

**DIRECTORY OF THE FRATERNAL ORDERS LA GRANDE, ORE.**

**Woodmen of the World.**  
La Grande Lodge No. 169, W. O. W., meets first and third Friday of each month in K. of P. hall in Corpe building. All visiting members welcome.  
M. M. MARQUIS, J. H. KEENEY, Consul Commander, Clerk.

**Rebeksahs.**  
Crystal Lodge No. 59, meets every Tuesday evening at the L. O. O. F. lodge. All visiting members are invited to attend.  
LAURA STILES, N. G. JENNIE SMITH, Secretary.

**F. O. E.**  
La Grande Aerie No. 259, F. O. E., meets every Friday night in Elks hall at 8 p. m. Visiting brethren invited to attend.  
D. H. PROCTOR, W. P. J. H. LEISHMAN, W. S.

**M. W. A.**  
La Grande Camp No. 7703 meets every Monday evening at I. O. O. F. hall. All visiting neighbors are cordially invited to attend.  
E. C. DAVIS, C. D. E. COX, Clerk.  
Relief committee: E. C. Davis, Charles Disqua, A. J. Warner and D. E. Cox.

**M. B. of A.**  
Meets first and third Thursday eve at I. O. O. F. hall. Visiting members always welcome.  
J. A. ARBUCKLE, President. C. J. VANDERPOEL, Secretary.

**B. P. O. E.**  
La Grande Lodge No. 423, meets each Thursday evening at 8 o'clock in Elks' hall on Adams avenue. Visiting brothers are cordially invited to attend.  
W. B. SARGENT, Exalted Ruler. G. E. McCULLY, Rec. Sec.

**O. E. S.**  
Hope Chapter No. 13, O. E. S., hold stated communications the second and fourth Wednesdays of each month. Visiting members cordially invited.  
MARY O. FORREST, W. M. MARY A. WARNICK, Secretary.

**I. O. O. F.**  
Star Encampment No. 31, I. O. O. F., meets every second and fourth Wednesday in the month in Odd Fellows' hall. Visiting patriarchs always welcome.  
D. E. COX, C. P. W. A. WORSTELL, Scribe.

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**HUMAN NATURE AND RELIGIOUS TRUTH.**

**EXISTENCE OF GOD.**

In my last article I made the point that our moral nature was a compass whose needle pointed to God. Now as some deny the existence of God and many who believe in God cannot give any particular reason except that they have been taught so to believe, I propose now to consider some of the arguments which may be advanced to sustain the belief in God. As my main purpose in these articles is to show that the moral nature in its demands witnesses to religious truth, I shall begin with what is called the moral argument.

The moral nature as we have seen has a standard of perfection by which to judge the actions of men. It has also a voice by which to pronounce judgment, which voice is called conscience. The question arises whence comes this standard of right and wrong? How is it constituted? In my last article I said such a standard of moral perfection could only be found in a perfect being whose nature is absolutely morally perfect. Morality remember, can only be said of personal beings for it implies a power of choice. Which choice to make it moral, implies a knowledge of good and evil. The animal has no such knowledge, so if it exercise, in any way, a power of choice, it is by no means a moral choice. Even the fidelity of the dog in remaining faithful to his master under the most adverse circumstances, does not reach the moral level. The dog is not capable of comprehending the moral issue at stake. For a perfect moral standard which can only originate in a perfect moral nature and be manifested by a perfect moral character, we are obliged to look to God who alone can be such a Being. That there is no such perfect moral standard is absolutely unthinkable, for all men have some idea that such exists. Besides such a standard and so originating is absolutely necessary to make morality binding on men.

If there be no God whose character exhibits a perfect moral standard, then whatever standard men adopt, it will be purely arbitrary. Though experience may prove such a standard to be beneficial to the general welfare of men, yet it will lack universal consent. There will be some who will claim it is injurious to their interests and do not see why they should sacrifice their own welfare to that of the majority. In such a case the moral law depends only on expediency and the power of might to enforce it. But given a Creator whose character exhibits a perfect moral standard and given a man who has been created to pattern his life after that of his Maker, then that moral standard becomes the natural one for man. Because it is the standard according to which he has been created. It is the law of his nature and he does not live naturally unless he is conforming to and obeying this law. Consequently it is not only binding on him, but it also promotes his own interest as it leads to what is highest and best.

The voice of conscience moreover confirms this idea. Conscience is the needle of the moral compass which points to God as the source of morality and its upholder. Conscience is the faculty within us which perceives what is good in reference to a future responsibility unto God. It has also been defined as a mind naturally conscious of God. Conscience pronounces judgment on our moral actions. It approves or disapproves of them. Probably its disapproval is more pronounced than its approval. Some have maintained that it merely disapproves. Its object being to shut men out from wrongdoing by prohibiting rather than to shut them into the good by affirming it. Certainly conscience is more active when we are doing wrong than when we are doing right. That is, we feel it more keenly. It is a question whether the sense of complicity which accompanies right doing is due to the active approval of conscience or whether it is the natural result of the conscience being undisturbed. However, conscience is recognized as a judge and its judgments have sufficient force to make a man uneasy, if they condemn his actions. But conscience is utterly unable to enforce its judgments or inflict a penalty in case of disobedience. Whence comes then its authority? The only adequate reason is that it voices a judgment which anticipates a future judgment to be strictly enforced by a righteous and all powerful Judge. That Judge can only be the Supreme Lawgiver of the universe. Thus conscience testifies to God as its explanation.

But the moral argument is too phil-

osophical to be popular. It appeals more to the student than to the practical and average man. The simplest and easiest argument to understand is that from the evidence of design in nature. Any thinking man who uses his powers of observation cannot fail to see that there is a design in the construction of the universe. That it is not a haphazard arrangement. Science has proved this conclusively. It teaches us that "there is nothing useless, nothing meaningless in nature, nothing due to caprice or chance, nothing irrational or without a cause, nothing outside the reign of law. Order is the first law of the natural world." Does not this imply an intelligent superhuman mind? And as the plan of nature is a unity in diversity that mind must be one. A man might just as well believe that a strong gust of wind should jumble together a mass of printers' type and produce a play of Shakespeare as to believe that the universe is the result of a similar process by blind creative force.

Again, some who appeal to reason are fond of referring to the theory of evolution, which they think has done away with any need of a God. Let us appeal to evolution then. Here I shall call the late Professor John Fiske to the witness stand, who was an ardent evolutionist and friend of Darwin, Huxley and Spencer. What does he tell us? In a book entitled, "A Century of Science," and in the fourth lecture, he writes as follows: "Just at the time when the human race was beginning to come upon the scene, when the germs of morality were coming in with the family, when society was taking its first start, there came into the human mind,—how, one can hardly say, but there did come,—the beginnings of a groping after something that lies outside and beyond the world of sense. That groping after a spiritual world has been going on here for much more

(Continued on page 7.)



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