The Lancaster Intelligencer.

Volume XX--No 50. LANCASTER, PA., MONDAY, OCTOBER 29, 1883. Price Two Cents.

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and Women know ere this that of the many diseases and derangements of the body each has a separate cause or origin, and that each needs a different method of treatment in order to effect a cure, and a moment's reflection must convince them that any of the quack nostrums advertised upon the public claiming to cure all or a number of characteristically different diseases must move failures, even if we do not call them humbugs.

POOR PEOPLE

and people of moderate means, and even people well-to-do or wealthy, find that the enormous charges of practising physicians are a serious burden to them, and also find that after paying themselves poor that no benefit has accrued to them, that in fact they have thrown their money away. To overcome these evils we offer Wheeler's No. 99 Sure Remedies to the sick and suffering one Remedy for each disease. We do not for a moment claiming that one remedy will cure any other disease than the one claimed or named, but as these remedies have stood the test of years without a single failure, we agree to refund the money paid in every instance where a cure is not positively effected. The remedies are entirely vegetable, can do no harm, and will positively cure every disease for which they are prescribed.

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Gout, Lameness of Joints, Sciatica and Neuralgia are relieved at once and positively cured by the use of Wheeler's No. 26 Rheumatic Remedy. We say boldly that in the worst of cases of no matter how long standing, how serious, or how painful, we can not only give relief but positively cure for all time. Failing to do this we will positively refund the money paid for the treatment, and if your sufferings are not positively stopped for all time you have not thrown your money away as you would on any other than these guaranteed remedies. The price of Wheeler's No. 26 Rheumatic Remedy is only 50 cents, obtainable from any druggists, or sent free by mail on receipt of price. Stamps taken.

SUFFERING WOMEN.

Many a lady, endowed by nature with a pretty face, beautiful figure, fair complexion, as well as the sweetest of tempers and family amenable qualities grows prematurely old, grim and withered, perhaps loses its perfect complexion, the complexion becomes sallow, the brightness leaves the eye, a feeling of languor takes the place of the once buoyant spirits, an irritable nervousness makes life a burden, things that once were trifles worry her until it becomes unbearable. All this being caused by physical derangements so common to women, when the innate modesty of gentle females prevents their making known, and of which the ignorance of the medical profession prevents a cure. *Ladies Reader*, pause and consider, 'tis a duty you owe yourself, your family and your God, that you should cure yourself of the troubles and once more feel the glow of perfect health and spirits that nature designed for you. *Wheeler's No. 96 Pure Vegetable* are the purest and palatable to take, contain nothing of an injurious nature, and may be taken by all ages, at all times and in all conditions, *without possibility of ill effects*, and will positively cure any of the peculiarities to which females are subject. Failing to produce a perfect cure in a reasonable time, will refund the money paid for the treatment. *If you have a sallow complexion*, constant or intermittent headache, backache, restlessness, loss of appetite, suppressions of monthly flow, or irregularities thereof are complained of by females, nervousness, dyspepsia and many symptoms, *Wheeler's No. 96 Prescription "B"* is positively recommended to you to use. If you have a sensation of heat and throbbing in the back, frequent fainting spells, leucorrhœa or white discharge, pain in or scalding sensation in urinating, redness or white deposit in urine, not and sore skin, *Wheeler's No. 96 Prescription "C"* will give immediate and lasting relief. The price of Wheeler's No. 96 Prescriptions "B" and "C" are 50 cents each, obtainable from druggists or sent by mail secure from observation on receipt of price. Postage stamps taken.

CATARRH.

It is needless to describe the symptoms of this nauseous disease that is sapping the life and strength of only too many of the ladies and best of both sexes old and young, suffering as it does from the poisonous dropping in the throat, the putrid breath, the partial deafness, the weak eyes and general weakness, possibly not last one, but from the acute sufferings of this disease, which if not checked in only end in *loss of palate, unnerved sight, loss of memory, weakness, and premature death*. If not checked, consult a physician. Lastly, a study and research in America, Europe and Eastern Lands gave to us what is in *Wheeler's No 98 Instant Relief and Sure Cure for Catarrh*, a remedy which contains no harmful ingredients, and this is guaranteed to cure every case of acute or chronic Catarrh or money refunded. *Wheeler's No. 98 Instant Relief and Sure Cure for Catarrh* will cure every case of catarrh, hay fever or asthma; price $1.00 per package, from druggists or sent by mail on receipt of price.

