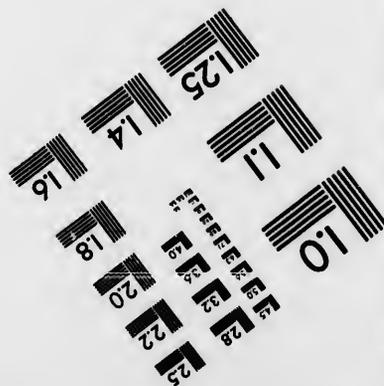
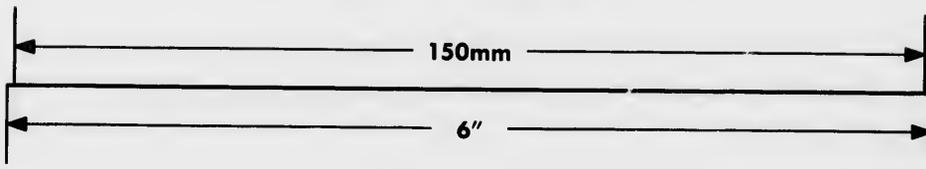
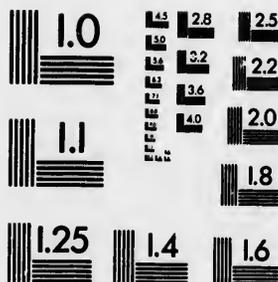
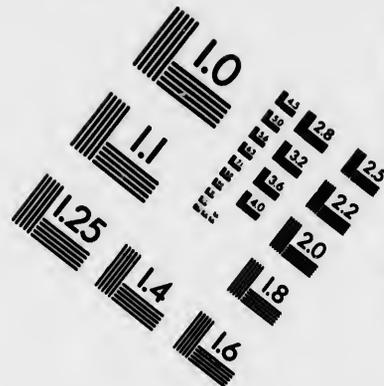
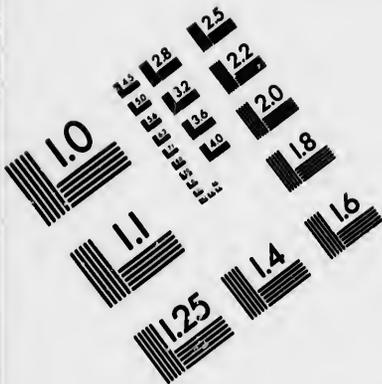


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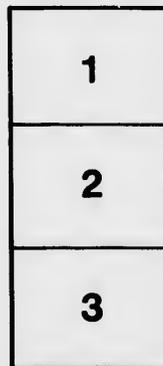
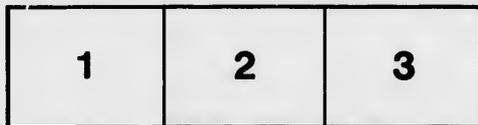
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**A TREATISE**

—ON—

# INFIDELITY OR ATHEISM,

Showing by Various Arguments  
the utter Deception and  
Falsehood of

## INFIDEL ARGUMENTS,

As they are all founded on Second  
Causes and False Reasoning.

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By JAMES SINCLAIR, Presbyterian Minister.

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DEMONSTRATING the Excellence and "Force of Truth" of the Christian Religion, when contrasted with the Modern Thought, Confucianism of China, and Budism of India and Japan, which are but forms of Negation and Agnosticism.

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## INTRODUCTORY REMARKS.

IN this work the writer does not propose to aim at originality of thought or new arguments, but to set the facts in a new form before the mind of the reader. The subjects of Atheism and Deism have been described and commented on by many able writers, to whom I am largely indebted for facts and arguments contained in these pages. The Agnosticism of the present day presents a new phase of Atheism, as it is a new form of thought, being founded on the alleged facts in geology, which is a new science, being not of a more ancient date than about fifty years.

Darwinian evolution is a modern form of Materialism, and denies the argument of design in proving the being of God. The ancient form of Atheism that all the phenomena of the universe originated in the concurrence of atoms. The votaries of this system also denied the doctrine of design; both

imply that the laws of nature, by their operations, produce all the wonders of the universe without the interference of a Creator.

These laws of nature are only second causes, God himself being the First Cause. So they believe they get rid of the argument from design by denying the First Cause, and build their system on mere chance! But the laws of nature cannot exist without a law-maker, as it is contrary to the experience of all men who think on the subject. The writer of this treatise remembers distinctly, that more than sixty years ago the general opinion of men of science was that the seven days mentioned in the first chapter of Genesis were not days of twenty-four hours, but were long or undefined periods of time, similar to what are now termed epochs in geology.

This opinion was entertained from the statement of Moses, that light was in existence on the first day of creation, which proved that it could not be a regular day of twenty-four hours, as the sun, moon and stars did not appear till the fourth day. Hence the light of the first day may have been something like the *Nebulæ* of Astronomy.

This opinion was only held at the time as an hypothesis, but since geology has become a science, it seems to be verified.

However, this statement does not give in the *least measure* a presumptive proof of the teachings of Darwinian evolution, that is, that the universe came into existence by the agency of natural laws without a great almighty and beneficent Creator, for as the common remark goes, "If you give an inch, in such a case, the sceptic will take an ell."

These days or periods of time seem to be corroborated by the researches of geology; by which science have been discovered the fossils of animals and vegetables, different from the species of the present times, but distinct from the present order of beings, which were adapted by the Creator to live in the primeval state or ages of the globe; and it is probable that the present order of beings could not have lived in these remote periods of the creation. (*See Geology.*)

Having, in this treatise, almost exclusively commented on evolution, both ancient and modern, I would now, briefly, advert to

another form of Atheism, which is being propagated and inculcated by Robert Ingersoll, and ably commented on and refuted by the Hon. George Wendling. The arguments of Mr. Wendling have been so logically and effectively handled that it would be a superfluous work, on my part, to add any new arguments to prove the absurdity of Atheism, "Which belief is such a monstrous absurdity, and contradiction of all evidence, to all the powers of the human understanding, and dictates of common sense, that it may well be questioned whether any man can really fall into it by the deliberate use of his judgment." I shall, therefore, content myself by noticing some of Mr. Wendling's arguments.

Mr. Ingersoll's argument on the idols of heathen nations, which he calls gods where he says: "Each nation had created a God." It is here to be observed that the idols of the heathen nations are but the vague representations of a *personal God*, which the heathen does not know, but believes *He exists*. This is why images are used in the church of Rome. The clergy of the church of Rome call these idols or images *helps* in

the worship of the true God. But this mode of teaching is a positive violation of the second commandment, and, therefore, is rejected by all who *truly* believe in the ten commandments.

Pope says :

" Father of all, in every age,  
In every clime adored,  
By saint, by savage, and by sage,  
Jehovah Jove our Lord ;

" To Thee whose temple is all space,  
Whose altar, earth, sea, skies,  
One chorus let all beings raise,  
All nature's incense rise."

Sir John Lubbock's opinion, as quoted by Mr. Wendling, is just the affirmation in prose of Mr. Pope's opinion. " That among every people, in every quarter of the habitable globe, there exists, and there has existed from the very furthest reach of history, the *idea* of one eternal and all powerful God." Many of these nations have had many idols, but above them all may be found traces of the idea of the supreme God. It is not fear, but to get rid of all fear, that urges the

Atheist to deny the being of God, for he wishes there were no God, no lawgiver, no sovereign, lest he should be punished for his sins and crimes.

"The fool hath said in his heart *there is no God.*" (Psalm xiv. 1.)

(The italics here are not in the original Hebrew.)

The argument from design is well illustrated from Catwell's True Intellectual System concerning the design of the eye. The ear, before these organs of sense came into existence, the thought about their structure and use must have been in the mind of the Creator before any animate being was brought into existence. "He that planted the ear shall he not hear. He that formed the eye shall he not see!" (Psalm xciv. 9.)

Sight and hearing are designs.

Mr. Catwell, in his True Intellectual System of the Universe, says that, "The idea or thought of sight preceded the making of an eye; that the idea or thought of hearing pre-

ceded, or was in existence, before the making of an ear." "I do not hold that any such matter is at all probable or likely to be found in any of the works of nature."

Dr. Paley says that, "There can be no design without a designer." This is all true enough, but there is some thing more than mere design in sight and hearing; they are in and of themselves thoughts, thoughts which had an existence in some being of absolute or independent intellect before ever ear or eye was made. There can be not only no design without a designer, but there can be no thought without a thinker; and God, the great First Cause, is, and must have been, the great *First Thinker*, who brought not only sight and hearing into existence, but who alone created *life and mind*; and before any of these things were made, he was the Creator before any of these things were made.

This argument is beyond the mental grasp of Atheism or evolution, and infidels are compelled to say they do not know how life and mind came into existence. But the Bible informs men that a great, wise and omnipotent Creator made all things and all worlds. There is no book in the world so old as the Bible, and none gives so plain a reason for the existence of the boundless universe, and its infinite phenomena.

There are two systems of Atheism.

1st. The atomic, founded by Leucippus and taught by Lucrecius.

2nd. The experimental, or the doctrine of Evolution, founded on the science of Geology by Darwin, Huxley, Spencer, &c.

Both these systems are materialistic, and depend solely on the laws of matter for proof of their truth. Neither of them can be verified by inductive facts, hence they are both unproved hypothesis, and, therefore, of no value as elements of man's belief.

**JAMES SINCLAIR,**

*Presbyterian Minister,*

*Huntley, Ontario.*

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## REMARKS ON SPENCER'S ETHICS.

HERBERT SPENCER has written a System of Ethics in support of Darwin's Hypothesis, which is called "Natural Selection—the Survival of the Fittest," which is supposed to change or produce new genera and species, or had produced them in time past, both of man and inferior animals, being evolved by natural laws, thus dispensing with the belief in an all-wise Creator and a Divine Providence.

Evolution in Ethics, as thus constructed, seems to be a last trial to strengthen and establish the Agnostic System by moral effort. But as Materialism can not be expected to succeed against the light of secular knowledge and Christian truth, there need be no alarm on the part of the believer in the truths of the Bible.

Agnosticism, instead of being an improvement on the ancient system of Leucippus and Lucrecius, falls far short of the Greek and Latin theory in dignity and attraction,

as it has a tendency to degrade and brutalize man in the scale of existence, and level him with the beast of the forest, without hope and a future state; and has a tendency to make this life not worth living, especially to those in poverty and old age. It brings no balm to mitigate the sufferings of the poor, nor hope to the dying sinner, and leaves the sceptic in the dying hour without hope and in dark despair, though he had the wealth of nations.

Voltaire was the most talented infidel of his times. He boasted that, as Christianity was first originated by twelve men, that he, as *one man*, would overthrow the Christian religion.

Voltaire's efforts in this direction were one of the originating causes of the French Revolution. Yet, with all his mental powers, he died a despairing infidel, as recorded by his attending physician, Tronchin, in his last sickness, who asserted that the furies of Orestes gave a faint idea of those of Voltaire.

Voltaire was a man of great genius, and unbounded vanity, or self-esteem, which led

him to think he could overthrow Christianity himself alone, but he found he could not without assistance, and he, with all his accomplices, failed. But they, in a measure, succeeded in poisoning the springs of truth in many countries of Europe, especially in France, where Voltaire, for a time, reigned the tyrant of human thought; for his written and obscene opinions have led many of the untaught and erring sons and daughters of men into infidelity and crime, and the free-thinkers of the present day seem to be but a varied and stealthy way of propagating the evil.

On Evolution in Ethics, Mr. Goldwin Smith writes, in *The Week*, September, 1884: "Herbert Spencer's unknown and unknowable is what common people call God, which seems to be a universal and almighty mill-power, forever grinding the homogeneous into the heterogeneous and back again ruthlessly, and without intelligence as to the object in view. This may excite our wonder and our fear. Our reverence and love can only be excited by a moral being, or a being apprehended as moral, and we can conceive of no morality which is not identical with our own."

