

THE DOCTRINE

OF THE

IMMORTALITY OF THE SOUL

SUSTAINED BY

MODERN SCIENTIFIC DISCOVERIES,

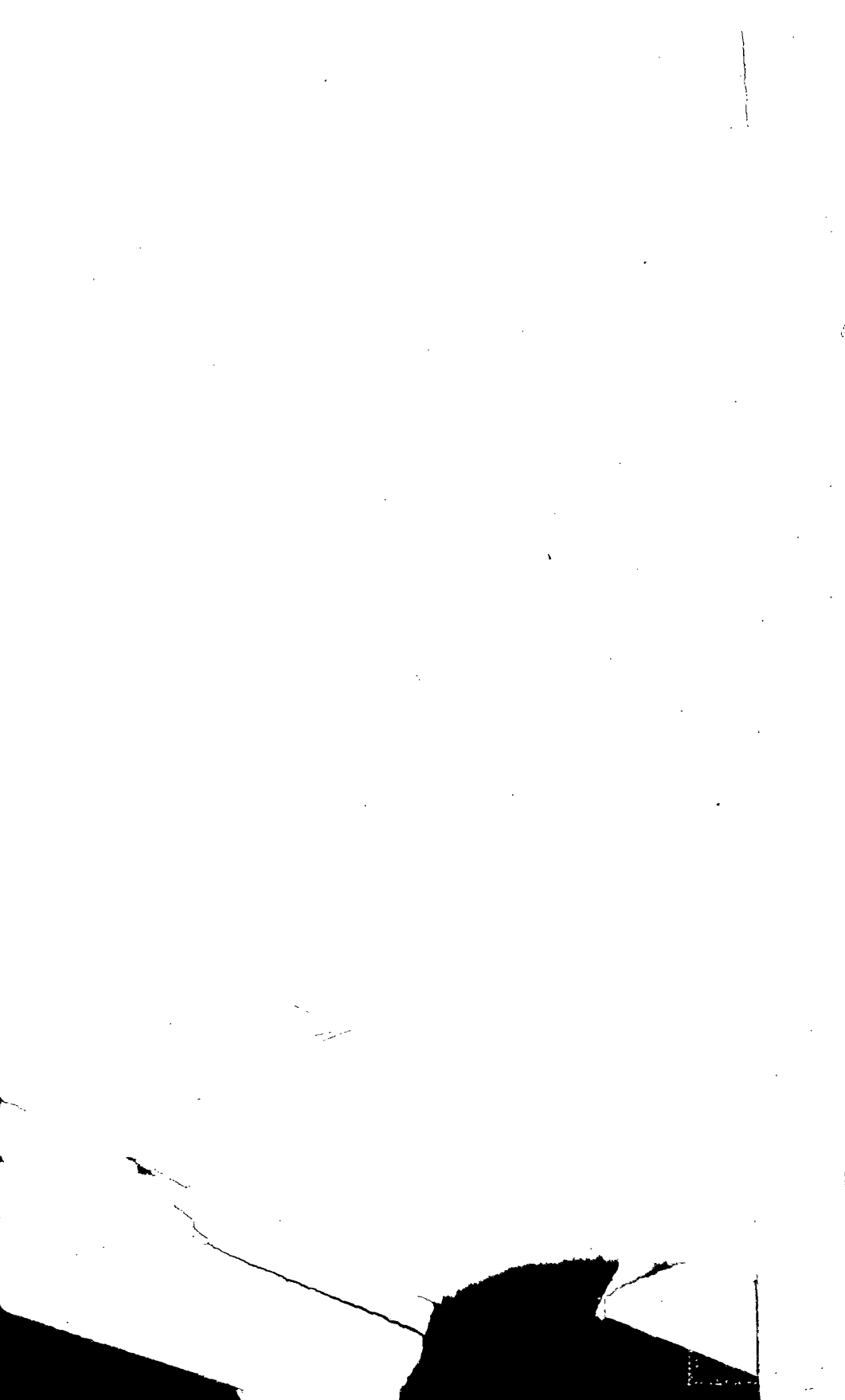
BY

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IMMORTALITY.

Religious men have on various occasions expressed fears that the study of the natural sciences would destroy our hopes of immortality. These fears are not well grounded. On the contrary, I believe that a profound study of the works of God will strengthen our faith and hope in a future and immortal state of existence.

No man who has sound intellectual capacities can study, profoundly, the works of God and be an atheist. A belief in an intelligent, all-wise, good and powerful Creator is the main foundation for faith in immortality.

The study of the natural sciences must ever strengthen our faith in the existence of a supreme designer and sustainer of the universe. The creation everywhere gives evidence of the intelligent design and purpose. Man has been created with intelligence, appetites and passions. All of these capacities are given for a good purpose—the preservation of life and the enjoyment of happiness. If these faculties are not properly used they lead to misery and death.

If God has given us all our faculties for wise and good purposes, let us see what these purposes indicate. If we examine the history of the human race in all ages, in all countries, whether educated or uneducated, we shall find that a desire for and a belief in immortality have ever prevailed, and this, too, without regard to sect or religion. Pope has beautifully expressed the faith of the North American savage—

“Lo, the poor Indian! Whose untutored mind
Sees God in clouds, or hears him in the wind;
His soul proud science never taught to stray
Far as the solar walk, or milky way;
Yet simple nature to his hope has given,
Behind the cloud topped hill an humbler heaven;
Some safer world in depth of wood embraced,
Some happier island in the watery waste!”

