

POSTAGE.—To prevent any misunderstanding or difficulty, be it remembered, that no Post or Way Office keeper can collect any postage on the delivery of the INTELLIGENCER, as we have paid in advance the post age on our whole issue!

TERMS AND NOTICES.

The RELIGIOUS INTELLIGENCER is published weekly, at the Office of Messrs. BAINES & Co., St. John, N. B. TERMS.—\$2.00 per annum. PAYMENT IN ALL CASES IN ADVANCE. JOSEPH MCLEOD, EDITOR. All Communications for insertion should be addressed, JOSEPH MCLEOD, Fredericton. Remittances may be sent to either Messrs. BAINES & Co., St. John, N. B., or to the Editor, at Fredericton.

Religious Intelligencer.

ST. JOHN, N. B., JUNE 2, 1871.

REMEMBER: ONE DOLLAR SECURES TO A NEW SUBSCRIBER THE "INTELLIGENCER" (post-paid) TILL JANUARY 1st, 1872.

EDITORIAL CORRESPONDENCE.

SUSSEX, May 23, 1871.

are now getting well to work, though the weather is not all they desire. It is—to use a word of Artemus Ward's—"very unreliable," warm one day, cold the next. "We must have our full complement of cold weather," they say, "and the more fine, warm days we had in March must be made up for now by cold ones." Taken altogether the farmer's is the best "berth" this country, or any other, with any agricultural capabilities at all, for that matter, can afford. True they have to be busy, but they and all other men are all the better for that—better in body and mind—better for this world and the world to come. A lazy, idle man is a nuisance. Even though by the sweat of another's brow he may have a competence, and need not labor for a living, he must have employment, and if it be not useful employment it must be mischievous. Many of the young men who grow dissatisfied with their homes in the country and go to the cities, make a great mistake. They think if they can but get situations as clerks or something of that sort, that life would be easier and more pleasant. They are deceived; and in many instances, those who might have lived on farms in quiet, comfort and plenty, consign themselves to lives of drudgery, the servants of those who only care for them so long as they can use them to profit, living "from hand to mouth," with the end a premature grave or a dependent old age. Farming is a grand business. Stick to it young men. Be ambitious to excel.

However it may be to a resident, we know that to a visitor a week in the country passes

VERY QUICKLY.

Saturday morning was bright and warm. Even the wind that raised such unpleasant clouds of dust seemed laden with heat, which was probably more perceptible because of the unusually cool weather immediately preceding it. Nobody was sorry though to see or feel that a change in the atmosphere had taken place. Not only the human animal was glad, but those animals—not human—grazing in the fields moved about more briskly, and even staid old cows seemed to vie with their fellow-grazers—the sheep and calves—in "friskiness."

We had agreed to fill all Bro. Noble's appointments, so in company with Bro. Phillips, we attended the Conference meeting at 2 p.m., in

NEWTONS.

The attendance was very small, and we were inclined to be surprised and pained, but on being informed of the whole membership of the church, we saw at once that the per centage present was large compared with many places. The Lord was with His people; and the readiness with which they fulfilled their covenant obligation was gratifying. They talked of Jesus and His love, and were a comfort to each other.

THE SABRATH.

Like Saturday, was warm and pleasant. The programme for the day was as follows: Preaching at 10 a.m., Newton; 2 p.m., Ross; 7 p.m., Penobscot. The last was an extra tacked on by Bro. Phillips. We endeavored in each of these places to comfort the children of the Lord, and to point those who were "without God and without hope," to the Lamb that was slain for their sins. In the afternoon Bro. Parsons took part in the services. He was in Sussex, supplying in the morning and evening the pulpit of the Baptist church.

Bro. Phillips has charge of the churches in Dutch Valley, Penobscot, and Portage. He is highly esteemed, deservedly so. During the Spring some religious interest has been enjoyed in Penobscot. Church members have been somewhat aroused, several unconverted manifested anxiety to know Christ, and some of them have evidently found Him, and are happy in His pardoning love. Bro. P. is laboring zealously, and we trust he may see much good done. With the hearty co-operation of the church members there is no doubt great advance could be made. Brethren, enter into the work with all your hearts, and the "ways of Zion" need no longer mourn.

A NEW MEETING-HOUSE.

would not be out of place at Penobscot. We can, not say how old the present place of worship is; like some ladies, it is of "doubtful age," though we presume that memorable individual, "the oldest inhabitant," remembers when it was built. In its day it must have been a rather respectable house, but—well, it is enough to say that the church ought to "arise and build." If we do not mistake there has been, and is still, some talk of building, and we hope that the work will not be long delayed. We had almost forgotten to mention that since our last visit to Newton a very nice house has been erected, one that reflects much credit on the community. May God make it the place where many souls shall be born into His kingdom.