Mr. Spencer's unknown and unknowable then, once more, is merely a scientific name for God, but certainly would be no object of man's adoration. Mr. Spencer says, first, in his Definition of a First Cause, "That it is an infinite and *eternal energy*, by which all things were *created* and *sustained*." But he saw that such a definition was likely to place his Agnosticism in peril, and afterwards wrote in its place, "An infinite and eternal energy, from which all things proceed." He does not say whether this energy is beneficent or maleficent, or whether it is governed by wisdom or by chance. Both the foregoing hypothesis, viz: The unknown and unknowable, and the infinite and eternal energy, are well suited and guarded against the admission of a holy, wise and benevolent God.

Mr. Spencer says: "*Once grant* there is a God, and He can speak!" This must be the reason why he calls what is God, an absolute and eternal energy, or the unknown and unknowable. These terms best suit his atheistic philosophy. He is well termed the High Priest of Agnosticism, and has applied his versatile talents with as determined a purpose as did ever Voltaire, to make sceptics

of the whole community, but he will not succeed.

Evolution, as an experimental effort, has worked its way till it has reached its "*neplus ultra*;" and, as a last move, it now attacks Theism, which, if it could overthrow, would change the order of human society from worshiping the true God into diggers and prospecters for old fossils, in the debris of past ages, where lie the ruins of past catastrophies, which may have taken place, perhaps, millions of years ago.

In these antideluvian deposits, the scientists of the future may find the petrified bones of extinct species, which they, possibly, will try to prove were the relics of their forefathers, while, in reality, they are the remains of an extinct species, which lived on the earth long before man was a habitant of the globe.

The question is, not whether the Hypothesis of Evolution is a theory, or whether Theism is a theory, but which is the better of the two, in which will be the fewest obstacles to be met with?

The human mind, constituted as it is

now, will never be able to fathom the mysteries of the universe, which will not be open to objections. A man's belief, therefore, must be a choice between either the moral law, as written on the tablets of the heart by a higher power, and impressed on the soul by the Creator. That is the expression of a nature other than his own, which is the theistic faith peculiar to all Bible Christians.

But Evolutionists, logically and necessarily, now seek to uproot these ancient and universal beliefs, as they say that these beliefs are but the accents of their myriad ancestors, registered on that most wonderful of all phonographs, the brain. That man's body is but the result of a long development from some lower form of animal, brought about by the operations of natural laws or causes, so his mind, with all its faculties, is but the stored up experiences of many ages for future use.

Our desire is to look at the question of ethics as it now lies between the combatants.

Mr. Spencer seeks to show that ethics can be put upon a scientific and positive basis, and his purpose is to explain and formulate

laws of morality. That these *laws* of morality derive no authority from the belief of what he calls the supernatural, that is, from inspiration of the Scriptures, but that they are viciated by this belief. In this work, Spencer attempts to put the cope-stone upon that edifice, the foundation of which Darwin laid; the walls of which have been laid by the combined labours of Spencer himself, and his colleagues.

It is clear that when Positivism takes hold of ethics, it has three things to deal with and account for. These are, 1st, The law, the imperative which men are bound to obey in matters of right and wrong; the Golden Rule; and, Authority sufficient to enforce it with you must; and, 3rd, The connection between moral and religious nature. It must tell us how these two natures come to be so intimately interwoven with each other. That the religious cannot be separated from the moral, and how the laws of mere matter can account for the moral phenomena.

The subject of debate is between Positivism and Theism. It is plain that if the overthrow of the belief in God and a future state

could be accomplished by the Positivists, the importance of this present life would vanish.

"Take the hope away of being Heaven's heir,  
Man dies in doubt, in darkness, and despair."

The situation of the Positivists is altogether unique and unprecedented, as man seems, by their doctrine, in the end of life no more important than the beast of the forest. The things that the Positivist would destroy are deeply imbedded in the whole of our civilization. There is nothing, however secular in character, that has not received some impressions from Theism. It is not in the power of reason to estimate how radical and sweeping the change would be if Theism were supplanted by Positivism. We do know that there is not a mind in all Christendom which has not been affected in some way by Theism, or a belief in the being of God, and to discard this belief from the minds of all men, would be to change the order of human society into *chaos*, and the world into an earthly pandemonium.

Human society would lose its attractions, and life would lose its value, as it did previ-

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ous to the downfall of the Roman Republic, when Cæsar and Cicero were murdered; when Anthony and Cato, Brutus and Casio, put an end to themselves by their own hands. These were the times of inndelity, when human life lost its value, and, therefore, life was not worth living for.

The purpose of the Positivist is to show to the world that all our ancestors were fools; and that not until the nineteenth century did natural laws evolve or develop a brain capable of interpreting correctly the phenomena of experience. Before the superior light of this new philosophy, the systems, principles and ideas of the past are to melt away like dissolving dreams.

Along with this general wreck of time-worn theories must perish those ideas which have been to bear most on the ordering of our lives in the present world. All past systems of ethics are to be laid upon the shelf, as mementoes of that imperfectly evolved state from which the human race has finally emerged.

There is no use in looking higher than

man, or beyond the pale of this life, for the authority and end which are to give ethics its true and scientific meaning. This is rather dogmatic for a scientist of the nineteenth century; but such is the inference to be drawn from Mr. Spencer's philosophy. In the word authority we include two ideas.

1st. In ethics, it means that power or force which is behind conscience.  
2nd. It includes, in its wider sense, the end or object of moral action.

We must not confound these two ideas, as Positivists do, for in their system the word authority is left out, and the end or object of the mind is only claimed as the end and object of moral action; but the mean object of a legislator which he keeps before his mind is *authority*. He says: "When a new law is proposed, can the state enforce its execution? The end in view must have *authority* in order to enforce the execution of the statute."

If Theism, which *has* authority, is thrown out of the question by the Positivists, where

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1st. Man is directed, not only by his five  
senses, but is also directed by abstract  
thought on ideas of the past, by comparison  
judgment, memory, decision, and belief.

A moral act is only done by an agent with  
design, and it is called a good or a bad act,  
as the design is good or bad, and can only  
be committed by an intelligent agent, who  
forms the design to commit the act.

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2ND.

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IDIOTS, INSANE  
AND INFERIOR  
ANIMALS.  
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NON-CONDUCT.

and. Inferior animals are only moved by  
hunger, impulse, instinct, or the five senses.  
These senses are effected by external causes.

Mr. Spencer makes no difference between  
action and conduct, but they are widely  
different. The term conduct can, properly,

only be applied to man, as it implies a *measure* of *abstract* thought, but inferior animals have no abstract ideas on which to reason.

A physical act is done by an agent without design. Idiots, insane persons, and inferior animals, or a man in defence of his life.

*Conduct* is the externalization of rational volition, which peculiarly belongs to man as an intelligent and moral agent; and *non-conduct* is all the acts of idiots, insane persons, or inferior animals.

The moral faculty or conscience no man seeks to deny. The existence of conscience is a fact which any school moralist cannot but recognize. It says, *do this*, but does not qualify its command by any explanation.

1st. Where did this authoritative monitor come from?

2nd. Whence did it derive the prerogative to speak to me in such a peremptory manner?

The first question belongs to the Theist or Tuitionist; and the second question belongs to the Experimentalist or Atheist. We take up the experimental, and we enquire as to its sufficiency.

The doctrine of Evolution on this point, as expounded by Herbert Spencer, is this: "Conduct is made up of acts adjusted to ends, and to get a complete view, we must not only consider the *acts of men*, but *those of all animals*." In this definition he classes the acts of inferior animals with the acts of men.

This is to suit his theory of ethics to Darwin's philosophy, which is, that man at first was descended from a monkey; that he is but an improved form of ape. In this survey, beginning with the lowest form of life, he says: "We rise by gradual progress through the ascending scale of sentient nature, and at each step we find conduct to be more perfectly evolved, until we arrive at man, where the evolution is in its most complete state."

By this progress, to use his own words,

"We have been led to see that ethics has for its subject matter, that form which universal conduct assumes during the last stages of its evolution."

Mr. Spencer does not say much more about a law in ethics than is implied in these and foregoing words, but leaves us in no doubt as to his doctrine. He says: "The moral law has been evolved all along through the past ages, as these organisms have been evolving. The *moral experiences* of the struggle have been accumulating until they have formed the moral law. It has kept pace in its growth with the ever-perfecting physical organisms. In the fight for existence, whatever tended to promote preservation *in self or others*, was written down as good, and laid aside to form a *component part* of that document which we call *conscience*."

Mr. Spencer says: "The question to be definitely raised before we enter on any ethical discussion, is this: 'Is life worth living for?' It is evident unless life were worth being lived for, there need be no evolution. This belief is the indispensable condition, the *sine qua non*, without which not only

evolution in conduct, but evolution of any kind would be impossible.

This is the motto that moves the protozoan to seek a continuance of life. "Struggle for existence" takes it for granted that existence is worth struggling for. Here the Positivist has shut himself from debating this question; and when the Theist tells him that in destroying the belief in God and in future life he destroys the worth of this present one, he can *only* say that this life is only a condition of existence, and is powerless to reply, when the Theist returns in answer, that if were better should existence cease. It is easy to see the tendency of this; and were Mr. Spencer, as logical as he ought to be, instead of being an optimist, he would be a pessimistic nihilist.

The whole object of the Theist is to find an adequate cause for man's vital existence, and the phenomena of our moral nature. This is the reason why the Positive theory is not generally accepted, because it does not furnish a sufficient or adequate cause either for its existence, materially or ethically. An adequate idea of causation keeps us, as one reason, from being evolutionists.

As we can conceive no adequate cause for man's *vital existence* but God, as the great first intelligent cause of human *mind* and *life* or animation in every form. For *life* and *mind* are phenomena quite distinct from inert matter. No Positivist can explain the origin of life and mind. Agnostics are still gazing at Zero when they think of these things. We are forced, therefore, by the strictest logic to reject the unfounded hypothesis of evolution, as set forth by Darwin and supported by Spencer.

Benevolence seems to be the implied power in the working hypothesis of positive altruism, which postulates that every man in society should estimate himself, not only a unit, but less than a unit. This would not lead to complete unity among mankind, for the experience of man, constituted as he is, would, in many cases, counteract such a principle; as the selfishness of a man in a struggle for life would, in his own case, be more than all men put together, as "self-preservation is the first law of nature."

Here the moral law, or *ten commandments*, comes in with authority, and says: "Thou shalt not do this in the negative; in the

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affirmative this law is equally authorative." Hence these laws are necessary to regulate the vacillating state of society. Beneficence, though it leads to happiness, which is the secondary end of moral action, is good in its place; yet, from the selfishness of man in a struggle, the sanctions of the law can only preserve the frame-work of human society from falling to pieces.

That the law is absolutely necessary now, and at all times, is the common belief of the Theist; but the conclusion of Positivism in absolute ethics is something yet to come to pass in the very remote future, if it be realized only when evolution has reached *its ultimatum*. The difficulty is, that the tail of the moral comet is forming first, and to obviate the moral difficulty, Doctor McCosh said: "Call in a moral law and it will decide the question at once, and declare that the man ought to follow his principles and leave the issues with God."

So far as our observation extends, no Positivist has ever touched the subject of the intimate connection between the moral and religious natures, or even perceived the diffi-

culty. The junction of the two natures has escaped their mental vision. These natures must have had a common origin, and must have been developed together, and so we see that as the purity of religion in society, so have been the results and effects of the moral law. Proportional with the people's degredation has been the people's moral status.

If these seeming facts are true, we do not see how they can be explained on the hypothesis of evolution. God must have been the author of the moral law, and, therefore, the only authority conceivable which can enforce moral action among men.

The ethics of Herbert Spencer has signally failed to prove evolution. His failure arises from the absence of a sufficient or adequate cause for the phenomena of nature without God.

Again, it will not satisfy the anxious man when he enquires about the truth of evolution, or the prospects of happiness, either here or hereafter, which this evolution will afford, to tell him that the laws of nature are

still operating for the good of the human race, but may be millions of years before the universe has come to anything like the perfection hoped for by Agnostics.

Every thing in this God, dishonouring infidelity, is calculated to produce and paralyze the aspiring hopes of man concerning a future state.

The question of man's origin is not a scientific one, but a philosophic one. Wherever life and mind are conjoined with matter such is not a subject for experimental science, as *life* and *mind* are distinct phenomena from inert matter. The phenomena of life and mind are only subjects for speculative and metaphysical philosophy. Even vegetable life is different from mere matter, and can not be explained by experimental philosophy.