Here we find a natural, healthy instinct implanted deep in the human mind, which when properly obeyed leads to virtue and happiness. Does science teach us that this is a delusion? Certainly not; but on the contrary, science teaches that all the instincts and passions, when properly regulated, are given for the preservation of life and the promotion of happiness. All the instincts, passions and appetites are implanted for wise purposes. The love of life here would induce us to preserve our present existence, so that the instinctive feeling in favor of immortality is not necessary for this object. What then is the purpose of this almost universal instinctive feeling? We cannot believe that God created it as a delusion.

When we look over the history of our race we shall see that the influence of this faith has been of the highest importance in stimulating to noble and heroic actions. In many instances, in society as now constituted, man's present interests are promoted by ignoble deeds; tyranny, fraud and oppression are often highly rewarded; they may, and frequently do, bring power and wealth. The history of our race gives us innumerable instances in which men have been persecuted, tortured and put to death for adhering to truth and virtue. A firm faith in a future life and in the justice of God has been the prompting and the sustaining power. Look at the heroic actions of the early Christians. Under the influence of this faith persecutions, tortures and death were endured with unwavering fortitude.

Look at the influence of the faith inspired by Mohammed—false, fanatical and superstitious, it is true; but the really inspiring impulse was faith in immortality. This inspiring impulse enabled the Turks to overrun and conquer a large portion of Europe. Even at the present time we have seen these same Turks contending with the Servians and Russians with heroic valor under the impulse of this same faith. In past ages Christians have endured tortures and death with wonderful heroism.

Cromwell's soldiers, inspired by faith, overturned the throne of England, and maintained with irresistible power

his government. Faith in immortality inspired our Christian fathers to leave their homes and native land to settle in a desolate wilderness, and to endure with fortitude and cheerfulness all kinds of privations and hardships. In a word, the history of our race shows us that the noblest and most heroic deeds of mankind have been inspired by faith in immortality.

Does science teach us that this almost universally prevailing and gloriously inspiring faith is a delusion? True science teaches the very reverse of this. That faith which, when properly directed, works out the most beneficial and noblest results to the human race, scientifically considered, cannot be a fraud and delusion.

As we have seen, a firm belief in the inspiration of the Christian doctrines prompts to noble deeds with the firmest endurance. The present age appears to be weak in its faith in immortality. The Christian world, at the present time, appears, like the children of Israel of old, to have come to the conclusion that the golden calf is the true God.

The misdirection, by ignorance and superstition, of faith in immortality has been productive of much evil to our race. Scientific knowledge is necessary to control and direct this faith in the proper channels in order to the accomplishment of the highest good. The ignorant Turk believes, and some ignorant Christians formerly believed, that by torturing to death the heretic they rendered God service and earned their reward. Scientific knowledge has nearly eradicated these pernicious errors. The spirit of intolerance and bigotry, however, still prevails to a lamentable degree.

Science and knowledge have nearly abolished death punishment for heresy, but the spirit of persecution is entirely too prevalent with even learned men. We often hear in the pulpits learned men denounce other learned and honest men as infidels, simply because they do not agree with them in their theological dogmas.

This spirit is anti-scientific and anti-Christian. Charity is one of the cardinal virtues in the true Christian code.

Science teaches us that all men cannot see and think alike. That which appears self-evident to one man may appear extremely absurd to another, and this is often the case. The infidel is the man who is not true to his own convictions, and who pretends to believe what he really does not believe.

The epithet "infidel" is always used in a persecuting spirit, and is intended to defame the person to whom it is applied. This epithet, when applied to a person on account of his opinions, always belittles and disgraces the person who uses it. Science teaches us that a man cannot really believe what he pleases, but that his understanding must be convinced by the evidence presented to his mind. Science here teaches the same lessons as true Christianity—that charity is one of the most ennobling virtues.

The professing Christian world is most sadly in want of a purer and higher faith. Multitudes profess to believe in the pure doctrines of Christianity, and yet very few show their faith by their works. The world wants a more intelligent and a firmer faith in God, and a trusting faith in His goodness and wisdom. This faith would be one of the powerful forces of nature to elevate and ennoble the human race. Here let science and religion join hands and work shoulder to shoulder, in full trust and confidence in each other, in the full belief that the works of God, however revealed, must ever be in harmony.

I would not be understood as saying that the doctrine of materialism necessarily leads to sensuality. I only want to say that faith in immortality may be made a valuable force in sustaining men in virtuous actions, especially under adversity. The world has ever been deluged with blood in contentions about religious dogmas. Even at the present time, Russia and Turkey have commenced a terrible, bloody war, prompted by sectarian religious feuds.

The pure teachings of Christianity proclaim "peace on earth and good will to man," and yet the professing Christian nations are the most warlike on the earth. That the Mohammedans should be addicted to war is not at all surprising, as their fanatical and cruel religion justifies these

cruel and bloody acts. The Christian nations that engage in war violate the most sacred and fundamental laws of their religion. Why does this anomaly exist? The men who control these governments cannot believe the doctrines they profess. "The tree is known by its fruit," is an adage as true as it is old.

Man requires clearer and sounder views of his condition and wants. I have a hope that scientific knowledge will lead man to see his true condition in society and his final destiny in the unseen world.

