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GOD OR NO GOD.

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SUGGESTIVE THOUGHTS

FOR

✻ MEDITATIVE MINDS, ✻

BY

John H. Anderson,

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1889.

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God or no God

John H. Anderson
(theologian.)

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FROM

John H. Anderson.

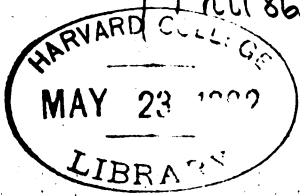
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W. Anderson

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INTRODUCTION.

The peculiar interrogatory style I have adopted in this book, has been done for the purpose of writing Much in Little; giving the outlines in Suggestive Thoughts from which meditative minds can reason to just conclusions.

I have avoided references to creeds and controversies, not wishing to be accused of encouraging a clash of schisms or jangle of religious opinions; preferring to abridge and use plain language, so that the positive may not be smothered in a wordy mist of doubt.

Reason launches ideas into the stormy waves of thought; some crystalize into Rocks of Truth, against which the angry billows of fallacy and prejudice surge and lash in fury, only to fall back into the Ocean of Time unsupported and forgotten.

With argus eyed desire, we with reason scan futurity, and with our best knowledge of the past and present, from all that was and is, can we prove the Human Soul is not an Individuality? If so, reason falls back upon itself and says: Visible Nature is the result of the uses which harmonized invisible forces have made of Matter, whose wonderful powers of design, progress and completion, are beyond the power of human comprehension.

If on so great a subject, I suggest an idea, or thought, to Meditative Minds who will use their talents to beautify and adorn it for the good of Humanity, my labor in writing and publishing this book will not be in vain.

We live in an intellectual age; Authors must condense thought, or their writings will go unread. I have not only abridged, but endeavored to so concentrate thoughts, that re-reading will give greater skill in argument.

I would rather trespass on Immortality than be accused of trying to modernize God.

Believing the questions are often asked in our moments of meditation, "From whence came We? What are We? and whither go we?" and sooner or later we must, and will, form our opinions; and to aid such decision these Meditative Suggestions are respectfully offered for your candid consideration.

I have paragraphed and numbered the paragraphs, not only to aid the reader, but to encourage and give Topics for Conversational Gatherings.

JOHN H. ANDERSON.

Osceola, Nebraska, 1889.

APPEAL AND INFERENCE.

If there is a Great Controlling Spirit of Invisible Forces, to which matter yields obedience, whose historical rocks are the tombs; where the Ages have Buried their Dead; we, humanity, a Creation,—Special or Evolved—do appeal! And with a desire to search after truth, ask such mental assistance, which a Designed Germ, with sympathetic affinity, might expect from it's intelligent designer, to aid reason in deciding the important question: ARE NATURE'S ENERGIES NATURE'S GOD? If they are; then as matter feeds matter, and by atoms, matter increases, so does intelligence feed by will on it's environments; and by choice of affinities develops a birth germ of Consciousness into—what is to animated matter—An Invisible Individuality.

GOD OR NO GOD.

As a bee flies from flower to flower in search of honey, it heeds not the beauty or arrangement of the flowers. So perception gathers ideas for the memory which the unbiased mind will, by meditation, arrange, and to establish truth, will reason from effect to prove first cause; and thereby gain that peace of mind which naught but power of just conclusion gives.

2. The clinging customs of the past, struggle earnestly with the newly discovered truths of the present; and have such a controlling influence, "The Survival of the Fittest" live, though it takes generations to out-grow and eradicate the old.
3. An unbiased mind cannot intrench itself against investigation, or the suggestions of reason; and where evidence is equal, apathy should not be allowed to check good judgement.

What is often called infidelity, or skepticism, is opposition against creeds and their abuses, rather than any desire to deny the existence or designs, of a Supreme Intelligence, which must exist or else the human mind is the highest type of intelligence in existence, and being unable to trace its own creation to its primitive source, or the laws which control its own being, assumes authority to deny, as impossible any greater power than can be made known to its own senses.

4. Humanity is not able to comprehend creative power, beyond the wonderful developing energies of which its own existence is a proof.
5. Are not the cynical reasonings of doubters the executioners of bigotry; thus being the agents to evolve a purer developement in worship?
6. Are not desires the great developing energies in animate nature—for instance, a desire for morality develops virtue; and an immoral desire develops viciousness.
7. In the eternal changes of matter, harmony must exist or chaos rule supreme!
8. Harmony in the material universe exists by matter being subject to invisible laws.
9. Thought, as emanating from mind is invisible—a production of a power from matter, by invisible laws which control it; or the mind is an individual, invisible power, created by an invisible power, for a designed purpose. What is the designed purpose? Is it a mere existence, propogation and decay; or a school for an invisible entity to develop itself, (bodily death being its transition,) to its destiny, by the designing power which, though invisible, is the controlling executive over matter? or, how could matter be used to develop an invisible force, unless the invisible power which created, was stronger to command, or execute, than matter was to resist? Thus God must be invisible; for if visible matter is controlled by invisible power, the invisible power must be the greater; therefore, God must be invisible by choice; or able to be invisible, or use matter to make infinite designs visible.
10. If in nature a continual evolution exists in matter, and in mind from matter; and if a Genus is from one starting point in matter or a time when matter became conscious, in the first form of life, how could an insensible form of matter have an innate power without being formed to possess it?
11. How can evolution be possible without a start-

ing point?

12. How could matter without superior aid, take unto itself consciousness and become a living being?
13. If it was a miracle for matter to develop consciousness, why should it be any more a miracle for the different Genuses to have taken consciousness; at their creation? Steam is steam, whether it be from a dew-drop evaporating in a Sun-beam, or from the exhaust of a powerful engine. So, life is life whether it be in the lowest form of radiata, or the highest form of humanity; it comes from the same designing power, and exists in every degree, or form, from the highest type of existence, down to the lowest form in animate nature, the effect of an invisible and ever present cause.
14. There cannot be "Evolution" without an evolving power; there cannot be purpose without design; there can be no design without a designer; therefore anything which has a proof of design in its existence, proves a designer.
15. A designer cannot create anything beyond its own power to create; consequently everything that exists must be less than its prime creator, whose laws or rule and guide of action, it must be subject to; and act in harmony with. Thus mind must be subject in power, comprehension, and duration to its creator. So the most lofty creations of thought, and power of invention, are and always will be subject to powers from which they drew nourishment, and are dependent upon for existence.
16. If the powers which control the involuntary action of the bodily organs, refuse their aid, the body by death is returned to earth, what becomes of the intellectual part, or entity which it has evolved?
17. If the world is not yet understood in its lowest forms of creation, will the design of the creator always be above the comprehension of the created?

18. Admitting that visible matter is not destructible; then if matter is indestructible why should spirit, or the invisible powers which control matter, be destructible? If the unseen powers are greater than matter, why should the less existence—matter—be indestructible and the greater, Invisible Forces, which control and direct the less, be destructible? The weakest is always the most easily overcome and destroyed, and not the strongest. If matter is not perishable, how can the laws and forces by which it has been brought into existence be destroyed?
19. If matter cannot be destroyed, the invisible forces which control it cannot be destroyed; how then can the human soul, which is the result of invisible power, be annihilated?
20. If matter is subject to the invisible powers which control it, are not our constitutions (physical beings) the matter which is subservient, to the invisible powers, which we can by vice contaminate or by virtue refine? But when the separation of the invisible existence from the visible, takes place at death, is it annihilation of the invisible? or a transition? If it is a transition, then each human being is possessed of an Immortal Soul; and if death is annihilation the invisible powers of our mind must be annihilated; and how can that be possible if the invisible forces of nature are more powerful than the visible?
21. That the offsprings of invisible powers should be subject to destruction, which cannot possibly destroy the powers which developed them, is an unreasonable conclusion.
22. If everything visible in nature is the result of the harmony of inherent laws, that cannot be destroyed (annihilated,) how can powers which cannot be destroyed create a totally destroying power? If they could they would be self annihilating.
23. If all that is created is composed of indestructible

elements, they cannot be annihilated without annihilating the elements of which they were made. Therefore, if soul-intelligence is made up of inherent, indestructible powers, it cannot be annihilated without annihilating some, or all of the forces of which it was made, which is an impossibility; for, if the forces or elements of which it was made, return to their original elements, they have performed a miracle, greater than all miracles, that is creating by a self constituted collection of forces, and by dissolving themselves, back to their original state, have annihilated what they created, without annihilating part of themselves, and to do so each force must have possessed the power to plan and execute; and therefore must have been intelligent, sentient beings, endowed with equal desire of purpose; and having a knowledge of what would be formed by such combination, before it was created; and having the power to dissolve themselves back to a smaller power than the sum of their powers; which is an impossibility; and proves that the forces used are subject to the power which uses them; and which must be a greater power than the sum of the powers used. Consequently the human soul was made by a designing power; and therefore has an Independent force in itself, by a combination of other forces, or an evolving existence by transmission; and if by transmission, the origin of the human soul must be co-existent with the first parents.

