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CATARRH.

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IN THE PULPIT.

REV. HARK'S SERMONS CONTINUED.

LANCASTER, PA., MONDAY, OCTOBER 15, 1883.

itts Series of Discussions on Evolution and Christianity-Delivered in the Moravian Church, Sunday Evening. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—GEN. 2:7.

In my last discourse I said that I would next consider the modifications made, or to be made, in the Christian idea of God through the direct or indirect influence of the theory of evolution. I find, however, that before doing this there are several other subjects which will have to be more fully treated of. One of these, to which I would therefore invite your attention this even ing, is the scriptural destrine of man as related to and affected by the teachings of evolution. It is really with reference to that part of the comprehensive scheme of popular interest is most aroused. Evolution Misunderstood.

Of any ten persons whom you might ask

what they understood to be the distinctive

suppose nine would at once answer, "The theory that man is descended from a monkey." Of course this would be incor present species of apes, nor from any other form of animal now existing in the world; but that "man is an off shoot from the Old World Simian stem," some ancient extinct group of beings from which through the law of variation a man-like creature was derived, as at another time, by another freak of variation, an ape-like animal was produced. The former was the progenitor of the human race; the latter of the race of monkeys. Man, therefore, according to this supposi tion, was no more derived from what we now know as monkeys, than these were derived from man. Both sprang from some other, earlier, now extinct form of the most bigoted. So orthodox and de-being. In the second place, this theory of vout a theologian, for instance, as Dr. the development of man, solely by varia tion, natural selection, etc., is held by comparatively a few only of the leading evolutionists, and is not by any means processes of evolution,"-" these ques among the most important and fundamen tal of the teachings of evolution, nor one vitally affecting the validity of its princi-ples A man may be a consistent evolutionist without being a Darwinian. All that the principles of evolution require one to believe, is that the coming of manupon the earth was not an exception to the general method of the universe, but in accordance with the same; that, there fore, man was not specially and miraculously created by an instantaneous act, and in the full possession of all his organs

lower orders of being, and then grew and perfected his distinctively human inture until he attained to his present highly organized physical and mental condition, according to the same order that is observed everywhere else in nature. This is the hypothesis, in its most general form, to Believing, with Dr. Asa Gray, that the ablest evolutionist in this man is apt to be preternaturally clear sighted, and to find his way very readily to one or the other side of every mooted question," I do not propose to argue either for or against this theory of the origin of man It may some time in the future be proved to be correct, and it may What we are concerned with is that there are thousands who believe that it is the most probable theory propounded. and that many of these say that it is di

he was developed from previously existing,

rectly opposed to the Christian doctrine on the subject, and become upbelievers in the latter; while many more, blindly accepting their word for it, think that Christian ity itself is tottering, and in danger of being destroyed. I therefore want to try to show that The theory of the development of man from the lower animals does not oppose the teachings of Scripture, but rather makes them more intelligible.

The first thing the scriptures affirm in the matter is that "God formed mau." am aware that for a long time this very general statement was by many assumed to mean that man was manufactured something after the manner in which sculptors manufacture their clay models But this is now everywhere acknowledged to have been a mere groundless assumption, alike noworthy of rational beings, and degrading to the Christian Has of the Godhead. To hold it would involve us it all mauner of contradictious and insuper able difficulties. It had to be abandoned even long before any other worthy ex-

planation had been found to put in in place. And it is now universally no knowledged that all that the scriptures do is to declare the fact, "God formed man," without vouchsafing any explanation whatever as to how He did it, by what means, and in what time. They do, how ever, say that He did not create him out of nothing, but, so far as his mere physical nature is concerned, formed him out pre-existing materials, lower in the scale of existing matchins, lower it while his higher nature, his sout Got "breathed into his nostrils." This list phrase clearly must be poetical and figurative. To understand it as barely literal would be to attribute a physical frame, with lungs and other bodily organs, to God who pure spirit. It is needless to say that this