The framers of our government comprehended man's true position in society, and Jefferson enunciated the immortal truth of man's equality. When men fully comprehend their true position in society they will not allow a few men, for selfish purposes, to compel them to go to war and murder each other by thousands, in cold blood.

The true science of government teaches that governments are instituted for the purpose of protecting the inhabitants in the possession of liberty. Christianity emphatically teaches the great doctrine of the brotherhood of man, and science confirms and amplifies these all-important truths. When the world fully comprehends all the bearings of these sacred doctrines, and fully carries them out, the earth will become a paradise.

Faith in immortality, without scientific knowledge, has ever been corrupted by superstition. The real enemies of society always have been, and always will be, the ignorant and fanatical. Religious zeal, untempered by knowledge, has ever afflicted the world with untold cruelties. The true work of science is not to weaken faith in immortality, but to strengthen and purify the most cherished and highest hopes of humanity. Fernand Papilion has beautifully and truthfully said: "The conceptions of matter now entertained agree not only with the boldest deductions and most splendid discoveries of contemporary science, as well as with the oldest truths and most instinctive faiths of humanity, but also with those loftier convictions, more precious and as solid, which form our moral and religious

“inheritance and the crowning prerogative of our nature. The most advanced science rejects none of the traditions and objects to none of the great lasting sentiments of past ages. On the contrary, it fixes the stamp of certainty on truths hitherto lacking adequate proofs, and rescues from the attacks of skepticism all that is coveted as its prey. No proof of the soul’s immortality is so strong as that we have drawn from the necessary simplicity and eternity of all the principles of force. Nothing bears witness so powerfully to the majestic reality of a God as the spectacle of those diversities, all harmonious, which rule the infinite range of forces, and bind in unity the ordered pulses of the world. Meditation on the constitution of matter is the best method of teaching us to know mind, and to understand that everything must be referred to it, because from it everything flows.” Writers have often said we know nothing of mind separate from matter. What do we know of matter but by the action of mind? Without perception we know nothing. Intellectual force is not material, but something stronger and more enduring than matter. Matter was created by intelligence, and is controlled and preserved by intelligent force. If intelligence existed before matter and controls and preserves matter, it cannot be dependent on matter for its existence, consequently its separate existence must be admitted.

If mind is only the result of special organizations of matter, and ceases to exist when this organization is destroyed, then we have no reasonable hope of immortality. Fortunately for the highest cherished hopes of the human race, the most profound knowledge of the universe is all against the materialistic conception.

I find, from extensive reading, that nearly all of our ablest physiologists sustain the above views. Dr. J. W. Draper, in his able work on human physiology, thus expresses himself: “Throughout this work I have constantly assumed the existence of an intellectual principle, spirit, or soul, whose links of connection with the external world are the sensory ganglia and the cerebral hemispheres.

“ We may now profitably inquire whether any argument in
“ behalf of the existence of such an agent may be gathered
“ from the anatomical and physiological facts just presented,
“ or whether we must assume it as a postulate, relying for
“ proof on evidences of totally different character to those
“ which are presented by the science now engaging our at-
“ tention. It is to be greatly regretted that evidence drawn
“ from structural arrangement has hitherto, by very high
“ authority, either been totally cast aside or held in very
“ light esteem. It is still more deeply to be regretted that
“ those who should have known better have conceded the
“ argument that from no consideration based on anatomical
“ or structural arrangement, could proof be obtained of the
“ existence of an immaterial principle. Even by such the
“ study of physiology has been designated as leading to
“ materialism, and, with an injustice which cannot be too
“ emphatically reprobated, the scandal has often been
“ quoted, that where there are three physicians there are
“ two atheists.

“ But what if it should turn out that from the study of the
“ cerebral mechanism distinct proof can be obtained on this
“ point, proof of just as cogent a nature in support of the
“ doctrine of the existence of the soul as that we have of
“ the existence of the external world, and precisely of the
“ same character? So, therefore, these problems present
“ themselves under a double aspect, and are capable both of
“ direct and inverse solution: given the nature of light, to
“ determine what must necessarily be the construction of
“ the organ of vision; or, given the construction of the eye,
“ to determine the nature of light; and the same might be
“ said of the organ of hearing. This inverse method of
“ treating natural agents is still in its infancy, because of
“ the extreme imperfection of our knowledge; but doubt-
“ less what has been said will recall to the mind of the
“ reader the parallel example which is furnished by as-
“ tronomy, and which, within a few years past, has yielded
“ such a splendid result. The mass of a planet being
“ known, the perturbations which it can cause in another

“are capable of direct computation, but it was reserved for
“Leverrier to discuss the inverse problem, and from the per-
“turbations to find the place of the planet. The discovery
“of Neptune was the result.

“Now the problem we are dealing with is of this inverse
“kind, given the structure of the cerebrum, to determine
“the nature of the agent that sets it in action. And thus
“it may be proved that those actions which we term intel-
“lectual, do not spring from mere matter alone, nor are they
“functions of material combinations.”

In all the changing forms and combinations of matter, sensation or intelligence is never manifested. The forces that rule the whole universe are the physical, the vital and the intellectual. The vital force rules the physical, and the intellectual force rules all the other forces. The physical forces must have been ordained by intelligence—the order and harmony that rule throughout the universe could only be the result of the highest force of intellectual power. The physical laws throughout the universe are made to rule with order and harmony. These forces must have been created by intelligence. As intelligence is the ruling force in matter it cannot be the product of the combinations of matter. The intellectual force must have existed before matter was created, as intelligent design is everywhere manifest in the forms and properties of matter.

