

interpretation of religion, simply because their audiences lack that certain capability of passion without which there can be no abandonment or intensity of faith. The passionless man, if intellectual, is perforce critical, whether consciously or subconsciously, and the critic cannot by the sole means of a finite intelligence achieve belief in the infinite.

It is in many devout minds that the war of the world will result in the turning of many to Christ. The layman, and not the cleric, will decide this. But it is written in history that religion is the cause rather than the result of war. Mahomet drove home his tenets at the sword point, the Crusaders beheld a mysterious cross flaming in the sky, and the pigs' fat on the British cartridge fomented the Indian Mutiny. When the tumult of the great war dies, there will be millions in whose hearts is either the flush of a physical victory or the grim despair of defeat. What deeper mockery can there be than that of nations locked in a death grip, while from opposing batteries and trenches rises the appeal for aid from a mutually worshipped deity? Truly the modernist has cause to hesitate.

All religious revivals have been protests, in which an outraged and public sense has developed its leader. Buddha revolted at a debased Brahmanism that strengthened a dangerous priesthood while it imposed extravagant sacrifices on a helpless laity. Christ nerved the martyr against both the weight of Judaism and the debauchery of the worshippers of Diana. Luther smote a papacy that flourished on dispensations and the Covenanters outlived their persecutors in Highland glens. In every case the protest won out, because it was registered against political, ecclesiastical, or personal vice. But to-day, with the exception of war, which being of human passion is non-eradicable, it is difficult for the reformer to choose his object of attack. The world is more generous, of more moderate life, quicker to appreciate and more loath to blame. The weapon may be as keen, but the target is less obvious. And, in fact, during latter years, the process of influence has been reversed. What was once objective is now