

spiritual to be 'higher' than the moral, whatever our theory of religion may be. It is what we understand by man's moral, and still more his spiritual, qualities that go to constitute character. And it is astonishing how in all walks of life it is character that tells in the long run."

On page 150 he answered Huxley's attack on faith: He says, "Huxley, in Lay Sermons, says that faith has been proved a 'cardinal sin' by science. Now this is true enough of credulity, superstition, etc., and science has done no end of good in developing our ideas of method, evidence, etc. But this is all on the side of intellect. 'Faith' is not touched by such facts or considerations. And what a terrible hell science would have made of the world, if she had abolished the 'spirit of faith,' even in human relations."

In the days of his apostasy he "took it for granted," he says on page 164, "that Christianity was played out." When once his eyes were reopened he vied with Paul himself in recognizing the superior quality of love. On page 163 he quoted the eloquent lines of Bourdillon:

The night has a thousand eyes,
And the day but one;
Yet the light of a whole world dies
With the setting sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done.'

Having quoted this noble sentiment he adds: "Love is known to be all this. How great then, is Christianity, as being the religion of love, and causing men to believe both in the cause of love's supremacy and the infinity of God's love to man."

But Romanes still clung to Evolution and, so far as his book discloses, his mind would never allow his heart to commune with Darwin's far-away God, whose creative power Romanes could not doubt but whose daily presence he could not admit without abandoning his theory.

His is a typical case, but many of the wanderers never return to the fold; they are lost sheep. If the doctrine were demonstrated to be true, its acceptance would, of course, be obligatory, but how can one bring himself to assent to a series of assumptions when such a course is accompanied by such a tremendous risk of spiritual loss.

If, as it does in so many instances, it causes the student to choose Darwinism, with its intellectual delusions, and reject the Bible, with the incalculable blessings that its heart-culture brings, what minister of the Gospel or Christian professor can justify himself before the bar of conscience if, by impairing confidence in the Word of God, he wrecks human souls? All the intellectual satisfaction that Darwinism ever brought to those who have accepted it will not offset the sorrow that falls to a single life from which the brute theory of descent has shut out the sunshine of God's presence and the companionship of Christ. Here, too, we have the testimony of the distinguished scientist from whom I have been quoting. In his first book—the attack on Theism—he says (page 29, Thoughts on Religion), "I am not ashamed to confess that with this virtual negation of God the universe to me has lost its soul of loveliness; and, although from henceforth the precept to "Work while it is day" will doubtless gain an intensified force from the terribly intensified meaning of the words that "the night cometh when no man can work," yet when at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which once was mine, and the lonely mystery of existence as now I find it,—at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible."

Romanes, during his college days, came under the influence of those who worship the reason, and this worship led him out into a starless night. Have we not a right to demand something more than GUESSES, SURMISES, and HYPOTHESES before we exchange the "hallowed glory" of the Christian creed for "the lonely mystery of existence" as Romanes found it? Shall we at the behest of those who put the intellect above the heart endorse an unproved doctrine of descent and share responsibility for the wreckage of all that is spiritual in the lives of our young people? I refuse to have any part in such responsibility. For nearly twenty years I have gone from college to college and talked to students. Wherever I could do so with propriety I have pointed out the demoralizing influ-

ence of Darwinism. I have received thanks from many students who were perplexed by the materialistic teachings of their instructors and I have been encouraged by the approval of parents who were distressed by the visible effects of these teachings on their children. Even while I am putting on paper this part of the address, a letter comes from a High School Senior in a small town in Illinois who says, "During my sophomore and junior years I became very sceptical in my religious belief, but thanks to * * * I have nearly overcome it. Others in the class are still agnostic."

As many believers in Darwinism are led to reject the Bible, let me, by way of recapitulation, contrast that doctrine with the Bible:

Darwinism deals with nothing but life; the Bible deals with the entire universe—with its masses of inanimate matter and with its myriads of living things, all obedient to the will of the great Law Giver.

Darwin concerns himself with only that part of man's existence which is spent on earth—a small arc of an infinite circle—while the Bible's teachings cover all of life both here and hereafter.

Darwin begins by assuming life upon the earth; the Bible reveals the source of life and chronicles its creation.

Darwin devotes nearly all his time to man's body and to the points at which the human frame approaches in structure—though vastly different from—the brute; the Bible emphasizes man's god-like qualities and the virtues which reflect the goodness of the Heavenly Father.

Darwinism ends in self-destruction. As heretofore shown, its progress is suspended, and even defeated, by the very genius which it is supposed to develop; the Bible invites us to enter fields of inexhaustible opportunity wherein each achievement can be made a stepping stone to greater achievements still.

Darwin's doctrine is so brutal that it shocks the moral sense—the heart recoils from it and refuses to apply the "hard reason" upon which it rests; the Bible points us to the path that is like the shining light which shineth more and more unto the perfect day.

Darwin's doctrine leads logically to war and to the worship of Nietzsche's "Superman;" the Bible tells us of the Prince of Peace and heralds the coming of the glad day when swords shall be beaten into ploughshares and when nations shall learn war no more.