The creator is necessarily before the creature. How can it be possible for matter to produce mind, when matter is evidently the product of mind? That intellectual force which existed before matter will, according to clear reasoning, exist still, if matter be destroyed. But the scientific mind says matter is indestructible. So it evidently is by any power which man possesses; but if God created matter He can destroy it if He chooses to do so; but His laws being perfect, reason says He will not destroy His perfect work.

We do not claim that scientific knowledge positively proves the immortality of the soul, but we do assert that there is nothing in scientific knowledge to show

that the soul is mortal. All that we know of the universe, and the laws that govern it, will give us reasonable faith and cheering hope of a future and happy immortality.

The tendency of scientific studies to lead the mind into materialistic views comes from the fact that many branches of study deal exclusively with matter; chemistry, for example, is governed by weight and measure. The various kinds of atoms and their compounds constitute the main studies. The imponderable forces, it is true, come in and control ponderable matter, but these forces are supposed to result from the actions of matter, hence all are considered material. The mind being thus bound down to the studies of matter, does often ignore the higher and more important forces of the unseen universe. If we confine ourselves to the study of the things that are tangible, our knowledge will ever remain limited and defective. The intellectual are the controlling forces of the universe, and should receive our highest attention. The imponderable forces possess unlimited powers, and yet without the intellectual control imposed by the human mind, they tend to destruction; with the intellectual forces properly applied, they produce for the benefit of man the most wonderful results.

The study of chemistry unfolds unnumbered wonders in physical matter, but can never explain the wonders of the conscious intellectual world. The human body is composed of a number of material elements, and these elements are constantly changing. If man is only material, he is not the same being for a single day, as the same matter remains in him only for a short time. The soul, or consciousness of identity, as long as the intellectual forces have their healthy play, remains. The consciousness of individuality remains from infancy to old age, through all the changing forms of matter. The first recollections of childhood stand connected with the consciousness of old age. I feel certain that I am the same individual now, at the age of seventy, that I was sixty-five years ago. I am equally certain that my material body has entirely changed in that time, both in form and substance. Man, then, is something more than organ-

ized matter; he has an individuality that never changes through the longest life. Matter and form are constantly changing. The individual who leaves his home in early years and returns in advanced age would not be known by any of his early acquaintances, yet his consciousness of individuality has remained unbroken. My nephew came to my home last summer, after an absence of thirty odd years. He gave me his hand, and said: "You do not know me. Do you not recollect your brother's son—the red-headed boy that ran your streets many years ago?" Here stood before me my near relative, whom I recollected as a boy, now a portly, grey-haired man. The matter that made the body when a boy was not there, the form was entirely changed, yet that was the same individual that I recollected only as a boy.

As all the changing forms of matter do not affect our consciousness of individuality, will the decomposition of the body at death destroy this consciousness of life and individuality? Here we see that the consciousness of individuality is not dependent on matter, as that has been many times changed without destroying the intellectual consciousness of identity of person.

It is true the intellectual capacities have changed, and if properly cultivated, have enlarged and improved from year to year. This shows that the machinery of thought has been developed. The machine is evidently material, but it will not work without the higher intellectual force which is not material. The best steam engine ever constructed will not work unless that invisible force, heat, be present to give the impulse. Modern scientific men say that this heat is not material, and yet assert that the intellectual force of life is material.

A full investigation of the subject will show that both of these conceptions are erroneous. Heat possesses no powers that are not physical, whilst the vital force rises above and controls the physical forces. Without the intellectual force heat never could have been applied to minister to the varied wants of life. Intellectual force caused the construction of

the steam engine by which this invisible force, heat, is made to produce all the varied actions which minister to man's powers. By this intellectual force, the physical force of heat is made to convey man over the land and the ocean with nearly the velocity of the wind. By this intellectual force heat is made to construct the finest machinery, and to weave the most delicate and beautiful fabrics.

The efficiency of steam depends on the perfection of the engine. The power that moves the engine is independent and separate from the machine. If the machine be impaired or destroyed we cannot apply this force of heat to produce all these varied effects, but the force of heat remains undestroyed. The human brain is the machine through which intellectual force is manifested. The destruction of the machine will no more destroy the intellectual force than the destruction of the steam engine will destroy the force of heat; neither force can act independently of the machine through which we get their special manifestations. The material brains that developed the steam engine have been decomposed, but the power which this invention gave to man remains in full activity.

The most profound scientific investigations proclaim beyond question that the universe is more than matter and physical force. Intellectual force cannot be denied as it is manifest in all vital actions. That we do not understand by what means it controls other forces, is no argument against its existence, as we know that it has such controlling action. The effects produced give us positive evidence of its existence. One fact cannot be set at naught by the most profound ignorance.

Scientific knowledge has vastly enlarged our conceptions of the universe, and multiplied greatly the evidences of the power and intelligence of the ruler of the universe. Formerly the earth was believed to be the grand centre of the universe; science has demonstrated that our earth is a mere speck in creation, and that unnumbered suns and worlds are rolling in their everlasting orbits, through unlimited space, bound together in unity and harmony. In the twi-

light of advancing knowledge Galileo was imprisoned and severely punished for attempting to give more enlarged conceptions of the universe; and the immortal Servetus was burned at the stake for attempting to prove the unity of the Creator. Advancing scientific knowledge has, to a limited extent, brought public sentiment part way back to the Christian sentiment, so boldly proclaimed by St. Paul, that without "Charity the professor is but a sounding brass and tinkling cymbals."

