

(b) In the Christian **pulpit**. The contrasted faults of intellectualism, emotionalism, legalism, have rendered ineffective much preaching that was able and well intentioned. Many sermons have failed because they were shallow, commonplace and irrelevant to the real needs and problems of the people. The conduct of public worship has been too often slovenly and irreverent ; or, if formally correct, has been cold and lifeless. The whole tone and atmosphere of our congregational gatherings has often been artificial. The note of reality has been lacking. The ban of a bourgeois respectability has been over us. Religion has become middle class and comfortable. Working men are uninterested, and even repelled. Suspicion is engendered ; and the Church becomes involved in the rivalry of "Class" versus "Mass."

(c) In **methods** of Christian Work there is too much machinery and too little output. There has not been a thorough-going diagnosis of the moral hurt of mankind. Palliatives and remedies have been applied ; and the heart of the disease has not been reached. There has not been a clear perception of the end in view ; and so the work has been narrow and sectional. Large departments of life have lain apart from the Church and have not been affected by its testimony. At both ends of the social scale great portions of the community are practically outside the Church, have no allegiance to it, and are not reached by its influence. Details in the criticism may be rebutted, but the charge as a whole is too true. The Church of the period preceding the war had not the power it was meant to have, the power promised to it, the power without which its immense machinery lies inert and useless.

Such challenge and criticism cannot be passed over. They call for closest, most humble consideration. How shall we meet them ? They form not merely problems for ministers to discuss in theological societies. They are burdens on the consciences of all members of the Christian Church.

III.—THE WAR IS THE CONSEQUENCE, THE EXPOSURE AND THE JUDGMENT OF SIN

In the third place, we look upon the war, with its manifold losses and indescribable sorrows, as the consequence, the exposure and the judgment of human sin. It has been called "the apocalypse of sin." In it is made hideously obvious sin's power to degrade and corrupt and destroy the whole moral nature. In it is rendered manifest man's solidarity in sin, communities and nations being involved in its moral contagion and its enslaving dominion. The strongest utterances of an older type of preaching are not too