Wheeler's No. 25 Sure Cure for Kidney and Liver Troubles cures all weakness and soreness of kidneys, inflammation of kidneys or liver, price $1.00.

Wheeler's Vegetable Pills is the only remedy that gives satisfaction, giving natural action of the bowels without purgating, no griping, gripping or pain. Price 25 cents, of druggists or by mail.

Wheeler's Nervine Tonic for mental depression, loss of memory, languor, weakness or overtaxation of the brain is invaluable, price 25 cents.

WE GUARANTEE

Cures in every case or will refund the money paid. We place our price on these remedies at less than one twentieth of the price asked by others for remedies upon which you take all the chances and *we specially invite* the patronage of the many persons who have tried other remedies without effect or depleted their purses by paying doctor bills that benefited them not.

HOW TO OBTAIN

These remedies. Go to your druggist and ask for them. If they have not got them, write at once to the proprietor, enclosing the price in money or stamps and they will be sent you at once by mail postpaid. Correspondence solicited. Cash or C.O.D. promptly.

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A Limb Saved

And a Family Made Happy.

Mr. Philip Moore, of West Webster, Monroe County, N. Y., says: "My daughter, now eighteen years old, has, for the past eighteen months, been afflicted with rheumatism in a very severe form. One year ago it settled in the knee, since which time she has been unable to bend her foot to the floor or move her limb without suffering the most excruciating pain. Her limb was fast growing out of shape, although we were doing for her all we could, having used all the remedies we could hear of, but receiving no benefit. We resolved to try Hood's Sarsaparilla, and before she had taken one bottle we noticed a change for the better, and after she had taken three bottles the rheumatism left her entirely, and her limb commenced to assume its original shape. But I am happy to say that to-day my daughter is entirely free from all rheumatic pains, and that she can walk with perfect ease, having thrown away her crutches, and her limb seems as strong and perfect as ever; all from the use of your wonderful medicine "Rheumatic Syrup," which we consider one of the best medicines ever introduced for purifying the blood, and I only regret that all others who are afflicted with rheumatism can not know of its merits. You are at liberty to use my name if it will do you any good, and I shall be only too glad to tell any and everyone what it has done for my daughter."

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TWO SMALL HAND-MADE HAVANA Cigars for 5 cents at HARTMAN'S YELLOW FRONT CIGAR STORE.

IN THE PULPIT.

ANOTHER OF REV. HARK'S SERMONS.

The Last of his Series of Discourses Delivered in the Moravian Church on Sunday Evening October 28.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God."—Rom. xii. 1, 2.

In bringing to a close the present series of discourses, which has received a degree of kind attention and interest scarcely expected from the general public, and of equally kind remembrance from the people of this city, I would fail of my duty, and of one of the main purposes I have had in mind from the beginning, did I not endeavor to show as clearly and forcibly as I can the bearing of evolution on our practical Christian life; not only on our theology, our theory of religion, but also on our practice of the same. The former I have attempted in my previous sermons. The necessary limitations of a series like this, and of pulpit discourse, have obliged me to confine myself to only a very few of the most prominent phases of our general subject. Others perhaps equally important and now more interesting have had to be passed by. While even those we did consider had to be treated with such brevity as to have scarcely allowed us to go beneath their surface. Yet with all these drawbacks, I fondly trust that my efforts have not been altogether unsatisfactory. As I said in my introductory remarks, all I strove for was to show that, if the theory of evolution should ever be proved correct, the Christian would not lose a single one of the essential beliefs of his religion. If I have succeeded in convincing you, therefore, that our consciousness of God, and of self as related to him, our belief in immortality, our sense of the sinfulness of sin, and assurance of salvation by love through faith in the Christ of God, are in no wise contradicted or opposed, nor in any sense weakened by anything contained in the essential principles of evolution; then I at least will be abundantly satisfied and fully rewarded. There are enough real enemies to the Divine Truth in the world, "power, principalities and spiritual wickedness in high places," without our increasing the enmity of others, simply because we do not fully know or understand them. Fight sin; but do not follow the example of the zealous "sons of thunder" in wanting to call down fire from heaven upon all who do not adopt your name, and methods, and weapons. Remember the Master's rebuke: "He that is not against us, is with us." If I have succeeded in showing that evolution is not against us, but really with us in the great conflict of light with darkness, truth with untruth, and good with evil, I shall feel that I have done a needed duty to you and to my heavenly Master and a real service to true religion; not primarily to religion at large, but to religion in our own hearts, by removing groundless doubts and fears, unbelievable prejudice, suspicion and hatred of a doctrine and of many of its advocates, that rather merit our admiration and esteem, and that rightly regarded and treated may become our truest friends and most effective allies. And in like manner every question worthy suspicion and fear we will be better able with undivided strength to devote all our energies against the real sin and evil in our own hearts and in the world, to the building of our fellow men, and to the erecting of that spiritual temple, which is, the great Spirit of life and light and love is once to fill.