Long ages of ignorance and superstition nearly exterminated the pure sentiments of Christianity. Advancing knowledge has, to a limited extent, restored these pure doctrines, and yet much remains to be accomplished. Superstition and ignorance, in past ages, peopled the earth and the air with witches, ghosts and demons, to give terror to the people. Scientific knowledge is fast dispelling these tormenting errors. Conceptions of the universe have become vastly enlarged and purified. Man, instead of being the victim of chance and evil spirits, is ruled by eternal and unchangeable laws, ordained by one just, wise and unchangeable Creator.

Science has clearly demonstrated the unity of the universe, and the unity of the laws which bind each minute part to the whole. Man is only a speck on the earth, the earth is only a speck in creation, and yet each speck is a part of the grand unlimited universe. All matter is composed of atoms so small that the most powerful microscope cannot reveal them to our sight, and yet each atom is essential to the whole. Christ told His disciples that the very hairs of their heads were numbered. Skepticism would say, "what nonsense." Science not only confirms these truths, but demonstrates vastly more. Even the atoms that compose the hair are essential parts of the universe; and these atoms, science tells us are immortal. If these atoms are immortal, is it reasonable to suppose that man, with his greatly higher endowments, is to be annihilated?

Revelation has given us no knowledge of the immortality of matter; science here steps in and demonstrates this

grand truth. If matter is indestructible, is it reasonable to suppose that intelligence, that all-important force that governs all matter, will perish? Have we not here evidence of the highest order that the soul of man is immortal?

Truly God reveals Himself in all His works. What are the links that bind in unity this great universe? This great question has engaged the attention of thinking men from the earliest scientific times. The ancient conception that the universe is full, and that nature has no vacuum, is the only theory that will solve this question. Matter that is seen forms only here and there a speck in the great ocean of unseen matter. This matter, though unseen and without weight, is the medium through which all the forces of nature manifest their influence.

The forces of life as well as the physical forces are dependent on this matter for their influence. Inquiring minds will start the question: If the spirits of all the people that ever have inhabited, or ever will inhabit, the earth are immortal, where will they find a dwelling place large enough to contain them all? The Roman Emperor Marcus Aurelius Antoninus asks the question: "If souls continue to exist, how does the air contain them from eternity?" Scientific knowledge has removed all the barriers to space.

The universe is unlimited—the spirit is unseen to material eyes, and has the unlimited unseen world for its habitation. The spirit at death leaves on earth all its ponderable matter, and takes only the imponderable. A being thus constituted will not be bound by space or time; consequently it can inhabit any point almost instantly. What a glorious view is here opened up to the disembodied spirit. No longer bound to this little mundane speck in the universe, but at liberty to pass almost instantly to the most distant point.

Here we look with wonder on the nearest and smallest member of the solar system, the moon, without being able to determine to any extent its condition. That wonderful life giving orb, the sun, is even less known than the moon. By what wonderful influence does he send forth his light

and heat in inexhaustible streams to give life to the earth? Millions on millions of years he has given motion and vitality to all its satellites, and still pours forth his influence undiminished. What kind of world is Mercury, with his glowing red face? What Venus, with her clear white luster? What Mars, with his ruddy luster showing his land and water, with his snow capped poles? What the giant Jupiter, with his broad belts? What Saturn, with his wonderful rings? What those distant orbs Uranus and Neptune? Then we pass to the nearest of these twinkling stars, 20,000,000,000,000 miles away, and so on until we reach the most distant speck perceptible, which is estimated to require light to travel 50,000 years to reach us, travelling at the rate of 185,000 miles per second. Here is a small part of that vast field over which the spirit, freed from its ponderable matter, may range in the enjoyment of ever increasing knowledge.

Mohammed promised to his followers unlimited sensual indulgence. Christianity and science offer to the pure in heart everlasting intellectual pleasures. Science says to the Mohammedan, your sensual heaven is a delusion, and a fraud, as sensuality belongs only to ponderable matter. Christianity says, sensuality belongs only to earth, for "in heaven they are neither married nor given in marriage." "Earth returns to earth, and the spirit to God who gave it." Here we have clearly presented the distinction between matter and spirit; all organic matter is decomposed and returns to earth, whilst the spirit returns to the unseen and eternal world.

Physiology and chemistry are obliged to supplement matter with vital spirit in order to explain life. Imponderable matter is absolutely necessary in the development of life. Unseen matter controls and gives vital force to that which is perceptible to the senses.

Shall we doubt the existence of the soul because we have not seen it? Many forms of ponderable matter are not perceptible to the eye. Who has ever seen pure oxygen? Does any scientific man deny the existence of oxygen because he

has not seen it? Attempts have been made to liquefy and bring into view pure oxygen; Natterer constructed a series of very finely made steel pumps. With one of these he condensed this gas in a strong vessel until it occupied but the three-hundredth part of its original bulk; he finally obtained a pressure of 3,000 atmospheres or 45,000 pounds to the square inch, and this, at a temperature of 257 degrees below zero, still left the oxygen invisible. Will any one be so silly as to say we should not believe in the existence of oxygen because we cannot see it?