would be implous presumption and em tradictory to the rest of the Bible. God Formed Man. But first let us confine ourselves to the first part of the text, the general state ment that "God formed man." Does the theory of evolution deny this ? I maintain that there was never a scientific or plile sophical theory that more positively agreed with it. Not only so, but it proves its truth, and insists on it as an absolute necessity. Deny it, and you deny the first principles of evolution as well as the leclaration of Scripture. There never was a more weighty amen uttered than evoluion gives to this sentence of revelation. We said in our last discourse that evo-

lution insists on a first cause " without whom was not anything made that was made." For it does not give any sauction to the deistic notion, held by many theologians, that this first cause made the universe as the watchmaker contracts a watch, winds it up, and then lets run on without further supervision or agency on his part. The absolute power of evolution and the God of the Bible alike are present everywhere at all times, and actively potent in every movement and manifestation of force, whether it be the springing of the blade of grass under our feet, or the elemental storm that rushes through the flery surface of the sun ; whether it be in directface of the sun; whether it be in directing the course of a most of dust drifting in the air, or in guiding the endless journes of a million worlds through the trackless expanse of infinite space. Our "poet of nature" was as scientifically correct as religiously devout when in the for est's shade he sang:

where else it acts through other, secondary causes, though in this case we have no intimation as to what they are. Neither have we in the case of any invidividual, When does an infant become a "living soul?" At its birth, or before, or after?

And how? Immediately from God, or metalized the same in the for est's shade he sang:

"Boat Harry, Gentlemes,"
Salid a man on his way to be hanged, "there'll be no tun till I get there." We say to the dyspeptie, nervous, and debiffacted, don't harry incomplies by not required. When does an infant become a "living soul?" At its birth, or before, or after?

And how? Immediately from God, or metalized the same in the druggist in the druggist for one dollar farthers. Billers almost sure to cure and certain to benefit. For sale by H. B. Gothran, druggist. est's shade he sang

"Father, Thy hand
Hath reared these venerable columns, Thou
bldst weave this verdant roof. Thou didst
look down.
Upon the naked earth, and forthwith, rose
All these fair ranks of trees. They, in Thy sun
Budled, and shook their green leaves in Thy

And shot toward heaven.' Nothing is uncaused, and God is the cause of all causes. It is therefore no more blasphemous atheism than it is un-scientific folly to deny that "God formed

Partly Out of lower Forms.

But the Bible says more than this. It declares that "God formed man of the dust of the ground;" that is, out of already existing inferior materials. By some process, therefore, though it does not tell us by what process, then evolution comes in and Here says, 'According to my principles this process was the same as that we see going on in myriads of centuries, and brought into other spheres of nature;" that is, by the such a condition that vegetables could agency of mechanical, chemical, vital and evolution which is mainly involved in this other forces, acting according to their question that most anxiety was long felt proper laws, and thus developing the in the minds of the religious, and that the inorganic "dust of the ground" into organic matter, this into sentient, and this through variation and the different modes of natural selection and probably yet other processes, into human beings. Does this feature of the philosophy of evolution, I in any way contradict the scriptural suppose nine would at once answer, "The account? That only tells us the fact that Got made man out of inferior material, Evolution tries to tell us how He did this. monkey." Of course this would be their rect. Doubly so. For in the first place no evolutionist of any intelligence ever proposed or held such a theory. What proposed or held such a theory. What have the proposed or held such a theory what had such a theory would be a first they cut down that man was developed from any of the present species of apes, nor from any other some trees, then they out them into scantling and boards, then they fitted and nailed them together to form the joists and floors and doors and window frames, Would anyone be toolish enough to say that the second of these denied or contradicted the first? On the contrary it explains it, and makes it more intelligible and capable of being realized and understood. Just as little then can evolution in so far be said to contradict Revelation. It only makes us better able to understand and form a clear conception of the latter. Admitted by the Abjest Man.