Evolution Helpful to Religion

Believe that, correctly understood and applied, there is much in those principles of evolution, which we have already seen to be theoretically harmless, that will be also practically helpful and strengthening in this work, and in our whole Christian walk. In other words, that not only does evolution no necessarily conflict with our religious beliefs, but that it materially assists us in our religious life, correcting past errors, removing obstacles, adding new motives, furnishing more means, giving us fresh views of the truth towards which we are striving, brightening our purest aspirations, clearing and verifying our fondest, noblest and most precious hopes. To this practical phase of our subject we ask your attention during the next few moments this evening.

A Free and God.

Take, first of all, the conception of God. Evolution has made it impossible for any rational and intelligent being. This was, I hope, conclusively shown in our second discourse; and not only this, but also that there is no ground or reason for any of the materialistic ideas of God that were so prevalent and were held and defended even by many Christian theologians. Prof. Fisk truly says: "One grand result of the enormous progress which evolution during the past forty years in the domains of both physical and psychical phenomena has been to demand and effect the overthrow of the material anthropomorphism." Such gross systems of philosophy as were advanced a century ago by the French La Mettrie and the encyclopedists can never again receive credence or even be tolerated among thinking people. But perhaps even a more important bar to the service of evolution directly to religion itself. As harmful as was materialism to philosophy and theology, so injurious were the long current views of a mechanical, machine like God impressed by deism. No one could feel himself vitally interested in, and intimately related to, a God who sat high in the far off heavens; who having created the world by his fiat, wound it up and set it going, then retired into Himself, and deigned only from an infinite distance to rule and govern His universe.

The Bible teaches no such doctrine, but as emphatically and positively as language can do, it tries to impress upon man the grand fact of God's intimate and continuous union with nature and communion with man. He is never far away, but ever near at hand; never there, but ever here. He is with us always, even to the end of the world; and in Him we live and move and have our being. While thoughtful men have indeed never lost sight of this sublime truth, it was but too often obscured in the teachings of popular religion. The symbolic language of the scriptures and the pulpit, and no other was possible to express the truths of the spiritual world, was too commonly taken literally, and God conceived most identically as we think of some earthly potentate, only vaster, more gigantic. How could men heartily, joyfully, spontaneously love, serve and obey such a being? It was an impossibility. Hence religion, too, frequently sank into a mere system of forms; ecclesiasticism usurped the place of religion. It is still too much the case in the world. Men are not, indeed, wilful hypocrites: but their religion has no life in it; it is not a vivid, living reality to them; their heart and soul are not in it.

Evolution tends directly to counteract such paralyzing views. In language that at this time is more generally heeded than any other, it insists on a power immanent in the whole universe and in every minutest particle of the same; "not change through all and yet the same. Creative in the earth as the etesian breeze. We may in the sun, recurrent in the sea. Glows in the stars and blossoms in the trees, lives through all life, extends through all extent. Spreads undivided, operates unspent."

It helps us to realize as was never done before, the omnipresence, omnipotence, and whole spiritual nature of God. We can no longer think of Him as far away: for it is His whisper we hear in the trees, His radiance that flows a golden stream of light from the sun, His breath that drives the clouds, like a snowy flock before their shepherd, through the pastures of the sky. In every manifestation of force, whether it be gravitation, light, heat, electricity, whether it be in the vast might that forms the suns and planets and floats them through the firmament, or the more exquisite power that fashions the crystals of the snow flake and gently drifts their starry host down through the air, everywhere, in everything evolution shows us the same divine power to be directly and palpably present. In the language of the eminent Christian evolutionist, Prof. Le Conte, the forces of nature are "an influence from the divine person—an ever present and all pervading divine energy. The laws of nature are but the ever varied modes of operation of that energy; immutable because He is ever present, invariable because He is unchanging." It cannot but be acknowledged, therefore, that in so far evolution has done a practical service for religion, both in that as a late distinguished theologian said, "the new conceptions of nature, with which science makes us familiar, under the presence and constant operation of God, a most reasonable postulate; and the modes of operation on which science insists, instead of making the mind averse to revelation, in reality harmonize with the most distinctive teachings of our holy religion."