SUSSEX, May 24

THE LOYALTY.

of the residents of this place is shown to-day (Queen's birthday) by a cessation from business. The stores are closed, and all are endeavoring to enjoy themselves. The trains are heavily laden with pleasure-seekers; here and there go parties fishing, all the horses are pressed into the service of those who enjoy driving, while many stand listlessly about the corners, and stroll lazily up and down the streets, scarcely knowing what to do with themselves, the time seeming to hang heavily on their hands.

Frequently we were asked, "WHERE ARE ALL THE MINISTERS?" "Are they at work?" "We do not hear from them." "Why do they not report themselves through the INTELLIGENCER?" We gave the inquirers all the information we could, though our knowledge was so deficient that our replies were not as satisfactory as we wished they could have been. If the ministers knew how anxious the churches are to hear from them they would, we think, endeavour to gratify them. They say, "We don't care how short the paragraph is, so long as we know where they are and what they are doing." About Newton especially many inquiries were made concerning Bro. Babcock. Bro. White's name was mentioned

in several places, and the wish expressed that he would cross the line again.

THE RELIGIOUS INTEREST.

In most places is low. Complaints of little love and zeal are heard on every hand. The field is large—opportunities for doing good abound. However earnestly the brethren in charge labour they cannot cover the whole ground, and weakness in some quarters must be the result. More workers are needed. More workers among the laity. More church officers and members who will esteem it a privilege to do service for Christ. More who are not satisfied with a name to live while they are dead. More who will be awake to their responsibilities. If the churches were alive everything would soon present a different appearance. Then more ministers are also needed. While the field is widening, the wants of the churches are increasing. The number of ministers is not necessarily increasing. What is to be done? The direction is, "Pray ye the Lord of the harvest to send forth more laborers." Are we doing so? Too many never think of it. Why? Because they have but little interest in the Redeemer's cause. Awake! Awake! O that all who hear His name did but clearly see how His cause languishes through their indifference. He demands that our sympathies and energies be given to His service. Is it too much? No. Then give and do.

CONCLUSION.

To the many friends at whose hands we received so much kindness we tender our thanks. To those also who evinced so much interest in the INTELLIGENCER, and procured new subscribers to it, we are greatly indebted. May God bless them all. We shall pray that our visit be not without good to us and to others.

For the Religious Intelligencer.

PRAY IN SECRET.

Who can tell the worth of secret prayer? Imporing the divine favor of him who bestows all blessings upon his creatures, who governs the whole earth, "King of kings, and Lord of lords." Dear reader, is your heart faint? Do you feel as though your love has grown too cold toward your best friends? Do you live at too great a distance from your Saviour, the captain of your salvation. If so, commence anew to pray in secret—looking to Jesus who is mighty to save. Do you feel oppressed with the cares and anxieties of life? Do you feel your faith to be weak? And sometimes fear you will sink beneath the billowy waves of this unfriendly world. Then, like Peter, cry out, "Lord, save me!" and his loving arm will raise you up, and he will give you the "oil of joy for mourning, the garment of praise for the spirit of heaviness." When troubles assail you, and clouds of darkness gather thick around you, and the winds of adversity meet you with mighty force, and earth has lost its charms, and you feel downcast and afflicted, then remember the words of the apostle James, "Is any among you afflicted, let him pray."

"Prayer is the Christian's vital breath."

But, remember, God wants his children to break loose from the fetters that bind their affections to things of earth, and this they must do, or they need not wonder why their prayers are so seldom answered. It is those that pray with a pure heart God will hear.

On a fair summer's day, when all nature is moving in such harmony, waters flowing, flowers blooming, birds singing, I often wonder how any person, of sane mind can help asking, Who has done all this? And when the question is asked, scripture, inspiration, wisdom and reason unite to agree in answering—God! And if this is once believed, that God made all these things, and man the noblest of all his creatures, how can, oh! how can the one who believes it keep back from secret devotion.

"Go when the morning shineth,

Go when the moon is bright,

Go when the eve doth settle,

Go in the busy of night,

Go with pure mind and feeling,

Put earthly thoughts away,

And in God's presence kneeling,

Do thou in secret pray."

