

recognize its latest phases. It is ever changing colors like the chameleon. It cannot be crystallized or formulated so definitely, at this stage, as to give us a clearly cut factor in our thinking.

We can, however, thankfully accept a treasury of results in physics, and these we must reckon with in our applied religion, which is morals. This is an age of applied science—an age when theories are put into practice, and the worth of theories is tested by their utility. When the newly discovered methods by which the old forces of nature operate, are being enlisted in human service and progress, we are also learning better how to apply the old forces so well known to the religious and moral sphere. In order to do this, it is necessary to consider man's physical nature and its needs, together with his present earthly environment, a little more carefully. In this direction we may receive valuable suggestions from physical science, and we need not be surprised if the biologist, and physiologist, and sociologist have sometimes grown a little impatient or a little sceptical in presence of our too excessive religious theorizing. But correct theory comes before correct practice.

When the natural sciences step over their proper bounds into the territory belonging to metaphysics, and ethics, and sociology, and philosophy of history, and even religion, then comes confusion. Theorizing in physics is comparatively innocuous. Theorizing beyond is life or death. When physics deliberately sets itself to test and classify the phenomena it finds in the realm of mind and character, by the same crucible, and scalpel, and balances that it employs for the material and mechanical, then it ignores quality and reckons only with quantity—more absurd than measuring a bushel of oats by a pound of potatoes. Thought is no more commensurable with the motion of brain atoms than the odor of a rose with the soil in which it grows.

It is unreasonable to expect men of natural insight to remain all their days at the prosaic work of classifying and cataloguing phenomena, just as the librarian arranges his books on shelves and alcoves. His mind peers into the origin, and destiny, and essence of things. The child, even, is not satisfied with its rattle, it must see the inside of it. In Paul's day, he knew some enquir-