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AND SIGNS OF OUR TIMES

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W. E. MEARS

BACK FROM THE WAR—TRANSPORTS FROM CUBA LANDING OUR SOLDIERS AT MONTAUK POINT, N. Y. (See Page 671.)

# THE METROPOLITAN PULPIT



## WHERE WE CAME FROM.

A Sermon by Rev. T. De Witt Talmage, D.D., } O Timothy, keep that which is committed to thy trust, avoiding oppositions of science falsely so called.



HERE is no contest between genuine science and revelation. The same God who by the hand of prophet wrote on parchment, by the hand of the storm wrote on the rock. The best telescopes and microscopes and electric batteries and philosophical apparatus belong to Christian universities. Who gave us magnetic telegraphy? Professor Morse, a Christian. Who swung the lightnings under the sea, cabling the continents together? Cyrus W. Field, the Christian. Who discovered the anæsthetic properties of chloroform, doing more for the relief of human pain than any man that ever lived, driving back nine-tenths of the horrors of surgery? James Y. Simpson, of Edinburgh, as eminent for piety as for science; on week days in the university lecturing on profoundest scientific subjects, and on Sabbaths preaching the Gospel of Jesus Christ to the masses of Edinburgh. I saw the universities of that city draped in mourning for his death, and I heard his eulogy pronounced by the destitute populations of the Cowgate. Science and revelation are the bass and soprano of the same tune. The whole world will yet acknowledge the complete harmony. But between what my text describes as science falsely so-called, and revelation, there is an uncompromising war, and one or the other must go under.

At the present time the air is filled with social and platform and pulpit talk about evolution, and it is high time that the people who have not time to make investigation for themselves understand that evolution in the first place, is up and down, out-and-out infidelity; in the second place it is contrary to the facts of science, and in the third place, that it is brutalizing in its tendencies. I do not argue that this is a genuine book, I do not say that the Bible is worthy of any kind of credence—those are subjects for other Sabbaths—but I want you to understand that Thomas Paine and Hume and Voltaire no more thoroughly disbelieved the Holy Scriptures than do all the leading scientists who believe in evolution. And when I say scientists, of course, I do not mean literary men or theologians who in essay or in sermon, and without giving their life to scientific investigation, look at the subject on this side or that. By scientists I mean those who have a specialty in that direction and who through zoological garden and aquarium and astronomical observatory, give their life to the study of the physical earth, its plants and its animals, and the regions beyond so far as optical instruments have explored them.

I put upon the witness stand living and dead the leading evolutionists—Ernst Hæckel, John Stuart Mill, Huxley, Tyndall, Darwin, Spencer. On the witness stand, ye men of science, living and dead, answer these questions: Do you believe the Holy Scriptures? No. And so they say all. Do you believe the Bible story of Adam and Eve in the Garden of Eden? No. And so they say all. Do you believe the miracles of the Old and New Testaments? No. And so they say all. Do you believe that Jesus Christ died to save the nations? No. And so they say all. Do you believe in the regenerating power of the Holy Ghost? No. And so they say all. Do you believe that human supplication directed heavenward ever makes any difference? No. And so they say all.

Herbert Spencer, in the only address he made in this country, in a very first sentence is these bold physical elements to fate, and the authorized report of that address leaves the world with a big "E." Professor Hæckel, in the very first page of his two great volumes, in the Bible as a so-called revelation. Tyndall in his famous prayer text denied the whole of Christendom to show that human supplication made any difference in the result of things. John Stuart Mill wrote elaborately against Christianity, and to show

that his rejection of it was complete, ordered this epitaph for his tombstone: "Most unhappy." Huxley said that at the first reading of Darwin's book he was convinced of the fact that teleology had received its death blow at the hand of Mr. Darwin. All the leading scientists who believe in evolution, without one exception the world over, are infidel. I say nothing against infidelity, mind you. I only wish to define the belief and the meaning of the rejection.

