

NOT EVOLUTIONISTS.

The General Assembly Down on Evolution.

The Majority Report Adopted by the Overwhelming Vote of 137 to 13.

(Augusta Chronicle, 27th.) After considerable debate, Dr. Woodrow was given fifteen minutes to conclude—the time left by him in his first speech.

Dr. Woodrow—I do not desire to force myself upon the Assembly. I recognize the courtesy of the Assembly in allowing me the time they have. But I warn you that if there is wrong done now by the adoption of this majority report it is not brought about by me. It is not only an arraignment of myself but a condemnation on the charge of heresy, of half of the Synod of South Carolina, a large portion of the Presbyteries in Georgia, Alabama and elsewhere, and these are condemned as unfit to teach or distribute the bounties of this church. With regard to the matter of deliverance and its effect, the supposed effect is that it would help to condemn as guilty a person now on trial in a lower court. It has been said that this Assembly can have no knowledge of a trial unless it comes properly before the court upon official record. This reminds me of that other claim, that it was not the church, but teachers of the church, erred in regard to science; and that this question of evolution would have been settled long ago, but the opinions of the church had been disregarded. The opinion of the church has never been expressed so that it could be authoritatively understood. You have been told that the will of the South Carolina Synod has been set aside by me. This is a mistake. A resolution was brought in that would have deprived the person before you of his just rights, but though the majority were against him, they refused to do that. Anything that comes from a self-constituted authority will never be bowed to by me. A deliverance such as that you now propose has no legal effect, and is not to be obeyed by any one who believes it is in opposition to the word of God. To such it would be devoid of the semblance of authority. So far as I have heard, I have not heard a fair or accurate statement of my views.

Dr. Hollifield said: "Dr. Woodrow says he had been for years in search of something to tell him what Adam was made of," and added, "there is a Bible that will tell him." Now, I know all the Bible said before he was born, (laughter) and I believe it, too. I believe that Adam was made of dust, and Eve was made of a rib from Adam's side. I believe all that, and I know it. Anything in the Bible is not only a matter of faith but knowledge with me; and yet I am held up here as the butt of jokes and anecdotes. It has been my lot to be misrepresented always unintentionally, of course. As to evolution, it is a matter of absolute indifference. I care nothing for it. What is evolution? At best it is nothing but a hypothesis, a theory, conducted altogether outside of the Word of God. Like chemistry or astronomy, it is a science not in the Word of God, but if there is a single word of God that is contrary to it, that is enough to condemn it with me. If this Assembly should profess to make any deliverance on evolution, I should oppose it as strongly as any member of this body. The question before us, shall this Assembly inject into the Word of God something that is not there. You are asked to prescribe the time occupied by God in the creation of man, when God has not told you. The Bible says that God created man of dust, but it doesn't say how long he was in doing it, and you are adding your own petty notions to His ever glorious and true word. You will be violating the sacred trust imposed in you. You will be saying what He has not authorized you to say, speaking in His name what He Himself has not spoken or authorized you to speak. I beseech you, therefore, not for my sake, but that you may be true servants of the High God, that you do not drive away those who cannot subscribe to such a declaration. There is nothing in the Bible that will authorize you to say the creation was "immediate," and if you do so, you go in the face of the Word of God.

DR. ARMSTRONG CONCLUDES. Dr. Armstrong, chairman of the committee making the majority report, now proceeded to close the discussion, it being determined that there should be no discussion by the members of the Assembly outside of the committee.

He began with a vindication of his friend, Dr. Hoge, whom Dr. Palmer had said agreed with Dr. Woodrow in the theory of evolution. He then opposed to the teachings of the Bible. He had a letter from the Doctor read, in which he said: "I fully agree with you on all the grounds in your book," and, said Dr. Armstrong, I don't suppose anybody will accuse me of arguing with Dr. Woodrow. There may be hay on somebody's horns, but it is not on mine. [Laughter.] He then read from Professor Huxley's New York lectures to show that the statement of the theory of evolution was not different from that entertained by the scientists.

In my first speech I prepared to sell at auction that evolve calf from the organic dust of that Jersey cow. It was to show that you could not reconcile the evolution of the man with the declarations of the Bible. Organic dust is partly decayed organic matter. Evolution out of organic dust is impossible. The living ape cannot be called organic dust. You must have life.

There has been no attack on our main position as to the competency, authority of this body to issue a deliverance, and that the interpretation of our standards must be in their historical sense and that interpreted in their historical sense they do controvert this system of evolution. The point on which you feel most difficulty is that the case is already before different courts of this church. But before this case was brought in lower courts it was in the different Presbyteries to us first. There is a difference of opinion and they ask us to interpret our standards. We are perfectly competent to do so. Suppose we wait till these Synods or Presbyteries signify their rulings, it has its moral effect upon this body when it comes before us? Don't let that argument of prejudice influence you to refuse a decision here. There are three papers before you. The report of the minority is in substance that we give no answer. That isn't fair. It isn't what the have a right to. In the other

minority report the first difference is that we send our views in the form of a pastoral letter. Second, it doesn't want an answer because it will prejudice the case before us. This pastoral letter is to contain: 1. A recognition of the alarm and uneasiness pervading the church on account of the evolution discussion, and that this alarm and uneasiness are not unfounded.

