

**PRESENT ISSUES; OR,  
FACTS OBSERVABLE IN  
THE CONSCIOUSNESS OF  
THE AGE**

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Present issues; or, Facts observable in the consciousness of the age by Robert Withers  
Memminger

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**ROBERT WITHERS MEMMINGER**

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THE AGE**





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# PRESENT ISSUES;

OR,

## FACTS OBSERVABLE

### IN THE CONSCIOUSNESS OF THE AGE.

BY

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PROTESTANT EPISCOPAL CHURCH DIOCESE OF SOUTH CAROLINA, U. S.,  
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"When it is evening, ye say, it will be fair weather: for the sky is red. And in the morning, it will be foul weather to-day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

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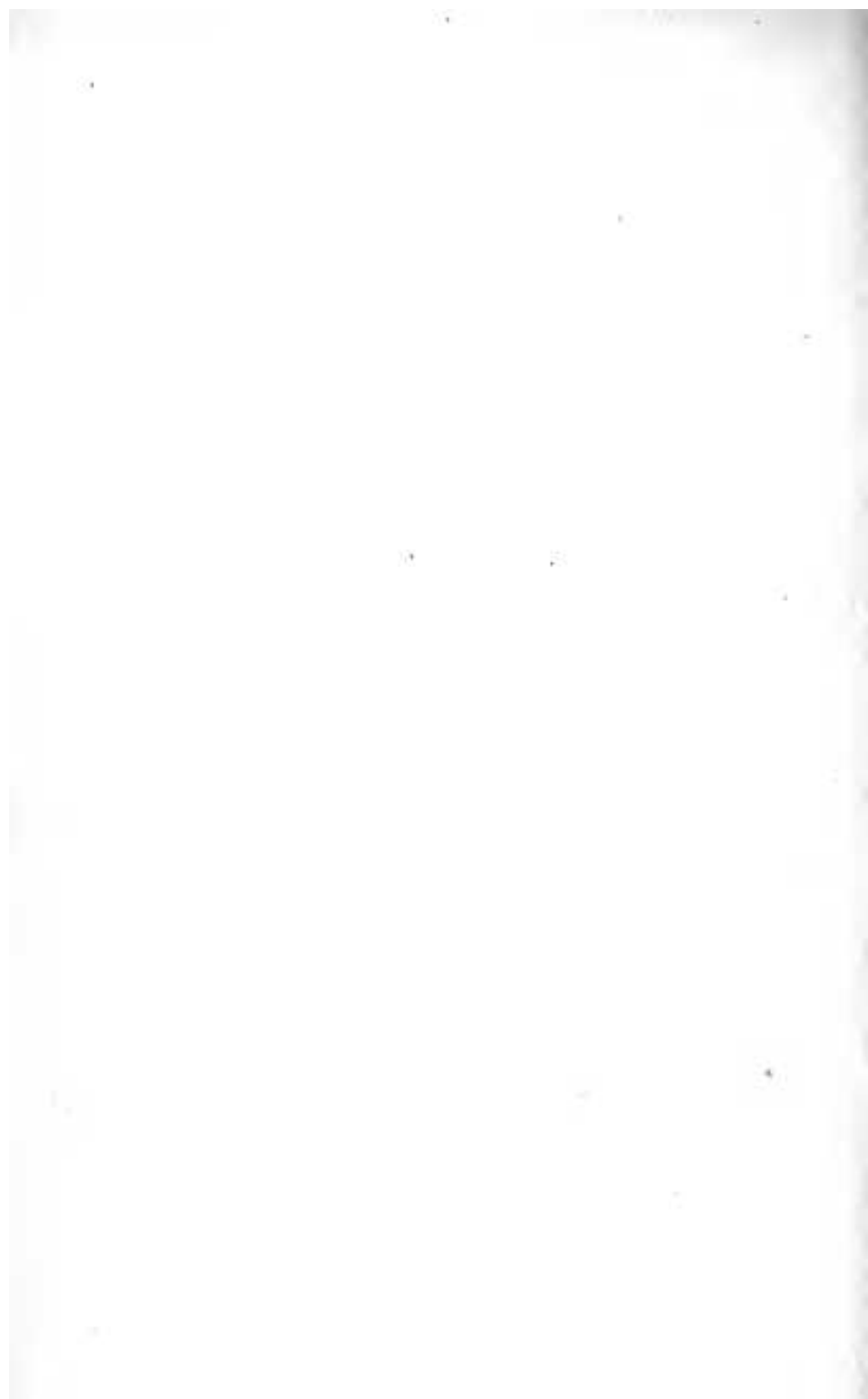
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## INTRODUCTION.

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**T**HERE are many fields upon which the thinker may direct his powers of observation. If in thoughtfulness he turn his observation towards the heavenly bodies, he is an astronomer. If he look at nature and reflect upon what he observes there, he is a scientist, or perhaps an artist. If he look at God, he becomes a theologian. If he observe himself, looking inwards, examining the facts of his own consciousness, he is a psychologist, a moralist, or a metaphysician. A psychologist, if he confine his attention to operations within; a moralist, if he observe and reflect upon the facts connected with conscience; a metaphysician, if he occupy himself in reflecting upon those ideas and abstractions, which, in introspection, he comes in contact with. But besides all these fields of observation there is yet another, and just as real as any of the preceding. Society, as a whole, is as truly an existence, a reality, as is the individual man. The broadest view that can be taken of society, is to contemplate it as co-equal and co-extensive with the race. The human race, as a whole, is a unit; just as much so as is the individual man. It is an organism, as much so as is the plant, the animal, or the individual personal man. All the individuals are the members of one common body; all taken together are necessary in order to complete the whole. There are various orders of intelligent existence, each of them apparently constituted differently. First, there is

God; the Godhead, the highest and only necessary order of existence. In the unity of this Godhead there are three persons, each of them infinite and perfect, associated and essentially connected together in an incomprehensible necessary manner; the three together constituting the unity of that supreme order of existence, termed the Godhead. The tri-personality of the Godhead is a philosophic necessity; we can somewhat perceive this; but it is, in its full comprehension, beyond the powers of our imagination and reason.

The next order of intelligent existence of which we are cognizant, is the angelic. This order of existence is not necessary, but created. It, from all that we can learn, appears to consist, of an innumerable number of separate personal intelligences; each one of them being a distinct separate existence, not deriving its being and nature from another, its ancestor, as in the case of the human. All the separate individual angels taken together constitute the unity of what is the second sphere of intelligent existence, the angelic. There is then, thus far, one separate order of existence—the necessary one of the Godhead, a unity in which a tri-personality is a philosophical necessity. And next, there is a second created order of existence, in the unity of which there are innumerable separate individuals. The angelic order of existence is an unity, inasmuch as it has a definite number of individuals all possessed of a like common nature. Doubtless there are constitutional differences in the various individualities, which constitute the angelic order of existence. All these individualities have then to be taken together, to complete the unity of the angelic order of existence. Subject to such individual modifications, there is such a thing as the angelic nature, just as there is such a thing as human nature and the God-nature. There is a God, or Godhead nature; there is an angelic nature; and there is a human nature. It is this element which consti-