Now, I put opposite to each other, to show that evolution is infidelity, the Bible account of how the human race started and the evolutionist account of how the human race started. Bible account: "God said, let us make man in our image, God created man in his own image; male and female created he them." He breathed into him the breath of life, the whole story setting forth the idea that it was not a perfect kangaroo, or a perfect orang outang, but a perfect man. That is the Bible account. The evolutionist account: Away back in the ages there were four or five primal germs, or seminal spores from which all the living creatures have been evolved. Go away back, and there you will find a vegetable stuff that might be called a mushroom. This mushroom by innate force develops a tadpole, the tadpole by innate force develops a polywog, the polywog develops a fish, the fish by natural force develops into a reptile, the reptile develops into a quadruped, the quadruped develops into a baboon, the baboon develops into a man.

Darwin says that the human hand is only a fish's fin developed. He says that the human lungs are only a swim bladder showing that we once floated or were amphibious. He says the human ear could once have been moved by force of will just as a horse lifts its ear at a frightful object. He says the human race were originally web-footed. From primal germ to tadpole, from tadpole to fish, from fish to reptile, from reptile to wolf, from wolf to chimpanzee, and from chimpanzee to man. Now, if anybody says that the Bible account of the starting of the human race and the evolutionist account of the starting of the human race are the same accounts, he makes an appalling misrepresentation.

Prefer, if you will, Darwin's "Origin of the Species" to the Book of Genesis, but know you are an infidel. As for myself, as Herbert Spencer was not present at the creation and the Lord Almighty was present, I prefer to take the divine account as to what really occurred on that occasion. To show that this evolution is only an attempt to eject God and to postpone him, and to put him clear out of reach, I ask a question or two. The baboon made the man and the wolf made the baboon, and the reptile made the quadruped, and the fish made the reptile, and the tadpole made the fish, and the primal germ made the tadpole. Who made the primal germ? Most of the evolutionists say: "We don't know." Others say it made itself. Others say it was spontaneous generation. There is not one of them who will fairly and openly and frankly and emphatically say, "God made it."

The nearest to a direct answer is that made by Herbert Spencer in which he says it was made by the great "unknowable mystery." But here comes Huxley with a cup of protoplasm to explain the thing. This protoplasm he says, is primal life giving quality with which the race away back in the ages was started. With his protoplasm, he proposes to explain everything. Dear Mr. Huxley, who made the protoplasm?

To show you that evolution is infidel, I place the Bible account of how the brute creation was started opposite to the evolutionist's account, of the way the brute creation was started. Bible account: You know the Bible tells how that the birds were made at one time, and the cattle made at another time, and the fish made

at another time, and that each brought forth after its kind. Evolutionist's account: From four or five primal germs or seminal spores all the living creatures evolved. Hundreds of thousands of species of insects, of reptiles, of beasts, of fish, from four germs—a statement flatly contradicting not only the Bible, but the very A B C of science. A species never develops into anything but its own species. In all the ages and in all the world there has never been an exception to it. The shark never comes of a whale, nor the pigeon of a vulture, nor the butterfly of a wasp. Species never cross over. If there be an attempt at it, it is hybrid, and the hybrid is always sterile and has no descendants.

These men of science tell us that a hundred thousand species came from four, when the law all through the universe is that, starting in one species it keeps on in that species, and there would be only four now if there had been four at starting. If I should say to you that the world is flat, and that a circle and a square are the same, and that twice two make fifteen, I would come just as near the truth as when these evolutionists tell you that a hundred thousand species came from four. Evolution would have been left out of question with its theory flatly contradicting all observation and all science, had not its authors and their disciples been so set on ejecting God from the universe and destroying the Bible that they will go to any length though it lead them into idiotic absurdity. You see what the Bible teaches in regard to it. I have shown you also what evolution teaches in regard to it.

Agassiz says that he found in a reef of Florida the remains of insects thirty thousand years old—not three, but thirty thousand years old—and that they were just like the insects now. There has been no change. All the facts of ornithology and zoology and ichthyology and conchology, but an echo of Genesis first and twenty-first: "every winged fowl after his kind." Every creature alter its kind. When common observation and science corroborate the Bible I will not stultify myself by surrendering to the elaborated guesses of evolutionists.