The effects of this in our practical piety cannot but be altogether wholesome. God becomes a real, living presence to us; our boldness upon him a matter of demonstration and most vivid and continuous existence; no longer a mere dogma, not to be denied, but an actual, ever present fact, entering with an invigorating energy into our whole life.

Providence.

And when we further realize, what the whole course of evolution tends to prove, that in all the infinite variety of manifestations of the Divine Being there is plainly discernable a steady advance, a "grand progress," towards universal improvement and perfection: that there is no "blind chance," nothing happening fortuitously, but everything, absolutely everything, in the language of Scripture "making for righteousness" and "all things working together for good," how vastly does our conception of Providence grow and our faith in it become a working faith! Literally and scientifically it is true that "not a sparrow falls to the ground without God" and that "the very hairs of our head are numbered." The false idea of a mere arbitrary, lawless Providence is indeed no longer possible. It was never scriptural, and ever worked only harm to them who held it. It tended to make men careless and derelict. Their "trust in Providence" was too often made a presumptuous excuse for ignorance, laziness, and even sinful neglect of duty, even as often it was but the expression of an overweening self-righteousness and self conceit and vanity. Knowing now that God operates "his wonders to perform" according to a fixed order, by means of what we call secondary causes, in us as well as in outward material nature, we know also that in order to become subjects and participants of this beneficent Providence, we have to yield ourselves willing servants thereof, conform to its order and laws, and become active instruments in carrying out the same. If we break the laws of health God will not change the order of His actions in order to keep us from falling sick. This will, as seen from the whole benevolent order of His universe, is that we should be well. But if we act contrary to this will, we must suffer the penalty. Neither will He, by any special act of interference with the regular manifestations of himself in nature, suddenly cure us. But according to our mode of His operation, through the laws formulated by medical science, means are supplied for restoring the equilibrium between constitution and environment, and between the different parts and organs of the former itself, which constitutes health. Acting through these He will cure us; not otherwise. It is for us, therefore, to conform to these laws, to use these means, and thus become participants of His loving Providence.

Trust in Providence.

Plainly the infinite wisdom and goodness of Providence is shown forth far more clearly and worthily by God's having established a fixed order of manifestation which steadily and inexorably makes for the greatest good and blessing of all, than by supposing that he acts in a fickle, changeable, unreliable manner, that can never be foreseen from moment to moment. And just as plainly our trust in Providence is proved far more sensibly and really possible by using every means of acquainting ourselves with the divine will, rendered possible by the regularity and orderliness of its manifestation, and then by actively, earnestly striving to bring ourselves into perfect conformity with the same, than by living on inert and passive creatures, following our own little plans and devices, and all the while cherishing a false and presumptuous "trust in Providence" such as neither the Bible nor nature warrants. Only by renewing our minds, says the Apostle, and presenting our bodies thus a living sacrifice unto him will we ever "prove what is that good, and acceptable, and perfect will of God." That Providence acts not lawlessly, nor independently of us and of nature, but in and through both according to a fixed method and towards a definite and beneficent end, this is the fact of which the religious world sadly needed to be reminded. And this evolution has done. In doing so it has not lost sight of the good of the individual as an essential part of the true doctrine; for as Mr. Wallace particularly shows, in every single creature, "all changes of form and structure" even.....can only be brought about, inasmuch as it is for the good of the being so modified." This lies at the very foundation of the law of naturul selection. But neither has evolution lost sight of the fact that the good of all is never sacrificed for the good of one, nor the will of God for the whim of man. In the words of Canon Fremanth, of Canterbury, the truth that evolution emphasizes is simply the Christian doctrine "that the Spirit allies himself with every faculty or ours to quicken and to strengthen it and to work through it for good..... The perception of this is one of the highest effects of inspiration. It is nothing less than the divine thought inwrought in our minds, the divine order established in our renewed nature, the surest witness that we are made in the image of God, the spiritual mind by which we see each part of the universe in its relation to its centre, and evolving itself under the divine purpose towards complete organization and perfect harmony."

