

also true that he is made to take an interest in humanity, especially in the protection of weak women and in the uplifting of fallen ones ; but he prosecutes his work of social and moral reform from a sentimental rather than a religious impulse. That is to say, he was impelled to acts of philanthropy from love of Glory Quayle, not from love of God. To quote the words which the author puts into the mind of the old Premier, " John Storm's love of God was love of a woman." His overmastering passion for the woman he adored kept him from being true to the principles he avowed, so that throughout his whole career he experienced a conflict between love and duty, a conflict in which duty always yielded to love.

John Storm is an emotional and impulsive character, with a mania for renunciation and self-sacrifice. Mr. Caine makes a fictitious journalist describe him as " a weak, over-sanguine, and rather foolish fanatic," and the description is fairly accurate. He is a marvel, too, at justifying any course that he desires to take, no matter how ridiculous it may be. He is also a person who, when heated with anger and excited by argument, loses his self-control, and curses those whom he cannot convince. Thus Storm is rather *the* humanitarian than *the* Christian. He might be called a Christian Socialist, perhaps, in the broad sense of that term, but to regard him as a typical, or even as an average, Christian is absurd ; for, though a thoroughly good-meaning fellow, he is not a spiritual-minded, much less a Christlike, man.

But a still more serious matter is the unchristian teaching of the book. The author has a right to ridicule certain foolish forms of religion, but he has no right to travesty the Scripture, as he does in one case, at least, where, instead of explaining a peculiar passage, he perverts its meaning. Towards the end, he represents Storm, in a moment of anguish at the thought of Glory's possible ruin, as resolving, on the authority of Paul, " to slay her body that he might save her soul."

To make his hero thus claim Paul's authority for such an unchristian act is an affront to Christianity, as well as perversion of Scripture. When the apostle exhorted the members of the Church at Corinth to expel one of their number for a shameful offence, directing them " to deliver such a one unto Satan for the destruction of the flesh," he did not mean that the guilty person was to be put to death. He does not speak of destroying the body, but of destroying or mortifying " the flesh " ; and he meant that the wrong-doer was to be so disciplined or punished for his sin as to bring him to repentance, the