To show that evolution is infidel I place also the Bible account of how worlds were made opposite the evolutionist's account of how worlds were made. Bible account: God made two great lights—the one to rule the day, the other to rule the night; he made the stars also. Evolutionist account: Away back in the ages, there was a fire mist or star dust, and this fire mist cooled off into granite, and then this granite by earthquake and by storm and by light was shaped into mountains and valleys and seas, and so what was originally fire mist became what we call the earth.

Who made the fire mist? Who set the fire mist to world-making? Who cooled off the fire mist into granite? You have pushed God some sixty or seventy million miles from the earth, but he is too near yet for the health of evolution. For a great while the evolutionists boasted that they had found the very stuff out of which this world and all worlds were made. They lifted the telescope and they saw it, the very material out of which worlds made themselves. Nebula of simple gas. They laughed in triumph because they had found the factory where the worlds were manufactured, and there was no God anywhere around the factory! But in an unlucky hour for infidel evolutionists the spectroscopes of Fraunhofer and Kirchhoff were invented, by which they saw into that nebula and found it was not a simple gas, but was a compound, and hence had to be supplied from some other source, and that implied a God, and away went their theory shattered into everlasting demolition.

So these infidel evolutionists go wandering up and down guessing through the universe. Anything to push away back Jehovah from his empire and make the one book which is his great communication to the soul of the human race appear obsolete and delusion. But I am glad to know that while some of these scientists have gone into evolution, there are many that do not believe it. Among them, the man who by most is considered the greatest scientist we ever had this side of the water—Agassiz. A name that makes every intelligent man the earth over uncover.

Agassiz says: "The manner in which the evolution theory in zoology is told would lead those who are not zoologists to suppose that observations have been made by which it can be inferred that there is in nature such a change among organized beings as is taking place. There is no such observation on record. It is shifting the ground of observation from one field of observation to another to make this statement when the assertions go so far as to come from the domain of science that will not be dragged into this mire of assertion then it is time to protest."

With equal vehemence against the doctrine of evolution Hugh Miller, Far Brewster, Dana, Dawson, and hundreds of scientists in this country and other countries have made protest. I think that the few men who have adopted the theory make more noise than the sands who have rejected it. The *British* of the Cunard line took five hundred passengers safely from New York to Liverpool. Not one of the five hundred was an excitement. But after we had been four days out, one morning we found a man's hat and coat and vest and boots, implying that some one had jumped overboard. Forthwith we all began to talk about that one man. There was more talk about that one man over the pool. Not one of the five hundred was an excitement. But after we had been four days out, one morning we found a man's hat and coat and vest and boots, implying that some one had jumped overboard. Forthwith we all began to talk about that one man. There was more talk about that one man over the pool. 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# THE WORLD'S SUNDAY SCHOOLS.

## Meeting of the World's Third Sunday School Convention in London—Welcoming the American Delegates—Sessions in City Temple and Crystal Palace.



WONDERFUL convention representing Sunday School work in all the countries of the globe has recently closed its sessions in the British metropolis. This was the third of these great gatherings. The first was held in London, in 1889, the second in St. Louis, Mo., in 1893. A hearty reception was given to the American delegation, which was the largest from any land outside of Great Britain. It would have been still larger, but for the war, which detained at home several prominent delegates whose presence had been counted upon. Prominent among these was Mr. John Wanamaker whose interest in Sunday School work is famous on the other side the Atlantic as well as on

ble House, and by other societies and prominent officials. The English Sunday School Union, of course, acted as host, and gave all foreign guests a most cordial reception.

At the first regular session of the Convention, as the Chairman called on the different countries represented, the delegates stood up in their places—over 250 from the United States, 300 for England, sixty from Canada, seventeen from India, and five from Newfoundland—all young people, who were greeted with a special cheer. Out-of-the-way places like Honolulu and Prince Edward's Isle had their representatives, and delegates were present from nearly every European country except Spain, Germany in particular sending an array of well-known workers, with Count von Bernstorff at their head. Altogether, there were about 2,300 delegates

were dramatically given: "Dear old America, the world salutes thee!" and he raised a perfect tempest of applause by his glowing references to Anglo-American unity. He was followed by the Hon. S. H. Blake for Canada, and then Mr. Stock spoke for Australia, and took the opportunity of glorifying the great colony for a series of virtues, among others that it set the example of vote by ballot to England and America. Europe was represented by Professor Fetzer, Count von Bernstorff and Pastor Trouvet; Bishop Thoburn spoke eloquently for India, and was followed by Rev. W. P. Richards, who represented South Africa, and had traveled to England to take part in the Convention.