There is a tissue of equivocation and sophistry running through Spencer's ethics that betrays his design to support Darwin through all his mistakes and absurdities, but his sophistical acumen will have a tendency to sharpen the wits of future moral philosophers and men of science.

As expressed by an essayist on the subject, where he says: "Notwithstanding Mr. Spencer's failure in accomplishing the work he undertook, there can be no doubt that he rendered, in behalf of ethics, some service. He has taught the dogmatic Theist not to stand gazing up to heaven totally oblivious of the fact that he is but a citizen of earth. The good Mr. Spencer has done will be appreciated; his errors will not mislead many."

It is safe to say that Theism is the only theory that can account for the important and absolute character of the moral law. The ethics of Mr. Spencer wants authority, as he takes only the object of *moral action* in view as the foundation of his philosophy, which has no power to enforce moral action, and the finding of old fossils will not give his moral law any additional power to command obedience.

Spencer's absolute and eternal energy, from which all things proceed, is not a moral being to judge and reward or punish the acts of men according to character. It can have no more in view than a volcano; it can be nothing but a scientific name for an unknown.

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cause, and a *datum* given in the design of a "working hypothesis," and amounts to no more than the figure-head of the agnostic ship, launched on the ocean of chance.

Frederick Harison's system of religion consists of an idol, that idol is humanity, which can have nothing in it but prospective improvement of humanity, which commends itself to the respect and veneration of men, from generation to generation, for the *temporal good of all* without belief in God. The good in this way is to be, finally, triumphant over evil, without the existence or government of a Supreme Being.

Harison's religion is the following:

"The intellectual grasp of the laws that govern the world is science; while the devout submission of the heart to confirm our lives to those laws is religion." This is Positivism!! *Agnostic.*

Auguste Comte's religion is the following:

"The existence of an\* *immutable order* is, therefore, the *primary* foundation of true religion, whether in a spontaneous or a systematic form." This is Positivism!!!—  
*Agnostic.*

Laws are only the production of the mind of the lawmaker, therefore, they are only *second causes*. Freethinkers *do not know* God, who is the *First Cause*; by *their senses*, viz: *Seeing, hearing, smelling, tasting, and touching*—and what they cannot perceive by these five senses, they do not believe. They do not know God as the *First Cause*, which gives them the name *Agnostic, or Know-nothing*.

I make these remarks so that every reader may understand the principles of "modern

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\* All genera and species of things in the material world have been the same since the present order of things began, so that no species have changed of either vegetable or animal. The horse cannot change to be an elephant, a goat to become a sheep, nor a camel to become an ox. All the forms of evolution that can take place is, that every species of plant or animal brings forth after its kind, as the laws of nature are uniform in their operations, throughout the passing generation of things, under the unerring direction of God's Providence.

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thought," or Agnosticism. These freethinkers do not wish to have an intelligent God to judge their actions, and to reward or punish. "The fool hath said in his heart *there is no God*" (Psalm xiv.)

Darwinianism is just the same belief; and this is the religion that Herbert Spencer wishes to uphold in his ethics.\*

In conclusion, the Bible only solves the true origin of *life* and *mind*. It shows why man is a being who has not only *life* but *mind*, and that God is self-existent, and that He gave existence to both matter and mind. For *reason* demands a cause, and *true science* demands a cause, which possesses supreme intelligence and moral perfection; but evolution furnishes none.

\* If there be any immutable orders, no genera or species can be changed by evolution.



## DR. WATTS ON AGNOSTICISM.

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THE subject chosen was Agnosticism, which he defined by a reference to its etymology and usage as the doctrine of a modern sect of philosophers and scientists, who hold that the *ultimate substance* which they recognize, as underlying, and giving birth to all things, is unknowable.

After indicating the right and duty of scientists to obey the questioning impulse common to human nature, and to carry their investigations through the entire range of causality, and, consequently, to descend to the *causa causarum* necessary to account for the correlation and concatenation of all second causes as parts of one cosmos, Dr. Watts claimed for theologians, on the twofold warrant of this same questioning impulse, and the admonitions of the Word of God, the right and duty of studying the visible universe, which in all its departments reveal the eternal power and Godhead of its author.

Referring to the recent controversy between Mr. Spencer and Mr. Harison, the professor pointed out that *ultimate something* which embarrassed Agnostics when they are called upon to define it, and are compelled to recognize as underlying the phenomena of the universe.

After defining it as "an infinite and eternal energy by which all things are *created* and *sustained*," Mr. Spencer saw that such a definition was likely to place his Agnosticism in peril; he wrote in its stead: "An infinite and eternal energy from which all things proceed."

This incident, the professor observed, illustrates the difficulty, or rather the impossibility, of defining the Agnostic unknowable without foreclosing the discussion. If to define it is to state the question and cite the essential difference, and if knowledge mean conceivable or thinkable, that which is defined must be knowable, and that which has been known must have been thought, and so fully thought out to have been differentiated from all other objects of thought, and, consequently, must be thinkable and knowable.

This foreclosure is beyond doubt chargeable upon the Agnostics themselves, for in classifying it as the *first cause*, and speaking of it as "an infinite and eternal energy from which all things proceed," they have defined that *ultimate* substance which they pronounced unknowable.

Before assigning it the rank, they must have known it as a *cause*, and the cause which is supreme over all other causes, and this implies extensive knowledge of its attributes and relations and prerogatives. So self-sacrificing is this truth that Agnostics cannot define their ultimate cause without implying the knowledge they disavow. This theory, in its progress towards *absolute science*, far outruns its Athenian prototype. The altar which Paul found at Athens was dedicated "to the unknown God," but the Agnostic altar is erected to a God who is discerned to be unknowable, and declared also to be so.

The Athenians simply confessed their present ignorance. The Agnostics add to their nescient creed an article, couched in the language of *eternal despair*, which places

between moral intelligence, of whatsoever order, and the source whence it is admitted they and all things proceed, a gulf, which is pronounced absolutely impassible. There is no substance existing in a state of separation from its attributes or properties. The attributes are distinct entities added to the substance and reveal its nature. To say that the attributes or properties of a substance may be known, while its nature remains unknown, is simply to say and unsay the same thing in the same sentence.

Knowledge of the essential attributes is knowledge of the essential nature of the substance whose existence they reveal.

If Agnostics will insist on separation of substance and attributes, let them become *transcendental absolute*. When they have done so, however, they must speak as transcendentalists do of their absolute, and cease to ascribe to their ultimate substance the prerogative of causality; such substance forfeits all claim to take rank as a cause.

The principle at issue here is fundamental to all science, whether mental or physical.

The phenomena of any thing are, invariably, taken by all, save those who are at war with sound philosophy, and whose methods of philosophizing do violence to common sense, as revealing its nature.

Mr. Spencer himself teaches First Principles (47, 48.) To be conceived at all, he says: "A thing must be conceived as having attributes, as we can distinguish something from nothing only by the power which the something has to act on our consciousness." If so, what becomes of the thing itself? The *ultimate* on the assumption of whose separableness forms its attributes, the whole Agnostic system or hypothesis proceeds.

If, as he tells us, the power of a thing to act upon our consciousness resides in its attributes, it must be manifest that the Agnostic substance, which has been divested of all its attributes, must be deprived of all power to affect our consciousness; and, consequently, must be destitute of the prerogative of causality. The Agnostic *Ding an Sich*, the ultimate substance, or the *thing itself*, from which they represent all things

as proceeding, *is*, therefore, dethroned as a cause, and, as already intimated, is identical with the transcendental absolute. To define it after such denudation as "an infinite and eternal energy from which all things proceed," as Mr. Spencer has done, is gainsaying the Agnostic fundamental, and reinvesting it with the very attributes of which, in the interest of the theory, it has been so ruthlessly despoiled. Mr. Spencer's appeal to space and time (pp. 48-50), will not free him out of the dilemma in which he has involved Agnosticism; for no one ascribes to these conceptions any casual efficiency.

From this dilemma there is no escape for Agnosticism; either the ultimate substance has attributes or it has not. If it have attributes it is knowable; if it have no attributes it cannot be a cause. On either horn of the dilemma the Agnostic must be impaled.

It may seem strange that, in the treatment of this, nothing has been said about the religion of Agnosticism; suffice it to say that the *Agnostic doctrine leaves no room* for religion. It is true Agnostics put forth high claims for their theory on the ground of reverence and

awe, with which their unknown ultimate is fitted to inspire: This boasting, however, is as vain as the principle underlying it is unphilosophical.

There can be no affection cherished towards anything unknown. *Ignoti nulla cupido.* All our affections are correlative to some object, and never rise into the sphere of consciousness, save when their appropriate objects are present in thought. This principle holds, and is recognized as holding in the sphere of esthetics, or the science of taste.

The mind does not experience the emotions of the beautiful, or grand, or the sublime, when the objects necessary to awaken it are absent or kept in abeyance. The same is true of the moral emotions. They can have no existence where they have not been presented to the moral agent as the material for moral judgment.

In all these cases, the objects must be present in thought, and apprehended in their nature and relations, before the correlative emotions of reverence can have birth, or

reveal themselves in consciousness. The emotion of reverence and awe is no exception to this law of mind. Throughout the realms of the *finite* we know what we regard with reverence, and we experience the emotion of awe towards nothing which does not impress the mind by the manifestation of awe-inspiring attributes.

And when the emotions of awe and reverence rise into the sublime rapture of genuine adoration, their elevation is due, not to cessation of thought, nor to relapse into an agnostic negation of knowledge, but to the apprehended glory of *Him*, before whose presence the Seraphim veil their vision with their wings.

In a word, Agnosticism, despite its pretensions, must be adjudged *unphilosophical, unscientific and irreligious.*

Dr. Watts' lecture before the Presbyterian Assembly's College, Belfast, Session 1884-85.

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## THOMAS HUXLEY, LL.D.,

Is a person of eminent information in connection with science, and, no doubt, has done much for that branch of learning; but he seems to be rather dogmatic in his teaching. He is a bold and fearless thinker, and not to be turned aside from scientific conclusion at the bidding of any man. He says: "Men of science do not pledge themselves to creeds; they are bound by articles of no sort, and there is not a single belief that it is not a bounden duty with them to hold with a tight hand, and to part with cheerfully the moment it is really proved to be contrary to any fact, great or small. Here is a man looked upon in Great Britain as one of the leaders of modern thought, who would dispense with the great truths of revealed religion for any fact, however small, that might appear to him as a part of what he calls science."

Such a person cannot be a safe guide in either morals or religion. Professors of Christianity, therefore, should beware of science, often falsely so called. Huxley is

one of the most strenuous supporters of Darwinian evolution, which leads to Atheism, and has deceived many who are not qualified to resist this most erroneous and deceptive form of unbelief in modern times.

and would acknowledge but he is of a singular nature in that as by his proposals in the Government Review of October 1872, he has caused a well-founded doubt of his orthodoxy. In this paper he proposes to ascertain the actual value of prayer by means of statistics taken in the hospitals. A lengthy and controversy arose as to this suggestion of Tyndall which was by some thought to be incorrect and even blasphemous.

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An equally violent controversy sprung out of Tyndall's address before the British Association at Belfast in 1874 in which certain views were expounded by Tyndall which have done in many of the religious world. Tyndall was receiving his honorary degree from Oxford in 1874.

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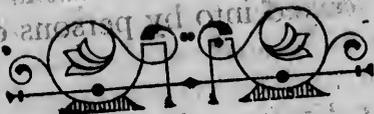
## JOHN TYNDALL, LL.D.,

DID much to enlarge the scope of science and human knowledge, but he is of a similar stamp to Huxley, as by his proposals in the *Contemporary Review*, of October, 1872, he has raised well-grounded doubts of his orthodoxy. In this paper he proposes to ascertain the practical value of prayer, by means of statistics taken in the hospitals. A lengthened controversy arose as to this suggestion of Tyndall, which was by some thought to be irreverent and even blasphemous.

Many eminent persons, representing all forms of religious belief, took part in the discussion and controversy, and strong language was used on both sides.

