

house, learned what had been done to Jeremiah. His indignation was so great and his sympathy so strong that he risked his own life to save the prophet. He went before the king and brought accusation against the princes:

"These men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city.

The king, possibly feeling some remorse because of his own cowardice when faced by the princes, took advantage of the opportunity offered and authorized the Ethiopian to take Jeremiah out of the dungeon. The text then describes the kindness of the eunuch as he made the rescue of the prophet as easy as possible, furnishing him with rags to serve as pads under his arms so that the ropes would not cut into the flesh as he was lifted up. And in the day when Jerusalem fell, the Lord shielded the Ethiopian from the sword, as Jeremiah had prophesied when he sat in the court of the prison following his rescue from the miry dungeon.

Jeremiah was a troublesome man to deal with. He was not a diplomat. He paid no attention to "senatorial courtesy." He spoke out at the most inopportune times and said things that were awfully embarrassing to those in power. But, what was even worse, there was no way to suppress him. He was not open to bribery, he could not be persuaded and he was not afraid. Uncompromising man!

In "Tarbell's Teachers' Guide" a story is told of Chrysostom, who incurred the displeasure of the Emperor Arcadius by reproving him for his sins. His offended majesty was unable to find any punishment that seemed adequate.

One of his counsellors said, "Exile him."

"But," said the emperor, "what good will that do? He looks upon the whole world as his fatherland."

"Confiscate his property," said another.

"Whom will that harm?" said the emperor.

"Not Chrysostom, but only the poor to whom he gives all that he has."

"Cast him into prison," said a third.

"What would be the use? He would glory in his chains."

"Well, then, kill him," the courtiers said.

"How would that help? It would only open the gates of heaven to him."

Finally, one, wiser than the rest, proposed: "We must try to make him sin. Chrysostom is afraid of nothing but sin."

So it was with Jeremiah. He might, in his replies to his accusers, have used nearly all the words of Paul: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God."

Jeremiah gave Judah its last chance to repent, but the rulers were worldly wise. They relied upon their own judgment and courted defeat. Strange that with such marvelous truths before them and with such mighty prophets to advise them they should have invited the wrath of God by rejecting the constant warnings and continued their inexcusable sins. And yet, those who sin today sin against greater light.

Those of the present day have not only all the warnings of history, but they have to guide them the Light of the world Who became flesh and dwelt among them—Who not only shed His blood for the sins of the world, but gave to man a philosophy of life that fits into every human need. He was not only crucified nineteen hundred years ago, but is crucified afresh by those who, for divers reasons, worship the base god, self.

Sin brings its own punishment. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

CONVERTED BY RADIO

The first conversion by radio as far as religious authorities in Charleston know, was that of Dr. John R. Koch, of 1049 Valley road, optometrist, who underwent the spiritual change by which his soul turned to God from spiritual indifference while listening to a talk of William Jennings Bryan over radio. After the talk of Mr. Bryan, the optometrist who had been under conviction, knelt in prayer and to make public record "hit the trail" at the Billy Sunday meeting now being held here and yesterday at noon at a gathering of business men gave personal testimony.

"Before Billy Sunday came to Charleston I put him down as . . . a money-getter. God forgive me for having such a thought. My conversion was due to a talk of William Jennings

Bryan on the radio and my first public acknowledgement was hitting the trail; I feel it is the biggest thing I ever did."

Homer Rodeheaver, singing leader for Billy Sunday, said last that he had known of souls being saved through hearing his phonograph but that this was the first conversion by "wireless" that he had ever heard of. "That is something new," he said. "It opens up big possibilities. Possibly an entire Billy Sunday sermon could be carried to the world by radio."—West Virginia Exchange.

MR. BRYAN CHALLENGES DARWINISM

During recent months the famous Christian statesman, William Jennings Bryan, has thrown down the gauntlet to Darwinism. It is no half-way affair with him. In characteristic fashion he has gone into the fight all over. All his powerful weapons are brought to bear—his keen logic, his sunny wit, his solid faith, his massive eloquence. So clear is Mr. Bryan in his belief that Darwinism is harmful to the church that he is very earnest in the combat. But he is a master of the art of debate, and not for a single minute is he dull.

Besides numerous separate addresses, Mr. Bryan has fully set forth his thought on this subject in a series of lectures on the James Sprunt Foundation at Union Theological Seminary in Virginia. These lectures have just been published by the Fleming H. Revell Company, New York, under the title of "In His Image" (\$1.75). They make fascinating reading, and they will compel thousands to think.

Here is a sample of the way Mr. Bryan argues: "How does the evolutionist explain the eye when he leaves God out? Here is the only guess that I have seen—if you find any others, I shall be glad to know of them, as I am collecting guesses of the evolutionists. The evolutionist guesses that there was a time when eyes were unknown—that is a necessary part of the hypothesis. And since the eye is a universal possession among living things, the evolutionist guesses that it came into being—not by design or by act of God—but just happened, and how did it happen? I will give you the guess—a piece of pigment, or, as some say, a freckle appeared upon the skin of an animal that had no eyes. This piece of pigment or freckle converged the rays of the sun upon that spot and, when the little animal felt the heat upon that spot, it turned the spot to the sun to get more heat. The increased heat irritated the skin—so the evolutionists guess, and a nerve came there, and out of the nerve came the eye! Can you beat it? But this only accounts for one eye; there must have been another piece of pigment or freckle soon afterward, and in just the right place in order to give the animal two eyes."

