

intellectual means are sought. . . . it is philosophy to which we must look to supply it; the philosophy which recalls man to the natural realism of the heart." Surely this realism is the opportunity of the church. "The doubter," Farrar continues, "accepts Christ as a teacher and king, but not a priest. His work is to inculcate a higher type of morality—not to work out a scheme of redemption."

It seems, then, that the modernist is willing to be influenced by the admittedly noble teachings of Christ but questions the necessity of redemption. And it is at the angle of redemption that the trail divides. The capacity of being conscious of sin is often due to some cataclysm of sorrow, loss, or peril. A spiritual condition is necessary before the avowal of faith. We have, in other words, to grasp the supernatural and make it naturally our own. If we consider the riddle of life, this should not be difficult, but experience has, nevertheless, proved that a profession of belief is not usually the outcome of prosperity.

Fifty years ago the church was the greatest factor in secular morals and ethics. To be accepted as respectable and desirable, it was necessary to attend church. Religious subjects were matters of general conversation, and the parson had more than merely clerical influence. The Protestant Church of to-day is, in America, a factor in neither legislation nor education, that is if one excepts the Sunday School. It is represented neither in parliament, congress, senate, nor on the bench. Internal diversions have so weakened its powers that it cannot combat the social evil by any sustained and simultaneous action. It exercises no benign influence on art or literature. It is potentially powerful but actually inactive.

This is in the face of the fact that there is a mighty army waiting to be led. Deep in the heart of the modernist is a quick humanity. It is immaterial whether he is an agnostic. The quality, the attribute, the thing to work with, is there, and with it the world can be vastly bettered. What one shall call it does not matter, and for the purpose of religion a cassock is not necessary.