

to the credit of whose co-religionists stand such crimes as the Crusades, St. Bartholomew, and the torture and martyrdom of millions of innocent women as witches and men for mere differences of theological opinion. If the Christians wish to stand before the world with clean hands in their dealings with inferior races, they should begin by abandoning all their persecutions for religious or irreligious opinions, and act among their own people upon the principles they claim the right to enforce when dealing with weaker peoples. "Go ye into all the world and preach the gospel to every creature" is an injunction that might have been harmless had it been carried out as honestly and devotedly as similar injunctions were carried out by Buddhist and Mahomedan missionaries; but, supported as they have claimed to be by the Consul and the General, the Christian missionaries, with their boast of conquering the world for Christ, must be looked upon as the direct cause of the present war.

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Christianity versus Intelligence.

The New York *Tribune* recently gave its views on the above subject in this shape:

"A cynical critic of religion remarked recently that the logical outcome of the Salvation Army propaganda would be to drive intelligent people out of the Church, leaving it with a sort of sanctified *sans culotte* membership. The remark is not quoted here in disparagement of the Salvation Army, but it suggests the thought that in its anxiety to reach the masses the Christian Church to-day may forget or ignore the equally important duty of reaching the intelligent and of holding them when they are reached. The popular outcry against the conclusions of eminent Christian scholars is a striking illustration of this tendency. These conclusions, we are told, would puzzle and alarm the simple and the ignorant. But no account is taken of the educated and thinking people in the Church whose faith in the fundamental verities of religion may be strengthened by the reconstructive work of reverent Christian scholars. Is the Church doing its duty in ignoring these people? Can it hope to live and prosper as a vital force in the world if it allows the intelligent and thoughtful classes to drift away from it even though it should retain the allegiance of the unthinking masses? This is the question which, it seems to us, confronts the Church to-day.

"Of course, we shall be reminded that the Church, first addressed itself to the ignorant. But this is only a half-truth. Illiterate peasants and slaves were, indeed, among the first to accept the Gospel. But so also were men and women in the higher walks of life. In fact, the message of the Church was singularly fitted to reach the hearts and consciences of those representing the culture and scholarship of the age. The Gospel preached by Peter and Paul and Polycarp and Irenaeus was certainly not a *sans culotte* gospel. It was the noblest appeal to the intellect as well as to the conscience that had ever been made, and as a result it was able to dominate the world's civilization in less than three centuries. Without in any way depreciating the good work of the Salvation Army in this generation, it is proper to say that it would not and could not have accomplished this marvellous result. There was in the cogent preaching of Peter, the Galilean peasant, and the nervous and fiery appeals of Paul, the pupil of the great Gamaliel, not the

slightest suggestion of Salvation Army methods except the all-conquering earnestness and zeal that gave dignity and power to the words of the peasant and simplicity and force to the words of the cultured Pharisee. The common people heard Christ gladly, not because he appealed to their ignorance, for he never did that, but because he appealed to their intelligence. We speak of Christianity as a levelling force. But it is really an uplifting force. Instead of dragging the intelligent down to the capacity of the ignorant, it lifts the most ignorant up to the heights of intelligence, far above the clouds of ignorance, error and prejudice.

"Now, it is admitted that many intelligent persons are drifting away from the Church. Without clearly formulating their objections to the Church, they believe, in general, that the simple creed of the early Church has come to be overloaded with opinions, speculations and dogmas that are not merely untrue, but alien to Christianity. They ask the Church to review some of these things and, in the light of the better knowledge of to-day, modify them, without touching any of the fundamentals of the faith. The liberals in the Church are disposed to respond to their appeal, but the conservatives are supreme in the councils of the Church, and their only terms to these intelligent doubters are unconditional surrender. 'Accept every jot and tittle of the complex body of dogmas, opinions and interpretations that the Church has built up out of the simple teaching of its great Founder, or else get out of the Church'—that is the only message of the Church to sincere scholars and thinkers who are unable to accept the traditional theology. And because it is, the Church is losing men and women who, by the exercise of a little common sense and Christian charity, might be retained in its membership."

The *Tribune* puts a question which is already answered. The intelligent and thoughtful classes have drifted away from the church, and we do not expect they will ever drift back. The appeal to the unthinking masses is all that is left for it, and the Salvation Army, as its expression, shows, we think, that the appeal is doomed to failure. Had the Salvation Army been started and carried on upon a more liberal basis—say upon co-operative lines—it might have brought about a somewhat better state of things; but its history, like that of other religio-charitable or semi-charitable institutions, tends rather to prove the inherent weakness of all such agencies for improvement. It has probably intensified rather than ameliorated the problem of pauperism; and is likely utterly to collapse when its autocratic ruler succumbs to the inevitable. The gutter appeal of the Salvation Army is the legitimate successor of the Wesley and Whitfield appeals of the eighteenth century; and it is likely to be the last, because it has reached the lowest level of the social ladder. The more intelligent classes have to a greater or less extent rejected the demand for unquestioning faith; more or less clearly and determinedly they are demanding a reason for the faith they are asked to exhibit; and, even if commercially successful, the Salvation Army is likely to develop before long a similar demand.

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The *Tribune* writer wears peculiar spectacles when he reads early Christian history. Allowing that Christianity