

as well as private conduct. Indeed, he declares that this feeling of duty is something which never leaves him for a moment. It is his last waking thought at night, his first inspiration as his eyes open with the morning light upon the world. The conception of lofty duty and the heroic determination to do it are the secret impulses that shape every noble man, and make him a blessing to his race. Sir Henry Lawrence, one of the bravest and most self-sacrificing of the stalwart Englishmen who helped to fight down the Sepoy rebellion in India, wrote his own epitaph, and it was the best any man had ever had, as follows: "Here lies one who tried to do his duty." If only every boy grew up frying to do his duty in giving money to the Gospel, in opposing wrong-doing, in advancing good causes, the world would soon be redeemed.

EVOLUTION IN SAN FRANCISCO.—The *C. C. Advocate* pays this compliment to Mr. Beecher and his lecture on Evolution while in San Francisco:

Henry Ward Beecher, in his lecture on "Evolution" makes fun of the account of Creation given in Genesis, and brings all his great resources of wit and sarcasm to bear upon Moses, and he ends his climax, by ridiculing the statement that God made man out of dirt, by saying: "Some men have been dirty ever since." That is so, and among the dirtiest are ministers who befoul their own pulpits, by delivering coarse jests on the Bible. Mr. Beecher, in his flippant and indecent jokes concerning the Mosaic account of Creation, does not follow any creditable author on geology. Dana, and Winchell do not speak in that style of the most venerable book in the world. There are many of us who remember Dr. Lyman Beecher, and we do not see any very convincing proofs that evolution, in this case, improved on the original stock.

TOO FUNNY.—After our long pause for an answer from the *P. C. Advocate* to our question, we are able to present our readers with the following:

The *Christian Herald* says it is waiting patiently for our answer to the question whether "Christ commanded immersion in his commission as reported by Matthew." We gave the *Herald* our answer months ago, but have no objection to repeating it in another form. That commission reads:

Go ye therefore and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost; teaching them to observe whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen.

The Christian scholarship of the

17 century which gave us "King James' translation" did not find "immersion" in the passage, but "baptism" only.—The Christian scholarship of the nineteenth century which gives us the new revision did not find "immersion," but "baptism" only in it. We find baptism only commanded in it. So our answer is Christ did not command "immersion," he commanded "baptism." To us "baptism" and "immersion" are not, by any means, synonymous terms. If they are to the *Herald* we have no fault to find, albeit we think that is "teaching for doctrines the commandments of men."

Well, we have received many kinds of answers to this question, some wise and some otherwise, but we must say that this one "caps the climax!!" Why my dear brother, the only excuse we can frame for you is to suppose that you intended the whole thing as a huge joke! We have no more to say. Really, it is too funny.

#### Original Contributions.

#### Harmony Between Christianity and the Highest Scientific Culture.

BY JAMES W. LOWBER.

The word culture is derived from the Latin *cultura*; and as applied to man, it denotes the cultivation of all the faculties of the mind. The Romans sometimes used the word *humanitas* and the Greeks *paideia* to denote the same thing. We use the word culture very much in the sense in which the Germans use the word *bildung*. It is some thing of and exotic in our language, but the best we can do. We will express its full meaning thus: The drawing out what is potentially in man; the training of all his energies to the highest pitch, and directing them to their proper ends. Prof. Huxley has written some good things on education, and I take great pleasure in reading his writings on that subject; but I do not believe that he comprehends, in his system of education the full meaning of the word culture. He is a specialist in a department of physical science; and makes it center of the circle in all of his writings on the subject of culture. The spiritual nature of man, he almost entirely neglects. It is an established fact, and entirely scientific, that man has a religious faculty; and this faculty is the highest element in his nature. We believe it should be the center of the circle in every system of education. In fact, there can be no true culture where the religious nature of man is neg-

lected.

By Christianity, we mean, the religion taught by Christ and his apostles. Christ taught the divine origin of the Bible; and as Christians, we must define the entire Bible. I do not like the tendency on the part of some to ignore Genesis, and other books of the Old Testament. When we enclose the vulgar system in a circle, we find the sum occupying the center; so Christ is the center of the Bible. Christianity is enveloped in the Old Testament, and developed in the New. Christianity is not only in harmony with the highest culture, but it comprehends such culture: first, because it is the culture of man's highest capacity; secondly, because it must acknowledge all the other capacities of man's nature as given by God, and important for cultivation to the highest extent. When Christianity fully accomplishes its mission, culture will result in the perfection of humanity.

Christianity Harmonizes with the Highest Scientific Culture. In 1868 Professor Huxley announced to the world, the discovery at the bottom of the sea, of a jelly-like substance representing masses of protoplasm, which he gave the scientific name Bathybius. In 1872, Strauss wrote "The Old Faith and the New," and he used Bathybius as bridging the chasm between the organic and the inorganic world. He admitted that unless this could be done, there was no possibility of getting rid of the aid of a miracle. Bathybius has failed, so Strauss himself being witness, a miracle has occurred, and science thus far is in harmony with the Scriptures. In 1875 the ship *Challenger*, engaged in deep sea soundings, discovered Bathybius to be nothing but sulphate of lime; and when it dissolves, it crystallizes as gypsum.

Professors Tyndal and Bain to get rid of the Christian idea of mind, make matter a double-faced unity, consisting of a physical and a spiritual side. In this position, they are unscientific; for they contradict the established definition of matter. All scientific authorities make inertia a universal property of matter. This teaches that matter can not involve organization, life, thought, emotion, conscience, and will. That inertia is a universal property of matter is overwhelmingly proved from the necessary beliefs of the mind, from common consent, from the agreement of scientists in all ages, and from

the results of observation and experiment. The properties of matter and mind are so unlike that an attempt to identify them, shows the most reckless speculation. The great philosopher, Kant, has said "Give me matter and I can form a universe; but give me matter only, and I cannot form a caterpillar." There is no possibility of spanning the gulf between the living and the not living, without a miracle; for the theory of spontaneous generation has entirely exploded. It has been given up even by infidels who claim to be scientific.

The spirit of man is a separate immaterial substance with its own peculiar qualities and attributes. Plato in his *Phaedon* represents Socrates as saying to his friends in the last hour of life: "You may bury me if you can catch me. Do not call this poor body Socrates. When I have drunk the poison, I shall leave you, and go to the joys of the blessed. I would not have you sorrow at my hard lot, or say at the interment, 'Thus we lay out Socrates, or thus we follow him to the grave, and bury him.' Be of good cheer: say that you are burying my body only." This against Materialism, for a mode of force and motion in matter, can not exist separate from the body. The Venetians had a custom of representing the marriage of their city to the sea by casting a ring into the waves. Venice sat like a queen at the head of the Adriatic, and made the howling sea her servant. It murmured through her streets, and as a servant carried her traffic. We represent by Venice religious science, and by the sea secular science. As Venice used the Mediterranean to transport her riches to the different parts of the world; so should religious science use physical science to advance the cause of true Christian civilization. The religious faculty of the human mind is supported by the intellectual; so the Christian religion should always be planted upon a true scientific basis.

The most eminent microscopists and physiologists, such as Beale, Carpenter and Draper, advocate the doctrine of the immortality of the soul. I once put the following question to Dr. Draper in New York: "Do you believe in the conscious existence of the individual after death?" His answer was: "I do not see how it can be otherwise." One day the poet Goethe and the philosopher Eckerman were conversing on the doctrine of a fu-