

There is, however, it must be allowed, something in what objectors say. The power of Calvinism has waned. The discipline which it once aspired to maintain has fallen slack. Desire for ease and self-indulgence drag for ever in quiet times at the heel of noble aspirations, while the shadow struggles to remain and preserve its outline when the substance is passing away. The argumentative and logical side of Calvin's mind has created once more a fatal opportunity for a separation between opinion and morality. We have learnt, as we say, to make the best of both worlds, to take political economy for the rule of our conduct, and to regulate religion into the profession of orthodox doctrines. Systems have been invented to explain the inexplicable. Metaphors have been translated into formulas, and paradoxes unintelligible to emotion have been thrust upon the acceptance of the reason; while duty, the loftiest of all sensations which we are permitted to experience, has been resolved into the acceptance of a scheme of salvation for the individual human soul. Was it not written long ago, "He that will save his soul shall lose it?" If we think of religion only as a means of escaping what we call the wrath to come, we shall not escape it; we are already under it; we are under the burden of death, for we care only for ourselves.

This was not the religion of your fathers; this was not the Calvinism which overthrew spiritual wickedness, and hurled kings from their thrones, and purged England and Scotland, for a time at least, of lies and charlatany. Calvinism was the spirit which rises in revolt against untruth; the spirit which, as I have shown you, has appeared and reappeared, and in due time will appear again, unless God be a delusion and man be as the beasts that perish. For it is but the inflashing upon the conscience of the nature and origin of the laws by which mankind are governed—laws which exist, whether we acknowledge them or whether we deny them, and will have their way, to our weal or woe, according to the attitude in which we please to place ourselves toward them—inherent, like the laws of gravity, in the

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