An equally virulent controversy sprung out of Tyndall's address before the British Association, at Belfast, in 1874, in which certain views were expounded by Tyndall, which gave offence to many of the religious world; and when Tyndall was receiving his honorary degree of D.C.L. from Oxford, Dr. Huertley,

Professor of Divinity, protested against giving him the degree, on the ground that Tyndall had denied the credibility of miracles and the efficiency of prayer, which showed his unbelief of Revealed Religion. Tyndall is also, with Huxley, a supporter of the Darwinian doctrine of evolution.



In 1859 Darwin published his "Origin of Species of Organic Life," a work in which Darwin is unflinchingly avowed. For Darwin, Darwin was also a physician and an athlete; he died with an aneurysm of the heart in 1882.

This and other Darwinian theories of evolution have been widely and enthusiastically

## CHARLES DARWIN.

THE late Charles Darwin was the grandson of Erasmus Darwin, an English physician, born 1731; he did not become an author till 1781. His first work was the "Botanic Garden," in which he celebrated "The Loves of the Plants," which, for its novelty and whimsical character, had many young readers at first, but when it was looked into by their seniors of society, it was neglected and ridiculed in a burlesque called "The Loves of the Triangles." Afterwards it lost its popularity, as all eccentric works of the kind do, when looked into by persons of common sense.

In 1793, Erasmus Darwin published his "Zoonomia, or Laws of Organic Life," a work in which Atheism is unblushingly avowed. His son, Charles Darwin, was also a physician and an Atheist; he died, without any distinction of genius, in 1778.

His son, the Second Chas. Darwin, the late naturalist, was the originator and advocate of

what is now called "Darwinian Evolution." He supposed, in his "*Origin of Species and Descent of Man*," that the human race were descended from inferior animals in the following order: "That man was as first generated from a clot of slime in the bottom of the sea, which became a protoplasm, or first mould, which produced amoeba, which produced sponges; which, in the course of an extent of time, practically infinite, became tailed apes or monkeys, when man was, finally, generated, and through non-use of the tail, man (ape) lost the tail during the moiocene period of geology." A singular announcement by Mr. Darwin, who professed to be an Agnostic in faith (a know-nothing), but the truth of the ridiculous hypothesis has never been proved, nor can be shown. His "*Origin of Species and Descent of Man*" show him to be a sceptic as to the creation of the universe by the God of Revelation.

Mr. Darwin himself did not attempt to carry out his doctrine at first, but left it to others, as Huxley and Tyndall. To carry out his plan, these scientists, by means of his "*Origin of Species*," attempt to account for the difference of species, and even genera.

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by what is called *Natural Selection* by the  
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 that Darwin's plan is sufficient to explain all  
 differentiation and progress in organic life,  
 from the single cell of the protoplasm to the  
 highest type of civilized humanity.

Whether Darwin himself would shrink  
 from this conclusion it is difficult to say, but  
 his own latter writings show that he was at  
 least gravitating in that direction.

Darwin, towards the end of his life, in-  
 dulg'd in quaint conceits and silly reasoning  
 about the nature of man and animals. His  
 last work on the expression of the emotions  
 in man and animals, is an exceedingly curi-  
 ous and suggestive book. In this work he  
 describes the blushings of his *pet monkey*,  
*Jeney*. This book is something in character  
 with his grandfather's "*Botanic Garden*,"  
 and "*Zoonomia*," which were disapproved  
 by the wise and judicious part of English  
 society.

As to Huxley and Tyndall, they were  
 running in their own peculiar grooves of  
 science and experimental philosophy, not

respecting the cause of either morality or religion. They seemed to be color-blind on these subjects; or, in order to support Darwin, they chose to reason either sophistically or as sceptics. We have given here a short historical sketch of the three modern authors and propagators of Darwinian Evolution. They seem to be blind, in a moral sense, to see anything that fairly militates against their pet hypothesis. This defect may arise from their freethinking proclivities, or their scientific studies and pursuits, which may have led them astray, as the study of astronomy did in the case of Claudius Ptolemy, who, in the first century A. D., by his hypothesis, supposed the earth to be the centre of the universe, and so kept the civilized world in darkness concerning the truths of Astronomy during a period of 1400 years, from the first till the sixteenth century, when Copernicus demonstrated that the sun is the true centre of the universe, which was supposed to be the case by Pthagoras more than 500 years before the Christian era. But, in the case of Ptolemy, his hypothesis did not injure the morals or religion of the times, as it was a merely scientific question.

But Agnosticism involves the overthrow of both morals and religion if it should succeed, and would, in that case, leave human society in the shades of Atheism. If Darwinianism should gain universal credence, it would not stop even there, as it would place man on a level with the beast of the field, and hence would lead to the denial of the soul's immortality. All the hopes of a future state would vanish from every human breast, and life would not be worth living. This is a dark picture, but Agnosticism, if it should become the creed of the world, would realize the picture.

The present writer cannot see or understand how Darwin's argument from "The Survival of the Fittest," could change the genera or species of animals, or even plants, so as to produce new species. According to all human observation, like produces like in all conceivable cases; but it is known that different species, under the same *genus*, may produce a hybrid, as the mule between the horse and the ass; but here the generation stops, as the mule is a sterile animal in all cases, and it seems to be so with plants, as natural history defines a hybrid to be a

mongrel animal or plant, produced by the mixture of two species.

"The Survival of the Fittest" would apply in the case of the American Indian in savage life. In this case it does not change the species. Length of time does not make any change on animals in the wild state; the fish of the waters, and the birds of the air, seem to be of the same genera and species since the earliest times of natural history.

Therefore, the present writer must come to the conclusion that "The Survival of the Fittest," in a practical sense, has no meaning, except in the visionary sense of the Agnostic.

Mr. Huxley, in his New York lectures, several years ago, said that, "The evidence for evolution was as strong as that which existed for the copernican system of astronomy when first promulgated." Since this announcement by Huxley, there has been nothing shown to prove evolution to be a true science, though Evolutionists have done their best in that direction, but have failed.

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what they call the fossils of the horse, they have proved nothing to establish the science of evolution, as these fossils might as well have been the petrified bones of extinct animals, something like the horse, but a distinct species long passed away.

If Huxley's Hypothesis could be wrought up to what Evolutionists would call a science, it would be something like Ptolemy's "*Magna Constructio*," which deceived the world, from the first century till the sixteenth, on the science of astronomy, when his whole system was demonstrated to be wrong, and even absurd, by *Copernicus*.

Evolution is as old as the times of Leucippus, the first who invented the famous system of atoms and a vacuum, which was afterwards explained more fully by Democritus and Epicurus, and which became the theme of the poet, Lucretius, in his "*De rerum Natura*." In this poem the masterly genius and unaffected elegance of the poet are everywhere conspicuous, but the opinions of the philosopher are justly censured, as he gave no existence of power to a Supreme Being, but is the devoted advocate of Athe-

ism and impiety, and earnestly endeavours to establish the *mortality* of the *soul*. Lucretius, whose poem showed that he wrote Latin better than any other man that lived before him, would have proved no mean rival to Virgil, had he lived in the polished age of Augustus. This was one of the reasons why his description of Atomic Evolution took such a hold on the minds of the Roman people, and dissipated their morals with his Atheistic opinions. Evolution, therefore, is as old as the days of Lucretius. There is something sublime in the atomic theory as a conception, suited to the imagination of the Roman poet. It compares favorably with "*Modern Thought*." The Lucretian theory suited the times, as mythology and poetic taste prevailed in Greece and Rome. But the Darwinian Hypothesis is not adapted to the taste of any age, either in a poetic or in a philosophic sense. Instead of being attractive, it is repulsive and degrading to the human mind.

In conclusion, both ancient and modern theories are fictitious, and are founded only on the doctrine of chance, which is no foundation either for ethics or religion in any age.

## DARWINIAN EVOLUTION.

DARWINIAN EVOLUTION came in time to be a new test or attack on the Theism of Revelation. It is founded on the Science of Geology, which is not sixty years old yet (1885.) This evolution is the spawn, or, rather, the outcroppings of German Neology, a system of Briarian infidelity which prevailed in Germany in the beginning of the present century, but was overthrown, or successfully opposed by evangelical Christianity, about the commencement of the Science of Geology, which just came in such a time as to give rise to evolution as an origin of a new war against the Theism of the Bible. But the Word of the Lord shall stand forever, "For the weapons of the Christian's warfare are not carnal, but mighty through God to the pulling down of strong holds," &c., (2 Cor. x. 4, 5.) The Apostle here gives a faithful evidence of the spirit and the mission of Christianity, and shows that the religion of Christ cannot be propagated by force, but by persuasion. Once ever persecution on account of religion commences, Christianity loses its character as

a Gospel; but self-defence on the part of Christians is justifiable, as it is the first law of nature.

The Darwinian Evolutionist speaks of nature, as if nature were a personal individual intelligence; and the laws of nature, or, rather, *in nature*, as the production of the mind of nature, placing mere nature instead of God, the Creator. The system of nature is only the order of things in the universe. It must have been designed by the mind of Deity. It may be explained by the Greek word *Kosmos*, signifying *order*, the world or universe. "Mankind, therefore, will not, because they cannot, give up their belief in purpose, design and foresight in nature. Why? Because the alternative belief is, as the Bishop of Ontario says, 'That the earth and the million spheres in space came from mechanical necessity, and for no end or purpose, and that life and consciousness came from the same mechanical necessity, supplemented by chance as the acting shaping agency and real divinity.'" (*Creed of Science.*)

"For this reason the mass of mankind, guided by common sense, as well as great

masters of thought, who have meditated most deeply on the subject, continue to believe in *purpose* or *design* and *final cause*. Aristotle, with the other great thinkers of his times, came to the conclusion that the intelligence which existed in connection with matter involved a higher power, independent of matter. Cicero held that the man who believes that the world, with all its beauty and fitness for man, as well as for animals and vegetable life, was made by the chance meeting of atoms, would believe that if a countless number of the letters of the alphabet were thrown in a mass in some place, from these, shaken out on the ground, there can be formed the annals Ennius arranged in such order as to read continually.

Lord Bacon declared, "I had rather believe all the fables in the Legend, and in the Talmud and Alcoran, than that this universal frame is without a mind." Sir Isaac Newton affirmed "That the world is not God. It did not arise from a fortuitous concourse of atoms, nor by spontaneous energy and evolution of self-developing powers, as some have affirmed, but it was created by one Almighty, eternal, wise and good being—*God*."

MODERN OPINIONS AGAINST DARWINIAN  
EVOLUTION.

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PRINCIPAL DAWSON, of the McGill College, writes: "I regard the doctrine of spontaneous evolution of living beings, and of man especially, as equally at variance with science, revelation and common sense. It belongs, in truth, to the region of those illogical paradoxes which have ever haunted the progress of knowledge, and have been dispelled only by increasing light. For this reason I have always refused to recognize the dreams of materialistic evolution as of any scientific significance, or, indeed, as belonging to science at all."

The great Agassiz says: "The theory is a scientific blunder, untrue in its facts, unscientific in its methods, and ruinous in its tendency,"

Thomas Carlyle, the *Sage of Chelsea*, says: "The Agnostic doctrines are in appearance like the finest flour, from which you might

expect the most excellent bread, but when you come to feed upon it, you find it is powdered glass, and you have been eating the deadliest poison."

Professor Silliman says: "The geological progress in the life of the world has been progress in accordance with the principle of cephalization, that is, the size and structure of the brain are the great and distinctive features by which the physical natures of animal species are differentiated."

Professor Dana says: "In the case of man, the abruptness of transition from preceding forms is still more extraordinary, and especially because it occurs so near the present time. In the highest degree man-ape (Gorilla), is the nearest allied to man of living species. The capacity of the cranium is but 34 cubic inches, while the skeleton throughout is not fitted for an erect position, and the fore-limbs are essential to locomotion. But in the lowest of existing men, the capacity of the brain or cranium is 68 cubic inches, and *every bone* is made and adjusted for the *erect position*, and the fore-limbs, instead of being required in locomotion, are

wholly taken from the ground, and have higher and other uses. Here we have the lowest man with as much again brain capacity as that of the highest ape."

And it is because of this tremendous gap between the two that evolution has thus far, in the estimation of Dana, and other authoritative discoverers in science, failed to bridge.

