

**American Presbyterian.**  
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### DARWINIANISM AGAIN.

The infinite variety in the natural world, the classes, orders, families, tribes, genera and species of living things, with their fixed and well-marked distinctions, present a formidable difficulty in the way of the theory which teaches the gradual development of the whole vast and multifarious system from inorganic, characterless germs. Believers in this theory have what they regard as a talisman, or a clue to guide them through this labyrinth, which they call "Natural Selection." Granting the great law of Nature, that like begets like, Darwin and his followers insist that animals tend to vary from their ancestors, under varying influences, and that the constant changes which, from the remotest ages, have been taking place in their surroundings, are sufficient to account for the varieties in all natural objects.

No such transmutations as the theory demands being observable in the present age, it is claimed that our range of observation is too limited to test it, and that the vast, inconceivable ages, supposed to be indicated by geology, are needed to give scope to the workings of this agency of "Natural Selection," and, in fact, constitute the theatre of its infinitesimal operations. What, then, says geology on this "Selection" theory of the origin of species?

Without doubt, geology testifies to inconceivably long periods of time, perhaps quite long enough for all the exigencies of the Darwinian hypothesis. Yet, even at this point, an objection might be raised somewhat in this shape: The wearing away of old rocks and deposition of materials for new, the upheaval of mountain-chains and of coast-lines, the lives of animals and even of races, the processes and epochs, which are marked in the succession of geological phenomena, and which make such great demands on our ideas of time, are, to some appreciable extent, within reach of our powers of calculation. Something of the sort we have seen and do see going on around us. A partial standard of comparison and of calculation we have actually in hand. Niagara Falls, for example, is gradually wearing away the cliff over which it tumbles, at a rate which allows us to make some approximate calculation of the length of time in which it has been working its way back from Queenstown to its present site. Sir Charles Lyell names 35,000 years. The coast of part of Sweden is rising at a rate, it is supposed, somewhat less than four feet in a century. Rivers are forming deltas; currents of the ocean are washing away shores and altering coast-lines; here are rates of action of geological forces within our reach. But there actually is no appreciable movement, and has been none, of this process of transmutation from one species into another, since man began to observe and record his observations in books, pictures or sculptures, or since animals of any kind began to leave accessible memorials of their existence upon the earth's surface. The several thousand years, which have gone by, actually do not amount to a single unit in the calculation. Hence, it may be doubted whether even the vast geological ages furnish sufficient time for the accomplishment of the inconceivably slow processes of development contemplated by the Darwinian theory.

But grant these philosophers all the inconceivable ages they ask—expand the already vast geological periods to meet their demands; and it by no means follows that their system has clear possession of the ground. It would need not only time, but steady, uninterrupted opportunity to carry its work through all the infinitesimal steps of the process to completion. Darwinianism admitting of no creation of the distinct orders of living things, cannot, of course, allow their destruction. The career of development, once started, cannot survive any of the great geological catastrophes, which, at different times, appear to have swept away all existing forms and types of life upon the earth's surface. After each such catastrophe, new germs would be required, and a new career of gradual, slow-paced development would have to be commenced.

Says Dana, in his Handbook of Geology, page 251: "No species of animal survived from the beginning of life on the globe to the present time, nor even through a single one of the several geological ages; and but few live on from the beginning of any one of the many periods to its close, or from one period to another."

The catastrophes which closed the Carboniferous and the Reptilian periods appear, according to this careful inquirer,

to have been universal, sweeping away all existing forms of life, unless possibly some oceanic species were an exception. Thus all the developments and transmutations then going on, were arrested in their painfully slow process, and a new beginning must have been made with the opening of the subsequent eras. And yet what do we see, at the opening, for instance, of the age following that represented by the coal measures? Not rudimentary forms struggling again for the advanced position they had slowly won and suddenly lost; but entirely new species of the old genera and families, and entirely new orders and families of animals having no affinity for those of the former age; all seemingly in as secure possession of their specific characters, as if they had attained them by the long and painful process of transmutation and development, imagined by the Darwinians. In a word, we see a new creation launched upon the world, entirely independent of and disconnected from the one which had just been swept away. And this process of destruction and commencement is, in fact, so frequent, as almost to constitute a law of the natural history of living things. The hypothesis of Darwin cannot stand before it for a moment. "Life," says Dana, "has been re-introduced where it had been exterminated, as if the system were not at the mercy of temporary catastrophes, but owed its continued restoration and progress to a power that was independent of all causes of desolation, and could even use desolation as a means of progress." This is not the power of development, but of creation.