24. If the soul, is destructible it cannot be made of matter, if matter is indestructible. If the soul is destructible it can be annihilated, in which case it must be made by a power that can both create, and annihilate without annihilating itself. Such powers cannot be the inherent laws of nature, since they are indestructible and could not survive their own destruction; for whatever is made of indestructible elements could not be annihilated

without annihilating the indestructible portions of which it consists, which is an impossibility. Consequently a human soul could not be a combination of indestructible forces without being indestructible, and therefore immortal; or, destructible by the forces of which it is composed returning to the indestructible forces, whose amalgamation made it; or, the destruction of those forces, which is a contradiction. If a combination of indestructible forces have created an entity, then if that entity is annihilated, we have an impossibility—something which has existed and has not existed—for, if a combination of indestructible forces create a new force, that new force must be indestructible, or be destroyed by a power greater than the forces of which it is composed. Such a power must of a necessity, be an infinite power; since each law in nature is independent in action, and harmonious in result. They cannot destroy each other without destroying themselves—that which is indestructible cannot be destroyed by itself—consequently a force created by a combination of such forces, cannot be destroyed without destroying some part of its existence; which is an impossibility.

25. The material part—the body—will be resolved back into its original elements at death, but that is only a transition of matter, and leaves us with a dead body and imperishable soul; for if, the soul cannot be resolved back to its original elements, by any inherent power which matter possesses, it must be immortal.
26. If the soul has an inherent power to dissolve itself back to its original prime elements, we are met with an impossibility; that is, a distributing power existing in a less power than itself. If the attraction of forces at death of the body seize their own parts, then the laws of nature have created an individuality and annihilated it; and the body—matter—which was powerful enough to

attract those indestructible forces, was greater than the forces themselves; consequently from such an argument, matter is more powerful than the inherent laws of nature, unless our bodies have been formed by a greater power, which has used what is called the inherent forces for the pre-designed purpose of developing a new force, or evolving a new existence. Such a power must be an Infinite and Indestructible power, which has existed coeval with indestructible forces; or, is in itself an omniscient, omnipresent, omnipotent executive. Is not such a combination of supreme powers what we would expect a God to possess?

27. That laws or influences exist, which though invisible, are the powers of which animate nature is the result—cause and effect, design and designed—lead to the belief in the existence of a designer; and if the inherent forces are the elements which are used, a power which uses and harmonizes them, to produce results, must of necessity be a greater power.
28. If the inherent laws of nature, are the creators of animate nature, they must create their own ruler; if so, nature's laws existed before anything was created. For, if they created their own ruler, that ruler could not have existed before their own creation. A ruler without power would be a nihility. The power which harmonized nature's laws, so as to produce result from design, must be an infinite power; and if infinite, the object of design could not be completed without the consent of the designer.
29. A power that creates must have power to reveal itself, or not—as it chooses—to its created beings; if it has not the power to reveal itself, it is not an omnipotent power, since it has created an existence it cannot control, that is, make itself known to it; as the greater existence in intelligence must be the infinite power; so the soul of the created being

would be greater than the power of the creator, if it—the creator—was not able to make itself manifest to the created. Or, like the Theory of the “Supremacy of Inherent Laws,” create something greater than the energies which created it.

30. We are endowed with organs—voluntary and involuntary—and mind power—intelligence. Can inanimate laws create animate powers? If so, matter is God. If inanimate matter cannot create animate existence; there must be a power that can, for WE exist, and if matter cannot create, or control the immaterial, then the immaterial must be the most powerful; and if the most powerful how can matter, the weaker existence, be indestructible and mind—consciousness, the animate essence—be perishable?
31. If at death of the body, the soul changes and goes back into a mass, then in a mass it is progressive, or retrogressive; but how shall we create an affinity so contrary to science, reason and justice to support such an hypothesis—Humanity, collectively responsible, individuality destroyed.
32. If the human soul is an atom of a spirit world, will it not like an atom in the material world, have an individuality? and if an individuality, then that individuality must be immortal; and if immortal, each human being is possessed of an immortal soul; and if an immortal soul, there must certainly be an immortal destiny.

Again, if matter is inanimate, it cannot be a co-equal of an opposite; but the animate and inanimate may be positive and negative forces, which acting in harmony, produce designed results. Thus matter is subservient—by birth—to animal existence, and yields obedience to the unseen laws of life, some of the greatest of which are—to our conception—the involuntary action of the heart, the nervous system, and the brain. Who then can prove that visible matter is not in affinity with and subject to invisible forces, that is, immaterial

laws?

33. As we progress in the discovery of the unseen forces, we shall learn the effects and results of their combinations, when the secret of life will be known to us; and we shall only be ignorant of the composition of the prime elements; leading us again and again to the threshold of an infinite power, increasing our confidence in a supreme executive and its ability to provide for the immortal part of humanity; which cannot be denied unless we can prove the origin of unseen laws (Forces,) to which all visible nature is subject, and whose unchangeable influences in an eternal round of ages, we shall—by such proof—be a part of and subject to.
34. If we are, in mind, an entity, annihilation must be used to cause a nonentity of the organized force which we call the soul—the center of reason and intelligence—which is not required in our animal natures, to merely gratify our passions and carnal desires; which would, if annihilated, pass out of existence with our present form of thinking matter; and be resolved back to the elements from which it was developed, by an hereditary germ; a useless evolution, a waste of matter, a rape on time, a farce on existence, and fools by uncontrollable causes and results, objectless, soulless; nothing more or less than the ornamental toys of material fatality and cruelty. No meeting hereafter with those who have gone before; all blank; nothing but brutes when love, hope, and immortality are torn by prejudice or passion from our minds; or when passive reason gives up all hope of immortality for an hypothesis.
35. In the mind-cells, matter decays—changes—recollection does not; thus matter changes out of existing form without making the immaterial memory change. How then can death annihilate the invisible immaterial which has a power over and superior

to the changes of matter? ' .

36. Unbiased investigation is the pruning knife of truth in the gardens of thought, aiding reason to lop off the wild twigs of passion and prejudice.
37. Are all created things formed by the variations of affinities in nature's laws, on the various, progressive conditions of matter? If so, what beautiful designers differential affinities are; and what wonderful pre-ordained wisdom in the completion of its work! Is it reasonable or possible, that such power can create, and not comprehend the beauty of its own completed designs?
38. If the lowest type of animal life is the connecting link between the vegetable and animal kingdoms, what is the connecting link between the material and vegetable; and tracing back through the various states of matter—solid, fluid, and gaseous—to the "connecting link" between the gaseous state to the elements from which they were formed, and from them to the first prime elements, or first cause in nature? A self creating, controlling nature, existing in harmony and progressive development, without intelligence, is contrary to reason. A continual dissolution and resolving into prime elements, to develop and be redissolved, again and again, forever, are unsatisfactory methods of explaining a no-beginning, no-ending eternity; and will not satisfy a desire to comprehend creation and its destiny as it applies to the human family.
39. Infidelity is based upon secular doubt; cannot a desire for truth be allowed an equal privilege of attacking with the weapons of reason—"Free Thought"—from an unbiased stand point, arraying hypotheses against hypotheses? Unbiased judgement must be the councilor of evidence, so that reason can render judgement in the cause of Truth, according to the preponderance of evidence produced; the result will be the "survival of the fittest."