After saying that no remains in the rocks have yet been found to supply the missing link between the *ape* with his 34 cubic inches of brain, and *man* with his 68 cubic inches of brain, he adds: "Therefore, if the link ever existed their annihilation without trace is so extremely improbable that it may be pronounced impossible. That for the development of man with *reason* and *will*, and thus made a *power above nature*, there is required, as Wallace has urged, 'A special act of a Being above nature, whose supreme will is not only the source of natural law, but the working force of nature herself.'"

The Duke of Argyle, on Primeval Man. The question is put: "Has the Creator used his living creatures to develop new kinds of

life?" "Yes," says Darwin; "No," says natural history. The founding of new species by the union of even *closely related ones* is absolutely forbidden by the sentence of sterility, which nature pronounces and enforces on all hybrid offspring, as in the case of the mule."

Sir Roderick Murchison, Professor Owen and Cuvier, reject Darwin's Evolution.

According to Huxley, man cannot be classed with the gorilla. He concedes that man's mental superiority is, practically infinite; also, that mind is the result of cerebral structure and capacity. It follows that there must be a superiority in man practically infinite over the brain of the highest monkey. The uniform evidence of geology has always been that, of all creatures man is the last work.

There is, apparently, very little difference between the hand of man and the hand of a monkey, except in the thumb. The monkey's thumb is shorter in proportion to the fingers of the same hand than that of the man. But the hand of the monkey is made to climb trees and pluck fruit, but the hand of the

man, to weigh the earth, and measure the distance of the stars. But there is a superiority, practically infinite, between them. The gorilla has only 35 inches of brain, and Sir Isaac Newton had 114 cubic inches of brain. But man's distinct characteristics are not to be found solely in form or organization; but man's mental power must have come as a new creation from God. This fact shows the originality of man's species.

the remains of formerly extinct species. These fossils are in several locations. They are found in the remains of formerly extinct species.

of size of the fox; or the horse of the small animal. The fossils found in the horse are exactly the same found in the horse of the present day.



A fossil of the same kind as that of the horse is found in the horse of the present day. The fossils found in the horse are exactly the same found in the horse of the present day.

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## GEOLOGY.

It is generally conceded that, in remote ages of the globe, several destructions of created things took place, both of animals and plants; and as these ruins of the past contain the fossils of animals which are found by scientists, they draw sweeping conclusions. They conjecture that these fossils are the petrified remains of genera and species that perished in several destructions. These fossils are the remains of generally extinct species.

Again, these scientists find eocene fossils of what appears to be the size of the fox; this they call the *cohippus*, or, the horse of the eocene period of geology, from a singular tooth found in the jaw of this small animal, which resembles a tooth found in the horse of the present day.

Again, they find the petrified skeleton of an ape or monkey; this fossil brought them nearer to the shape of a man, and hence they conceived that this was one of man's primeval ancestors. All animals, from man down to

the lowest form of life, are divided into classes, called by naturalists *genera* and *species*; the genus or genera is the highest class, and the species is the sub-division of the genus.

These genera and species have continued the same since the earliest times; and should any one species differ from the original stock, it must either be a newly discovered species, or its change must be from effects of climate or domestication. Some species have become extinct, but no species have changed into a different species since the earliest times known to natural history.

These genera and species are but second causes, the Creator being the First Cause, the Author and Founder of all natural laws. In all the teachings of the Positivists, "the wish is the father of the thought." They wish there were no God, and, therefore, adopt the absurd definitions of Darwinian Evolution to free them from the rule of the moral law, to give them a freedom to sin. The Atheistic disciples of Spencer, Darwin, &c., think if there were no God there would be no punishment, &c.

The red sandstone formation, in geology,

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is characterized by the first appearance of the *Saurian*, or lizard-shaped animals. The remains of a number of these species have been found, differing in their appearance from the crocodile and aligator, some of which must have been from 60 to 120 feet in length. These animals seem to have lived in salt water, unlike any of this class with which we are acquainted at the present time; all of which belong either to the land or fresh water. They had neither feet nor fins, but paddles like the sea-turtle, and their tails were long and of the form of an oar, and fitted to propel them through the most agitated waters. These animals may have lived thousands of ages before the globe came to its present state.

Again, the *Oolite* (gr. *oon*, an egg, and *lithos*, a stone) from the egg-shaped stones found in the strata; these rocks contain a great variety of remains of organized beings. These remains belong to the land and fresh water animals; the teeth of fishes and reptiles are abundant. The reptiles are mostly of the *Saurian* class and the turtle. Among these are the *megalo-saurus* and the *iguaronodon*. The *plesio-saurus*, some of which at

least must have been 70 feet in length, and the height of an elephant. There are also vegetable fossils in these rocks, consisting of arborescent forms, trunks of palms and of gigantic reeds, which are now to be found growing in the torrid zone.

The most remarkable discovery that has been made respecting the tertiary deposits is, that many of them contain bones of mammiferous animals, or those which suckle their young, as perfect in their organization as any of the existing species of animals belonging to the land, but most of them belong to genera and species that are now extinct.

The bones and skeletons of large animals found in deluvial gravel in many countries, as in Siberia and America. The tusks of fossil-elephants found in the deluvial banks of almost every river, and sometimes in such abundance that the ivory from their skeletons is an article of export (1870.)

It is a remarkable fact that, notwithstanding the great variety of fossils observed in the early formations, the remains of man are not to be found in these formations. The

remains of human beings, and the vestiges of the arts and operations of man, are discovered only in or upon those early masses which are demonstrably posterior to all regular geological deposits, or deluvial formations, and under circumstances indicating the *human species* to have been among the recent productions of the Creator's power, and that he was made at a period posterior to those great changes and convulsions which destroyed so many millions of animated beings. Had this not have been the case, the fossils of the human species would have as certainly been found in the early formations as those of reptiles, fishes and quadrupedes. Of all memorials of the past history of our globe, the most interesting are those myriads of the remains of organized bodies, which exist in the interior of its outer crust. In these we find traces of innumerable orders of beings, existing under different circumstances, succeeding one another at different epochs, and varying through the multiplied changes of form.

If we examine the secondary rocks, beginning with the most ancient, the first organic remains which present themselves are those

aquatic plants and large reeds, but of species different from ours. To these succeed madrepores, encrinites and other aquatic Zoophites, living beings of the simplest kind, and forms of things entirely different from animals now known. After these some fishes appear; and plants, consisting of bamboos and ferns, increase, but still differing from those which exist. In the next period, along with an increasing number of extinct species of shells and fishes, we meet with amphibious and viviparous quadrupeds, such as crocidiles and tortoises, and some reptiles and serpents, which show that dry land now existed.

As we approach the newest of the solid rock formations, we find *lamentines*, phocae and other cetaceous and mamiferous sea animals, with some birds; and in the newest of these formations we find the remains of herbivorous land animals of *extinct species*—the paleotherium, the anoplotherium, and of birds, with some fresh water shells.

Lastly, the bones or remains of the elephant and hippopotamus and rhinoceros, all of different species from those which now exist, but belonging to the same genera. And,

finally, the bones of the species, which are apparently the same as those now existing alive, are never found except in the very latest alluvial deposits, or those which are found in the sides of rivers, the bottoms of ancient lakes and marshes now dried up—peat-bogs—in the fishures and caverns of certain rocks, or small depths below the present surface, in places where they may have been overwhelmed by debris or even buried by man. Human bones are never found except among those of the species of animals now living, and in situations which show that they have been, comparatively speaking, recently deposited. (*Encyc. Brit. Vol. VI.*)

In view of the foregoing history, and changes mentioned, as found by geologists and paleontologists, the writer of this treatise comes to the evident conclusion that there have been many changes since the first formation of this globe, by the creative power of the true God, who is infinite in power and wisdom. From all views that can be taken or held on this subject, the earth, from its beginning till it has arrived at its present state, has, by the power of the Creator, and

the laws which He has stereotyped on matter, which matter He made at first, has come gradually to its present state and fitness for the sustenance of man and inferior animals.

Geology, therefore, proves that the earth at first was not fitted to sustain man or the inferior animals which now exist. It had to pass through many changes before it became the habitation of man. It is evident that many forms of life had passed away before man had a being on the globe; hence it is probable, if we reason from fossils found, that these creatures were made with natures adapted to live in the primeval elements of the earth in its earliest stages of existence. That, as the globe approached nearer its present state, these creatures died out or were destroyed by the overwhelming catastrophies which seem to have changed, at various times, both the surface and structure of the earth. This seems to be the opinion of Scientists, Paleontologists and Geologists. If these many changes mentioned may be called *evolution*, there can be no reasonable objection to such; but, as to *Darwinian Evolution*, it seems a complete absurdity.

All these changes in the earth's history were the results of God's power, *separately* and at *several epochs* of time. The doctrine held by Darwin and others is a mere myth, as matter of itself can form no laws, and "The Survival of the Fittest" would in no case change the species either of man or inferior animals.



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existence of a being capable of

# THE RELIGION OF NATURE

In the ancient world, before the light of re-  
vealed religion was published among men,  
they lived in a dark cave without  
any other image of Scripture.

Let us examine some of the wise men of  
Greece.

Clear, noting the ordinary movements  
and methods which existed in many parts of  
nature, especially among the heavenly bodies,  
and reflecting, indeed, which is moved by  
the sun and planets can possibly exist without  
the aid of anything; nothing is vir-  
tually, but in appearance, nothing is  
caused or without thought. Will it be  
said that chance?

The doctrine that mind rules matter was  
not taught more plainly; but this teaching  
was not carried in ancient times by all  
who sought the light of nature. The wisest  
men sought to find out the nature of things  
and the order of nature came to the fore.

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## THE RELIGION OF NATURE.

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IN the ancient world, before the light of revealed religion was published among men, they live as it were in a dark cave, without the knowledge of Scripture.

Let us examine some of the wise men of Rome.

Cicero, noting the ordinary movements and method which existed in many parts of nature, especially among the heavenly bodies, said: "Nothing, indeed, which is moved by rule and numbers can possibly exist without design. *Nihil est varium*; nothing is variable. *Nihil est temerarium*; nothing is rash or without thought. *Nihil est fortuitum*; nothing by chance."

The doctrine that mind rules matter was never taught more plainly; but this teaching was not accepted in ancient Rome by all who follow the light of nature. The wisest, most thoughtful, and best of the ancients, from the study of nature, come to the con-

clusion that, most probably, mind ruled matter, and that there actually was a maker and ruler of heaven and earth; but even this elementary truth was steadily denied and opposed, from the study of the same nature, by an intelligent and persistent minority.

Again, the principle known as the conservation of forces, and the dissipation of energy, render it certain, as a mathematical demonstration, that the present order and laws of nature, if left to themselves, must end in the entire universe arriving sooner or later in a state of *death* of absence of all motion, physical as well as vital. The dying universe may console itself in its last moments with the poor reflection that its heat is universally distributed through its corpse, and does not vary much from part to part, but that is all.

If it be thus certain then that the universe, if left to itself, must have an end, it is equally certain that it must have had a beginning. If we could view the universe as a candle not lit, then it is, perhaps, conceivable to regard it as being always in existence; but if we regard it, as *we must*, rather as a candle that has been lit, we become absolutely cer-

tain that it cannot have been burning from eternity, and that a time will come when it will cease to burn.

1st. There is at present in the material world a universal tendency to the dissipation of mechanical energy.

2nd. A restoration of mechanical energy, *without more* than an equivalent of dissipation, is impossible in inanimate material process, and is, probably, never affected by means of organized matter, either endowed with vegetable life, or subjected to the will of an animated creator.

3rd. Within a finite period of time past, the earth must have been unfit; and within a finite period of time to come, the earth must again be unfit for the habitation of man, as at present constituted, unless operations have been, or are about to be performed, which are impossible under the laws to which the known operations going on at present in the material world are subject. In other words, some something outside nature and her laws has interfered in the times past, and will interfere again in times to come.

This is the nearest approach yet made by man's intellect to demonstrate that mind rules matter, and to justify our *natural belief* in Almighty God, the Maker and Ruler of heaven and earth. (*Sir William Thomson, of Belfast, a leader of Science.*)

The evident conclusion to be drawn from the above is, that our God made the universe, and has given laws and *support* in time past, and will in time to come.