Matter that is perceptible to the eye forms but a speck in the great universe of matter. Oxygen is the vital element in ponderable matter, but imponderable matter is absolutely necessary to move oxygen. Thus we have to move backward from dead to living unseen matter to reach the vital force; and even this imponderable matter is not the ultimate end in the chain of life. We must go back to intellectual force as the moving force of life. This intellectual force is not material, but acts on matter to produce life on the earth. The more deeply we study the actions of life, the more we shall be convinced of the reality of the spirit world.

Scientific studies make wider and wider the boundaries of the unseen universe. Here is no boundary, here is no end. Infinitude in space, infinitude in time, testify that life is eternal. All knowledge testifies that matter is indestructible, and as matter is controlled and sustained by intellectual force, this force must be eternal.

Scientific men are prone to confine their reasoning to that which is seen—that which can be weighed and measured. The forces of the universe cannot be studied in this way. We only know of force by its effect. We must take the effect and reason back to the cause to know from whence it comes. We see in the return of Spring the vegetation of the earth spring into life and beauty. If we confine our thoughts to the earth we shall fail to form a conception of this wonderful change that is going on around us; we must look with the mind's eye to the sun, ninety-two millions of

miles away. But what positive proof have we that this mysterious change on the earth's surface is caused by an object so far off? We do not know that any matter comes to us from the sun; on the contrary, we have good reasons to believe it does not. How, then, can the sun so wonderfully affect the earth? Here, as in various other cases, we must call in reason to solve the problem, as weights and measures utterly fail us.

We must now call in probabilities. In what way can this action be explained? We cannot reasonably suppose that this influence is exerted through empty space at so great a distance. We may then suppose that the space between us and the sun is full of matter. Here we have a supposition that fully accounts for all the known facts in the case, and the more fully we examine the subject the more we are satisfied that the supposition is true; and more, when we extend the hypothesis to the most distant stars it explains how their wonderfully distant influence is felt.

This matter must not be thinly diffused, as is supposed by many of our ablest men, as diffused matter could not transmit these influences in accordance with the known time required. Here, then, we must accept as highly probable the ancient theory that the universe is full. This old theory not only gives us clear conceptions of the medium by which the physical forces of nature are exerted at vast distances, but gives us the probable connecting links that bind the vital and intellectual forces with the physical. The sun's force is evidently exerted through this medium.

In what way do the sun's forces stimulate the vital forces? In mid-winter, when vegetation lies dead, and the earth is covered with the mantle of death, our perceptive senses would declare to us that vegetable life was destroyed. Here reason and faith come in and declare to us that there is a resurrection, and that death is not an eternal sleep. On the return of spring our reason and faith are fully sustained, for vegetation, as if by magic, springs again into life and beauty. When our bodies lie insensible and mouldering in the earth, the matter-of-fact sceptic would say that is the

end of life—death is an eternal sleep. As reason and faith have anticipated the resurrection of the dead vegetable world, so will reason and faith be justified in anticipating the future life of God's nobler work, which, for the time, appears to have perished.

The more minutely we study the works of God, the more plainly we see intelligent design. General and perfect laws appear to rule all things; no changes in these actions are found, unless an object is to be attained which the general laws would defeat. In all the changing temperatures on the earth heat expands and cold contracts matter. In the freezing of water this law is superseded by another, as water, in forming ice, expands. What is the reason for changing this general law? If the general law had prevailed in this case the earth would not have been a fitting habitation for living beings. If water, in freezing, had contracted, it would become heavier and would have sunk to the bottom of the oceans, lakes and streams, where it would have remained unthawed from year to year until nearly all the waters on the earth would have been frozen up; the consequence would have been that we would have had no vapor in the air, and consequently, no rain, no vegetation. The air holding no vapor of water would radiate much more rapidly the heat of the sun. Under the general law of contraction by cold the earth would have been a frozen mass, without life in any form. The object in changing this general law is plainly manifest; it evidently was to give life on the earth in unnumbered forms, and so, instead of universal death, we have life and beauty nearly all over the earth. Can any one say that this change of general law came by chance? Is not the intelligent design here as clearly manifest as the light of the sun?

Again, when we look at the condition of the earth in regard to the proportions of land and water, we see the same wisdom and goodness displayed. The proportion of water to land is about eleven parts covered to four of dry land. This might appear to the uninstructed mind as prejudicial to man's interest. Why cover so large a proportion of the

earth with water where only the inferior animals can live? Science here comes in and gives a full and lucid illustration of the goodness and wisdom of the Creator. If we change these proportions of land and water we shall unfit the earth for man's habitation. Less water would make the earth too dry and cold; more water would make it too wet and hot.

What have the proportions of water and land to do with the temperature? asks the uninstructed. This question, I may say, is puzzling many of our able scientists in attempting to explain the changes that have taken place in the past history of the earth.

The earth has had its hot periods and its cold periods, as is manifest in its geologic condition. Geology first demonstrated that the climate on the earth had once been hotter than at the present time. This fact was considered as full proof of the truth of the nebular theory of the formation of the earth. The sun was supposed to be cooling down, hence the more temperate climate. Then it was discovered that the climate of the earth had been very much colder than at the present time. This fact seemed to puzzle the advocates of the nebular theory. Thus it appeared that the sun was getting hotter instead of colder, and thus the climatic changes of the earth became more mysterious.