One of the most interesting sessions of the Convention was that at which reports of Sunday School work were received from various lands. Rev. A. Jewson, of Calcutta, read a stirring paper sent by Rev. Richard Burges, Sunday School missionary in India, pleading for an executive secretary and funds for vernacular literature; and he added to it some passionate words of his own on behalf of India's "one hundred and seventeen millions of get-atable children." Dr. Burt reported progress in Italy, where there are now 15,000 children in Protestant Sunday Schools, in spite of active persecution, and declared his conviction that the destiny of Christianity may yet be linked with Rome; and Mr. Ikehara, missionary to Japan, described the work of its 901 Sunday Schools, carried on in the face of many difficulties and bitter hostility. He said that though Christians in Japan are only one in 1,050, it is always easy to get children together and teach them, and Japan has 901 Sunday Schools, 100 in Tokio; and an increase of 4,000 scholars during the last year. An eloquent appeal on behalf of the colored children in our Southern States was made by Rev. L. B. Maxwell, a colored minister.

The field day of the Convention was that it spent at the Crystal Palace when over twenty thousand persons, including a large number of children, listened to descriptions of primary teaching, the use of the blackboard and other appliances, in which it was demonstrated that the United States is far ahead of all other lands. Rev. R. J. Y. Pierce, Mr. J. W. Barnes, Mrs. W. J. Semelroth, Miss Vella and other American Sunday School workers were listened to by the English and foreign delegates with rapt attention.

The concluding sessions of the Convention held in the City Temple were practical business meetings. Dr. Potts of Canada, the President of the International Lesson Committee, read the report for the year, and forecasted the work of the next course, which is to be for six years instead of seven, and will give special prominence to the biographical element, and devote about half its available time to a chronological life of Christ and other New Testament lessons. This led to a discussion of methods and a host of suggestions from prominent workers.

Among others, Dr. S. G. Green, of London, referring to the present system of International Lessons, said: "Can we suggest improvement? In one direction, very obviously; but I fear the suggestion will be voted impracticable. The suggestion is that there should be two lessons on the Sunday, so balanced that the New Testament should never be out of sight, and that no child, by any possibility, should ever come into our schools and remain two years and a half without being led by the prescribed lesson of the day to the cradle of Bethlehem or the hills of Galilee. The Sunday School teachers of two hemispheres will owe a debt of gratitude to any one who can arrange this."

"But in the meanwhile the teachers themselves may do something to amend the disproportion. For one thing it would be well to pay more attention than is sometimes given to the connected parallel and illustrative readings by which the lists of lessons are now accompanied, and to get their scholars to read them carefully during the week. But, after all, everything depends upon the manner in which the scheme is worked out. You may have the best conceivable system of lessons; but the treatment of them will determine their value."

The place of meeting for the next Convention was left to the selection of the Executive Committee. Three cities, Toronto, Geneva and Stockholm, are anxious to entertain it.



CITY TEMPLE, LONDON, WHERE THE SUNDAY SCHOOL CONVENTION WAS HELD.

this. Another conspicuous worker whose coming was expected, was Mr. B. F. Jacobs, who was detained at home by illness. A pathetic incident in connection with the American delegation was the absence of four delegates who were drowned in the *Burgogne* disaster. Four beautiful floral wreaths to their memory occupied conspicuous positions among the decorations of the City Temple in which the sessions of the Convention were held.

A hearty and cordial reception was given by our English friends to the American visitors. Mr. P. B. Bromfield, of this journal, who was one of the delegates and who has kindly furnished us with the picture on this page, of the City Temple and a sketch of the proceedings, reports a genuine friendliness positively enthusiastic as manifested everywhere in Great Britain toward the people from the United States. There were receptions by the Lord Mayor of London at his state residence, by the Bible Society at the Bi-

from every quarter of the globe, representing two and a half millions of teachers and twenty-five millions of scholars. Most of the first session was occupied by addresses of welcome and the responses to them.