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NOTE.—Mr. Spencer's definition of the great First Cause is, "An infinite and eternal energy from which all things proceed," of which Dr. Watts says: "Added to the nescient creed of the Agnostic, it is couched in the language of despair, as it denudes its first cause of moral intelligence, making the mere procession stand in the place of the ultimate cause or substance." Hence it is merely equal to the religion of nature, where man in savage life, who has only nature for his guide, and where the strong would live upon the weak and innocent. The cannibal eats his fellowman when his appetite craves for food. The hungry lioness eats her cubs when her milk fails. The useless drones are driven from the hive. The worn-out working bee commits voluntary suicide. The female spiders kill and eat their mates. Whatever has ceased to be useful is destroyed or utilized where it is possible. Man, if he had only the light of nature, would have no restraint. The worst of

## CONTRAST.

The *Rita* in the order of the universe, as mentioned and eulogized by Professor Max-Muller, in his address at Munich, Germany, and introduced by W. D. LeSueur, in his pamphlet in answer to the Bishop of Ontario's second lecture on Agnosticism, seems to be nothing that would give hope or joy to man. It resembles nothing that I ever read of except the *Narvina of Buddhism*, which is positive annihilation\* of soul and body after death. The writer of the pamphlet in question brings it forward with a feeling of approval and acceptance, as the heaven upon earth of modern thought.

slave-holding would be the order of the day. Our hospitals would disappear. Our alms-houses and orphanages would perish; and our useless members of society—whether useless from old age or sickness—would be quietly smothered. Our superfluous children would be got rid of in a summary way.

This may seem a hideous picture, but it is drawn by the hand of nature herself, and in nature alone, with other light, we can read no trace of a Heavenly Father, but rather that of a harsh and cruel step-mother. How different the picture drawn from the words of Him who said, "The birds of the air neither sow, neither do they reap nor gather into barns, yet your Heavenly Father feedeth them; are ye not much better than they?"

\* See Buddhism.

If this be all that science has to give to the world as a religion, it cannot answer that end. It can be no foundation for either morals or religion; no ameliorator of the woes and sufferings of the poor; nor can it dispel the doubts and fears which haunt the paths of man as he passes through this world as the pilgrim of hope. It differs widely, I may say, infinitely, from that balm of gospel hope which is mentioned by the Apostle, where he says: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

#### CONVICTION FROM MERE REASON.

When Napoleon's wonderful career had ceased, and no cause of dissimulation remained, to his favourite general and companion in exile, he said: "*I know man, but Jesus Christ is not a man.*"

Here was the deliberate opinion of a man, the perspicacity of whose mental genius kept all Europe in watchful suspense, bordering

on awe, for nearly twenty years. It was only when his power and prestige were broken down by the frosts of Russia, and when the powers of Europe combined against him, he was conquered and exiled, he came to think of yielding to the power of truth.

Napoleon lived in the days of Paine, Volney and Voltaire. He lived through the infidel age of France, when literature diffused the spirit of Atheism, not only in France, but over Europe, and yet he was fully convinced that Jesus Christ was not a mere man.

This opinion was not expressed in the spirit of piety, but was the result of his judgment.

Again, Napoleon expressed his opinion when he said: "The gospel is more than a book, it is a *living thing, active, powerful*, overcoming every obstacle in its way." This is true, for it is not a one-sided sectional force; it is both a plausible theory and a great generic power; and the power is one that looks and strives towards the need and cravings of all mankind. In early Christian times, it spread with immense rapidity. It came, and saw, and conquered, in many

lands, without physical force. Before the first century had passed, it had put forth a moral power that had defied the power of the Roman state, and that without physical force. The success of the gospel, at first, was against force and prestige, and all the influence and passions of an exceedingly corrupt age. Ten general persecutions came up against it, and fell when they had exhausted their fury.

Philosophies, acute and powerful, Grecian and Roman and Oriental, marched out to give it battle, and became its vassals. Institutions and vices, strong in their ripeness of centuries, frowned on its progress. Over learning and riches, over depravity and antiquity, over armies and emperors, over the combination of all human forces, that great Christian force went forward, in steady triumph, till the Roman world was conquered, and covered with its temples; till the masses were leavened with its spirit, and till senators and Cæsars acknowledged it to be divine, and all this without drawing the sword!

What was the secret of this steady advance? The answer is: Because it was adapted to

the darkened state of society, and to elevate man above the darkness of Materialism and Naturalism into which Greece and Rome had fallen, in the times of the Roman republic, when Atheism and crime made life not worth living. But the light of the gospel showed Rome, and other nations, a better way.

When Napoleon became an exile in St. Helena, he subsided into the character of a Christian philosopher, by the force of circumstances or truth. Whether he was ever changed in heart none can say.

When pagan Rome made martyrs of the followers of Christ through ten persecutions, its martyrdoms were only the seed of the church. Christianity never drew the sword to propagate the gospel (Matthew xxvi. 51, 52.)

Hence the logical conclusion from this passage of Scripture history is, that the gospel is not to be propagated by the sword; if it is to succeed, it must be a matter of example or persuasion. And if men will not be persuaded, they must be left to their own choice.

The Apostles were instructed by their great Master (Matt. x. 14 to the end of the chapter.) Here it is plain that persecution or aggressive wars are not to be waged in forcing the religion of Christianity on men. And if at any time men have been persecuted on account of their religion by any church calling itself Christian, that church deserves not the name of a Christian church. Christ came, not only as a moral teacher, like *Confucius*, but a divine expounder of truths of a future state. Confucius did not propose to teach anything concerning the soul or a future state; all his teachings were confined to the present life. After the death of the body, he said, "Nothing was known;" but Christ taught both the moral truths of this world, and the truths of a future life after the death of the body. Christ taught that mercy is one of the attributes of the true God, and that all who come to Him in the spirit of a true faith and repentance, shall enjoy the heavenly kingdom. The gospel is a system of divine persuasions, for the temporal and eternal good of the person or persons to whom it is addressed (Acts xiii. 43; Acts xviii. 13; Rom. xiv. 5.) These things were never taught before the coming of Christ.

War belongs to the religion of politics, and not to the propagation of the gospel.

Christianity, as revealed by its Divine Author, and taught according to His directions, has shaken the thrones of tyrants, and changed the ethics of nations, without drawing the sword. But wherever physical force has been used for the propagation of the gospel, *there* and *then* this gospel, whether propagated by King, Pope or Bishop, has lost its character as a gospel, and forfeited its claim as being the gospel of the Redeemer.

#### EVOLUTION IS

A dark pall of error, a moral nightmare,  
Involving its votaries in doubts and despair.

It is "Old Mortality" over again, with pointed chisel and incessant mallet, seeking for a hidden treasure in a dark cave without the hope of finding it; while the angel of truth is shedding the light of the gospel, and the treasures of salvation, on the world's moral atmosphere.

J. S.

CHINA

...the most useful religion...  
...the most useful religion...  
...the most useful religion...

The religion of China is partly Ethical, or  
partly a mixture of natural Religion. Before  
the time of Confucius there were prayers  
offered to an imaginary supreme being, and  
to the ancestral dead; but Confucius said:  
"I will show you a better way. You cannot  
perceive God by your senses. There are  
things that our comprehension does not  
reach, we cannot know. It is only a  
matter of faith, and prayer and sacrifice  
are not necessary. But there is a  
religion, which he who will  
may understand, which is still the entrance  
into the kingdom of heaven."

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## CHINA.

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“ Superior and alone Confucius stood,  
Who taught that useful science—to do good.”

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POPE.

THE religion of China is purely Ethical, or built upon the doctrine of morality. Before the time of Confucius, there were prayers offered to an imaginary supreme being, and to the ancestral dead; but Confucius said: “I will show you a better way. You cannot perceive God by your senses. There are things above our comprehension. God, if there be one, we cannot know. It is only a waste of time, hence both prayers and sacrifices have no efficiency. But there is a religion lying at the door, which he who will may enter, and which is still the entrance itself into the heavenly kingdom.”

Confucius said: “The present, as represented in the Chinese empire, is the best possible world; the very kingdom of heaven; hence called the *celestial empire*. This re-

ligion," he said, "was within the reach of the most humble, and is capable of being trodden by the simplest minds. All your religion of the past is only exercise of the imagination."

It may *represent a truth* or it may not, we cannot tell; but *morality*, or doing that which is right—the performance of the plain and practical duties of the day and hour—this is a road which is open to every man, and which leads every one that follows it to the highest goal.

This was a substitution of a morality for a theology. It does not deny the facts of theology, but denies that they are susceptible of either affirmation or negation; it regards them as beyond the reach of human experience, and, therefore, not a fit subject for the contemplation of man.

Confucius was not indebted for his success to the spirit of contemporaneous history. His great religious contemporaries moved in different lines from him; and in the elaboration of his plan of divine government, he had to work out the problem alone in forming his

Eutopia. In his life-time he had achieved little; his "hand seemed to be against every man, and every man's hand against him."

It was when he had passed away, and when he lay at rest by the banks of the *Loo* river, that his countrymen began to awake to the worth of his teaching, and conceiving the idea of making perpetual his memory. Confucius' system of rule in the family circle was the following: The father was the chief ruler; the eldest son, the second; and the mother, the third.

In the times of Confucius, the world was immersed in speculating dreams of Brahmanism, Budhism, and the religion of Persia.

On such a world the message of Confucius fell like a thunder-bolt, fraught with salutary influence. It made the world better. Transcendentalism had fled, and reality took its place. "Do the will, and you shall know of the doctrine." His religion was, practically, in opposition to the religions of India.

In the religion of China, we have seen Confucianism, which seems to cope with

modern nations as to her tenacity of moral distinctions.

This ancient, singular, isolated nation, conservative in its forms of thought from the earliest times, has shown a most remarkable genius for accurate moral discernment.

No nation in the world has displayed the same ability to perceive what was, individually and socially, morally and politically, *right*. Its plain, *common-sense mind* has shown itself to be of an exceptional kind in the ethical sphere. There is, probably, not a single *moral precept* in the Christian Scriptures which is not substantially also in the Chinese classics. There is not, certainly, an important principle in Bishop Butler's ethical teachings which had not been explicitly set forth by *Mencius*, in the fourth century before Christ. The Chinese thinker of that time had anticipated the entire moral theory of man's constitution, expounded so long afterwards by the most famous English moral philosopher. But while China has, in Confucianism, a correct and detailed moral code, she has *nothing to supply her great want* of a worthy view of God.