The Darwinians, it is true, claim that we have not discovered all that geology has to reveal; that the seeming breaks and chasms in the succession of animal life may be merely intervals in the records, which subsequent discoveries will supply; and that thus, by degrees, the whole series of facts, now so broken and imperfect, will be spread before the eye, and will corroborate their theory, as it now seems to oppose it. At any rate, then we might postpone the serious consideration of the theory, for the present. Geological science now understood is certainly most adverse to its pretensions. Certainly Darwinians have no right to appeal to it for confirmation of any of their positions.

Species are not seen passing into each other, in any of the indefinitely long periods of geology, any more than in the period under man's observation. The boundary lines of species, tribes, families, &c., were just as distinct then as they appear to be now. The Post-tertiary Mastodon and Elephant of North America, do not pass into one another, or into other earlier species, or the ape into the species of man; or any mollusks, or any articulates, through a series of stages into fishes; or any sea-weeds into ferns or the earliest land-plants, &c.

And once more: geology gives the negative to this whole theory of development, by a curious and somewhat exceptional fact, the powerful presentation of which, in its bearing on this theory, won for the remarkable and lamented HUGH MILLER, a great part of his reputation among the scientific defenders of divine truth. It is just the reverse of what would follow from the operation of a law of development; a new group of animals appearing at once in the highest, most elaborate species of the group—that which, by the Darwinian hypothesis, should be the last—subsequent groups being simpler and less advanced in forms and organization. The first known fishes are the highly developed ganoids and sharks. The first of land-plants are the ferns; the slightly organized mosses, come afterwards. Hugh Miller found in the Silurian or old Red Sandstone a remarkable specimen of a mail-clad fish. Its remains were then, as far back as 1838, and still are, among the very oldest of vertebrate animals known to geologists. They are of the first and most ancient known family of fishes. More than a quarter century of most active geological inquiry has failed to dispossess them of that position, and yet these primitive fishes were so highly organized as almost to reach the reptiles. Their length, as shown by various specimens, was from eight to twenty-three feet. "Instead of taking their places," says the Gromarty Stone-mason, "agreeably to the demands of the development hypothesis, among the sprats, sticklebacks and minnows of their class, they took their place among its huge basking sharks, gigantic sturgeons and bulky swordfishes."

Development philosophers, writing in 1837, might have said, as they say to-day, "so much of the dim remote past is un-

attainable only by inference and deduction," that "the argument is decisive for neither side." But Hugh Miller's discovery, in 1838, of the *Asterolepis* of Stromness, called *Pterichthys* Milleri by Agassiz, brought to light a new period of the remote past, furnishing the strongest argument that could be desired against the theory it was expected to sustain. And the Darwinians of our day may find their patient waiting for fresh evidence from the domain of geology, terminate in just as great a disappointment as that of 1838 must have been.

In fact, the order of fishes, commencing with the mail-clad *Pterichthys*, shows through its whole history, down to the present geological period, a course exactly the opposite to that indicated by the development theory. Step by step, their members undergo displacement and loss and distortion; so that an ingenious theorist, according to Mr. Miller, could get up an unexceptionable theory of degradation as of development. The truth is, God's work of creation, as a whole, has been one of progress from lower to higher; but as it on purpose forestall such absurd deductions as these of Oken, Owen, Lamarck and Darwin, and as if to mark more clearly each era of creative force, "the slope of the inclined plane," in parts, "is laid in the reverse way, and instead of rising towards the level of the succeeding class, inclines downward."

### THE SUNDAY LAW IN THE SUPREME COURT.

With a tenacity worthy of a better cause, the Union Passenger Railway Company has determined to test, before the Court in banc, the decision of Judge Strong, which so completely overwhelmed them a few weeks ago. They seem determined, if possible, to secure immunity for themselves and others who may unite with them, in the violation of the Sunday law of the State. They are utterly regardless of the irreparable damage which they would thus inflict upon some of the oldest churches in our city. They are quite indifferent whether pulpits, from which the Gospel has been proclaimed, for nearly a century, shall be virtually silenced; they are ready to become the means of loosening and lowering the divinely-appointed barriers to vice in a great city; and with vehement purpose to defeat the religious men and to override the religious sentiment of the city, and above all in the short-sighted expectation of making money more rapidly, they are determined to remove all obstacles in the way of running their cars on Sunday.