Having started the idea, Mr. Bryan proceeds to have fun with it thus:

"The evolutionist guesses himself away from God, but he only makes matters worse. How long did the light waves have to play on the skin before the eye came out? The evolutionist is very deliberate; he is long on time. He would certainly give the eye thousands of years, if not millions, in which to develop; but how could he be sure that the light waves played all the time in one place or played in the same place generation after generation till the development was complete? And why did the light waves quit playing when two eyes were perfected? Why did they not keep on playing till there were eyes all over the body? Why do they not play today, so that we may see eyes in process of development? And if the light waves created the eyes, why did they not create them strong enough to bear the light? Why did the light waves make eyes and then eyelids to keep the light out of the eyes?"

Mr. Bryan must have enjoyed writing those paragraphs, and no one can fail to chuckle as he reads them. The author has equal fun with the alleged process of making legs out of accidental warts which are supposed to have aided the locomotion of the primordial legless creature; equal fun with the ears, which evidently went in to hear instead of out—and how lucky that they happened to come in on opposite sides of the head instead of cater-cornered!

The book does not by any means concern itself wholly with evolution. Here are superb chapters on "The Bible," on "The Value of the Soul," on "The Deity of Christ," on "The Christian Principle of Peace," and the volume closes with a powerful discussion of "The Conditions of Effective Public Speech." Whether the reader agrees with Mr. Bryan or not, he will be led on by the readable quality of this book, and will

end by finding himself in closer sympathy with his views than he was at the beginning.—Christian Endeavor World.

MR. BRYAN'S NEW BOOK "IN HIS IMAGE"

(Reprinted from the Religious-Book-Week issue of the Bookseller and Stationer, April 1, 1922.)

My book, "In His Image" (Fleming H. Revell Company), presents a layman's defense of orthodox Christianity. It deals with the existence of God and the necessity for such a belief, not only as the foundation of the Christian's faith but as the foundation of civilization as well. It treats the Bible as the inspired Word of God and offers proof of its divine origin. It presents Christ as the Son of God and Saviour of the world—conceived of the Holy Ghost, born of the Virgin Mary, and triumphant over the grave. It deals with the origin of man as given in the Mosaic account of creation and submits objections to Darwinism.

Darwinism is treated as a guess which is not only unsupported but tremendously harmful, as shown by its effect on Darwin himself. Evolution is disputed not because acceptance of it necessarily and in every case leads to agnosticism or atheism but because so many are led astray by it. Just as we quarantine against smallpox, not because it kills all who take it but because it kills a great many, so the teaching of evolution is protested against because of the injury that it actually does to so large a percentage of those who adopt it.

Some people do not take their evolution seriously; they accept it formally without attempting to harmonize their ideas of religion with it. People differ also as to where evolution begins. Some begin with animal life, some with plant life. Some speak of the nebular hypothesis as the beginning while some go back to the electrons and bar the Almighty from activity for further countless ages. Evolutionists also vary in the extent to which they carry their logic. The materialistic evolutionist eliminates all the miracles and all the supernatural, while theistic evolutionists accept some and reject others, according to their whims. One writer admits the resurrection because, to his mind, it was useful but rejects the virgin birth on the ground that it was unnecessary. Others reject both the virgin birth and the resurrection, while still others try to reconcile both with evolution.

The basis of evolution is intellectual pride. Evolution claims to bring all the processes of nature within man's comprehension. Some feel flattered by the thought that they can know everything; they build a throne high enough to enable them to look down on the Bible.

I have tried to point out the emptiness of the evolutionary philosophy and to contrast it with the inspiring philosophy of Bible Christianity.

In answer to the contention that college professors can teach anything they please I reply that the hand that writes the pay-check rules the school.

Chapters five, six, seven, and eight apply Christianity to life, to business, and to government. In these lectures I have endeavored to show the priceless value of Christ's teachings as they have been woven into the fabric of civilization. As His blood can be traced through the years by its cleansing power, so His moral code can be traced in all the important changes that have taken place in the thought of the world since His birth. Chapter Eight is built upon the prophecy contained in the seventh verse of the ninth chapter of Isaiah: "Of the increase of His government and peace there shall be no end."

Chapter Nine, "The Spoken Word," is devoted to the rules that govern effective public speaking and to the faith without which eloquence is impossible.

The book "In His Image" is not a theological treatise, although it does not violate orthodox theology. It is a layman's appeal to laymen. It presents all the fundamental teachings concerning God, the Bible, and Christ in language that can be understood by all. In it, I pay in a small way, the debt of gratitude which I owe to my parents, to the Bible and to all that the Bible stands for. I am especially anxious that the book shall be read by students.

W. J. BRYAN.

The administration has undertaken to secure an agreement from the coal mine operators that they will not take advantage of the gradually lessening supply of soft coal to run up the prices on the public next year. If it is successful in that herculean task, let it extend its functions a little farther and see that the retailers do not grab off the big profits they learned how to make during government control.