Scientific discoveries have shown that the temperature of the earth is greatly influenced by the amount of watery vapor in the air. Clouds and vapor greatly hinder the radiation of heat from the earth. The piercing heat rays of the sun will reach the earth through clouds and vapor, whilst radiated heat is intercepted by clouds and vapor. Thus we can see that any changed proportion of land and water on the earth would not only greatly affect the amount of rainfall, but would to the same extent affect the climate of the earth.

Many actions that we perceive around us appear, on superficial view, as happening by chance. The earthquake and volcano appear as if happening by chance—as answering no useful end. Thousands of lives are lost and cities

are buried beneath the earth. The God of nature is charged with want of benevolence and cruelty. What useful end, says the sceptic, do these random convulsions answer? The volcano and earthquake proclaim to the instructed man the goodness and wisdom of God.

We know that but for these agencies the earth would have remained a dead level, and that the waters would have covered the whole surface of the earth. The volcano and earthquake have raised the mountains and hills from the depths of the waters, and made a habitation for man and the higher orders of animal creation. But, says one, these hills and mountains having been raised from the waters, where is the necessity for continuing these convulsions? Here again want of knowledge leads to error. The hills and mountains are constantly wearing away by the action of the air and waters, and would, in brief geologic time, bring the earth back to a dead level. All the forces acting on the earth are constant and indestructible, and fulfil the benevolent purposes of divine wisdom. Scientific knowledge unfolds these purposes, and brings order and harmony out of what appeared to be chance and discord. Science fully confirms the declaration of the poet—

“All nature is but art, unknown to thee;
All chance, direction which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good.”

The physical universe is ruled by fixed laws; every event that occurs is in accordance with these laws; under the influence of these laws man is born, lives and dies. By conforming to these laws, man preserves his health and life; by violating them, he brings on himself premature disease and death.

The Creator will not change these laws to save the individual—as we have seen in the case of the volcano—the individuals perish, the common welfare of the race is preserved. The man who indulges in sensuality obtains a short-lived pleasure, but endures disease, pain and death prematurely. Health and happiness result from obedience to God's laws.

The moral laws are equally imperative. The old proverb, enunciated thousands of years ago, is as true to-day as when first declared, "the way of the transgressor is hard." Nearly all the misery endured in the world results from disobedience to the physical and moral laws. We may not pray to have these laws changed, but we may, and should pray, for divine aid to enable us to understand and obey the laws ordained in wisdom and goodness to govern the universe.

In this life, pleasure and pain are the common inheritance of all. Why not give us the pleasure without the pain? The law of sensibility, which gives us pleasure, gives us, also, under some circumstances, severe pain. The sensation of pain gives us notice of danger. Suppose we could handle a hot iron without suffering pain, how long would we preserve our fingers from destruction? Pain has its useful purposes as well as pleasure. How often, when pleasurable sensations are carried to excess, do they give extreme pain? Our nervous system is so constructed that the nerves which convey the pleasant sensations also transmit those that are painful.

We see in nature all around that many things which we consider evil, on a closer investigation give rise to good results. The libertine and sensualist may think the law a hard one, which subjects him to severe suffering for his excesses. What would become of society, and even of our race, if the sensual libertine could go unpunished?

The infliction of punishment here is humane, and so it is with all nature's laws which work the greatest good with the least suffering. Our very limited knowledge of the purposes of God does not permit us to see the ultimate good that is to be obtained. That God has intelligent and humane purposes in our creation, we have good reasons to believe. This being the case, it is wise for us to wait and trust.

When the warm tie of affection is sundered by death, we feel as though we had no hope; but reason and faith say, wait and see the end; God's ultimate purposes are not yet

realized. Heart is bound to heart by God's purest ties, and life becomes dreary when these affections are apparently cold in death. Shall this holy fire which lighted and warmed life's pathway be for ever extinguished? Revelation says no; science says no; and the purest attribute, and the highest hope of the human heart says no.

Has God made matter and force indestructible and decreed that love, the purest and highest force of vitality, shall perish for ever? Reason proclaims to the mind of man that God is eternal, and that all his laws and forces are immortal. Matter and force are constantly changing, but science says they never perish; the atoms ever remain and the force is ever persistent. Change of form is not destruction.

Intellectual force is the highest, the ruling force of the universe, let this perish, all nature would be reduced to chaos and universal death. A universe without a God is impossible! A mortal and perishable God is impossible! God must be all-wise, all-good; perfect in all His attributes, and unchangeable. Here is a foundation for faith and hope that will sustain us in the darkest hours of life.

When adversity overtakes us, when trusted friends forsake us, when the loved ones who cheered and sustained us in the pathway of life are laid in the silent grave, and the world looks all gloom and despair, we turn our vision to the everlasting God, and see by faith and reason that we have a loving father all-wise, all-good and all-powerful, who rules the whole universe, seen and unseen. God's work shall not perish nor His love or justice fail. The sun that sets in darkness at night is not extinguished, but rises again in the morning with brighter light for having been briefly obscured. The night of death closes around us and takes from our view all the loved ones who sustained and cheered us on life's journey. Shall the lone one on the earth conclude that there is no more hope; that he can only wait in silence to be extinguished? That those who are lost are lost for ever? Science, reason and faith say no. The morning of the resurrection shall restore the beautiful and

good—those who departed in the night of affliction and anguish, shall meet in the morning, with joy unspeakable, never again to be separated. The material will crumble to earth, the spiritual will dwell with the everlasting, ever-loving father.

