones had been brought up from his youth to accept the Bible as the undoubted Word of God. He had no more question as to the authenticity of the Scriptures than of his own existence. He was therefore very much surprised on the second Sabbath after the coming of the new pastor to hear him declare that the first few chapters were a myth; that the author did not intend to give a literal account of creation, but wrote this fanciful record to counteract the polytheistic tendencies of his times, and lead the people to accept the doctrine of one God.

When the deacon came home he said to his wife, "Mary, bring me the scissors." "What do you want with the scissors?" "Why, our new pastor says these first chapters of Genesis are myths. Now, I do n't want any myths in my old Bible, and I'm going to cut them out." "Well, I would n't spoil my old Bible that we've read together so often, and that we love so much." "O, it won't spoil it! We want the truth. The new pastor knows better than we, for he is a scholar." They were cut out. Not long after he called for the scissors again.

This time the whole Pentateuch had to be removed. When the wife remonstrated, he said: "Why, the pastor says that the best scholarship declares that Moses did not write these books; that they were pamphlets gathered from various sources; some of them borrowed from the Assyrians or Egyptians, and some statements made in them show that they were written centuries after Moses died." They were cut out.

Again the scissors were called for. This time the last half of the Book of Isaiah was removed, because the pastor said that "while he would not say he fully believed they were written by Isaiah, the son of Amoz, yet the higher criticism of the schools had declared that some unknown author had added the last twenty-five or thirty chapters.

A few Sabbaths followed, and then the good deacon was surprised to hear that there were grave doubts among scholars concerning the Gospel of John, that precious gospel, so full of the teachings of the blessed Master, and from which he had gained so much comfort and instruction in the time of trouble.

Then the books of Ruth, Esther, Ecclesiastes, and the Songs of Solomon were cut out. The story of Jonah was made to appear so ridiculously strange that the deacon imbibed something of the spirit of the pastor and slashed through it in no easy manner. Almost every Sunday there was a reference made by the pastor to some interpolation, and the deacon "did n't want interlopers in the Bible."

They were all cut out, just as the scholarly pastor said.

Thus it went on to the end of the second year. One day the deacon said: "Come, Mary, let's go up and make our new pastor a call. We have n't been to see him very lately." "Are you going to take your Bible with you?" "O yes! I want him to see how the higher criticism of the best scholarship has improved it."

They called and were seated, and the pastor noticed the peculiar looking book in the hands of the deacon.

"What have you there, deacon?" "My Bible." "It is a queer looking Bible! What have you been doing to it?" "Well now, pastor, I'll tell you. Every time you doubted any passage of Scripture, or said it was an interpolation, I have cut it out. All the books of doubtful authenticity are gone. The stories borrowed from heathen nations, the myths, everything that you implied was questionable I have removed according to your teachings. But, thank God! my dear pastor, the covers of the good old Book are still left. All the rest is gone, and I want to thank you so much for leaving the covers."

HONOLULU SKETCHES.

Written at the Sandwich Islands, 1856.

I.

SKETCHES of marked cases of death-bed scenes are of great value, and should be preserved. They serve a double and effective purpose. They are useful to the minister in the way of anecdote, and when published in books and religious journals they often awaken the careless, lukewarm professor of religion and carry conviction to the wholly impenitent. This is my apology for presenting a sketch or two for the *Advocate* that came under my immediate notice during the past year.

Mr. Smith, an infidel of the Andrew Jackson Davis school, came within the bounds of my work in quest of health. He was in the last stage of pulmonary consumption. I providentially made his acquaintance. I found him a man of some intelligence, though not of extensive acquirements. He was of that independent, common-sense class of men who are usually enterprising and influential. Having inquired of him what part of the world he was from, and other things of a like nature, I remarked to him:

"Mr. Smith, you seem to be in feeble health."

He replied, "Yes, I am a victim of consumption and can not live long."

"Your fears, I apprehend, are not without a good

foundation. Well, Mr. Smith, how do you feel in your mind in view of death and the future?"

"Those are matters I do not trouble myself much about. Like other men, I must die and stand my chance."

I endeavored to show him that he was a sinner, and that he would stand in need of a change of heart. This evidently did not set well on him. He bristled up and made signs of a theological combat. He soon let me know that he was an honest man, that he was upright in his dealings with his fellow-men, and endeavored to do to others as he would have them do to him. This he thought was all that God or men could reasonably require of him. I then introduced him to the third chapter of John's Gospel, and called his attention particularly to the necessity of the *new birth*. This he did not relish, and fell to abusing Christians. He thought them about *all* hypocrites, except his father and mother, whom he thought sincere, though deluded. I continued to urge upon his attention his need of Christ, that none other could do him any good or save him from his sins. He scouted the idea, and openly declared to me his infidelity. Christ he considered only a man, and a bastard at that! I became very much shocked at his rage and blasphemy! As soon as was convenient I ended the interview and bade him good afternoon.