Early in the morning, when the birds are singing sweetly, before the sun pours its streams of golden light through your window panes, ere the cares of the day have disturbed your mind and filled your heart with worldly things, arise from your slumbers, and giving God your first and purest thoughts, thank him for his sleepless watch and care for you through the night, and pray with earnest fervor, "Give us this day our daily bread, and lead us not into temptation." When the glorious orb of day has reached its height of splendor, withdraw yourself for a season from the world's labor and cares, and with the Psalmist of old, declare, "evening, morning, and at noon, will I pray." At eventide, when the darkness of night begins to gather around your domestic abode, and the dews begin to moisten the leaves that have been flitting in the gentle breezes, reflecting the rays of the golden sunlight through the day, go to some secluded spot and there seek to commune with the spirit of your Heavenly Father. At the hour of midnight, when all nature seems as silent and peaceful as the bosom of the placid lake, when the little birds are on their nests, or calmly seated on the branches of the forest thicket, when the beautifully painted wings of the butterflies are quietly waiting for the approaching day that they may again go waltzing over the flowery meadows, when the lovely flowers are waiting for the morning sun to drive the dampness from their delicate leaves of white and crimson, in that quiet hour steal away by the side of the blushing rosebush, or beneath the drooping evergreen, and there think of that dear friend who, in the garden of Gethsemane, wrestled all night in prayer, and bow down and adore His divine presence. By so doing you will be laying up your treasure where moth doth not corrupt nor thieves break through and steal; you will be building upon the rock of ages such a building as will never fall, but abide forever.

J. B. R.

DENOMINATIONAL NEWS.

REV. A. KINNEY writes from Florenceville: "I have some success in the North. I baptized six and organized a church of seven members. The prospect for it is good, if cared for. I purpose going North again soon."

THE BOSTON CHURCH has for some time been expecting a visit from Bro. Kinney. Bro. J. B. Holt writes that for want of care the church has been much weakened. No Conference meetings have been held for a long time. He thinks if ministerial help were sent much good could be done. Our brethren there ought at once to commence holding their Conference and Prayer Meetings regularly. Where two or three are met in His name, there God has promised to be. Much blessing would be visited upon them, and their faithfulness and devotion would work good in the community.

REV. ROBERT FRESCH, writing from Lower Sussex, under date May 23rd, says:

Having a little leisure, I thought I would say a few words about things here. In the first place let me say that the friends of the INTELLIGENCER are much pleased with the manner in which it is conducted. Especially with regard to the School Hill are they pleased, and place a higher value upon it.

Of religious matters here I cannot speak flatteringly. They might be better, and they might be

worse. We are working on, endeavoring to sow the good seed of the Kingdom, praying that the Holy Spirit's influence may accompany it, that fruit may be gathered in due time. It becomes ministers and Christians alike to be faithful, if they would honor God and be honored of Him at the same time. We do not wish to expect the crop as soon as he sows the seed. We shall reap in due season if we faint not. 'Do your duty if the heavens fall.'

Some of the churches in my circuit are in good working order. The one at Lower Sussex, (Erb Settlement), is doing well. The one at Wickham is also doing well. The one at Norton is rather low. The members are somewhat scattered—living some distance apart—so that all do not get to Conference meetings. Nevertheless, there is a good interest at the Blair School House (so called). There are a good many faithful Christians in the different places where I labour. There are some that have a sort of a negative faith. They think that to do no harm is all that is necessary, and do not think that they are required to do any good. 'Be thou faithful unto death, and I will give thee a crown of life.'

CHURCH RE-OPENING.—The Free Baptist Church on Waterloo street, in this city, greatly enlarged and improved, is to be re-opened for Divine worship on Sabbath next, the 4th inst., to which the public are cordially invited. The pastor is expecting ministers from a distance to assist in the opening services. Meetings at 11 o'clock, a.m., and at 3 and 6 p.m. Collections in aid of the building fund will be made during the day.

PRINCIPLE AND ACTION.

"It matters not what a man believes if his practice is correct." This common remark conveys a little truth and much error. If one really does right, it is well, but good conduct seldom accompanies bad faith. Moral conduct depends upon a cause as well as physical events. Men are often worse than their beliefs, and their beliefs are often worse than their actions. A man may seem to be right, but his heart is not right; he is a hypocrite. Faith in punishment for sin is a power to restrain from its commission; belief that men are only a higher order of animals leads to sensuality; those who believe themselves to be only animals soon become such.

Philosophers and mere scientists often wield a mighty influence on morals and religion. They have sometimes struck tremendous blows against them when they least intended it. Errors even in physical science have many a time done great harm, and the higher the type of man, the more he seems to teach that human conduct is controlled by physical organization. He pressed a great truth a little too far, and taught a great error. John Locke was a devout Christian, but his theory that all knowledge comes from the senses, and that the mind is a tabula rasa, led to infidelity, and shook the foundations of public virtue. He unwittingly became the great propagandist of materialism and patron of sensuality.

The recent doctrine of Darwin, of progressive development, is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization.

It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation of the strong and the destruction of the weak; that animals have sprung from vegetables by this process, the higher animals from the lower, and men from the monkeys. It is a doctrine that is doing much to hinder progress in civilization. He teaches that progress depends upon the preservation