40. Does not reason ask, by what power are the laws of nature harmonized?
41. I mean by the soul, that portion of our identity that survives the wreck of the material body at death; and lives in—to the material senses—an invisible condition, either in the concrete, or in the individual abstract form. If in the concrete, humanity is progressive in mass; if in the abstract, then an individuality of spirit existence; for an in-mass, concrete, spirit existence would be an impossibility, unless a miracle was performed, which would pull down the virtuous, for the sake of building up the unworthy lower grade; and this would be impossible with a just affinity of spirits.
42. Who has seen the invisible forces which control the visible products of the animal and vegetable kingdoms?
43. Human beings make compositions from matter; reptiles and insects from the peculiar construction of their own bodies; the first have mind power to invent, experiment, and reason to gain results; the last have instinctive applications of their bodily productions to certain uses.
44. If we could only limit the power of the unseen and unknown forces, we could then define Almighty Power; and prove from our own reasoning, that there is no progressive development of the unseen in life, ending it at death, and resolving it by annihilation into a "no existence."
45. Is there not a progressive development of the invisible forces; and a destiny by premeditation to complete a premeditated design? There can be no destiny without a locality; and no locality without the premeditated design of its purpose; there is no vacuum in nature, it is full of energy, so full, that nature is the sum of the energies harmonized for designed purposes. We cannot prove it is not; neither can we prove that such harmonized ener-

gies can exist without a superior energy of intelligence to control them for designed purposes.

46. The quick communications of the present over the dull methods of the past, are all proofs of the prepondering powers of invisible forces.

47. What are the affections? Are they conscious affinities of matter toward matter? If so, were they created? or are they evolved self creations?

48. The agitation in the chemicals of a magnetic battery are there, unused, though in motion—sleeping; connect, and it flashes itself to immeasurable distance, through the connecting medium to its destined affinity; so the spirit of life, though the body is asleep, agitates the mind by dreams, which proves that it never rests; and when the body wakes, the faculties are connected and at work.

The involuntary action of the heart is the engine of life; the will power is the mental belt which connects it with the intellectual machinery of the mind. May not the human soul, by its conductive medium (which is to us known, or unknown) reach its destiny? Who can prove it will not?

49. If there is a power which assimilates other powers, to do so it must be greater than all the powers assimilated, and have consciousness of intended design; such a power must be an executive power, whose oneness is supreme; though it may be invisible, it is all-powerful, ever present, and all-realizing to every change, all senses blended in one, the power of all comprehensions in one comprehension, and all created matter subject to its guidance and disposal. And as matter is secondary in power to the power which controls it, how can matter be God?

50. A creative or controlling force must be a supreme power, therefore nature's laws, if they are the creative power, or powers, are supreme; and if law in nature is a power in itself, it must exist independent of all other powers, or be subject to a power of control, greater than its power of re-

sistance.

If each power exists independent of all other powers, the works of creation must be subject to individual powers, or else there must be a greater power, which, by conscious design, or chance, forces an affinity—or unity—between individual abstract forces to produce desired concrete result. Therefore, a power which uses other powers or forces to produce certain results, must be greater in intelligence, or force, than the combined sum of the powers used; and must be all-powerful, all-seeing, and always present, or chaos would immediately begin by a separation of the powers used.

51. The reasoning powers of the mind are a combination of certain energies. How could those energies collect and develop without affinity of purpose? And if everything pre-existed, (where was it stored before the Earth was formed or inhabited?) then the matter, or the design by which energies are collected into an individuality, must have always existed; and if a design, it could not have come into existence without a creator, and an object or ultimate purpose for the design. We have an existence which shows design, therefore it must be the result of designing power, or else design is self creating; which cannot be, for the reason that a collection of abstract forces into a concrete power must be accomplished by a power which commands all forces to a designed formation or end; so that mind must be self created (which cannot be possible;) or else the laws of an infinite designer in nature, created it by their influences on the existing conditions of matter.

52. If the human mind is the result of the pre-existing design of an infinite creator, there must be an object in the design; and if there is no revelation or guide by which we can know the final purpose of the design, we are individual forces, afloat on the ocean of time; not responsible for our creation; and without hope

of futurity. A design in the presence of an infinite designing power, without a purpose, or else that purpose, must be made known to us through human agencies, or the Supreme power must, by direct command, give a code of laws, or influences to guide the design which has been brought into existence; thus we are face to face with reason, and by force of existing environments are Free Agents, and compelled as such to accept one of three conclusions, viz:

1st. Intelligence is in itself a design without a designer.

2d. Intelligence is a design brought into existence by chance; and if chance is a power not subject to design, it has created a power which destroys the possibility of its own existence.

3d. Intelligence is the result of design, therefore there must be a designer, and a destiny for each design.

Thus leaving each human being on this platform of prime causes, from which to choose:

1st. Laws by an Infinite Power.

2d. Influences in nature, or by human agencies.

3d. Blind Chance.

53. If humanity is a result of existing influences, then the Sun, Moon, and seasons are the creating and preserving causes—we are but the result; and what else but an infinite power, could be the designer and controller of the creative and progressive influences. What was the object of progressive creation, if not for purposes designed?

54. If in the creation of the first human being, a certain trait or inherent power was stamped indelibly, as part and portion of its power of transmission and being, its influences could not be suppressed, or annihilated, for it would be co-existent with the remaining traits. Conscience and the involuntary power of the heart are equal mysteries of birth. Thus if a creative power intended humanity to work up to a certain standard of morals,

the desire and monitor to guide them was engrafted into the first parents at their creation; the desire is there, its evolution is its possessor's choice; and free agency is the mould in which is cast its immortality, the life influence of which tends to elevate or debase posterity—though a plant may not be pleasing to the sight, its flowers may blush with beauty, and give a sweet perfume.

55. The control of all animate matter is by invisible laws; why then should not invisible forces control the immaterial?
56. If a human being is nothing but an intellectual animal, a lack of moral conduct must naturally come from man's contact with man, or else consciousness of moral duty must be sustained and preserved by an innate desire, which is to the intelligence what the appetite is to the body—a feeder—supplying good or bad food, as the will power commands.
57. Animate Nature is made of earthy elements. A human being is a part of animate nature, therefore it is made of earthy elements. And would not a command or rule of action, given by a creator to the first created being, be a germ or starting point, from the force of which, all future finite law would evolve; then from consciousness in genus, superior beings would be developed.
58. If science proves an infinite creative power, can there be a creative or developing power without premeditated design; and if premeditated, there must be reason to plan and ability to execute. If there was not design, all nature would clash in chaos; progressive, perpetual, development could not exist.
59. If there is no immorality, why are the undomesticated brutes so non-progressive, and humanity continually developing in moral and mental excellence?
60. If humanity were to study a superior intelligence, the desire to attain similar virtues and intellectual

excellences would be an evolving influence; and in proportion as it excelled, from generation to generation in its particular uniqueness, all other minds, there would be a desire from generation to generation, to attain to its high, moral or intellectual standard. Thus the highest type, or example of duty from a created being to its creator, will follow that mind whose teachings offer a preponderance of proof to impartial minds. Would not an infinite power use such a human agency, as a force to develop human minds to a higher plane of moral duty; and thus add greater luster to the jewel of immortality in each ones keeping—an immortal soul? If it is so, that mind whose teachings and examples we earnestly love and follow, will be most conspicuous in our character—how can a human being prove there is no God if it cannot comprehend the the design and destiny of its own immateriality?

61. May not spirit influences, or the workings of unseen forces, record that portion of humanity's acts by an universal language of the emotions? Sound is necessary, only to make an impression on the conducting medium, matter. Will the language of the emotions be the universal language of the immortal's? What need of language to repeat what perception has full knowledge of?
62. An egg—how was it developed? An undeveloped egg could not produce a perfect being; and if long periods of time were necessary in developing certain involuntary characteristics, by what method was the life of the being preserved, during the long periods of time necessary to effect the development? And how did the lowest form of ovum get its generative powers, for the lower the form, the less the power of instinctive force, and animal benevolence.

If "religion" and "evolution" are waging a war of contradictions, should not unbiased investigation and reason go back for proof to the origin, preservation, and development of the sexes, in animals

and plants, for evidence of premeditated design, and executive power?