Darwin's teachings drag industry down to the brute level and excite a savage struggle for selfish advantage; the Bible presents the claims of an universal brotherhood in which men will unite their efforts in the spirit of friendship.

As hope deferred maketh the heart sick, so the doctrine of Darwin benumbs altruistic effort by prolonging indefinitely the time needed for reforms; the Bible assures us of the triumph of every righteous cause, reveals to the eye of faith the invisible hosts that fight on the side of Jehovah and proclaims the swift fulfillment of God's decrees.

Darwinism puts God far away; the Bible brings God near and establishes the prayer-line of communication between the Heavenly Father and his children.

Darwinism enthrones selfishness; the Bible crowns love as the greatest force in the world.

Darwinism offers no reason for existence and presents no philosophy of life; the Bible explains why man is here and gives us a code of morals that fits into every human need.

The great need of the world today is to get back to God—back to a real belief in a living God—to a belief in God as Creator, Preserver and loving Heavenly Father. When one believes in a personal God and considers himself a part of God's plan he will be anxious to know God's will and to do it, seeking direction through prayer and made obedient through faith.

Man was made in the Father's image; he enters upon the stage, the climax of Jehovah's plan. He is superior to the beasts of the field, greater than any other created thing—but a little lower than the angels. God made him for a purpose, placed before him infinite possibilities and revealed to him responsibilities commensurate with the possibilities. God beckons man upward and the Bible points the way; man can obey and travel toward perfection by the path that Christ revealed, or man can disobey and fall to a level lower, in some respects, than that of the brutes about him. Looking heaven-ward man can find inspiration in his lineage; looking about him he is impelled to kindness by a sense of kinship which binds him to his brothers. Mighty problems demand his attention; a world's destiny is to be determined by him. What time

has he to waste in hunting for "missing links" or in searching for resemblances between his forefathers and the ape? In His Image—in this sign we conquer.

We are not progeny of the brute; we have not been forced upward by a blind pushing-power; neither have we tumbled upward by chance. We are the handiwork of the Almighty and are bound to him by the power of love—a power which finds its highest expression in Christ who promised: I, if I be lifted up from the earth, will draw all men unto Me.

MR. BRYAN AND HIS BIBLE CLASS

The devotional exercises held Sunday mornings by Mr. Bryan in the park have become one of the institutions of Miami, being attended by thousands of attentive and appreciative men and women at every session.

At last Sunday's meeting, Mr. Bryan stated that the gathering was larger than at any previous meeting; and said that this indicated either that the visitors were delaying their departure for the north, or else there was a growing interest in the Bible class. It might be that both these causes contributed to the enlarged attendance; but if we look a little further, we will discover a deeper reason than either; an aroused interest in religion throughout the civilized world since the war.

In making this statement, we do not disparage the work of Mr. Bryan in the slightest; we merely wish to state that the masses are hungry for spiritual food, and when it is presented to them in the glorious manner of Mr. Bryan, they flock to receive it.

It is a treat to listen to the eloquence of this gifted orator at any time, but it is doubly so when he lends his great oratorical ability toward carrying of the word of God unto men. His almost faultless enunciation, beauty of diction, flow of language and general charm of delivery make a sermon from him most delightful. The words flow from his lips in beautiful simplicity, each sound being given its due proportion but no exaggeration anywhere. Mr. Bryan's articulation is so clear, every sound falling from his lips like new coins from a mold, each one clearly and firmly stamped, that his voice carries to the furthest row of listeners and every word is clearly distinguished. Mr. Bryan is doing a great work through his Bible class; and his fellow citizens of Miami are proud of his high attainments and grateful to him for sharing them with the people and visitors of the city which he has selected as his winter home.

In all sections of the United States there seems to be a new religious awakening; a struggle by man to obtain communion with God. If we could have more men like Mr. Bryan to interpret the Scriptures and preach the words of the Lowly Nazarene—men who stripped their discourse of all creed and dogma—God's kingdom on earth would be made more apparent to those who now thirst and hunger for it.

There is a mighty work to be done in the United States—not to speak of the world in general—in turning the eyes of the multitudes of people who are seeking the way to religious belief unto the right path. Now, while the minds of men are open to the reception of religious teachings, they must be properly directed, or else they will go in search of strange gods. Herein lies a grave menace to the nation; and it is such work as William Jennings Bryan is doing right here at home that should be done uniformly throughout the United States, as such work would prove the one great factor now at hand for the destruction of the menace of unbelief which is now threatening us as a people.—The Miami Herald.

MR. BRYAN IN MIAMI

Whether one admires W. J. Bryan or not, he is rather limited in vision who fails to see what the "Commoner" has been to and for Miami. Probably no man is consulted more on questions of national government, especially those things which have an uplifting tendency. Therefore it is something not to be ignored that Mr. Bryan is a resident of Miami, and a citizen by virtue of being an owner of property. Naturally the world takes notice that this very prominent American can be found in Miami during the late fall, winter and early spring months. Facing thousands of men and women from all portions of the world every Sunday morning, discussing Sunday school lessons in his way, Mr. Bryan has built up here a Bible class under the palms, out in the open, which is the wonder of the day. He is one citizen who believes in building character just as he favors building better houses.—Miami Metropolis.