

THE WORLD PROBLEM

ment, and one will soon begin to understand the aversion of many of our thinking young men from entering the ministry of the Christian Church, or being associated with the Church in any respect.

There is an unknown, unrecognized, host of young men and young women, who have been trained intellectually in the schools, where the whole method and system of instruction is on the line of modern thought, based on evolution, who have been fed on Sundays, in Sunday schools and from the pulpit, with religious ideas expressed in ancient formulæ and taught very much as our forefathers were taught fifty years ago, before the new thought-form was introduced, and in turn introduced a new world to man.

The day school, the high school, the university, the educated thought-life of the age, are bound to win against the archaic intellectualism of Sunday school teachings, the international lessons and the sermon-barrels of our preachers.

The question, therefore, is not simply, "How shall we understand the Bible," but the more fundamental one, "Is there a spirit in man, and does the breath of the Almighty give him understanding?" Is man purely a product of lower forces of universal matter? Or, if there is to be a monistic philosophy, can it not be shown that the ultimate reality—the final cause—that which is immanent in matter and all phenomena, which "runs through all, and all unites," is spirit? The only philosophy possible for a complete man is a spiritual philosophy, of God and the Universe.

VI.

But, penetrating more deeply, widening the vision to the clearing horizon, there is room for optimism.