

to the receiver of the modern analytical mind, and substitute an intellectual and sociological appeal for its first emotional revelation.

It is a curious tribute that the revolt of man from what might be called the Athanasian doctrine, has not resulted in any entire discarding of creed. There still moves in his heart the eternal question, and to answer it the twentieth century has fabricated a medley of religious invitations. The reformed drunkard shouts the menace of the bar-room, the evangelist assails the camp meeting till it sways in an abandonment of emotional frenzy, and the Anglican priest hears confession. But the modern man, critical and analytical, examines himself when the mood has passed and whispers "Cui bono." Oddly enough he has already accomplished most of the admonitions. But he has not yet achieved the great surrender.

It is a common mistake to think that many are deterred from joining the church by any limitation and inefficiency of the priesthood. Our modernist is too practical to expect priesthood to produce a vital and temperamental change in those who, whatever else they lack, need no conversion; nor does he cynically compare the practice of some of his acquaintances with their weekly profession of faith. He is still too human and too wise to saddle upon any creed the delinquencies of some of its adherents. Nor does he bother about the funds, property, and ecclesiastical power of the church. These he thinks are the reasonable appanages of age. But when—being of clean life and mind and morals—he asks the church how Christianity will benefit and transform him, and learns that it will benefit and transform only his views of present and future life, and that through natural morality he has already executed all priestly commands save one—the modernist questions whether a complete self surrender to the Man of Nazareth would be more than a method of establishing a spiritual deposit to be drawn on in the rare case of future need, and, without knowing it, balances Christianity against the straight cut doctrine of Confucianism, void of any threat of punishment or promise of reward.