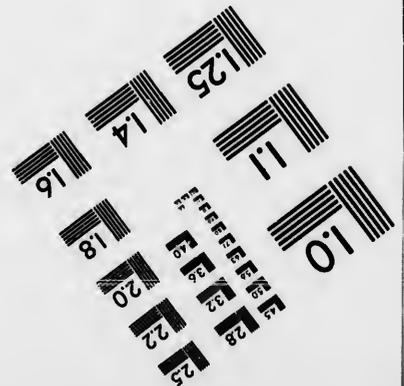
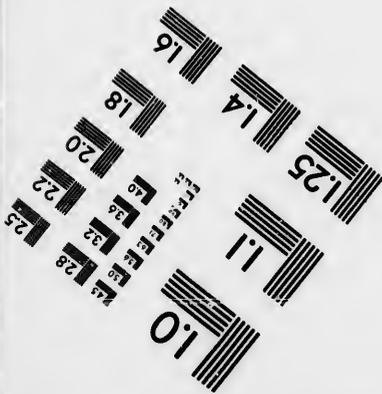
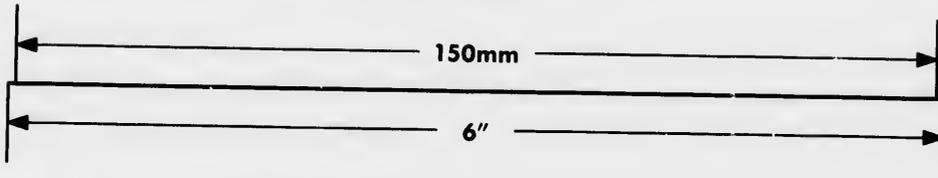
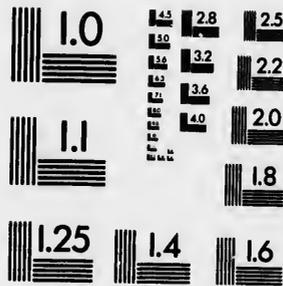
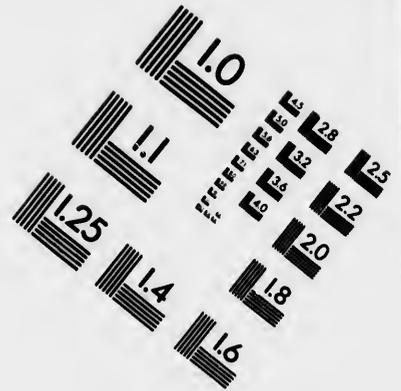
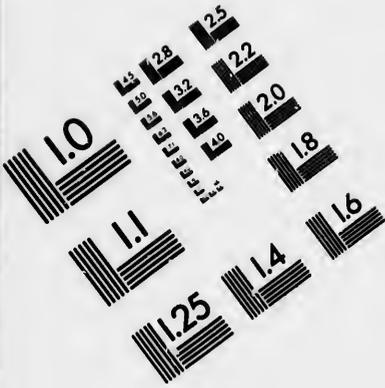
On the spiritual side, this religion is defective in the extreme. Its God is almost a void, without depth or contents, without will and affection; and, notwithstanding its admirable common sense, and equally admirable sense, China remains almost dead and immobile, with its heart and hopes buried in the past; not only not progressing, but not even dreaming of progress. A vast monument of the insufficiency of earth without heaven, of moral precepts without spiritual faith, of man without God; an instructive and impressive warning to Europe as to what any gospel of Positivism may be expected to do for any other nation of the world.

The Chinese are all, or nearly all, Agnostics, but not in the sense of Darwinianism. Their religion is solely ethical, but Darwinianism is materialistic, which brutalizes its votaries, and involves men in the shades of Atheism.

The religion of China is purely ethical. The golden rule of Confucius is, "All things whatsoever ye would *not* that men should do unto you, do *not* unto them." This is purely negative; it is a purely selfish principle, but is not aggressive; it is rather defensive, but



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wants the principle which says, "Love your neighbour as yourself." The diffusive feeling of Christian charity is wanting. There is no care for man in China, any more than I will not interfere with his rights if he interfere not with mine—I covet not his possessions. This is honest, but not Christian charity. (St. Giles' Lectures.)

CONFUCIUS.

In China's land Confucius and alone  
We see conspicuous as the rising sun,  
Whose ethics pure diffused a moral light,  
And darkened superstition put to flight;  
And now may gospel truth with purer light proclaim,  
The truths that shine from Christ's all-saving name.

J. S.

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## BUDHISM.

BUDHISM is a system of transcendental folly. It is the religion of more than one-third of the human race. Budha, its founder, boasts that he raised himself, by his own power, to be God, but such a pretension is its own refutation.\*

Christ reveals the Father, bringing life and immortality to light. Budha proclaims that there is no Father, and that all existence is evil and vanity; that man's last end is annihilation. This is the heaven of Buddhism!!!

\* Buddhism is a different form of thought from Brahminism, as Brahminism sees God in every object in nature. Budha took an opposite view as he saw no God but himself. Transmigration of the soul is the only element Budha adopted from Brahminism as the purgatory of his creed. Buddhism is purely Atheistic, and is said to be the religion of more than one-third of the human race. Perhaps God, in His Providence, permits the delusion, so that the Christian religion may prevail in the world when men see the contrast.

"Death to the infidel is doom'd annihilation,  
Death to the Christian is hope and salvation."

The Buddhist's heaven, or the end of man's existence, is absolute annihilation. This is the Buddhist's last heaven. For Budha says: "If a man die in a state of mind that still desires the things of the world, and the enjoyments of time and sense, according to the Buddhist creed, he cannot go into Narvina, or the peaceful state of annihilation, as the souls of those who still cling to the world will pass into the bodies of inferior animals. This doctrine is called Transmigration of the Soul. In this *degraded state* they will remain till they are prepared for Narvina, or the peaceful state of annihilation, which transmigration seems to be the Buddhist purgatory; here it will stay till it is purged from its lusts, and made fit for Narvina, or peaceful annihilation, the only heaven of Buddhism. How blind and discouraging to its votaries! How unlike the hope of the believer in Christ, who, when he departs from this life, he is present with the Lord."

Buddhism seems to be a mere system of aimless morals, which teaches men to despise the world, and, after all, to depart into a state of oblivion and nothingness; and death, when it comes, instead of being only the



PHILOSOPHERS OF FRANCE

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## PHILOSOPHISTS OF FRANCE.

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“FOR to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be (Rom. viii. 6, 7.)

This text is quite appropriate on the subject before us. The infidels of France, known by this assumed name, originated and were presided over by Voltaire, in the latter part of the seventeenth century, who declared that he was weary of hearing people repeat that *twelve men* were sufficient to establish Christianity, and he resolved to prove that *one man* might be sufficient to overthrow it. Full of this intention, he *swore* that, before a time specified, he would dedicate his life to its accomplishment, and for some time flattered himself that he should enjoy alone the glory of destroying the Christian religion. But he found, however, that associates would be necessary; and, from the numerous tribe of his admirers, he chose D'Alembert and

Diderot as the most proper persons to cooperate with him in the design.

But Voltaire was not satisfied with their aid alone. He tried to engage in the same cause, Frederick II., King of Prussia, who wished to be thought a philosopher, and who, of course, deemed it expedient to talk and write against a religion that he had never studied, and into the evidence of which he had never inquired.

The royal adept was one of the most zealous of Voltaire's coadjutors till he discovered that the Philosophists were waging war with thrones as well as Christianity.

This, indeed, was not Voltaire's intention at first, but he was vain, and loved to be caressed by the great. But when he found, however, that almost every sovereign in Europe, but Frederick, disapproved of his impious projects; and as soon as he perceived their intention, he determined to oppose all governments rather than to forfeit the glory with which he had flattered himself, of vanquishing Christ and His apostles in the field of controversy; and their great object

which they proposed to one another was to confound the wretch—meaning, Jesus Christ. "*Ecraser l'infame,*" meaning, "*Crush the wretch.*" This sect denied the existence of God, and the immortality of the soul.

Voltaire proposed to establish a colony of Philosophists at Cleves, who, being established and protected by the King of Prussia, might publish their opinions without dread or fear. And, at first, Frederick was disposed to take them under his protection, till he discovered their opinions were anarchical as well as infamous, when he threw them off, and even wrote against them.

But Voltaire and his followers managed to circulate their profane and infidel books; and by their vain and obscene philosophy, corrupted the minds of men, so that moral responsibility was destroyed, and government was overturned in France and in other countries of Europe, and human blood was spilled like water on the battle fields of France, and other countries throughout Christendom.

Here are some of the teachings of Voltaire :  
 "We cannot know whether a God really

exists, or whether there is any difference between good and evil, or vice and virtue; nothing can be more absurd than to believe the soul a spiritual being. All ideas of justice and injustice, vice and virtue, of glory and infidelity, are purely arbitrary and depending on custom. Conscience and remorse are nothing but the foresight of those physical penalties to which crimes expose. The man who is above the law can commit, without remorse, the dishonest act that may serve his purpose. The fear of God, so far from being the beginning of wisdom, should be called the beginning of folly. The command to 'love your parents,' is more the work of education than of nature."

These extracts are from the secret correspondence and the public writing of Voltaire and his disciples and followers. They will suffice to show us the nature and tendency of the dreadful system they had formed, and such would be the effects of the *revolutionary system* of the Darwinian theory if it could be proved to be true. The books that the Voltarian infidels issued from their club were calculated to overthrow *religion, morals* and *governments*; and, being spread over Europe,

they, imperceptibly, took possession of public opinion.

Inferior editions were printed and given away, or sold at a very low figure; circulating libraries of them formed, and reading societies instituted. By degrees they got possession of nearly all the *reviews* and *periodicals* and *publications*; established a general intercourse by means of hawkers and peddlers; supplied all schools with teachers, and thus they acquired unprecedented power over every species of literature, over the minds of all ranks of people, and over the education of youth, without giving any alarm to the world; the minds of the young and unsuspecting were polluted, and thus the public mind of France was completely corrupted, which, no doubt, greatly accelerated those dreadful events which have since transpired in that country and Europe, in deeds of blood.

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NOTE.—Sin, and the love of sin, are the incipient causes of infidelity, whether that infidelity is Darwinian Evolution or obscene Atheism.

## NEOLOGY OF GERMANY,

A TERM given by German writers to their system of theology, from the Greek words *neos*, new, and *logos*, word. That new meanings are given by their interpretation of the Old and New Testaments. It is rationalism with a new name, and comprehends all those opinions which have been broached to the disparagement of the Scriptures as a strictly divine revelation, and in opposition to peculiar doctrines of the Jewish and Christian dispensations. Many of the Neologists are mere Naturalists, Deists and Pantheists, who regard all revelation as nothing but a mass of superstition, imposture and delusion. They deny everything supernatural or miraculous, and regard our Saviour merely as a messenger, sent, like Plato, Socrates or Luther, to teach and improve mankind. They treat the Bible precisely the same as they would any other book of antiquity. Christ's great display of knowledge and wisdom they ascribe to the precocity of His understanding; and they ascribe the great change that took place in Paul to mortified pride, his Jewish brethren having turned their backs upon

him because he became a Roman citizen; and, to be revenged upon them, he set himself sternly to oppose their narrow and contracted notions, and to establish a universal religion, to which he found the doctrines of Christ were favourable.

These principles of unbelief have been propagated by means of systems of philosophy. Their advocates have been found in the professor, in the pulpit, the village schoolmaster, and even in the mother and nursery-maid. Sometimes the Scriptures have been propounded by them with all the gravity of philosophy; and, at other times, taught with all the flippancy and levity of a buffoon. This manner of conduct has brought shipwreck on Christianity for more than half a century, but at length a powerful reaction took place—1840, or about that time; and the high places of literature and influence are no longer exclusively held by enemies to the truth as it is in Jesus; but are held in many places by men of learning and talent; and at length a powerful reaction has taken place, and the false theories and doctrines of the Neologists have been confuted; Rationalism has been overthrown, and the truth of the Bible established.

It has been justly said that no men ever undertook to deny the divine origin of Christianity, or to explain away its principle facts and doctrines, under circumstances so favourable for the experiment as those of the Neologists of Germany. The hand of power, instead of being against them, was most frequently with them. They had possession of the seats of learning, and commanded vast bands of journalists, which kept anything of the kind in the shape of orthodoxy out of the market; they had all the advantages which faculties in literature could give; they had numbers, and wealth, and clamour on their side; they had, in a word, ample room and verge enough to work their will, if that will could have been effected. And yet, in spite of all that metaphysical and mythological researches could effect, to get rid of the divine authority of the Bible; in spite of all that sophistry and ridicule could effect to introduce the misnamed religion of reason, it remains precisely where it was, and the religion of reason is being confuted and rejected. The Bible has laughed its enemies to scorn; the word of our God shall stand forever.

## Explanation of the Laws of Nature.

THE laws of nature are the permanent and perpetual influences of God's creative power, which is inseparable from all forms of matter in the universe. They are only second causes, God himself being the great First Cause, or Designer and Maker of all things. Every instance of break, or seeming break, in nature which *seems*, and which is contrary to the regular laws of nature, is what is called a miracle.

For example, if a person throw a stone in the air, it is a break in opposition to the law of gravitation; but as we know its cause, we do not call it a miracle. But if a man can counteract the law of gravitation in a small way, by throwing a stone above his head, cannot God, by His infinite power, suspend any or all laws of nature, as He is the sole Maker of those laws?

Again, a miracle is any operation in nature causing wonder or amazement, because

it seems contrary to the course of natural laws. What would be a miracle to a savage, would be no miracle to a man of science. The savage, when he first happens to stand looking at a steam engine running, followed by a number of railway cars, is amazed, and wonders at the unusual phenomenon; this is a complete miracle to him; but not when he is told all about the steam engine, the railway and the cars, it then ceases to be a miracle to him. The word miracle is derived from the Latin word, *miror*, to wonder at, or be amazed.

