

basis and ignoring spiritual values, attacks the very foundations of Christianity. I shall later trace the influence of Darwinism on world peace when the doctrine is espoused by one bold enough to carry it to its logical conclusion, but I must now point out its effect upon young Christians.

A boy is born into a Christian family; as soon as he is able to join words together into sentences his mother teaches him to lisp the child's prayer: "Now I lay me down to sleep; I pray the Lord my soul to keep; if I should die before I wake, I pray the Lord my soul to take." A little later the boy is taught the Lord's Prayer and each day he lays his petition before the Heavenly Father: "Give us this day our daily bread." "Lead us not into temptation." "Deliver us from evil." "Forgive our trespasses," etc.

He talks with God. He goes to Sunday School and learns that the Heavenly Father is even more kind than earthly parents; he hears the preacher tell how precious our lives are in the sight of God—how even a sparrow cannot fall to the ground without His notice. All his faith is built upon the Book that informs him that he is made in the image of God; that Christ came to reveal God to man and to be man's Saviour.

Then he goes to college and a learned professor leads him through a book 600 pages thick, largely devoted to resemblances between man and the beasts about him. His attention is called to a point in the ear that is like the point of the ear of the orang, to canine teeth, to muscles like those by which a horse moves its ears. He is assured that the development of the moral sense can be explained on a brute basis without any act of, or aid from, God. (See pages 113-114.)

No mention of religion, the only basis for morality; not a suggestion of a sense of responsibility to God—nothing but cold, clammy materialism! Darwinism transforms the Bible into a story book and reduces Christ to the stature of a man.

The instructor gives the student a new family tree millions of years long, with its roots in the water (marine animals) and then SETS HIM ADRIFT, WITH INFINITE CAPACITY FOR GOOD OR EVIL BUT WITH NO LIGHT TO GUIDE HIM, NO COMPASS TO DIRECT HIM AND NO CHART OF THE SEA OF LIFE! And this is done in schools and colleges where the Bible cannot be taught, but where infidelity, agnosticism, and atheism are taught in the name of science and philosophy. This is not neutrality. The Christians should at least insist upon a real neutrality. If the defense of the Bible is not permitted in schools supported by taxation, no teacher should be allowed to attack the Bible in such schools.

Evolution is the basis of higher criticism—a phrase used to describe a school of critics who, starting out with the proposition that the Bible must be wrong because its account of Creation differs from the evolutionary hypothesis, proceed to eliminate all that is supernatural in it and to undermine the faith of their followers in its authority. They put the Bible on the operating table and cut out the parts that they think diseased. When they are through, it is no longer the Book of Books—it is "a scrap of paper."

No wonder so large a percentage of the boys and girls who go from Sunday Schools and churches to colleges (sometimes as high as 75 per cent) never return to religious work. How can one feel God's presence in his daily life if Darwin's reasoning is sound? This restraining influence, more potent than any external force, is paralyzed when God is put so far away. How can one believe in prayer if, for millions of years, God has never touched a human life or laid His hand upon the destiny of the human race? What mockery to petition or implore, if God neither hears nor answers. Elijah taunted the prophets of Baal when their god failed to answer with fire: "Cry aloud," he said, "Peradventure he sleepeth." Darwin mocks the Christians even more cruelly; he tells us that our God has been asleep for millions of years. He does not emphasize the fact that Jehovah was ever awake. Nowhere does he collect for the reader the evidences of a Creative Power and call upon man to worship and obey God. The great scientist is, if I may borrow a phrase, "too much absorbed in the things infinitely small to consider the things infinitely great." Darwinism chills the spiritual nature and quenches the fires of religious enthusiasm. If the proof in support of Darwinism does not compel acceptance—and it does not—why substitute it for an account of the Creation that links man directly with the Creator and holds before him an example to be imitated? As the eminent theologian, Charles Hodge, says: "The Scriptural doctrine (of Creation) accounts

for the spiritual nature of man, and meets all his spiritual necessities. It gives him an object of adoration, love and confidence. It reveals the Being on whom his indestructible sense of responsibility terminates. The truth of this doctrine, therefore, rests not only upon the authority of the Scriptures but on the very constitution of our nature."

Acceptance of Darwin's doctrine tends to destroy one's belief in immortality as taught by the Bible. If there has been no break in the line between man and the beasts—no time when by the act of the Heavenly Father man became "a living Soul," at what period in man's development was he endowed with the hope of a future life? And, if the brute theory leads to the abandonment of belief in a future life with its rewards and punishments, what stimulus to righteous living is offered in its place?

Darwinism leads to a denial of God. Nietzsche carried Darwinism to its logical conclusion and it made him the most extreme of anti-Christians. I had read extracts from his writings—enough to acquaint me with his sweeping denial of God and of the Saviour—but not enough to make me familiar with his philosophy.

As the war progressed I became more and more impressed with the conviction that the German propaganda rested upon a materialistic foundation. I secured the writings of Nietzsche and found in them a defense, made in advance, of all the cruelties and atrocities practiced by the militarists of Germany. Nietzsche tried to substitute the worship of the "Superman" for the worship of God. He not only rejected the Creator, but he rejected all moral standards. He praised war and eulogized hatred because it led to war. He denounced sympathy and pity as attributes unworthy of man. He believed that the teachings of Christ made degenerates and, logical to the end, he regarded Democracy as the refuge of weaklings. He saw in man nothing but the animal and in that animal the highest virtue he recognized was "The Will to Power"—a will which should know no let or hindrance, no restraint or limitation.

