

that civilization is not a matter of mechanical acquirement, but requires many generations to effect a permanent modification of character. We may apply an external veneer of morality among them and they may comply with certain ordinances and formulas which they do not understand, but they remain heathen still in their feelings and habits of thought. That is the reason why there is a race problem in America which cannot be solved.

The attempt to impose a civilization upon the colored race which is foreign to every instinct of its nature and which can only be acquired after a long process of evolution, must necessarily end in failure.

If it be proved that Christianity is the chief corner-stone upon which our present civilization rests, it may be asked whether that agency is still potent to project that civilization into futurity with unabated vigor.

#### SCIENCE VS. THEOLOGY.

The early church had to contend against a learned philosophy for supremacy, which after a long struggle and many persecutions it overcame. In our day the Church has to contend against a more formidable force in natural science. Step by step science has pushed its conquests, beginning with the inorganic and denying the Mosaic cosmogony of creation as recorded in the book of Genesis. Passing to the organic it denies that man is a special creation of God and makes him a product of evolution; passing then from the organic to the psychical, it teaches that man expresses himself to his environment in direct ratio to the quantity and quality of his brain matter. In short, the conception of science to-day in the cosmogony of the universe, both organically and inorganically, is the reign of natural law. The conflict between science and theology has been long and bitter. At first the Church treated every demonstration of science with contempt, but the time came when it either had to defend itself or surrender. A reconciliation was attempted, and theologians said a literal interpretation was absurd, and that many things rejected by science were susceptible of explanation in allegory, metaphor and symbolism. At last the Church stole the livery of science and began to teach evolution itself. An American divine, Henry Ward Beecher, was the first to preach it boldly from the pulpit, and for doing so he was anathematized by theologians everywhere, and yet only thirteen years after his death it has been generally accepted by the Church, and the immanence of God is now recognized in evolution through the operation of natural law. Truly it may be said the sceptic of one genera-

*Subject*