Thus far, they have signally failed. Last winter, they were twice defeated at Harrisburg. Here, they were met by a decision from the Supreme Bench, such as we pray God, the disturbers of the foundations of public order may ever meet from this exalted seat. Whether in appealing to the full bench they will fare any better, we have no better means of knowing than our readers. We think they will be defeated, as before. Nevertheless, we must follow them by our excellent counsel and re-argue our case, in order to secure the results we desire. A unanimous, or even a majority decision from the court in banc, in this case, would be a valuable addition to the precedents already accumulated on the law books, for the protection of "the peace of the Sabbath." Let prayer ascend for a continuance of the Divine guidance, which seems to have been vouchsafed, in all the previous history of this case.

A decision from the Court in banc affirming the opinion of Judge Strong, will no doubt be followed by a new appeal from the Railway Company to the Legislature, either for a repeal of the law, or for a submission of it to a popular vote of our citizens. In either case, we trust that the vigilance of the friends of the Sabbath and of good morals in the interior districts of the State, will once more secure the defeat of the scheme.

It is worth remarking here, that the anti-Sunday movement by no means meets the approval or countenance of all the leading passenger companies in the city. A large stockholder in one of the ablest of these companies, informed us that, so far from desiring opportunity to run seven days in the week, his company would sooner be restricted to five days. One day in seven is seen to be barely sufficient for the needed rest of the horses and men. And no aid whatever, in carrying out the proposed scheme of Sunday travel, could be expected from that great company. The Union Passenger Company must, therefore, foot a considerable bill of expenses, if this struggle, including the making and breaking of contracts, the feeing of lawyers,

printing, etc., to say nothing of the chance of large expenditures at Harrisburg, is carried much further. Whether proposals for a first mortgage loan of \$100,000, at 80, lately advertised by this company in our city papers, has any bearing upon the financial aspect of the struggle, we cannot tell.

### ANNIVERSARY OF THE Y. M. C. A. OF PHILADELPHIA.

The anniversary exercises of this institution, held in the Academy of Music on last Thursday evening, were of a highly encouraging character. The large audience convened, in spite of the heavy rain, showed the deep interest taken in its operations. The services were well planned and effectively carried out. The addresses of the President, Peter B. Simons, Esq., of Rev. Dr. Clarke, of Albany, Bishop Simpson, and Mr. Moody, President of the Young Men's Christian Association of Chicago, were admirable, Dr. Clarke's address being appreciative of what has been accomplished; Bishop Simpson taking large views of the work yet to be done, and Mr. Moody pressing home, in the most powerful manner, the duty of the holdest personal efforts for the rescue of young men, and the evangelization of the neglectful classes of society.

The statement read by the Secretary, Rev. Wm. B. Cullies, showed marked and cheering developments in the recent history of the Association. A very great expansion has been given to the efforts of the Association to furnish attractions to the young men of the city, liable to be drawn into folly and dissipation. A programme of entertaining exercises for every evening in the week, embracing vocal music, free lessons in elocution, German, French, Greek and Latin, a course of free lectures on scientific subjects, lyceum debates, religious services, etc., has just been put in operation, which has met a most enthusiastic response from hundreds of young men who crowd the rooms and present their names for membership. The Library has been revised and enlarged, and the reading-room is amply supplied with periodicals. Recent subscriptions have liquidated the entire indebtedness upon the Association, and in every respect the Association holds a most favorable attitude for enlarged usefulness.

As in Chicago, New York, Albany and Washington, so here there is need of a large, commodious and attractive building to put the specific effort for the reclamation of young men on a par with those which are aimed at their destruction. The Association, by its recent demonstrations of vitality and vigor, seems determined to prove itself worthy of the liberal co-operation of the friends of order and sound morals in our city, in their building enterprise. Accommodations for four or five hundred young men might be deemed sufficient for a laudible, do-nothing organization, but when committees and sub-committees of live Christian men, by their wise and energetic efforts, are crowding these halls, night after night, with those who otherwise would be running the gauntlet of a thousand temptations, the question comes up for our citizens, whether means of usefulness approaching the vast exigencies of a city-full of young men, should not speedily be put into their hands.