63. The general of an army gives commands to his officers; each officer is an acknowledged force; the general's word creates all actions of matter, which are effected directly or indirectly by his commands. Was not the executive's word a creative power of the action and conditions, which resulted from it? Is not a word of command, from an executive intelligence, the immaterial force which causes matter to act? If so, laws and influences, now unknown, will when discovered, increase the positiveness of premeditated design in nature.
64. If matter is conscience, then conscience must be matter. If conscience is not matter, then matter is not conscience. If matter is not conscience, then conscience must be an existence of itself; and subject to invisible laws that influence its existence. And if matter only changes form, and consciousness increases in development, what becomes of the developed consciousness after death?
65. If Consciousness is a created energy, and positive existence, how can it be destroyed unless the laws which control its development are its destroyers; and if its destroyers, how can they annihilate it without annihilating a portion of themselves? (Ultimate annihilation.)
66. If consciousness was inseparable from matter, then matter would possess an invisible conscious energy; and a portion of whatever invisible energy it may have been a part of. If such was true, every atom of matter has a consciousness of affinity with other atoms, with which it has been harmonized; and if so, all matter must be conscious; and the Pythagorean "Singing of the spheres" is but the recording music of nature's telephone, where virtue and viciousness aid or destroy the harmonious sounds of the "atoms of atom worlds." Since consciousness and matter are separate entities,

such a picture is a flight of fancy to please the ears of "The inherent qualities of matter," which must have been unused, through all eternity, by animals and vegetables, until they were created (?) carrying in its inherent intelligence, through ages of ages of time, (From what source?) the ideal design—both creation and development—of the reproductive organs of the tiny flower, of the smallest plant which would exist on earth after chaos.

67. The bees have power to make honey; the greatest storage room for the least amount of wax in construction of comb-cells; also mysterious powers of propagation, which cannot be the work of a no-reasoning, chance creation. The design is either the result of intelligence, or not the result of intelligence. Where were the bees (if they are not the result of "special creation") before the earth was habitable? And if the power of forming compositions, which baffle human ingenuity to make, is possessed by the bees, then, can it be possible that nature is nothing more than a chance crystallization, of invisible forces, into visible matter?
68. Will affinities of atoms ever resurrect dead forms?
69. If invisible laws are the controllers of matter, they themselves must be subject to prescribed powers; and if subject to prescribed powers, then why may not the intuitive faculties of the mind be the agency, subject to an invisible monitor, which by seemingly exterior power, gives instant check, or direction to the human reason, being an inward monitor of an outward and all-prevailing power?
70. If influences are developing powers, then it follows that good influences tend to develop the finer, and bad influences the grosser traits of character.
71. If matter is made up of negative qualities, the unseen forces must be the positive. Therefore the unseen forces which use matter to produce results, must be positive forces.
72. Intelligence which uses matter in various ways

to produce results, is an unseen force. Therefore intelligence is a positive force.

73. In the arts and sciences, human skill performs wonders, by using the unseen positive forces, on negative matter.
74. How grand is the work of the intelligence, from whose designing power, the atom intelligence in humanity originates, whose work-shop is as boundless as space, and whose master-work is seen in the smallest atom of matter as well as in the starry wonders of the sky.
75. Are the ~~the~~ unseen laws or forces effected by storms, cold or heat? If not, they must exist beyond the power of earth's most powerful influences to change or annul, by the most intense heat or frigid cold—everywhere, all seasons, storm, calm, sunshine, or darkness—the same, unchangeable indirect power and force, though invisible.
- The molten metal of the furnace and the mountain glacier, obedient to the same invisible but all permeating powers, are not destroyed by strongest hurricane or gentlest zephyr. Which fact proves there is in existence some forces, which we know exist and act, beyond the power of mind, or matter in the power of mind, to destroy or stay—powers to use but not to defy; positive powers or forces, to which human invention can apply negative matter to produce certain defined results—adaptation but not creation.
76. Are the unseen influences of the conscience caused by a miraculous power; or, are they the result of an universal law of right in nature? If from an universal law of right in nature, nature must have a code of morals, or moral force; and therefore, if nature is a chance, no-beginning creation, morality or moral force must be a chance, no-beginning morality; or else it must be the result of the premeditated plan of an infinite intelligence. Which is the most reasonable?

77. If there is not consciousness in matter to design

development, there must be a power outside of matter, which uses matter as a medium for developing design.

Animals and vegetables grow; but their growth is limited, and their development is defined. The architectural power of the unseen forces controls development; if it does not, how can matter do it without power of communication, or consciousness?

78. If matter is not conscious, then there must be a separation when matter changes form by death of the body. What becomes of the individualized soul spirit, which made its abode in the body before death, is the prime or first question, whereon hangs the great unrealized. The germ of undeveloped intelligence at our birth, developed at death into a positive character, and who can prove its annihilation?

79. Vegetables have no mind; but they must be possessed of an invisible power, or be subject to external influences which guide their development.

If innate, where is it—the substitute for reason? Locked in the germ cell of the seed, the sexual flower, in Embryo, sleeps!

If external, what guides the development without intelligence? If not without intelligence, then is not the animal kingdom, in its development, subject to similar powers which control their involuntary developments?

80. If a human being is an intelligence, using bodily organs for the purpose of developing the body, what becomes of the intelligence at death, that is, the record of the Individual?

81. If universal intelligence in nature is God, then does it not logically follow that intelligence in humanity is God's forces in humanity? If this is so, then a knowledge of good and evil is an inborn, conscious influence in every human being.

82. Is animal benevolence the conscious affinity of similar species of matter to each other?

83. Are the affections conscious affinities? If so,

where and when did consciousness begin? and by what innate power did they create or assume invisible powers of cohesion, without a creative power? They must have existed, or else each are separate, developed creations, or emanations of invisible forces; and if there is evolution of invisible forces, why is not the soul of a human being possessed of similar, or greater evolving power?

84. Instinct in the lower order of beings does not reach to the height of intellection, in the higher order of beings—humanity. The bees and ants have an innate affinity of purpose, which does not reach beyond their instincts. Intellection, in humanity reaches from the innate instincts to a resulting development, intelligence; being the first in the order of created beings which has attained mind power, to use the mineral formations of the ages; and the productions of the animal and vegetable kingdoms; which being the case, it advances the proposition, that humanity is the completion of a premeditated design.
85. Shall a mind, created and existing without a knowledge of the powers of the involuntary actions of itself, or the body in which it dwells, deny a Supreme Intelligence, because, like the laws and forces controlling the wonderful mechanism of the mind and body, it is not comprehended; and for the want of comprehension say “No God?”
86. If there is no God, the laws of nature have created conscious beings, humanity, who, not being able to define nature’s laws, are a mixture of passivity and omnipotence; passivity in that they deny the existence of a supreme being, without an effort on their part to gain positive evidence of non-existence; omnipotent, in that they are willing to give an existence, intelligence, no-beginning, no-ending, designing, harmony of entities, to supposed inanimate chance laws of nature, which cannot create powers they do not possess, either in concrete, or abstract form.

Is it because they are perishable, that they would give to nature, what they cannot comprehend as possible in the soul attache of a perishable finite being—consciousness and indestructibility? If such is true, immortality and matter are correlative; and all matter that has the power of consciousness is subject to change, but not to annihilation. Will the change of matter, by death of the body, destroy the developed intelligence? If it does, nature possesses a power to create and annihilate; which cannot be possible, since it would destroy itself by inanition; giving matter consciousness—a part of itself—and at death of the body, annihilating parts of of its own consciousness, with which it endowed animate matter, at its various formations. Is nature suiciding?

87. Are not the laws of nature, or a God, by the agency of nature's laws, so sensitive that they are effected by every sound and motion; and if they are, possessed with consciousness—they may also possess the powers of attraction and repulsion. All, then, that would be necessary to make them the recording angels of our every act and deed, in the dark as well as in the light, would be a power of recollection or record. And if memory in the human mind is a creation, by a combination of organized laws or forces, why should we expect a less power in that which creates, than that, which is created; which must be so, to overthrow the belief that nothing which exists can surpass in power the power of its first creator, or director. Then if this power of record is possessed by the power which creates, no action or sound can escape record; and if such power of recollective memory—though invisible—permeates and exists in all animate and inanimate nature, it is universal consciousness; and the vapor from a tear, shed in love or anguish, could not escape its power of perception; and a sob of grief would have as distinct record as the loud shouts of revelry and mirth;

and even the beautiful is recognized, for if the flowers do not think, obedience to nature's laws supplies the place of mind. Consciousness in nature overthrows materialism, making God an ever present spirit; and how beautiful the thought, that even the unknown flowers do not "waste their sweetness on the desert air." Then if the fragrance of the smallest flower that grows, does not escape recognition, why should the mental beauties, whose bodies are in the "gardens of the dead," be wasted by annihilation?