Prayer.

Allied with the doctrine of Providence is that of prayer. "If everything is governed by fixed laws," we hear it often said, "then prayer can be of no avail." On the contrary the very fixity and universality of law appears to me to give the greater confidence to the Christian in his prayer, though at the same time it corrects many abuses of prayer, and directs us in its proper use. Revelation itself emphatically informs us that only the prayer of faith will be answered; we know too that only seldom is prayer answered in the way and at the time we expect. The spirit of every true prayer must be, "Not my will, O, God, but Thine be done!" And this bring its spirit, it always will and must be answered. This evolution does not deny, but affirms as clearly as revelation itself. But it does say—and does not revelation agree with it fully? There is no use of praying for your daily bread as you sitting in your easy chair and waiting for it to come. The only prayer God will answer is when you convert your boggarly words into manly deeds. Go, and in the spirit of faith and hope earn your bread, plow your field, sow your grain, reap it and grind it into meal. God will give the increase. He will make it spring up, will send His rain and give His sunshine; He will make it bear fruit a hundredfold. Pray rightly and prayer will not fail. It does say that your prayer that refuses to employ, in humble confidence and obedience, the means divinely ordained for its fulfilment, is not the prayer of faith but of presumption and will surely not be answered. Pray for health, not only in words, but also by observing the laws of health; pray for recovery from sickness, but also call in a good doctor, using every means God gives for recovery; pray that your crops be not spoiled by the rain, but also take heed unto the clouds and the winds and order your seedtime and harvest according to their laws; pray for peace, and follow after the things that make for peace; for faith and hope and love, and use all the various means whereby these virtues are made to thrive in the heart. Nor deem that formal petition is not essential; for itself belongs to the very means whereby the Father fulfills his gracious plans and will of love.

I would not deny, however, that there are apparently some difficulties connected with this part of the subject which have not yet been wholly removed. We may have to change some of our conceptions of law, or modify some of our views of prayer, or more probably we will have to do both, before the mystery is solved. But meanwhile this we know: that the laws remain the expression of divine will; and that in man prayer remains, and ever will remain in some form, the expression of the yearning of the human soul for closer union with the soul of God.

Sin.

Probably, however, the most direct and important bearing of evolution on practical religion is in connection with the doctrine of sin and faith and salvation. But lack of time unfortunately will hardly even allow us to point out only the direction in which this lies. Recognizing that sin is a relic of our low and bestial fleshly ancestors, the sinner can no longer pride himself on his superiority over his virtuous neighbor. Sin is invariably a sign of degradation of reversal to a former, lower type of being and inferior grade of humanity. What the Bible ever taught evolution scientifically confirms, that the highest manhood is the most virtuous. Character is the sole standard of judgment. The brutal prize fighter, strong as he is, is less of a man than the weakest child that cherishes mercy, tenderness and pity in its heart. The mightiest conqueror sacrificing thousands of human lives to his ambition, is far less great and heroic than the poorest woman who sacrifices her own comfort, her health, and life itself, it may be at the wash tub, for the sustenance and happiness of her children. This is no longer mere "pious sentimentality;" it is the sober verdict of pure science itself. Christ said, and evolution explains it, "that whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." To live for others is the highest manhood. To live for self alone is sinful and animal.

And has not, moreover, evolution furnished us with a most immediate and potent impulse to avoid sin, by proving it to be a violation of laws governing the physical as well as the material universe, and therefore as inexorably followed by its penalty? Put your hand into fire and you will be burnt; but not more necessarily and certainly than you will have to suffer the penalty for every sin you commit. The threat of punishment in a future state of existence has less force with most men to restrain them from doing evil, than the assurance of science that here already in this life punishment will inevitably follow. Every sin retards the advance of the race by so much increases the misery in the world by so much, retards the sinner's own growth towards happiness and perfection, and brings unhappiness and suffering in some form or other upon him in this life already. But worse than all else, it inevitably inflicts a curse upon his offspring even to the third and fourth generation. Every sin committed deepens the sinfulness of the character, and increases by so much the degree of sinfulness and its attendant misery that will be inherited by the sinner's children. If not for your own sake, O drunkard, O libertine, O deceiver, cries evolution, then at least for the sake of your offspring yet unborn, repent, turn from your evil ways, and seek purity and goodness. There is no disease of the body that is as fully and surely inherited as that leprosy of the soul, sin.