For our part, we most earnestly hope that the career of the Association will be onward and upward. It need have no conflict with specific church action, but may largely contribute to the success of every other Christian enterprise.

### MINISTERIAL SUPPORT AMONG THE ENGLISH BAPTISTS.

At the Session of the Baptist Union of Great Britain and Ireland, held in October, the inevitable question of ministerial support was introduced. In the discussion which arose, Mr. Spurgeon took a part. He said:—

His church comprised 3500 members, but by meeting his elders and deacons, and supervising their work, he was enabled to maintain a complete pastoral supervision over the whole. Mr. Spurgeon deprecated any "tant or squamishness" as to ministers not claiming their due reward. The laborer was worthy of his hire, and a minister who could earn a large income by devoting himself to trade or professional pursuits, had a right to have this fact recognized in the consideration of his salary. He himself had an offer once of a partnership in a mercantile concern, with £3000 a year, and perhaps, ere this, he might have made his fortune and retired, had he accepted the arrangement.

The *Weekly Review*, commenting upon Mr. Spurgeon's remarks, takes occasion to urge the plan of paying the ministry out of a common fund. It says:—

Mr. Spurgeon, we are assured, has too much of a statesman's brain not to feel that the perfect independence and perfect self-respect of ministers can never be counted upon until their salaries are paid, either in

whole or part, from a common fund. We have no hesitation in adding that the nobleness of giving, when payment is made into a common fund, is enhanced as surely as the dignity of the minister is considered. It is a larger and higher idea to give in order to support the ministrations of the Gospel over a country, than to give a certain amount to an individual minister for preaching to yourself. In one word, the principle of a Sustentation Fund, as proclaimed and insisted upon by the grand practical genius of Chalmers, is the best of all principles on which to arrange the financial operations of Christian churches. The Free Church has the best paid ministry, and the most independent ministry, and, on the whole, the best educated and most refined ministry, of any Non-conformist Church in existence. The Free Church owes that ministry, under God, to the Sustentation Fund.

We give these suggestions as throwing light upon a subject which our churches in America must meet, either individually or in a denominational capacity, or suffer irreparable injury.

### LETTER FROM H. H. JESSUP.

BEIRUT, SYRIA, Oct. 13, 1866.

EDITOR AMERICAN PRESBYTERIAN:—The American colonists from Maine have landed at Jaffa, the ancient Joppa. On landing, they numbered one hundred and fifty-six souls, and the same day a newcomer made their number one hundred and fifty-seven. They have come to await the appearance of the Messiah, to till the soil and become permanent residents. They believe that they belong to the tribe of Ephraim, and are coming to the Holy Land in fulfillment of prophecy. There is a numerous sect in England who believe that the Anglo-Saxon race are the lost ten tribes, and this American colony, under the direction of Mr. Adams, believe the same, only in a more restricted sense. I understand, from a gentleman who has seen their manifestoes, that they are very exclusive, refusing to commune with outsiders, and believing something similar to Baptistal regeneration.

They came in a ship chartered for the purpose, bringing all their own houses, furniture and implements, having purchased a small tract of land outside of Jaffa on the Jerusalem road, before their arrival, through the American Vice-Consul.

We who have resided here for many years, and know something of the East and the jealousy of the Turkish government with regard to all foreigners, apprehended disturbance and opposition on the arrival of so large a colony to locate permanently on the soil of Palestine. But thus far, nothing has occurred.

Three months since, Mr. Noel T. Moore, British Consul in Jerusalem, hearing of the prospective arrival of a large American colony of fifty-six families at Jaffa, went to the Pasha of Jerusalem and told him that a colony of religious persons was en route for Jaffa from America, having no political design, only desiring peace and protection, and that if he suffered them to be harmed, he and his government would be reproached as barbarians by the whole civilized world, whereas if, on the other hand, he gave them protection and assistance, it would redound greatly to his credit personally, and to the honor of the Sultan. The Pasha took the idea at once, sent orders to Jaffa to have all aid given them, and the result has been that the Jaffaites have received them with open arms. How long this will last, no one can tell. For the honor of the American name, it is to be hoped that the colonists will demean themselves honorably and peaceably, and not allow their religious self-complacency to make them overbearing in their intercourse with their neighbors and the local Turkish authorities.