88. The fragrance is the real value of the flower; if nauseous vapors took its place, we'd spurn its beauty; and sigh, to think that from so fair a flower, no sweetness came.
89. If there is but one God, the creator of all nature's laws, what is the design, intended?
90. Is not a record of creeds the history of human development, from a lower to an higher order of knowledge, and intellectual power?
91. Are not examples of advancement, by contests of opinions, proof of that future intellectual light, which will be enjoyed by humanity, as a result of its evolutionizing force?
92. If a soul is shaped or developed, by its training, in an earthly temple, it must have an individual existence, which prevents repulsive affinity; because affinity with a differently developed soul, would absorb or reject different characteristics; and if rejected and not annihilated, what becomes of it? It would be impossible, that the same soul should be divided; and the good part have one destiny, and the bad part another--with the exception of the normal desires, which, like the cohesion of atoms, is an 'Inherent principal of matter;' and subject to the same executive power which gives intelligence--command--and if the rejected part could not be put out, by annihilation, there must be a refuge or destiny for the rejected soul.

93. Is conscience a dictator of morality? If so, the more enlightened it is, the more noble and virtuous are its dictates; and the more perfect are its obedient servants.

Should not war be abolished, so that legal murder may not check its nobleness?

94. The destruction of brutes by human beings, may be justified by the principle that no treatment is cruel which does not exceed their cruelty to each other.

95. In all the uncontrolled passions—cupidity for instance—how terrible the wreck of the unguarded victim.

96. If there are more than two ways by which a supreme being can communicate infinite designs to humanity—human agencies, or miracles—it must be by an inherent power, which would point intelligence to the source from whence it came, as the magnetic needle points to the pole.

97. Must not some method have been used by an infinite power, to teach first created man; or else the creator, itself, must have endowed the first parents with intuitive power, oral influences, or a combination of influences; for if the first created being was not a perfect being, there must have been germs of faculties which were developed by future influences.

98. Though humanity should ever develop intellectually, so as to understand and comprehend the origin of matter, and the invisible laws of nature, it can never be equal in power to its creator, as human duration of comprehension is limited by the affinity, in life, of mind and body—invisible spirit and visible matter.

99. If nature is a stranger to chastity, from what first cause did virtue evolve?

100. Is not the attributing of all animate creation, to the innate powers of matter, caused by the inability of the human mind to comprehend or understand

the unseen, but all-powerful energies, laws, and influences which control it; and guide its development, by sexual identities and evolutionizing influences, in accordance with an infinite design?

101. Can anything be greater in existence than its original creator? If it cannot, mind power could not exist without a mind originator; a mind creator must necessarily have some purpose in view, in mind creation, either by voluntary or involuntary development. If involuntary, it is fatality; if voluntary it is "free agency," being influenced by hereditary transmission, suffering for paternal error, or being blest by paternal virtue.
102. May not the mind be the phonograph of an infinite design, making recollection the recording angel of each ones own life; and at death, obeying (to us) an unknown energy, appear in whatever form the mental phonograph is destined to assume, self approved, or self condemned, before an infinite justice; an eternal gain or an immortal loss.
103. If matter is imperishable, how can it be possible that the invisible powers, to which it is subject, can be perishable? If spirit is perishable, and matter is not perishable, we see a miracle in nature, a creating and controlling power being perishable; while matter, which is a medium of transmitting intelligence, lives forever.
104. Are human agencies employed by a supreme power to control humanity? If not, why not?
105. Will powers and invisible existences, which are invisible to mind while evolving in a temple of matter, become visible to similars, at the time of separation? If so, there is a God and Immortality; if not, creation is an aimless and unnecessary waste of energies.

If the life of a human being is spent in evolving virtue, by struggling and subduing inborn passions, is there no reward for the victor? If there is a reward, then the example of the life of such a being

(parent, or no parent) would be the materialization of an infinite, invisible energy in matter, to guide humanity, to a more perfect evolution, from vice, barbarism and inhumanity, to virtue, enlightenment and immortality.

106. Often, persons whose minds have been unbalanced, on returning to sanity, find memory connects with memory, where reason was overthrown. Are not such examples proof that there is an indelible, recording power in the human mind; if there is not, why should mind be endowed with such extraordinary powers of retention? We may lose the power to command recollection, but any proof or information which revives recollection, always finds that memory is ever ready to reproduce a true picture, or recital, from the cell storehouses of the mind—change of matter in the mind did not destroy it.
107. 'Tis the jeweled affections, love and hope, that light the gloomy experiences of the present with a bright hereafter.
108. That the first creations, in the animal and vegetable kingdoms, were the result of an undefined, and undesigned action of inherent power, is an impossibility; for how could a power, or combination of powers create something greater than themselves, since a human being—part of the animal creation—possesses intellectual consciousness; and the inherent powers of nature do not possess it. If they do, consciousness is indestructible, and proves the immortality of its existence. How then can an involuntary and undesigned action of unintelligent forces, create a germ to evolve an undeviating genus or species of life?
109. Mammoths, of land and water, which once lived, are extinct; what has become of the inherent laws which controlled their existence? If there is a law, which governs each being, it must have perished, or they would still be in existence; or else, the laws or

forces which govern all animate creation, must emanate from the same source, which shapes by a force of design; if from an evolving force of design, why have not new faculties, and organs been added to our minds and bodies?

110. The supposed Pharaoh of Moses' time, lately discovered in mummy form, in Egypt, is similar in every respect—a countermould—of man at the present time; no visible signs of any change in the body, or mind structure; no proof that man did not have like faculties of mind, or desires, then as now.
111. If the inherent laws of nature created animate beings, and there is no change in their mental or physical structure, from what information we have of their structures, thousands of years ago, the inherent laws of nature must have always existed, and humanity coeval with them; or else, back of inherent laws, there is a designing force; and that designing force must possess Infinite Intelligence.
112. Geologists teach, that there was a time, during the Carboniferous Period, that animals, as they now exist, could not have lived; the earth was in a chaotic condition. How can matter exist, without laws to guide it and prevent chaos? If there is an innate harmony in nature, a blind chance cannot possibly exist; because forces, which matter is a result of, or subject to, prevent it. Then those controlling laws must have existed before matter; or be coeval with it. There can be no increase in volume, without a creating power; or else change in location, or confusion would be the consequence. So there must be a creating energy, or power, strong enough to preserve what has been created, by controlling and harmonizing such forces and changes; and, reasoning by analysis and synthesis, a starting point. A vacuum cannot exist, in our conception of nature; the creating or controlling power must of necessity, have always existed, and therefore is no-beginning, in existence; and is infinite.

113. The chemistry of matter has certain prime elements. In the laboratory of creative power, are not the invisible forces of nature made up of prime elements of the invisible forces? Then whatever power so arranges and adjusts proportions of those elements, the combinations of which produce positive results, is an infinite power.
114. A human being in its wonderful structure of mind and body, is the positive result of a first beginning; and if sustained and developed (evolved from a germ, or is a special creation) by a power that adjusts proportions and combinations, to results, that power is infinite. Therefore, humanity was created and developed by the election of infinite power.
115. The three states of matter—solid, fluid, and gaseous—and the imponderable forces—light, heat, and electricity—are the results of the proper mixture of prime elements, which must of necessity be imperishable; for if a single element of a compound, is perishable, may not all be perishable? As a combination of prime elements, it is an existence; and whatever destroys its existence makes nothingness in the place of what did exist.
116. If matter is dematerialized, it must be by the power that controls the parts of which matter is composed, by a specific act of its own power.
117. If in the “missing link” periods, transition, or change, from one genus or species to another, science could prove that bone was reduced back to jelly, so that we have fossils, and relics, of the structure of animal existences, before and after, but not during the changing process from one genus and species to another; and then prove that male and female went through the transition period, at the same time, we would have a bridge of miracles, to span the chasm of the unknown, greater in record of phenomena, than all other miracles. Imagine two mammals in the jelly state—for instance, neither human nor ape, with their changed, ossifying off-

spring; such a comic period is better imagined than described.