2. A reiteration of our loyalty to our symbols as the correct interpretation of the Holy Scripture, and a determination to defend them against any interpretation which would mar their historical sense or contradict any traditional doctrine of our faith.

This paper says just as much as the paper of the majority, but when I speak on a subject in which I have convictions, I want to use language that everybody can understand. Our's is in plain language. I believe it is the purpose of this Assembly to give an answer to these overtures. I deprecate this doctrine because it impugns the inspiration of the word of God.

After considerable debate as to the form in which this question was before the house, both minority reports were put to a vote and lost, and the majority report was adopted on a call of the yeas and nays by the overwhelming vote of 137 to 13. The 13 voting no, were Revs. William Finck, T. Harrison, V. H. Henderson, James Woodrow, G. H. Mourning, F. L. Thompson, G. Gindler, N. J. Holmes, J. B. Jennings, R. H. Wardlaw, T. E. Smith, R. J. Vidal, George A. McCall. The majority report adopted is as follows:

The several overtures on the subject of the evolution of man sent up by the Presbyteries the General Assembly returns answers as follows: The Church remains at this time sincerely convinced that the Scriptures, as truly and authoritatively interpreted, and Catechisms, teach that Adam and Eve were created, body and soul, by immediate acts of Almighty Power, thereby preserving a perfect race unity.

That Adam's body was directly fashioned by Almighty God, without any natural animal parentage of any kind, out of matter previously created of nothing.

And that any doctrine at variance therewith is a dangerous error, inasmuch as by the methods of interpreting Scripture it must demand, and in consequences which by fair implication it will involve, it will lead to the denial of doctrines fundamental to the faith. Signed—George D. Armstrong, R. K. Smoot, W. F. Junkin, G. H. Strickler, L. C. Vass, A. N. Hollifield, M. Van Leon, R. B. Fulton, O. N. Kennedy.

The Assembly then adjourned and the evening session was devoted to a discussion of foreign missions.

LATE NEWS SUMMARY.

The society of Friends concluded its session in New York Tuesday, when papers were read on temperance, morality and philanthropy. An appeal was made for funds for the Schofield school in South Carolina.

One of the imperial palaces, about 40 miles from Peking, on the Imperial route to the "Eastern tombs" was destroyed recently by fire. The palace was built in 1650, at a cost of over \$2,000,000.

Congdon, Hazard & Co.'s turpentine distillery at Georgetown, S. C., was burned Wednesday, with twenty-eight hundred barrels of rosin and crude turpentine. The loss is \$7,000.

The Charlotte Observer states that "northern gentlemen who are interesting themselves in Blue Wing copper mines of Granville county, expect to build a railroad from Durham to Blue Wing, and connect with one of the Virginia roads." This is supplemented with a statement showing that a multitude of northerners are inquiring for sites for manufactories, and mining and farming lands, and these facts were gathered from one day's mail to Commissioner Patrick, of the State Immigration Board.

Anxiety is felt in Philadelphia as to the safety of the Austrian ship Miroslay, which sailed from that port February 17 for Faune, under the command of Capt. Viassich. The vessel had a cargo of 407,300 gallons of crude oil, valued at \$26,946. Vessels which sailed from Philadelphia forty days later than the Miroslay, for the same port, have arrived safely. Nothing has been heard of the ship since she passed out of Delaware capes. She had a crew of twenty men, including the captain.

A Chicago paper states that two men named Connors and McCoy have been arrested for the Rock Island express robbery of March 13, and that a third person is to be arrested. It is stated that the arrests were made on the confession of a convict named Pinkett, who was to have taken part in the robbery, but was arrested for another offence before it occurred.

CURIOS REPLIES.

An Arizona editor recently sent postal cards to all the prominent citizens of the place requesting them to give an answer to the question: "Why are you an honest man? Some of the replies which he publishes are curious. One answers: "It must be because of my dern cussedness; I always did like to be different from other people." Another says he is honest because he never held any public office. Another indignantly answers: "What d'ye take me for—an angel?" Another sarcastically remarks, "I suppose you're goin' to start a museum and are lookin' fer freaks: Well, count me out; I'm not one." Another, a professional labor agitator, wrote in blood red ink, on a postal card, "What are yer givin' us?" While the editor of the opposite paper volunteered the answer that he scorned to lay bare the palpitating mainspring of a noble and honest soul at the request of a dishonest reptile and political parasite. The editor is so well pleased with the results of his inquiry that he intends soon to ask for answers to the question: "What do you take for a cold?"

Where Wiberg's Wonderful Winning Was.