It is because men are ignorant of the laws of nature, that they do not know many things that are facts.

The philosopher or scientist, before he is acquainted with the laws of nature, and their unchanging character, is as ignorant in his childhood as the savage; but when he studies and understands the operations of nature's laws, his mind is clear on the subject of science. He sees a chain of *causation* between *cause* and *effect* which leads him to the formation of an hypothesis or *guess*. He tries, by what is called an experiment, to see

whether his hypothesis or *guess* is true or not; and when he finds his guess to be true, he sets it down as a fact, and a number of these facts put together form a theory or a branch of science. Men who study science can explain what often is a miracle to those who are limited in knowledge.

But often men of science neglect the chain of thought or causation, which is the connection between *cause* and *effect*, and jump to their hypothesis, assuming it to be a theory. And it is because they neglect to prove their hypothesis by inductive experiment, that they assume things to be true that are often found to be false. This manner of hypothetical reasoning is the *weak place* in evolution, both Lucrecian and Darwinian. They both fall to nothing in the end, because they are merely hypothetical or guess-work.

THE ARGUMENTS FROM DESIGN  
 PROVE THAT THE WORK OF CREATION IS  
 FAR MORE PERFECT THAN THAT OF DARWINIAN  
**THE DECEPTIVE CHARACTER OF DARWINIAN  
 EVOLUTION.**

The fox through the copse doth thread his winding  
 way,  
 To pounce on his hiding, trembling or unwary prey ;  
 Darwinian Evolution, by its cunning and delusive  
 wiles,  
 By "Survival of the Fittest," the simple and un-  
 taught begiles ;  
 Let "Survival of the Fittest," unproved and unbe-  
 lieved, pass,  
 It can neither make a mule a horse, nor a horse an  
 ass ;  
 In "Natural Selection" there is nothing new to  
 note,  
 It can neither change a goat to sheep, nor a sheep  
 to goat.

# THE ARGUMENTS FROM DESIGN,

Proving from the Works of Creation the  
Existence and Attributes of God.

Creative power in God all-seeing,  
First caused matter to have a being;  
'T was that Spirit, the mighty Three,  
Made order and species first to be,  
Then, to finish the mighty plan,  
God said, "Let us make man."

It is made plain by natural laws,  
Effects can't exist without a cause  
The effect itself displays design,  
Intelligence of almighty mind:  
Without a cause can be no notion  
Of the phenomena of motion.

What caused the stars to run their race,  
In orbits true, through boundless space?  
Globes inert matter would ever stand  
Unless propelled by a mighty hand;  
Making perfect motion in their spheres,  
Measuring true both times and years;

Making it plain to human reason,  
To calculate the time and season:  
Inert matter would ever stand  
Except propelled by a mighty hand:  
'T was this which caused the fix'd relation  
Between matter's rest and gravitation;

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Which law suspends, in orbic race,  
 The planets throughout infinite space;  
 Behold these planets as they run  
 In perfect orbit round the sun;  
 Around the sun these moving spheres  
 Perform their course in divers years;  
 Yet, move with regularity profound,  
 They ever pass in orbits round:  
 Let men survey earth's varied fanes,  
 And say blind chance has raised those towers;  
 As well might earthquakes do the same,  
 And wrecks of floods build fleets of powers.

And what are fleets of every nation  
 Compared to works of God's creation?  
 Castles can't raise themselves erect  
 Without design of architect;  
 And what's in man's experience greater,  
 There can't be law without a legislator.

These laws of God, in space profound,  
 Propel the stars in orbits round;  
 For ever singing as they shine,  
 "The hand that made us is divine;"  
 The mind of man, and instinct show  
 The omniscient God created all below.

Without this faith there can't be true conjecture  
 About the Universe's glorious architecture;  
 These facts proclaim to men of sense  
 The wisdom of omnipotence;  
 Lucretius, Darwin, Voltaire, Payne, &c.,  
 Have written their thoughts, both base and  
 vain,  
 But the truth, God is, will still remain.

J. S.

Psalm xix. 1 : "The heavens declare the glory of God; and the firmament showeth His handywork."

Romans i. 20-22: "For the invisible things of Him 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: because that, 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."



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# CAUSATION

It is a rule that every effect has a cause, and every effect must have an antecedent cause.

This is a general invariable principle of the human mind to describe every object or thing we see to a sufficient cause, though we cannot see that cause.

Take a plain illustration.

Suppose a person, travelling through a mountainous country, looking for minerals or fossils, approaches a mountain in a desert or wild region, sees something like the summit of a cave in the mountain, out of which an iron chain, like the cable of a ship, stretched from a projection on the outside of the cave, he conjectures naturally that the chain is stretched horizontally into the entrance of the cave, that it has a point of suspension within the cave, which supports, or holds up

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## CAUSATION.

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A CAUSE is what produces the effect; no effect can exist without a cause or reason for its existence, and every effect must have an adequate cause.

It is a natural inherent principle of the human mind to ascribe every object or thing we see to a sufficient cause, though we cannot see that cause.

Take a plain illustration.

Suppose a person, travelling through a mountainous country, looking for minerals or fossils, approaches a mountain in a desert or wild region, sees something like the entrance of a cave in the mountain, out of which an iron chain, like the cable of a ship, stretched from a post fixed on the outside of the cave, he concludes, naturally, that as the chain is stretched horizontally into the entrance of the cave, that it has a point of suspension within the cave, which suspends, or holds up,

the other end of the chain. or, by the law of gravitation, it would fall to the ground. Its formation, or connection, composed of links proves to his mind that a smith made the chain, because he knew that it could not make itself, and the chain could not be put there except some man did so. Here then, first, the prospector believes in a cause; and, second, that a mechanic made the chain, who was an intelligent cause.

Hence the mind of man is convinced of the existence of an adequate cause, for every thing or object that he perceives by his senses or understanding, although he does not see the cause, but he is sure a cause exists; and if there be marks of *design*, he is sure there is a designer.

So, although men cannot see God in the same way they see one another, still they can know that a Creator and a wise God has made all things; His wise designs are seen in the laws of nature, which are invariable in the movements of the sun, moon, stars, &c. Hence God exists, because the world could not make itself nor exist without a *Maker* and *Designer* and *Law-*

giver, who is God, the great, wise and benificent Creator, the *First Cause*, the *Causa Causarum*.

NOTE.—Lord Bacon, when speaking of Aristotle, said, "He wished to establish the same dominion over men's minds, in his life-time, as his pupil, Alexander, did over nations. Aristotle's logic has long reigned in the schools, and has been regarded as the perfect model of all imitation. When Aristotle was dying, the last words he uttered were, '*Causa Causarum miserere mei.*' That is, 'Cause of causes, have mercy on me.' It was, then, evident he believed in a great First Cause, though he was a heathen philosopher."



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# THE CONCLUDING CHAPTER

It is a common error to suppose that the Bible is a book of laws, and that the only way to obey God is to keep His commandments. This is not the case. The Bible is a book of life, and the only way to live is to love God and love our neighbors as ourselves.

And now, dear friends, I leave you with the words of the apostle Paul: "Forasmuch as we have loved one another, we shall be loved by God, and we shall have eternal life with Him." (1 John 4:19)

These words of Scripture seem to refer to the fall of man which led men into the paths of sin and rebellion, that stimulate them to find the way of life. Sin is often the root and cause of iniquity. (Psalm xiv.)

The words of Scripture refer to the fall of man in a general sense—to deceivers of men, such as the so-called "wise men" of the present time, and those who are in league with the powers of the world, which is the cause of the iniquity of wickedness. The words of Scripture refer to the fall of man in a general sense—to deceivers of men, such as the so-called "wise men" of the present time, and those who are in league with the powers of the world, which is the cause of the iniquity of wickedness.

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## THE CONCLUDING CHAPTER.

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SECOND THESSALONIANS ii. 10, 11: "For this cause God shall send them strong delusion, that they believe a lie." This is the result of the sins mentioned in the 10th verse.

And again, Rom. i. 24, 25: "God gave them up to the uncleanness of their own lusts."

These texts of Scripture seem to refer to the evil or sins which lead men into the paths of crime and unbelief, that stimulate them to pervert the truth. Sin is often the root and cause of infidelity (Psalm xiv.)

These passages of Scripture refer to infidelity in a general sense—to deceivers of themselves and others—such as the so called spiritualists of the present time, and those who pretend to have intercourse with the spirits of the departed dead, which is the revival of ancient necromancy or witchcraft, and all who deny the truth as set forth and taught in *God's Word*.

The infidel forms of thought, which pervade society in the present age, seem to be graphically described in 2 Thes. ii. 9, 10, 11, where it is said that, "Their coming is with all deceivableness of unrighteousness in them that perish, because they receive not the truth that they might be saved." The text "Believe in a lie" is because God leaves them in their sin, and they become the victims of Satan's temptations.

Such persons believe any well-constructed lie or invention of such men as Spencer, Huxley, Tyndall or Darwin, in place of the truths of the Scriptures. The consoling truths of revelation are to give way to the ethics of Herbert Spencer, which lead to no higher hope than the Narvina of the Budhist. The scientists who have adopted the vain and imaginative opinions of Darwin and his coadjutors, have deceived men of limited information, and led them in the paths of doubt and Atheism. The truths of Scripture are mocked and rejected by the votaries of evolution, and the impostors of modern necromancy, and the tiger of infidelity is let loose on society. What good has Atheism or infidelity done for man since the begin-

ning of human history? When all mankind are brought to bow at the altar of infidelity, then the world may hail horror and eternal night.

If infidelity has done nothing to alleviate suffering humanity, what has it not done towards scattering fire-brands and death in the world? Has not every path in which it has trod been strewn with thorns and crimsoned with blood? Let France tell the horrid tale! Let the martyrs who died in the ranks of the Saviour answer! By its paralyzing influence, Europe has been involved in wars, the most terrific ever waged on the globe.

If such have been the results of Atheism or infidelity, how dare her advocates, with an air of arrogant assumption, assert that the book of inspiration is a mere cunningly devised fable? Only cause man to think that he is an unaccountable being, that death is an eternal sleep, and that he is to sink into a state of annihilation, and you strike at the very root of his virtuous affections; you destroy the nobler and the finer feelings of his heart; you convert man, rational man, into a brute, which, in reality, is the case if

evolution be true. Is not this sufficient to show that the principles of infidelity or evolution are fallacious? If it were true, how is it that its advocates do not remain firm in their purpose and belief in the end? How is it that, in the hour of dissolving nature, they shrink at the approach of death, as did Voltaire, as recorded by his attending physician, who declared that, "the furies of Orestes gave but a faint idea of the terrors of Voltaire in his last moments?" *Then* the infidel has no arm on which to rest—no Saviour—no Guide to the realms of bliss! The very theory of infidelity involves him in doubt and uncertainty! He regards the present while he is in health, but then he is regardless of the future. He attributes his own existence to chance, and like one of the ephemera which flit in the morning sunbeam only for an hour and then dies; he, too, lives but for a day, and then sinks into oblivion. Talk not to him of the future; he knows nor cares nothing about it; it appears to him a dark problem, too late to be solved in his dying hours; death to him is a leap in the dark into annihilation.

If the infidel has one spark of social sympathy, why does he not, by his presence

or his fortune, minister to the wants and social happiness of his fellow-man? But he is none of your public benefactors; he would rather find fault with a nation in which he has made his fortune, and lived in security and peace, saying, "How can a people be prosperous or happy while its laws are founded on such a book of fables as the Bible?" Instead of alleviating the wretched condition of man, he has ever been active in scattering the seeds of discord, disease, ruin, and death. He has poured out the vials of his wrath upon the church of Christ, an institution which has stood unshaken through centuries, while others have crumbled around it, and yet shall stand, even till time itself shall be no more. When the infidel shows sympathy for his fellow-man by comforting him by kind advice, or contributing to his comfort in society by his bounty and sympathy, then, and not till then, can the least credit be given to the flimsy pretensions of infidelity, nor even then until its claims to common-sense are better established than they have ever been, for even common-sense exclaims, "Away with such a theory from the earth!" It is contrary to all sound philosophy, and inductive science.

