

covery, so marvelous the contrivances for extending and applying power, machinery seems now to accomplish everything. The same is true of almost every other sphere of human activity, the evidences of which might be multiplied indefinitely.

(3). The spirit of the age is *inquisitive*. Never was there such a conflict of thought as exists to-day. Wherever the enlightening and liberating influence of the Gospel is felt, there is a rising level of intelligence. Forthwith men emerge from the gloom of superstition into "the precincts of the living day" and rise to a higher plane of thinking and acting. Free thinking and free questioning are encouraged and fostered by the religion of Jesus:—not free love, albeit; not the free thinking and free raving of "sand-lot" orators; not the idiotic parading of unbelief by lazy, conscienceless bar-room loafers, in which the almighty dollar is the supreme motive; but free thinking in the divine and metaphysical sense. Men are asking questions now concerning the very foundations of things. Themes, once considered too sacred to be debated above breath, are now thrust into the crucible of free enquiry. The electric light is now poured upon things sanctimoniously musty by reason of antiquity. All this, within the limits of common decency and scientific respectfulness, is proper enough. In the end it will work for good. For, after all, when the din of battle has subsided and the smoke has rolled away, it is found that real advance has been made and the world, in the long run, treats real advances respectfully. It is as true of measures and questions as of men, that "the name of the wicked shall rot," and just as true that "the righteous shall be in everlasting remembrance."

(4). The spirit of the age is *communistic*. It is becoming apparent that communism, in a more or less modified form, is gradually permeating all ranks of society, and it is finding adherents among many nations. Communism in France, Socialism in Germany, Nihilism in Russia and Internationalism in the United States are essentially one and the same thing. Now, while no reasonable man would attempt to justify the excesses and outrages to which this spirit has been carried, there may still be in all this upheaval and confusion the promise and the possibility of better things. It may serve to clear the atmosphere; it may help towards the better vindicating of the doctrine of equal rights; and, while it never can be that dynamite and agrarian outrages will ultimately triumph, even these, in the Providence of God, may indirectly contribute to the accomplishment of the designs of Him who "makes the wrath of man to praise Him." But I am concerned, at present, not to discuss this profound and perplexing question, but simply to point out the fact, of which the foregoing is adduced as evidence, that, for better or for worse, the spirit of the age is communistic.

(Concluded in next issue.)