I called again the next day, or the day after, but did not introduce the subject of religion. I inquired concerning his health, and whether he needed anything to render him comfortable in body. As he seemed rapidly declining, I made inquiry concerning his friends, and found that he had several children in the State of Michigan and some other relatives in the States. He stated to me that he had some property at home, and that he desired to make some arrangements about dividing it among his children. I asked him if I could render him any assistance. He replied I could by writing to his children and those having charge of them, for they were motherless. I promised him that I would call the next day and have him dictate what I should write.

I accordingly called, and sat down to write. I noticed when I alluded to his children that he had a strong affection for them. These children were put out with different families, so that I had to write a number of letters. As I had about finished the first letter and read it to him, I saw that his eyes were brim full and would soon overflow. Said I:

"Mr. Smith, seeing you will never meet your dear children on earth again, what shall I say to them for you concerning the future?" He was too full for utterance, and buried his face in his handkerchief for some time. When he had sufficiently recovered himself, he replied in a subdued tone, "I hardly know what to say."

"Shall I say to them for you, that you will endeavor to meet them in heaven?" With some little hesitancy, but with earnestness and deep feeling, he answered, "*Yes, you may.*"

As I would draw near the conclusion of the business part of each of the letters severally, I asked him what I should say to his friends concerning the future. "Well, tell them I will strive to meet them in heaven." It was just in this simple but natural way God gave me access to this man's heart. Ever after that he was ready to hear me speak of the concerns of the soul. I visited him almost daily from that time till his death, which was between two and three months. He soon permitted me to read the Bible and pray with him, which I frequently did. He became deeply convinced that he was a sinner and needed Jesus of Nazareth, whom he had before derided. He frankly repounced his infidelity, but expressed his fears that God would not have mercy on him for his guilty treatment of His dear Son. For several weeks he labored under serious doubts as to God's willingness to have mercy upon such a wretch as he. By reading the Bible, with what little encouragement I was able under God to give him, the light of hope gradually broke in upon him. Though his change was very gradual, yet it was perceptible to those who had conversed with him previous to his conviction. He came to have a great liking for the

Bible, and in fact would read no other book. He also took pleasure in prayer and religious conversation.

Another proof of a genuine and thorough change that had been wrought in his heart, was his forgiving spirit. He had a bitter hatred of some professing Christians, who, as he said, "treated him more like a brute than a fellow human being." He said he could forgive them and the greatest enemy he had on earth. He expressed deep regrets that he had indulged such wicked feelings towards them and had said so many hard things of them.

His experience and light were those of the just, which shone more and more till the hour of his death. There are many particulars of interest in this case that our limits will not permit us to notice. A word about his last days and hours, and we shall have done. When his end drew near he wished to make as public a profession of his faith in Christ as the state of his health would permit. He desired that I should administer to him the sacraments of baptism and the Lord's Supper. I invited two ministers of other denominations to be present, and two or three Christian females. When I propounded the usual baptismal questions he answered them in a clear, melting tone that sent a thrill through every breast. He enjoyed these blessed means very much. A heavenly smile lighted his whole emaciated countenance, that was truly refreshing to look upon. This was a scene that can never be effaced from memory. It was "the chamber where the good man meets his fate, privileged beyond the common walks of virtuous life, quite on the verge of heaven." To the astonishment of all he lingered for about two weeks after his baptism. His end was peace.

Shortly before he died he wished to leave the minister, at whose house he lay sick, and myself some mementos of his regard for us. He presented me with a Bible he had received after coming to our place, and the other minister with Andrew Jackson Davis's works, or as he playfully termed them, his "*Infidel Bible.*" He requested that these infidel publications should not fall into the

hands of men of unsettled views. He considered them very dangerous books.

Such cases as this are calculated to stimulate the minister of Christ to faithful pastoral visitation. There are thousands that can never be reached in any other way. Such are the pastor's richest legacies. Brethren, enter this desirable field, and occupy it faithfully till the Master come.

II.

During the year 1856, while laboring in the city of Honolulu, in the course of my pastoral visitation I fell in with a Mr. Studley, who was deeply skeptical, though not an out-and-out infidel. This peculiarity rendered him less accessible than if he had been openly and avowedly infidel. He was altogether a peculiar case. He was the victim of a violent and protracted consumption. His friends had been looking for his death annually for the last five years, but to the great astonishment of all he survived till late in 1856.