118. Is not the suppression of truth, by not discussing the origin of sexes—male and female—assumed chastity; and too often used to prevent an entire rebuttal of the teachings of the schools of evolution? Such assumed chastity should not be woven into garments of purity, to hide truthful investigation. If evolution is a result of design, there must be a purpose (destiny) in the design. Does not the origin of sexes unexplained, overthrow the theory of “evolution” being the supreme creative power?
119. The life of the first animate being created did not last long enough for the development of its opposite; if it took centuries for the development (“evolution”) of a female, it certainly must have taken a similar period of time for the development of a male being; or else there was a spontaneous generation or creation, within a period of life, that the first sexes created, could have propagated their species; and until proof has been, or can be produced to show how matter ever took upon itself consciousness, or knowledge of existence, the special creation theory has the best evidence to support it.
120. A genus of sex, without its opposite sex, would pass out of existence with its own duration of life; our knowledge of animals and plants proves that such would be the case.
121. If in the development of any portion, or organ, of an animal, it has taken a period of time greater than the life of the animal; and such portion could not have been created except by the developing influences it has passed through, we may reasonably infer that no other portion of the body could have been developed, except by a similar process. Then the generative organs in the sexes, must have taken a greater period of time to perfect themselves, than the life time of one animal; or else, there must have been a special creation, in accordance with the pre-

meditated design of a creative power. How can it be the result of effort, by the influences of existing laws in nature, of the particular organ, or portion developed; for either the organ or part developed must have had design, and power to develop itself; or the animal must have had power to use the laws of nature in developing ("evolving") its own existence; or they have been created by a creative power. There certainly is proof of design in the plan, and its perfection, for the purposes designed.

122. If the very lowest order of being, that ever existed, conceived the creative process, by effort, then it was more intelligent than we now are. We can develop and improve, but not bring new organs of our anatomy into existence. This course of reasoning leads us back, in the history of each animal or plant, to the time when its first parents, or genus, each took their particular sex. And if we say they came by gradual development, through ages of effort and influence, then we are puzzled by this question:

If the animal and vegetable kingdoms are not the results of the premeditated design of a creator, by what method did matter assume, or come into possession of consciousness, either individual, or general; and the powers of preservation and procreation of genera and species, by desire, and without design, on the part of the cohabitants? If matter possesses such power, then matter is the vehicle of intelligence; and therefore possesses an invisible power, which is greater than matter, since matter is the agent by which it accomplishes its designs. And if matter is subservient to the invisible power which uses it, then the invisible part must certainly be the most powerful; and if matter cannot be annihilated, how can the invisible power which controls matter be destroyed, since it is greater than matter; for all matter consists of gaseous elements, the collective

crystalization of which has created visible matter.

123. If then the body of a human being is the vehicle of an individual, invisible power, which controls it, developed and individualized by its own free agency, and that matter does not perish, only in form, how can that which is greater than matter, the soul, or invisible prototype of the mind (memory's recording angel,) be destroyed; or the laws for its future destiny be controlled, or defined, by its perishable part, which ends by change at dissolution? And if a change of matter effects what is called "the inherent qualities of matter," where do the inherent qualities, that possessed the human mind, in life, pass to at death? It is an intelligence.
124. If consciousness is an inherent trait of matter, then consciousness of existence must be an entity; or it has, by chance unknown to itself, created and destroyed a power which it did not possess; which is an impossibility, and therefore a nonentity.
125. An attempt to explain the origin of sexes, as the result of undesigned cause, too often leads to the belief, that, as created beings cannot comprehend the powers of a creator, the want of comprehension is sufficient authority to deny, without evidence to prove our denial, or else we must, by investigating the harmonies of nature, by known and unknown powers look through creation's various forms, to its executive; for if we are to believe and obey our destiny, influences, or inborn tendencies, will lead us to the goal, either by human agencies, or the reasonings of unbiased minds, which will give God an even chance in the contest, by the ever present witnesses, nature's laws and their productions harmonized, perfected, and proportioned; and which leads to this plain question: Are all created things, the result, of the influences of the laws of nature, on the different states or conditions of matter; or, are they proof of design and designer, and therefore a God?
126. From the lowest form in animate nature, up to

the greatest reach of human mind, the same influence of harmony, proportion and perfection exists; no cause without result; no result without cause; no design without a designer; no designer without designing intelligence.

127. How can we prove that the power of recollection is not the recording angel of an infinite God, who, when the soul is released from its temple of clay, will by affinity—like the magnetic current but with greater speed—stand, self approved or self condemned, before its immortal destiny? Then, if we have not decided the question, it will be too late, for reality will decide it for us; and prove designer and design; God, or no God.
128. An infinite intelligence might deem it part of its government, to perform miracles, which from their phenomena would set aside, what to us, are nature's laws; but if we cannot comprehend an infinite intelligence, how can we define its power, or limit the designs of omnipotence?
129. Why is not humanity endowed, without effort on its part, with the perfections, expected by a creator, from its created beings? If humanity was so endowed, would it not destroy the choice of reason; brand us as creatures of fate; overthrow "free agency;" and make creation a farce? It leads us to ask this question: Why did not God create angelic spirits, without having to pass through the bitter experiences of life, and the pangs of death; endowing them with a knowledge of what might have been? It is an absurd proposition; for what might have been, would never have existed; and such angelic spirits would have been so pure and free from sin, that they would have no comprehension (doubted) that man's talents and "free agency" would have developed a spirit of antagonism, between a created being and its creator; so the experiences on earth are the progenitors of peace and love among the immortals.

130. If we are not free moral agents, we must be subject to a power that prevents it; and therefore irresponsible beings, creatures of fate, having no power to thwart an unknown purpose; trying to rest our hopeless future on the sleepless pillows of eternal darkness.
131. If we are free agents, then we are not creatures of fate; but act in accordance with the design, which by special traits of mind—enlightened reason and desire—commands our will power; and forms our character, by its supremacy; intelligence holding desire in abeyance with will-force as its guardian, or else desire having reason as an aid, to control and direct their obedient serf, the will power; thus developing character, also proving design and fulfillment, by its results. Is not a self created consciousness an impossibility?
132. Until "evolutionists" can explain—without hypothesis—the wonderful powers of procreation in animals and plants, which are involuntary, as far as the possessor's are concerned; and then prove that the miracle of creating a large consciousness in matter—as in humanity—is any greater than creating the lowest form of consciousness in animate nature, only in power required to produce desired results; and then explain the origin and creation of the sexes in animals and plants, and the power of matter to take unto itself consciousness, justice must decide in favor of a supreme being and the immortality of the soul, as the "survival of the fittest," in an impartial trial before the bar of reason to prove a God; or, no God.
133. But if evolution is the unfolding of the created bud, which has influenced the developmet of the created (genus homo) body, it must also have a similar influence on the mind; and if leading minds bind themselves to the teachings of a great mind, or a particular chain of reasoning or examples it establishes, they are a force, irresistible, as their teachings

excel the combined power of opposition, in their appeal to unbiased minds, in whatever community, state, or nation they may live. If, among an enlightened, moral, and virtue loving people, desiring that war shall be abolished, and the universal brotherhood of man established, then a mind and its supporters who practice and teach such morality and virtue, will be a leading power; and corruption, or straying from the examples of the teacher, will always be a scourge for violation of profession, unfeelingly applied by unbelievers.

134. An unbiased mind will often ask itself: What am I doing, to aid the spread, of the teachings of that intelligence, whose examples of purity, and self sacrifice for the advancement of humanity, I love and admire? so that when brought face to face with the inevitable, I may be ready to say to my teacher, the sincere desire which has controlled my life and talent has been, "what can I do for thee?"
135. Apart from the invisible laws, to which matter is subject, (which has been heretofore considered,) let us ask this question, in earnest candor: Is matter necessary to the existence of spirit, except as a vehicle, for its duration or development? If not, matter can preserve its identity and spirit its individuality, apart from each other; then though matter is necessary for the abode or development of the spirit—soul—it does not follow that there cannot be a form of spirit existence, apart from matter.
136. Memory is the picture gallery of the soul; whose treasured pictures we carry with us to the shores of eternity, there to exchange the imitation, for the companionship of the immortal real.
137. As we pensively gaze on the form of a sleeping loved one, let imagination picture the giant hand of death, dropping the hopeless curtain of eternal darkness and separation, between us and the object of our adoration; guillotining the affections which have bound us together, with bonds of mutual love.

Would not such a belief make life an inquisition, for anguish to torture the sensibilities?

138. The brain of an ant, or bee, and the brain of a human being are in the keeping of similar laws of origination and special force. The ants and bees have instinct intensified; it was, is, and reasoning from the past, always will be, as it now is.

Humanity have enlightened minds; they are not now, as they were, neither as they will be. Intellectual reaching beyond, is in humanity, but not in the brutes. The progressive conditions of mind are marked in the human race; the faculties of the mind, in a greater or less developed form, were always in existence, coeval in origin, with the first created mind; proving one origin, special creation, of each genus, by the forces which produced the special creation. For if there is not such a power, how can there be special creation? If there is not a special creation, how can there be a guided design of development? And if development produces progressive enlightenment, it has produced something greater than itself, if there is not an enlightened design.