This is freely admitte I now by all but Fisher, of Yale, in his latest work says : "Whether the first of human kind were created outright, or formed through the tions, as they are indifferent to theism, so they are indifferent as regards the substance of biblical teaching." Dr. Winchell, equally orthodox and evangelical, thought that "the doctrine of the derivation of species should be accepted." So Dr. McCosh sees no harm in admitting that man's "lower nature, and especially his body, may have been formed out of existing materials, it may be by secondary And all are agreed that the theory in nowise touches our belief in God. "To hold that Mr. Darwin's theand faculties as we now see him, but that ory," said the late Dr. Dinau, "affects in any way the proof of the existence of a which occupied time however long, and proceeded according to the laws and by means of the energies of an already exist which I would call your attention this ing nature, does not make it the less a eternal existence."

work of God." This Prof. Fiske, probably Evolution Teaches General Immortally. nent evolutionists, like Wallace and

> from lower forms of being is unscriptura! or atheistic. Partly a Higher Source We have not yet, however, taken into consideration the third part of our text, which declares that God "breathed into his nostrils the breath of life, and the man became a living soul." As was said before, this is clearly figurative language; but figurative of what? What is the fact that is poetically expresses? The only reasonable interpretation appears to me to be this; that while the one part of man, his body and lower nature, was derived from the forms of being inferior to him in the scale of existence, the other part, his soul as it is here called, was not thus derived, but was superseded to these by being imparted from another source, by the absolute Spirit himself. This view receives support from the fact that man actually has physical organs, instincts, appetites and passions in common with inferior animals, while he has also another part of his nature, spiritual faculties, like the higher reason and conscience, which distinguish him from all other creatures, and are difterent from and of a higher order than anything else known in nature. This is what is called his soul in our text. This is what is probably meant by the "image of God' in which he was formed. This it is that connects him with the Absolute Spirit of God as directly and really as his body connects him with the lower species of animals. I know that Mr. Darwin does not allow

this; but a majority of other evolutionists do. Indeed, unless my memory de-ceives me, Mr. Wallace who discovered the law of natural selection as early as Darwin and independently of him, was the very one who proposed this view. Nor do I see why Mr. Darwin himself might not have given his sauction to it just as consistently as to have spoken "of life, with its several powers, having been originally breathed the Creator into a few forms or into one." If, as he thus allows, in tracing back the development of living forms through ever lower and similar or ganisms, we inevitably come at last to a point where life stops, and where there no conceivable connection with the inorganic matter below, so that we must call in the direct agency of a higher, living power; then why, when in man we come, as certainly and inevitably, to an entirely new set of faculties, to the existence of a spiritual principle which is as different from all lower forms of vital manifestation as life itself is different from inorganic matter or mechanical and chemical force and as much higher-why may we not here likewise call in the direct agency of a higher power, the Absolute Spirit, to account for it? I do not even insist upon this divine agency being direct and imme diate. In fact, I am more judlined to think that it is not such, but that here as every

diately, through some unknown elabora-tion and adjustment of the conditions and forces, chemical and vital, in its mother, or in itself, or in both? We know not though the latter seems more probable. All we do know is that at sometime and by some means it lower powers and nature is different from them and higher than they. In the same mysterious and unac-countable manner, it is probable, the human soul was brought into being in the first individuals of human kind.

This View in Accord with Evolution This view, moreover, be it observed, as is in perfect accord with what as far as scientifically demonstrable, requires to account for every new power that appears in each successive stage of the world's development. Before vegetable life could appear, the elemental matter and forces of the universe had to be elaborate through absorb and be nourished by them. When this was done, then, and not before then, organic beings with vital forces sprang into existence, different from and superior to anything previously existing; de-pending indeed for their manifestation upon the latter, yet using it and even capable of raising it to their own level. When this had been dote for centuries more, and vegetable matter had again been elaborated, its vital forces brought into more intricate adjustments, and its forms raised to a high state of or ganization, then, and not till theu, animal life, a quite new and still higher manifestation of vital force, appeared. It could not have existed previously, as it can live only on organized matter. Then, finally, animal life had to develop for ages into ever higher and more complex forms, until in the highest the new spiritual power, the soul, was revealed, again depending upon all below it for its manifestation yet itself superior to and acting upon it. Thus has evolution been going on through the ages, and thus does its observed method agree with and explain the language of revelation: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Though winged with life through all its re diant shores, Creation flowed with unexhausted stores hernband scraph had not yet enjoyed; For this He called thee from the quickening