He was a man of good natural parts, and of tolerable acquirements. He was a person of great firmness; very probably some would have termed it stubbornness. He seemed unmovable in his views. There was in him a reservedness that amounted to something like repulsiveness. He was unapproachable on the subject of personal religion. He was in the habit of treating those who called upon him during his illness and spoke to him about his eternal interest with great coldness and even positive contempt. He would even swear at them and request them to attend to their own business. Thus he treated some pious and intelligent females who called on him. By some providence or other—for it was not any goodness or skill above what others possessed—I met with a more favorable reception from him. I repeated my visits frequently for months together, pressing upon him as I could the claims of Christianity. Though he would allow me to speak to him on this subject, yet he evidently received it coldly and reluctantly. The salvation of his soul

was, without doubt, an unwelcome subject to him. When little closely pressed by me on certain points he would say :

“Mr. Turner, I would not turn my head if an act so simple and easy would determine my salvation or damnation. I have become utterly indifferent upon this subject, upon which you seemingly are so deeply interested.”

He frequently expressed himself thus. It was the opinion of those who knew the state of his mind best that his was a hopeless case; *i. e.*, that he had gone beyond the limit of Divine mercy. In fact, I was driven to this opinion at times myself. I thought if I had ever seen a case that was given over to believe a lie that he might be damned this was one. Finding that my visits were not producing any marked change in his spiritual state, and witnessing his inveterate incorrigibility and total want of concern about his approaching end—which he was free to admit—I remarked to him :

“Mr. Studley, I fear my visits are not benefiting you any spiritually, and probably I had better desist, seeing the subjects upon which I converse are not pleasing or interesting to you.”

He frankly acknowledged that my suspicions were well founded, yet he thanked me for my well meant efforts to benefit him. Upon taking my leave of him, I said :

“Mr. Studley, if you should need any assistance in the way of means or attentions to contribute to your comfort and enjoyment let me know it, and I will most gladly lend you any assistance in my power. Your time here is evidently short, and I desire to make you as happy and comfortable as possible while you are in the body. I most kindly and seriously assure you that your ease and comfort are infinitely greater here than they will be in the undying future, if you enter it in your present state of mind.” With these remarks I bade him farewell, telling him that when he desired to see me again to let me know. To which he assented.

In a week or two his brother-in-law spoke to the gentleman with whom I was stopping, and said with em-

phasis, "Tell Mr. Turner I think Mr. Studley would like to see him!"

When I received this intelligence I knew not what to make of it. I, however, did not confer with my feelings, but hastened to see the sick man. To my utter surprise I found him rejoicing in a pardoning God. He gave me a most joyful reception, and we had a season of rejoicing together for the great things the Lord had done for him.

I inquired of him particularly the circumstances of his sudden and remarkable change. He informed me that shortly after I ceased calling on him, one evening, being alone and lying upon a lounge in his sitting-room in meditation about his protracted sickness, what pain and agony he had endured, and that a powerful impression was made upon his mind in regard to his wretched state of body and worse state of mind. He said the impression could not have been more vivid had a voice from heaven uttered it audibly to him: "If you murmur and complain so bitterly and angrily about your comparatively light afflictions now, what will you do when driven into an eternity of sufferings, compared with which your present suffering is but a drop?"

This came to him with such authority and power that his whole frame was shaken with emotion. It furthermore came to him as a question that was to be settled by him immediately. His hour was near by. After a moment's reflection he replied audibly to what he supposed the voice of God, "*Lord, I give up; I will yield my stubborn will!*"

Immediately peace flowed into his soul. He went to the table, opened the Bible, and commenced reading. It was no longer a sealed Book. The fountain of tears was broken up and overflowed in a wonderful manner. He further informed me that for a long time he had been fighting against God; that he had positively dared the Lord to come on with afflictions, but was finally led to see that "it is a fearful thing to fall into the hands of the living God." The moment he ceased his daring rebellion

and grounded his unequal arms God pardoned him. In a few weeks after his conversion he died in the triumphs of the Christian faith.

This case was a severe reproof to my weak faith, and taught me a lesson I shall never forget of the great importance of pastoral visitation. I said to myself, "There is hope for the most flagrant sinners." In this field of labor most of those who have been converted under my labors have been reached in pastoral visitation. This we mention for the encouragement of those who find it embarrassing and difficult to perform this part of ministerial duty.

To the infidel and skeptic this case is an additional proof of the insufficiency of their views to abide the test of the dying hour. God showed this man that He could prolong his life for years, and yet increase his already great sufferings, and after all they would be but as the dust in the balances compared with the infinite weight of torment awaiting him in the future. This man learned, as every skeptic should learn, the truth of the Asiatic proverb, "This world is the wicked man's paradise and the good man's hell."