Aug. Wiberg, 1431 South Tenth street, Omaha city, held one-fifth of ticket 73,040, which drew the capital prize of \$100,000, in the drawing of the National Lottery, at New Orleans, Tuesday, March 16th; through the First National Bank, and received a draft for \$20,000 made on the Hanover National Bank and was sent to Kountze Bros., New York city for collection, and the sum of \$20,000 was received.—Omaha, (Neb.) Republican, April 17.

A large and beautiful line of Children's Carriages just received at FUCHSNER & KERR'S

STOP AND CONSIDER.

Those who are constantly urging some provisions for shortening the hours of toil appear to us quite thoughtless of the real sources of income. Why do men work at all? The answer seems plain enough; because if they did not they would die of want. It is not a choice, but a necessity. Those who do not believe in the Mosaic record cannot find a plainer statement than it gives of the universal requirement. "In the sweat of thy face shall thou eat bread, till thou return into the ground." A few months' cessation of work the world over would exterminate the race. That is not the imposition of man upon his fellows, it is the law of our being, and it cannot be repealed or suspended.

Most of the argument directed to secure such legislation as will shorten the hours of service are based upon the apparent assumption that the regulation is purely conventional, and that if men could agree among themselves they might affix any limit they chose to the daily task. The mistake that is the corporation or some other exacting employer that imposes the heavy burden, and the law is invoked to emancipate the poor toiler from such oppressive tyranny.

If every able-bodied man and woman gave eight hours of each of the secular days to useful labor, the supply for human need would doubtless be amply sufficient. But we believe that even in this favored country, and with all our improved machinery, such a limit, if strictly enforced, would cut off from households not a few of the comforts they now enjoy. There cannot be more divided, than is produced. The workingman may claim that his share ought to be larger, and the idler should be the one to suffer, but he cannot bring this about by any possible regulation, however sanctioned, and the attempt to shorten throughout the community the hours devoted to useful labor, if successful, will result in shortening the product to be divided, and the poorer laborer will be, in the nature of things, the first and chiefest sufferer.

In the average household throughout this country the domestic service is over 12 hours. In all the agricultural districts those who till their own soil devote at least an average of 12 hours a day to hard work. We never knew a man who attained to eminence in any calling or profession on an average service of 8 hours a day. We do not believe that it can be done even in this favored land. It will not succeed, in our judgment, if tried. Mechanics in our large cities may establish 8 hours for a day's work, and maintain it for a while, but in the end will be compelled to extend the limit, or go without some of the comforts they now purchase from the proceeds of their labor. What the world wants is not less, but more useful service. If the drones could be put to work, and the industrious be kept at it, enough would be produced to give a large division to each, and greatly increase the comfort of the human family.

It is not work that distresses mankind—it is his idleness and vice and waste and thriftlessness. We do not believe that there would be less rum and ignorance on 8 hours a day than on 12. We are not speaking contemptuously of toil. We left home at 13, and have supported ourselves ever since, and in all the upward of 50 years we have averaged over 12 hours work for each secular day. We believe that obedience to the command "Six days shalt thou labor" will be found imperative, and that 5 and 4 1/2 days, however well meant as "a relief to earth's toiling millions," will be found to do only in cutting short the supply that now ministers to their necessities. We do not believe that any honest, sober, able bodied man is hurt in any way by 6-days' work, and most of those who clamor for it are willing that their wives shall drudge 12 hours for not only 6, but each of the 7 days that make up the round week.

BONDED INDEBTEDNESS.

A decision by the New York Court of Appeals on the debt contracting power of cities has importance for cities outside of that State. There the indebtedness of a city is limited to a prescribed percentage of the assessed value of its real estate. The cities of New York and Brooklyn are not permitted to incur an indebtedness exceeding 10 per cent. of the real estate valuation. The question arose as to whether the sinking fund should be taken into consideration as a part of the bonded debt. The lower Courts decided that the sinking fund was to be added to the debt, or, rather, that the assets in the sinking fund must not be deducted in order to ascertain the actual or net debt, but the Court of Appeals, whose decision is final, reverses this decision. This leaves both New York and Brooklyn free to issue more bonds, and the power is almost sure to be exercised to carry out important public improvements which could not be begun with the money available from immediate taxation.

Danger!

If you have a feeling of oppression and uneasiness a little above the diaphragm, and just below the right ribs, aggravated by lying on the right side, look out! As sure as fate, your liver is disordered. Perhaps not seriously as yet, but—fatal hepatic abscesses are not uncommon. Hooper's Stomach Bitters is the precise remedy to regulate the liver, and prevent its congestion and inflammation, and to disperse such minor indolence of its derangement as yellowness of the skin and ball of the eye, furred tongue, sourness of the breath, nausea on rising in the morning, dizziness, sick headache and constipation. By relaxing the bowels, and preventing a channel of exit for the superfluous bile, checks a tendency to congestion and engorgement of the liver, at the same time giving a gentle impetus to its secretory action, and affords relief to the stomach, which is usually inactive, out of order and oppressed with wind when the bowels are costive. Use the Bitters also in fever and ague, rheumatism and kidney troubles.

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