Are not the attributes of God seen in His works? Look over the universe and see the wonderful arrangement of the whole in unity and harmony. Harmony and order never spring from chance. The winds that howl around our dwellings make no harmonious sounds. The intelligent musician with his voice or his instrument directs the flow of the currents of the air, and harmonious sounds break forth in melody which thrills the soul with emotions of joy or sorrow as deep-toned as the affections of the human heart. No chance action is here; intelligence takes hold of the air and its forces and brings order and harmony out of confusion and discord. No one who hears the sound of music, though the musician may be unseen, would for a moment believe these harmonious sounds came by chance. The belief in the existence of the intelligent musician would be just as positive as though the eye had seen his full form.

The eye of man has not seen God; yet we all see the wonders of His creation—the solar system, ever moving around its great central orb in perfect order and harmony. Each planetary orbit is so arranged that conflict is impossible. The stellar worlds, infinite in numbers and occupying infinite space, ever move on with undiminished energy and perfect harmony. Underlying these wonderful movements are the physical laws, attraction and repulsion, keeping all in motion, all in harmony. Can any one believe all this happens by chance?

In everything there is a plan and a purpose. In the creation of animal life we see that God has His plans. The followers of Darwin claim that the creation of man was by development, that life first appeared in the simplest forms, and that the higher orders rose step by step to that of man. This theory is now very fashionable in scientific circles, and the man who rejects it is considered behind the age.

Is this theory sustained by facts? Darwin admits that this theory has many missing links, but expects these links will some day be found. The chain of evidence being defective, we are not bound to receive the theory; rather we should reject it. The evidence against it is strong. We cannot conceive how a man could have been developed from an oyster. The oyster has his bony structure outside, man's bony structure is inside. Reason says here are two different plans in the construction of animal organizations, and it is not at all probable that the inferior developed the superior.

That animal life has been developed in successive stages from the inferior to the superior beings, is clearly shown by the geological formation of the earth; but that the one generated the other is not at all probable. The laws of generation are all against such a supposition.

Every form of life has its specific germ by which it is generated. Scientific facts and reason confirm the theory that God created the various forms of life at successive periods in the earth's history. Whatever theory we may adopt, we cannot escape the conclusion that in creation there is a manifest plan and an adaptation of means to ends. This shows that all things are ordered and controlled by a supreme and intelligent Creator. The plan of development by either method shows that the present state of things is not the final end to be accomplished. Step by step, animal life has advanced on the earth to its present stage. This indicates that by the same process man has a higher destiny to be attained on the earth than the present. The race of man has advanced from the ignorant savage, dwelling in the caves of the earth and using only rude implements made from stones to accomplish his purposes, to his present condition in society. The advances already made warrant us in the conclusion that the race of man has a still higher destiny. What these higher attainments may be we are not permitted to know, but they indicate that God has higher purposes for the race. Are these purposes and ends confined to the earth, or is this stage only the beginning of a

higher development in the unseen world? The individual here attains his highest development by years of toil and study. At the highest point of attainment the machine wears out and he passes away from the earth. Are all these attainments to be buried in the earth and lost forever? God's plan of development plainly indicates that He has higher purposes to accomplish for man than his brief existence on this earth and then passing into nothingness forever.

I think we may reasonably conclude from what science teaches that we may expect a higher destiny.

This universe shows wonderful wisdom and power in the Creator. It also shows goodness and love. Look at the wonderful arrangements around us to minister to our wants and pleasures. The nice adjustment of the seasons—summer and winter—seed time and harvest. The regular return of day and night, making seasons for labor and repose. The nice adjustment of rain and sunshine, giving to the earth variety, fertility and beauty. All these things demonstrate the wisdom and goodness of the Creator. As God is wise and good, He is evidently just to all His creatures.

When we look at the condition of the human race on the earth we see injustice, inhumanity and oppression everywhere in all ages. Tyrants and oppressors in every age have inflicted on the innocent and defenceless untold sufferings. Many are born with physical infirmities and suffer disease and early death. How often do we find people under severe affliction murmuring against the providence of God? Justice demands a future state of existence in order that wrongs may be righted and suffering compensated. Accounts are badly balanced in the present world, hence a future state is required in order to secure a full and just adjustment.

Reason and our sense of justice alike demand a future and final settlement. When the soul is bowed down with anguish, and hope has fled from the earth, we can turn with an eye of faith to that opening prospect beyond the grave,

where suffering and sorrow are no more forever. When death invades our family circle and takes one by one, both young and old, the loved ones, and rends all the sacred cords of affection that bind us to hope on the earth; when thus left alone in solitude, and in hopeless sorrow, we naturally ask, is there no hope but in everlasting forgetfulness in the grave? Are all these sacred bonds of affection, which gave to life all its pleasures, to be severed forever? All that we see on the earth and in the heavens, all that we read in revelation, all the most sacred instincts of our hearts say no! As in the natural world night and darkness shroud the earth in gloom, and as the winter destroys life and beauty on the earth, so in the endearing circles of the human family we have the night and winter of death, but the morning sun of the resurrection will surely rise, the winter of death will surely pass away, life and beauty will be restored, affection's chain which was broken shall be reunited never again to be sundered. In the unseen world all wrongs will be righted, all suffering compensated; the wisdom, justice and goodness of God will be fully manifest to all.

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”