139. If the laws of life, with which nature is permeated, are intelligent energies, they must—for reasons before stated—be subject to an all-powerful, always present, and always seeing power, and such power must be God. If so, God is a spirit, for these energies are invisible, though all-powerful.
140. Take a precocious mind, for an example, excessive in music, mathematics or any other special talent. If all the faculties of an individual mind were developed, to as great a degree, we could form some idea, of to what future brain power, humanity will attain; a development, but not a creation; the germs of every faculty of the mind were always in existence, from the first created parents of the human family.
141. The surroundings of worship are the adornments

of the act—the surroundings of the person, or the beautifying of the spirit by the earnestness of its soul desires; the former is of the earth; the latter are the soul jewels for immortality.

142. Is desire the creative power of matter? If so, the longing of consciousness is a developing power; but how shall we locate the starting point of consciousness, in matter; or the propagation of animate nature by sexual desire, and the creation of sexes?
143. How desire hovers on wings of love and hope, between the shores of life and immortality, straining the perception, and ideal, as it swoops down towards the valley of death, in a vain effort to fathom the dark between, and catch a material vision of a—transitionizing—spirit in its flight to the other shore; but like the law of gravity, to whose invisible, but ever present power, a lifeless body yields, 'twas present though invisible, so delicate an impress on material vision, would need new sense of sight, beyond our power to develop, whose only substitute is hope, supported by reason.
144. Death beds would—if they could—give palaces for huts; velvet for rags, and fame for humble security.
145. The recollections of a virtuous life will give greater death bed wealth, than gold can buy—shrouds do not have pockets; nor eternity, bank deposits.
146. Humanity reasons that death is a separation of the invisible from the visible; that annihilation is not possible, therefore there is a destiny for each individuality.
147. Brutes do not possess—like human beings—the faculties to grasp such magnitude of thought; so they have no conception of death beyond its pains; for an instinct, which cannot comprehend what life is, cannot realize by its terrorized, or struggling departure, the separation of the visible and invisible, at death; so that, where there is no knowledge, there is no comprehension of futurity.
148. If the spirit of life evolves from a lower to a higher

form, it would be good evidence of a no-ending spirit existence.

A dissolving back, of instinctive consciousness, to its prime elements, would rather prove than deny, the passing of intelligent energies, to an intelligent destiny. If the destiny was unintelligent, they as intelligences, would cease to exist; or be nothing more than the defined forces, which environ the productions in the lower order of animate nature, having eveloved from the lowest to the highest form of animate existence, to be redissolved again to its lowest form.

149. What a wonderful chemist, an unintelligent, blind chance must be; or else, what a wonderful, executive power must control nature; and who, among its creations, except possessed with an atom of intelligence, like the controlling intelligence, could or would attempt to define the power of its great paternal intelligence?
150. The mind atoms—humanity—may use the productions of the creative mind, and apply them, as discovered, to intended uses; but a knowledge of the power to create and preserve is a part of the design, on which the present may reason; and the future may unfold, as we approach, nearer infinite intelligence and our future destiny.
151. Does the soul, at the death of the body, become a spiritual individuality, adapted to its destiny by affinity? If so, how soul value will be changed, when separated from the dross of matter, which colors it with its biased shades!
152. We cannot prove, that the recording power of the mind, is not the phonograph of the soul; but whether the soul will be able, by affinity, to command new spirit elements, the future only can reveal.
153. A center of effort, neither gaseous, nor fluid, but by collective agencies of existing laws, the nucleus of a future world, was formed; and as it gathered germ atoms, in its resulting development, the es-

- established and controlled laws in nature, acting on the various conditions of matter, produced the progressive creations in animate, and inanimate nature.
154. If a center of cohesion is a creative center, how easily and quickly an executive power in nature could create a world.
155. Overcome, or, take from nature one unseen law—cohesion—and matter would in chaos fling its dusty atoms.
156. That all matter is subject to invisible laws, is a positive fact.
157. That the body, being matter, is subject to invisible forces, which permeates and governs the development of all classes of animals, and plants, according to their structure and designed sphere of action, is proved to a positive conclusion.
158. That bodies of matter are attracted to each other in “ratio of their masses” is an established fact in physics.
159. That attraction reaches through the distance between two bodies of matter, “inversely as the square of the distance,” is equally as true.
160. That gravity is so rapid in its influences, that its speed cannot be estimated, is a postulate.
161. That attractive force is an invisible force, must be admitted, for a falling body is a visible and undeniable proof of the fact.
162. That conscious beings have a benevolent affinity, which preserves their own species, while they prey on other species, proves that there is affinity, or cohesive forces, in both animate and inanimate bodies.
163. That life spirit and heart force are affinities, is proved by the fact that they act in conjunction with each other, and are inseparable.
164. That heart force—like gravity—is an invisible power, cannot be denied.
165. There is nothing in existence, in animate or inanimate nature, which gives the least proof of visible or invisible existence, without invisible laws controlling

it.

And we are, by force of fact, compelled to admit that invisible forces are a power in excess of matter, at the least calculation, in proportion as matter is subject to their invisible control; so we are forced to admit that a superior, invisible power is endowed with, at least, similar characters of force over invisible powers. It therefore follows, that the intelligence, which uses matter to accomplish its designs, is a power, superior to the matter or forces which it uses, and is therefore superior to the inferior intelligences, which have developed in the human family through a medium of matter, under control of the superior intelligence.

166. When the hypothesis, of the "inherent qualities of matter" is used to account for the unknown, science overthrows it with the phenomena of nature, which says: I am not matter; that is, the invisible heart force, which exists in opposition to the laws of the pendulum, death. The origination of the seasons, intellectual force, harmony of design in nature, positiveness of unknown and known invisible forces in nature, some of which astronomy proves are in far reaching influence, beyond human comprehension, are only a few of the invisible existences, which point to the greater power of invisible forces, only to prove an "executive intelligence," from whose superior power they originate.

167. Soul affinity is in favor of each human being having a soul germ, which like matter, is attracted by similars. When heart force ends, and yields the developed soul, to soul influences, how the largely developed soul will be attracted by soul affinity to its destiny.

If moral consciousness is an intelligent design, would not a communicative guardianship, by the designer, over the recipients of the design, be positively necessary for the development and perfection of the design? And how could such communications be

- possible, unless the recipients were intelligent beings?
168. In animate creation, (sexes,) male and female must have been a mutual development; or a special creation from a chance or no chance existence, for a defined purpose. If a mutual development, it could not have taken place without mutual design, and mutual powers of accomplishment. Design was the intellectual, and accomplishment was the executive power. Intelligence could not exist where consciousness was not perceptible. Executive power could not accomplish without intelligence to direct.
169. Intelligence to design, and executive force to accomplish belong only to the highest order of created beings; and as the highest order of created beings (humanity) do not possess such power, only in a limited degree, it in reason follows that a low existence of organic life without intelligence, could not possibly comprehend, invent, or perfect such wonderful designs, which are beyond the comprehension of the most intelligent minds. Therefore, the plan of propagation, sexual and asexual, must be from a controlling force outside of the existence so endowed, and not by mutual development. And so there must be a power which by a special act of creation, formed the first male and female, and from which all subsequent genus or species have evolved. But as the power required to create each genus or species, would be no greater, only in volume of creative power, between the lowest order of created consciousness, and the highest order of comprehensive consciousness, it logically follows, that if a power to design and create a system of propagation, which is beyond the comprehension or natural restraint of its possessors, it must have been, and is, a superior intelligence, which created it for a designed purpose; and a power that could create the lowest form of consciousness, must have created environments, the forces of which would preserve and develop the creations of instinct and consciousness, which would be subject

in volume and variety of design, to the choice of the originator, who would create special varieties and germs, according to the conditions of the environments in which they must exist. Such creations, therefore, must have been special creations, beginning in the age of the "transition rocks," and continuing its various special creations to the present existences in nature; the highest type of of which is humanity, possessing the most wonderful beauty of visible existence; and being the only created consciousness which has possessed individual, intellectual force of comprehension, to investigate and pry into the wise designs of creation, visible and invisible, past, present, and future.