First, the Marquis of Northampton, as President of the Sunday School Union, offered, "in Christ's name, welcome; a hearty and affectionate welcome," to his fellow-teachers. He declared that the Sunday School was never more necessary than to-day, when the sense of parental responsibility—owing, he thought, in part to State education—is weakened in thousands of homes. He referred to the text on the delegates' cards, "With one mind striving together for the faith of the Gospel," and provoked a great outburst of cheering by declaring that the Convention knew nothing of sectarianism.

After Dr. Clifford and other eminent clergymen had spoken, Rev. Dr. Spalding responded for America. His first words

or infinitely small elements, each with a definite quality, form and movement, whose indissoluble union and separation shape all different things and forms, laws and effects, and dissolve them again for new combinations. The gods themselves and the human mind originated from such atoms. There are no casualities. Everything is necessary and determined by the nature of the atoms which have certain mutual affinities, attractions, and repulsions." Anoximander centuries ago declared that the human race started at the place where the sea saturated the earth. Let us developed long centuries ago, in his poems, the doctrine of evolution.

is an old heathen corpse set up in a museum. Charles Darwin and Herbert Spencer have tried to galvanize it. They this old putrefaction of three thousand years around the earth, boasting that it is their originality, and so wonder at the infatuation that at the Delmonico dinner given in honor of Herbert Spencer, some fifteen years ago, there those who ascribed to him this great quality of evolution. There the banqueters sat around the table in honor of Herbert Spencer, chewing beef and turkey and roast pig which according to the doctrine of evolution made them each their own relations! Slicing up their own cousins! Driving a carving-fork into their beloved kindred! Dashing Westshire sauce, bedaubing mustard by their uncles and aunts. And while Herbert Spencer read a patronizing lecture to Americans, the banqueters sat around the table with their hands up, saying, "Dear me, it is the voice of a god and not of a man."

ere is only one thing worse than English snobbery, and that is American snobbery. I like democracy and I like aristocracy; but there is one kind ofocracy in a country that excites my contempt, and that is what Charles Kingsley, after he has witnessed it himself, called snobocracy. Now I say it is a gigantic dishonour when they ascribe this old heathen doctrine of evolution to any modern gentleman!

am not a pessimist but an optimist. I do not believe everything is going to destruction; I believe everything is going on redemption. But it will not be through the infidel doctrine of evolution, but through our glorious Christianity which has effected all the good that has ever been wrought and which is yet to reconstruct all the nations.

What is that in the offing? A ship going on the rocks at Cape Hatteras. The hull is breaking up, crew and passengers are drowning. The storm is in full blast and the barometer is still sinking. What does that ship want? Development. Develop her broken masts. Develop her iron rudder. Develop her drowning crew. Develop her freezing passengers. Develop the whole ship? That is all it wants. Development. Oh, I make a mistake. What that ship wants is a lifeboat from the shore. Leap into it, you men of the life station. Pull away to the wreck. Steady there! Bring the women and children first to the shore. Now the storm men. Wrap them up in flannels, and between their chattering teeth you can see our restoration.

Well, my friends, our world is on the rocks. God launched it well enough, but through mispilotage and the storms of six thousand years it has gone into the breakers. What does this old ship of a world want? Development? There is enough old evolution in the hulk to evolve another mast and another rudder and to evolve all the passengers and evolve the ship out of the breakers. Development? Ah, no, my friends, what this old ship-wreck of a world wants is a lifeboat from the shore. And it is coming. Cheer, my lad cheer. It is coming from the shining shore of heaven, taking the crests of ten waves with one sweep of the shining oars. Christ is in the lifeboat. Many hands on hands and feet and side and showing he has been long engaged in the work of rescue, but yet mighty to save one, to save all, to save all for ever. My Lord and my God, get us into the lifeboat! Away with your rotten, infidel, and blasphemous evolution and give us the Bible, salvation through Jesus Christ our Lord.

Salvation! let the echo fly  
The spacious earth around,  
While all the armies of the sky  
Conspire to raise the sound.