

because you will be hanged. But suppose I have cunning enough to escape the halter, or suppose I am a despot like the late Emperor of the French, and able to shoot down my opponent with impunity, why should I feel remorse. Darwin, in fact, denies the existence of remorse, or at least he denies to it any real significance. At the time of the Jamaica massacre, that most hideous outbreak of the cruel panic of a dominant race, a leading man of science of the Materialist school, who espoused the cause of Governor Eyre, published a letter, in which he said in broad terms, that, in shedding innocent blood, it made all the difference whether the person whose blood was shed was an Englishman or a negro. An English member of Parliament, of Materialist proclivities, said, with regard to the native tribes of New Zealand, that the first business of the settler was to clear the country of the wild animals, the most noxious of which was the wild man. And there are people whose definition of wild men is pretty elastic, but who, if they were seriously alarmed about their property or privileges, would comprehend a good many of their fellow creatures. Less startling, but still deeply significant, are the utterances of Mr. Greg, the author of *The Creed of Christendom*, who is always exhorting the rich to conspire against the poor, and of M. Renan, the author of *The Life of Jesus*, who when he touches on social subjects, writes in the same strain of class selfishness. I don't think you will find at present any basis for human brotherhood, or for anything that depends on it outside religion. Humanity in the mouth of a Materialist, seems to be merely a metaphysical expression, used by the very people who are always sneering at metaphysics: or rather it is a relic of Christian sentiment unconsciously retained in their minds, the twilight of a son of

charity and fraternity which for them has set. And therefore, I cannot believe that the service of humanity is a very definite or effective principle in which to train up your child. The day may come when science will grow as a motive for morality, public and private, and as a rule for the formation of character, equivalent to those now given us by religion. But it has not come yet. The day may come when science will furnish a spring of national and human progress equivalent to that which, up to this time, has been furnished by the Christian desire of realizing the ideal of society set forth in the gospel. But it has not come yet. Devotion to mankind and care for the future of humanity are still Christian, and without the public spirit must die. We imply, by promoting Sunday Schools, our conviction that children ought still to be trained up in the knowledge of the Lord. We also imply our adherence to that organic law, as it may be called, of Christian civilization which sets apart one day in seven as the Lord's day. This law, like the rest of the Christian organization, is naturally threatened by the advance of materialism. At New York, it seems, they are trying to open the theatres on Sunday. The Jewish Sabbath is no more. It was part of a religious system which, spiritual life not having fully come into the world, was necessarily ceremonial. Its strictness, probably too had some reference to the existence of slavery, and was intended to secure, by firm religious barriers from the casuistry of avarice, the day of rest for the slave. A spiritual religion has superseded Jewish Sabbaths and new moons, with all the rest of the minute and punctilious observances which constituted the religion of obedience under the law. But Christianity has ratified and incorporated with itself the special dedication of one day in