suggestive. We are drawn to individuals rather than herded by them into desired routes, and the light that burns clearest to modern eyes is not that which flames in the pulpit, but that which glows steadily in a pure and ordered life.

The rationalism of Liebnitz, Wolff, and Lessing has had its day. There is no need for it in a time when man is asked to believe in himself, if in nothing else. The inspirational character of the scriptures is not a stumbling-block if they have fortified a Cranmer and spurred a Livingstone. The warfare of science and theology is at an end, leaving a clearer conception of truth and a lessened weight of dogma, and there is to-day less reason for spiritual despair than when Ruskin wrote, "I do not wonder at what men suffer, but I wonder often at what they lose."

It would now appear to the layman that one of the first duties of the church of to-day is to reduce the terrific contrasts of modern life, and it is a question whether the gospel will ever reach the man whose principal consciousness is that of glaring inequalities. If it is hard for the rich man to enter into the Kingdom of Heaven, must it not be still more difficult for those to whom circumstance has denied comfort and competence ? The wise missionary does not attempt to preach to a hungry heathen.

It is not necessary to dilate on what might be termed the soapiness of manner which reflects the unctuous entity of some who are professionally religious, or on the austerity of others. These attributes are only the characteristic symptoms of an individuality, and they existed in concealment before the declaration of belief. But it is, nevertheless, the suspicion of the modernist that religion is, *per se*, out of tune with much that is exhilarating and joyous. The attitude of the church to the stage has, for instance, much to answer for. And while Puritanism may have nourished the sterner virtues of life, it has failed to synchronize itself with an age of broadening sympathies.

On what ground, then, may church and modernist meet ? Dean Farrar in his "History of Free Thought" says, "If