170. Matter has aggregated from the lower, lifeless Azoic, to the the higher, present animate formations; and its various changes have formed a succession of environments; for, and to which a Supreme Intelligence has adapted a corresponding succession of special creations, from the lowest radiata up to the highest genus of mammalia (humanity,) adapted to the environments of the present completion. So we have evidence that different formations existed before the life creations were made, whose instincts and powers of development were adjusted to progressive environments. The reptiles of the Reptilian Age could not have existed on the Transition Rocks; the aged urns, where now are found the testimony of the lowest forms of animate nature; neither could the mammalia of the present age have existed in the Reptilian Age, creative influences and transmitted instincts being the links of adjustment, binding animate nature to its environments.
171. In the present intellectual age, invention and education, with the will power of the few, improve (?) the environments and intellectual development of the many, aiding the advancement of civilization and enlightenment.
172. What kind of beings will there be in the next

“evolved” formation? Or is humanity the highest and the last?

173. Will volcanic heat or frigid cold destroy the present formation; or will the force of immense bodies of ice towards the equator, by centrifugal impetus, turn what is now the equator, to the poles, freezing tropical animals into ice mummies, by the sudden transition? If so, the Earth will then be ready for the next age of special creations. Would not such an “evolution” destroy the human family? If matter were God, such a cruel wreck might be expected. If matter is not God, affinity of a sympathetic creative intelligence, towards its created intelligences, would never allow a useless “evolution of matter.”
174. ~~---~~ If the inherent power of matter was the executive power which has defined and carried out the wonderful results of effect from cause, it could not have possessed that power while matter was in a chaotic condition. If it did it possessed the power of concrete affinity of purpose, while in an abstract transitionizing obedience to the united, inherent forces, which were using the abstract qualities of matter, to evolve new formations; and which was an impossibility, for the reason, that there could not have been a medium of communicative affinity of purpose, (like thought to will and power to act,) between atoms of matter, without regard to distance or conditions. And if there was an executive, controlling power, outside of chaotic matter, the chaotic matter itself did not possess the inherent force of resistance to the superior force which was controlling it. So it logically follows, that while the Earth was in a chaotic condition, there must have been invisible influences, independent of matter, which were controlling the formation of matter (the Earth) for designed results. If so, that invisible executive power was annihilated at the completion of its work, or it is now in existence; and if still in existence, it superintends the result of the design for which it controlled matter,

when matter (the Earth) was in a chaotic condition. What was, and is that invisible power? It cannot be chance, because it possessed intelligence to plan, and power to execute; and as chance is a nonentity in nature, so the "no God" hypothesis of the eternal inherent qualities of matter, must give way to the more positive evidence of an Infinite Intelligence.

175. The existence of any being, or class of beings, which have not left a record in the historical rocks, may be justly decided not to antedate the age of their first record in the ascent of Organized Nature from chaos.

176. In the Carboniferous Age, vegetation possessed the greatest power to absorb the acids in the atmosphere, to aid their roots with the moisture of the earth, in dissolving the minerals which were necessary for an excessive and rapid growth of vegetation; such a growth that prescience of an executive intelligence (not the inherent chance qualities of matter) might design, for the use of a future existence of intelligent beings, changing the large volumes of carbon in the atmosphere, which would be detrimental to life as it now exists, into vast deposits of fuel, for the then future, the now present, use of the human family. The monstrous beings of the Mammalian Age could not have lived in such an atmosphere. Respiratory animals could not have secured oxygen in quantity to support life. Could inherent qualities of inanimate matter devise such stupendous design? If so, matter is god. And since matter has changed, where was stored the intelligence of the future fulfillment of design, if not in the invisible forces, which were using matter to complete design? There could not be a storehouse of intellect in chaotic matter. Matter must have been subservient to the forces that used it to complete design.

177. The vegetation of the last formation is the first that has existed which would supply the materials for humanity's demands; a vegetation adapted to

supply the wants of the Promethian beings, humanity; the last in the order of creation; the highest in the order of intellectual power.

178. Are there not three grades of consciousness in animate nature?

1st. The effect of consciousness—vegetables, infusoria, involuntary actions of portions of beings, by invisible forces—that is, life without its possessor having a centre of instinct or intelligence.

2d. Instinctive consciousness—life spirit and desires.

3d. Intellectual consciousness—moral responsibility and individuality, which are the medium of the conscience and soul character.

179. If there is not a distinct difference between the intellectual consciousness in humanity, and the instinctive consciousness in brutes, life-spirit must take the place of soul individuality; proving that Pythagoras and Aristotle were right in their theory of an immortal soul in humanity being an "Emanation," which at the death of the body returned to its origin, "absorption."

180. If humanity is a germ-part of an infinite executive, and we are accountable beings, the infinite executive must judge part of itself, when judging humanity. If such were true, God would be a suicide; for if more beings were under condemnation than favor, would not Deity be punished out of existence?

181. The supremacy of the conscience is the developing energy of the soul.

182. The lowest formation of life is invisible force materialized—involuntary action by invisible forces.

183. The conscious formation is instinctive knowledge of existence by its desires.

184. The intellectual formation is mind power and soul character.

185. The first (lowest formation) is matter animated without knowledge of existence.

The second is consciousness of existence without

comprehension of nature or purpose.

The third is intelligence—power of comprehension and reasoning.

The fourth is that invisible part, which is moulded from a combination of the other three, by obeying, or disobeying, a dictating conscience in life; and which results in an Immortal Soul Character at death.

If it were possible, as in the “theory of evolution,” for the second to develop into the third—instinct into intelligence—how could the first—the lowest formation of life—develop into the second, unless the first possessed in a latent state all the elements necessary for the development of the third; and, all future developments in animate nature? And here we have evidence that they must have been the effect of only a portion of the invisible forces, so that other invisible forces were influencing the development of favorable conditions in matter, suitable for new formations; which prove Prescience—a knowledge of the future—an attribute of intelligence. Therefore, if intelligence did not exist, prescience could not have been in existence; but prescience did exist, therefore intelligence must have existed; and as prescience was a knowledge of the results of what intelligence had designed, the intelligence that designed must be the executive power, and the God of Nature.

186. A knowledge of the origin of consciousness in matter, would do away with the hypothesis of “The inherent properties of matter.”

187. We know that we possess consciousness; and that it must have existed before our comprehension of it; therefore the existence of consciousness is a self evident fact. We also know that consciousness is an invisible entity. And as the forces which permeate and control matter are invisible, so the soul must be invisible, for it is a delineator to will power, and therefore its superior. And as matter is subservient to invisible forces, the invisible forces cannot be subser-

vient and subject to the control of forces which they themselves control. So whatever power is superior to the conscious faculties of the mind, to quiet, must be an invisible will-power of the soul.

188. We do not know what the essential elements of magnetism are, but we do know that magnetism exists; neither can we prove there is not immortality, simply because we are unable to analyze and define soul essence.

189. Reason as we may, we cannot overthrow the subordination of visible matter, to invisible forces. The involuntary actions of the functions and organs, of the human body, are a self evident proof of the supremacy of invisible forces, over matter; and the combined harmony of those forces in a unity of purpose, under one controlling, invisible power; and whatever that controlling power is, it is an Entity. So we reach the conclusion, that the Executive Power in nature is a spirit; and beyond that, the only first proof, which can be revealed to our spirit nature, at death, will be its own immortality, and the Infinity of God.

190. To humanity, the Executive Power in nature must possess at least four attributes: Three known and one the sum of the unknown. The three known are

- 1st. In Intelligence, concrete.
- 2d. In Powers, abstract.
- 3d. In Affinity, comprehensive.
- 4th. In Form, indeterminable.

For in the first, a Concrete Intelligence is necessary for the harmonious use of Abstract Powers.

In the second, Abstract Powers (forces) are necessary to produce and complete the designs of Concrete Intelligence.

In the third, Comprehensive Affinity is necessary for an Infinite Concrete Intelligence to have ever present knowledge, of the formations and dependent conditions of its progressive designs.

In the fourth, description of concrete intelligence,

by an atom of Intelligence, is limited by difference in comprehension, between the created, abstract atom, and the concrete intelligence of its creator; so a God in form, we cannot define; and therefore it is to humanity, Indeterminable. And we must ascribe the vast unknown and undiscovered to the same Almighty Power, Concrete Intelligence, which is an entity, and therefore God.

191. Will our death-bed view of past life show nothing but a war of doubts, with which we will dress our Soul Characters, in a self-made shroud of contrition?
192. If similar laws of nature pervade all space, a favorable adjustment of environments would produce similar results in other worlds. Either environments, adjusted to similar laws; or special energies for different environments, are a positive proof of a supreme, overruling Intelligence, which must be NATURE'S GOD.

THE END.