or this aione; a larger gift was thine, a mightler purpose swelled His vast design. This mighty purpose and vast design— who will doubt it? was that this "living soul," this "crown of all creation," should not only have life but should have it more abundantly than any creature before or

Immortality It is true evolution nowhere has anything direct or definite to say about man's immortality. That is wholly without its sphere and therefore, too, it can say nothing whatever against it. Nor is there ought in anything that it declares that would tend to make it in the least degree improbable. As Dr. T. T. Munger beautifully Supreme being, is an absurd misconseption." And Dr. Harris says, of the origin of man according to the process of ovoluwith the life that has culminated in man? He is the flower of life, and in his hears alone may there be found the seed of

apon very many questions a truly wise insists on as strengously as do these general existence after death is congerned, man remains long in a state of neither be-lief nor unbelief, while your short sighted while "Darwinism may convince us that able, but in so far positively demands it the existence of highly complicated or- by its most fundamental law, that of the ganisms is the result of an infinitely persistence of force. According to it, as diversified aggregate of circumstances so we have already seen, not a particle of minute as severally to seem trivial or acci | force can ever be lost or annihilated, dental; yet the consistent theist will though its forms of manifestation always occupy an impregnable position in may change almost indefinitely maintaining that the entire series, in each. The power, therefore, that manifests and every one of the accidents, is an im- itself in us as reason, conscience and mediate manifestation of the creative will can never be destroyed by death or action of God. "So likewise other prome anything else. You may kill me and all other men bosides, and you will not di-Mivart, never thought of decying God by minish by one particle the eternal power their dectrine; and indeed Mr. Darwin that worked in and the right me. But you himself repeatedly speaks of the direct agency of "The Creator" in the development of the universe. So far then it is brain or heart or any of the vital organs. simply ignorant folly for any one to say upon which it depends for its action, it that the theory of the evolution of man will manifest itself up brages as thought or will, but as some other focce in some other way. This is an ultimate dictum of evolution. Not a particle of that which now makes ap myself will ever be de stroyed. But, as the apostle says, "We

shall all by changal," Prophesies Personal Importante. In itself, however, there is not uncertainties attisfaction in this fact. General indestructibility does not by any means coin cide with personal immortality. man wants to know is whether the will exists after death as the same conscious person who existed before death. The Bible and his Christian apparameness say

That life shall live for vermore, Else earth is darkness at the core. And dost and ashes all that is."

But evolution says nothing, is silent; utiers never a word either for or against it. Yet do I hear a half prophetic whisper oming from its direction. Ever, O man, hath the great cause ied thee up not down, from good to better, not to werse; trust Him! Plant life was developed into animal, not by losing any of its higher functions, but by having still higher ones added to it. Animal life was graduated into man, not by taking from him ought that the animal had, but by adding to it reason, conscience, personality. When finally man shall change his form of life are we to suppose that this method will be reversed, that his highest characteristics will be taken from him? May, may, must we not much cather believe, even according to the order of evolution, that he will retain all these, his higher reason, his knowledge of good and ovd, his whole personality, and again have added to them new and still higher functions and powers of pure eternal spirit? Mya no longer indee I, but angel instead ! The evolution of God declares it. The revelation of God declares it. Shall not you and I my friends believe it, realizait? And though, according to evolution and revolution alike, "it doth not yet appear what we shall be; wakcow that when Ha shall appear we shall be like Him, for we shall see Him as He is." "So when this corruptible shall have put on incorruption, and this mortal shall have put on immorality, then shall be brought to pass the saying that is written death is swallowed up in victory. Amen.

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