

Raymond
Jan 11

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ADDRESS
P. O. Box 1465.

New York, Jan 11 1887

My dear Dr. Dawson

I send you today a copy of the "Christian Union" containing my remarks on "Evolution and Christianity" before the Congregational Club. I wish I had time to write you fully about it, for the purpose, at least, of showing you that I am aware of its imperfections and incompleteness. But you will perceive these things without any observations of mine - and I can only beg you to believe that I know them, also.

The speech must be judged somewhat by its circumstances. The limitation of time was the most troublesome. I could not stop to amplify or explain; was obliged to leave many points un-

guarded, and many others untouched.

I appreciate your objection to the term "Evolution", as a general term; and I must say frankly that I don't find "Development" much better. On the whole, I have found nothing to take the place of "Theistic Evolution" as a name for the philosophy which, as I have tried to show, is essentially Christian, and involves the central Christian truths of sin and redemption.

I do not accept any Development theory as fully demonstrated; I am not an active partisan of any, in a controversial way; yet I cannot be entirely neutral; for I feel an inspiration, for my own soul, in the thought of such a divine plan as Development theories intimate; I think Paul dimly apprehended it and stated it in the philosophical forms of his time; I find it consonant with the spirit of the deepest Scripture; I cannot but hope that it may be more and more

clearly shown to be true. Above all, I
would fain have sincere Christians re-
lieved of all fear lest the discoveries
of science should undermine the
real foundations of their hope; and
finally, I desire with all my heart
that whatever power there may be in
the new doctrine should be used by
the ministers, and not wholly by the
members of the Gospel of Christ.
Being, on the whole, a believer in some
theory (as yet but incompletely stated
by any one) of Development - feeling
that the truth lies in that direction,
to say the least - and finding in
that philosophy something that
quickens my religious life, exalts
my thought of God, sustains my
faith in the future of the race, illu-
minates with a ray of comfort and
a hinting gleam, at least, of explan-
ation the woful history of man,
suggests new bearings of the un-
soloid and insoluble mystery of

will and pain — I feel that I must
bear witness from my own experience,
though to teach with authority I am
not worthy. This is the meaning of
my address; and with this I know
you will sympathize.

Let me say also, that in your clear
and instructive lecture, last Sunday
night, I find nothing that seems to me
inconsistent with a theistic evolution.
As for the "missing link" — the common ani-
mal ancestor of man and ape — you are
of course entitled to the full weight of
the fact that he has not been produced
for inspection. I wonder whether the dis-
covery of such a creature's bones hereafter
would have equal weight for you on the
other side! But no matter; I rest satis-
fied with the knowledge that you are not
(as was dear old Dr. Hodge) positively an-
gry with a Darwinist who presumes
to be also a Christian!

My wife joins me in kindest remembrance
to Lady Dawson, and Professor Harrington.

Yours truly R. M. Raymond