Salvation.

And in answer to the appeal of How? How can I be saved? Christianity replies, and evolution does not deny it, "Ye are saved by grace (or love) through faith." There is only one power in heaven or on earth that can counteract the mighty influence of hereditary tendencies to sin and evil; only one power that can change the character and life from self seeking and self indulgence to self forgetful, self sacrificing love of God and our fellow men. That power is love, the power that made the world, sustains it, and will lift it into heaven in the end; for "God is love."

But how is this divine power to be implanted in man? How is the old carnal nature to be regenerated and made into a new spiritual nature? Through faith, is the answer. Not indeed, such a faith as that mere partial act of the intellect wherewith a false theology too long misled despairing sinners. Not a mere passive acceptance of this dogma or that series of articles of a creed. It is not sufficient to accept the fact of Christ's having lived and died, or any other mere historical fact, and then believe the assertion. I am saved! This is not, nor ever can be a "faith that worketh by love." This would give to the mere act of mental assent a merit such as it cannot have.

If it were not in itself unreasonable, evolution would show such an idea to be utterly erroneous and worthless. As of so many other facts and doctrines of Scriptures so of this of faith and salvation, evolution gives a simple explanation of it. Too long was the hideous doctrine preached that the heavenly king killed his innocent son in punishment for a guilty world and that by this act of gross injustice the world was cleared of its sins and of their penantly; that this need only be believed in order to be saved. How could man believe such a doctrine, and believing it, how could it in any wise affect their character and lives, at least for good?

The faith Christ and his Apostles preached is something far different; and their salvation different, too. It does no violence to the laws of divine justice and love on the one hand, nor to those of human nature on the other. The faith by which we are borne again is a recognition and acceptance of the perfect man as our representative. We see his purity and holiness; and our faith yearningly cries out, Such, O God, would I be! We mark his life of love for others doing good unto all; and our faith exclaims, There, O Father, is the life I would leave! We behold Him bleeding, dying on the cross out of love to men, and because He would not be untrue to the great principle of right and truth he has come to declare; and weeping we sink down before Him. In Him, O Holy One and Just, see the realization of the longings, intentions, motives, aspirations, the ideal that weak and germ like has long been struggling for expression in our soul! He is our perfect representative. Accept him as what we would be! Faith like this, then, does not vent itself in a single cry, in a mere word-profession. Its very essence is a continuous striving and aspiration after the realization of the Christian ideal. Only so long is he truly our representative as he represents in perfection the unselfish love and holiness that is imperfectly, yet sincerely, flickering in our hopes and working in our lives. And this, by its very flickering, upward yearning, continual aspiration, grows even more and more, is strengthened by the exercise, approximates ever to the divine ideal. It is, indeed, a faith that worketh, worketh by love. And by love it saves us from sinful self, for the holiness, the heaven of God. Yet solely and simply, according to the eternal laws of our God given nature, and of the spiritual world as we know it. Its essence is ethical, not only doctrinal but ecclesiastical.

Practical Effects.

Other theories of salvation indeed may be denied, as contradicting the principles of evolution. But this does not come in conflict with a single one of them. And it makes religion a living power among men; not the prerogative of a few; not confined within the walls of the church; not contained in any mere creed; but animating the whole character of man, making him a working Christian, a man of pious life rather than pious words; a true husband, a faithful friend, an honest laborer, a good citizen. And thus it permeates all society, purifying every human relations, and leavens the whole lump of mankind, until the entire social organism shall have reached that perfect state so glowingly described by St. John, where "there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light and they shall reign forever and ever." For, as we have seen, "in the whole evolution God is the Alpha and the Omega;" to use in closing the words of an essay "it comes from God, it reveals God, and the last brings forth beings, like, of unreasoning nature, know distinct from him to belong themselves to him by faith and the unity of a moral system.....

And, "if so, the elaboration is not yet completed, but may go on till higher orders of mind, angels and archangels rising in endless graduations of power and glory may manifest their presence, and an unseen and spiritual universe come to view, which as yet eye hath not seen, nor ear heard, nor the heart of man conceived."

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