

names of its leaders as to a craving for "vain things" and a determination to destroy all belief in the supernatural.

Free thinkers, deists, agnostics, atheists, skeptics, rationalists, natural scientists, and an army of magazine writers inflated with the ideas and expressions of men cleverer than themselves are in the field, and, if Christianity be perishable it is doomed to death, even if fated not to die.

As a consequence of the sermons, addresses and writings of these ambitious men, whose attacks on the Mosaic records are circulated by newspapers, magazines and the socialist press, the masses are losing faith in the existence of God, in rewards and punishment for sin, and in the immortality of the soul. In time morality must disappear, national character suffer and civilization itself be imperilled.* For all history proves that, without religious sanctions and decrees, morals decline and civilization itself decays. The foundation of all morality is religion for it is a fundamental principle that the civilization which believes and worships God lives, and that when it loses this belief and worship it decays and dies. Beyond contradiction religious belief possesses a "survival value;"

the mortar holding the units of a nation in social harmony. Even the heathen said this. "Let us flatter ourselves as we will," said Cicero, "we shall never surpass either the Gauls in valour, or the Spaniards in numbers, or the Greeks in genius but by religion and the fear of the gods, we excel all the nations of the world."

The polemic ability and the skill with which a full division of arguments and plausible proofs is mobilized to attack the Christian trenches is marvellous. Perhaps the most serious and threatening danger to supernaturalism comes from the camp of the philosophers of science who profess to ignore the reality of Christianity and a belief in a revelation. They are satisfied to search for truth in the material, or cosmic order, ignoring altogether the existence or even the possibility of a spiritual world, and, dethroning priests of religion, they establish a hierarchy of science. What Christians call Revelation they brand as superstition and that which Christians deplore as infidelity the scientists glorify as independent thought. "Science," writes Tolstoy, "losing the religious foundation, turns to the study of nonsense and mainly ceases to study the important, since there came into existence the experimental science. But there is one eternal, universal teaching of truth for me, for all of us, especially clearly expressed in the Gospels. As soon as one understands this teaching he enters into a union with God, and there is nothing that I can tell him."†

Another class of men, who have achieved reputations in mechanical art and inventive science, laugh down and ridicule what they are pleased to call "pretensions of Christians." Success in accumulating money or in constructive art emboldens these materialists to speak with authority on the most profound problems, involving the existence of God, the immortality of the soul and the duration of eternity.

Because a man knows something of electricity and chemistry, or of granite, gneiss, feldspar, mica, silax, and borax and can talk learnedly of mineral deposits and of the different geological ages of our earth, must it also be assumed that he is eminently qualified to intelligently discuss and solve abstruse problems of theology, philosophy, history and civilization?

* Note 2.

† "Tolstoy's Diary," Oct. 14, 1897.