Nietzsche's philosophy would convert the world into a ferocious conflict between beasts, each brute trampling ruthlessly on everything in his way. In his book entitled "Joyful Wisdom," Nietzsche ascribes to Napoleon the very same dream of power—Europe under one sovereign and that sovereign the master of the world—that lured the Kaiser into a sea of blood from which he emerged an exile seeking security under a foreign flag. Nietzsche names Darwin as one of the three great men of his century, but tries to deprive him of credit (?) for the doctrine that bears his name by saying that Hegel made an earlier announcement of it. Nietzsche died in an insane asylum, but his philosophy has wrought the moral ruin of a multitude, if it is not actually responsible for bringing upon the world its greatest war.

His philosophy, if it is worthy the name of philosophy, is the ripened fruit of Darwinism—and a tree is known by its fruit.

In 1900—over twenty years ago—while an International Peace Congress was in session in Paris the following editorial appeared in L'Univers:

"The spirit of peace has fled the earth because evolution has taken possession of it. The plea for peace in past years has been inspired by faith in the divine nature and the divine origin of man; men were then looked upon as children of one Father and war, therefore, was fratricide. But now that men are looked upon as children of apes, what matters it whether they are slaughtered or not?"

To destroy the faith of Christians and lay the foundation for the bloodiest war in history would seem enough to condemn Darwinism, but there are still two other indictments to bring against it. First; that it is the basis of the gigantic class struggle that is now shaking society throughout the world. Both the capitalist and the laborer are increasingly class conscious. Why? Because the doctrine of the "Individual efficient for himself"—the brute doctrine of the "survival of the fittest"—is driving men into a life and death struggle from which sympathy and the spirit of brotherhood are eliminated. It is transforming the industrial world into a slaughter-house. Benjamin Kidd in a masterly work entitled, "The Science of Power," points out how Darwinism furnished Nietzsche with a scientific basis for his godless system of philosophy.

He also quotes eminent English scientists to support the last charge in the indictment, namely, that Darwinism robs the reformer of hope. Its plan of operation is to improve the race by "scientific breeding" on a purely physical basis. A few hundred years may be required—possibly

a few thousand—but what is time to one who carries eons in his quiver and envelops his opponents in the "Mist of Ages."

Kidd would substitute the "Emotion of the Ideal" for scientific breeding and thus shorten the time necessary for the triumph of a social reform. He counts one or two generations as sufficient. This is an enormous advance over Darwin's doctrine, but Christ's plan is still more encouraging. A man can be born again; the springs of life can be cleansed instantly, so that the heart loves the things that it formerly hated and hates the things that it once loved. If this can be true of one, it can be true of any number. Thus, a nation can be born in a day if the ideals of the people can be changed.

Many have tried to harmonize Darwinism with the Bible, but these efforts, while honest and sometimes even agonizing, have not been successful. How could they be when the natural and inevitable tendency of Darwinism is to exalt the mind at the expense of the heart, to overestimate the reliability of the reason as compared with faith and to impair confidence in the Bible, which not only nowhere suggests that man is the offspring of the brute, but expressly accounts for man's origin in a way irreconcilably different.

Darwinism discredits the things that are supernatural and encourages the worship of the intellect—an idolatry as deadly to spiritual progress as the worship of images made by human hands. The injury that it does would be even greater than it is but for the moral momentum acquired by the student before he comes under the blighting influence of the doctrine.

Many instances could be cited to show how the theory that man descended from the brute has, when deliberately adopted, driven reverence from the heart and made young Christians agnostics and sometimes atheists—depriving them of the joy and society of the service that come from altruistic effort inspired by religion.

I have recently read of a pathetic case in point. In the Encyclopedia Americana you will find a sketch of the life of George John Romanes, from which the following extract is taken: "Romanes, George John; English scientist. In 1879 he was elected fellow of the Royal Society and in 1878 published, under the pseudonym 'Physicus' a work entitled, 'A Candid Examination of Theism,' in which he took up a somewhat defiant atheistic position. Subsequently his views underwent considerable change; he revised the 'Candid Examination,' and, toward the close of his life, was engaged on 'A Candid Examination of Religion,' in which he returned to theistic beliefs. His notes for this work were published after his death, under the title 'Thoughts on Religion,' edited by Canon Gore. Romanes was an ardent supporter of Darwin and the evolutionists and in various works sought to extend evolutionary principles to mind, both in the lower animals and in the man. He wrote very extensively on modern biological theories."

Let me use Romanes' own language to describe the disappointing experiences of this intellectual "prodigal son." On page 180 of "Thoughts on Religion" (written, as above stated, just before his death but not published until after his demise) he says, "The views that I entertained on this subject (Plan in Revelation) when an undergraduate (i. e. the ordinary orthodox views) were abandoned in the presence of the theory of Evolution."

It was the doctrine of Evolution that led him astray. He attempted to employ reason to the exclusion of faith—with the usual result. He abandoned prayer, as he explains in pages 142 and 143: "Even the simplest act of will in regard to religion—that of prayer—has not been performed by me for at least a quarter of a century, simply because it has seemed impossible to pray, as it were, hypothetically, that, much as I have always desired to be able to pray, I cannot will the attempt. To justify myself for what my better judgment has often seemed to be essentially irrational, I have ever made sundry excuses." "Others have doubtless other difficulties, but mine is chiefly, I think, that of an undue regard to reason as against heart and will—undue, I mean, if so it be that Christianity is true, and the conditions to faith in it have been of divine ordination."

In time he tired of the husks of materialism and started back to his Father's house. It was a weary journey but, as he plodded along, his appreciation of the heart's part increased until, on pages 152 and 153, he says, "It is a fact that we all feel the intellectual part of man to be 'higher' than the animal, whatever our theory of his origin. It is a fact that we all feel the moral part of man to be 'higher' than the intellectual, whatever our theory of either may be. It is also a fact that we all similarly feel the