The great plain of Sharon, which lies east and south of Jaffa, is roamed over by the Bedawin Arabs, and a few years since an American family, named Dixon, was attacked by them; their house near Jaffa was entered, and some members of the family brutally murdered. The Turks do not profess to be responsible for the outrages of the Bedawin, and this new American colony, should any difficulty arise with the government, will no doubt soon find the open country unsafe for them.

There is no use in reasoning with the colonists. Men who have a Divine call to fulfil prophecy, cannot be expected to heed the advice of mere uninspired Gentiles. It is astonishing to what extremes of exclusiveness and intolerance men will go who believe that the old wall of partition between Jew and Gentile is rebuilt, and that they are on the Jewish side.

The Maine Ephraimites must suppose themselves in the most favorable circumstances possible now for the revival of the Judaistic theocracy. When the apostle taught us that "they are not all Israel which are of Israel," and "there is no difference between the Jew and the Greek,"

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he certainly did not mean that there is a difference. When he says "there is neither Jew nor Greek . . . for ye are all one in Christ Jesus," he does not mean that the time will come when there will be Jew and Greek, and all except lineal blood descendants of the Jews be in a subordinate position in His glorious and glorified Church. But he does say that "they which are of faith, the same are the children of Abraham." Yet there are some who believe that the temple of Jerusalem is to be rebuilt with its altar and sacrifices, and that the Jews are again to be a distinct people. In the light of the New Testament, such ideas seem chimerical. "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all." It is not strange that a Jew who rejects Christ and believes that the Messiah has never come, should have such materialistic fancies; but that a Christian believer with his Bible in his hand and his eyes open should thus make void the Gospel, is passing strange. There must be some "vail upon their heart," or they could not so learn Christ.

We have learned with sincere sorrow of the death of two of your noblest Christian citizens, Dr. Brainerd and Mr. M. W. Baldwin. The beautiful edifice of the Beirut Female Seminary owes not a little to the munificence of the latter. Truly, his works do follow him. The slight acquaintance I had with Dr. Brainerd led me to respect and love him. May others inherit their spirit and follow in their footsteps. The Church of Christ has too few of such men.  
H. H. J.

### CHURCH ERECTION.

A CARD.

It is very desirable that congregations making application for aid from the Church Erection Fund, should furnish as wide a range of facts as possible respecting the churches to be aided. So long as there were simply loans and very limited and prescribed donations to be made, only a general knowledge of the field was indispensable. But now, when the amounts called for are widely various, and the work of distinction is rendered correspondingly more difficult and responsible, too wide a scope of information cannot be given.

Whatever concerns the character of the house, the number of the congregation and of the Sabbath-school, the population of the place, the supply of the means of grace by other denominations, the prospective increase of the population to be reached and the promise of general influence upon the surrounding country, will be of service to the Committee.

Those congregations whose applications have already been made, are desired to impart any additional information which may suggest itself.

And it is furthermore requested that all such applicants (who would have been responded to ere this, had it been possible) will wait as patiently as may be till after the December collection in the churches, as the available resources of the Committee are now too low for an adequate response.  
E. F. ELLINWOOD, Cor. Secretary.

POPE'S IN HIS OWN GROUND.—The Governor of Seville, in Spain, is endeavoring to carry out a decree by which heavy fines are levied on all who say anything irreverent of the Virgin, or of sacred things, or of Catholic dogmas. English visitors are especially annoyed by this legislation. Some of the expressions which are prohibited are those with which Englishmen are proverbially liberal. One day an Englishman passes the host and omits to kneel—he is fined. He passes a church or a cross and keeps on his hat—fine. Already, it is stated, one Englishman refused obedience, and calling his fists to his aid, freed himself alike from the policeman, the fine and the lockup. A Prussian, the other day, thinking of the laurels of his king, was guilty of disobedience, and claimed his nationality as a Prussian as a defence; but this seems to have been bad policy, for the fine in his case was doubled. These facts are communicated by a Seville correspondent of the Paris *Temps*.

AFFILIATED DENOMINATIONS.—In East Lexington, Mass., the Unitarian and Universalist Societies have united under one pastor, and under the arrangement are enjoying, as says *The Register*, the "Unitarian organ, a high degree of prosperity." In Newark, N. J., the Universalists have obtained a new pastor, Rev. Mr. Gibbs. *The Ambassador*, the Universalist paper, says that since his settlement, the Unitarians of that city have abandoned their purpose of organizing a separate society, and attached themselves to the ministry of Mr. Gibbs.