

science, a blind, bewildered sense of suffering among the poor, the power of strong combination among operatives against the real or supposed oppression of the capitalist; these and other causes have brought upon us a state of things never before known. No mortal man can forecast the issue unless indeed it be by the prophetic eye of faith. These diabolical dynamite explosions are but a kind of symbol of vast volcanic forces which lie slumbering all abroad among the nations, and which some of the scientific speculations of the day are well adapted to arouse from their slumber. Agnosticism, Secularism, Communism, Materialism, Pessimism, Atheism; every one of these words is a sound of ill-omen, and every one has able theoretical expounders and eager fanatical disciples. He who lies in the hinder part of the ship asleep upon a pillow will doubtless control the storm and still the tumult of the people, but the duty of the Church is none the less imperative to consecrate all her resources, to employ her best instrumentalities, that she may keep herself always in the van of human progress, and still remain the light and hope of the world. It is her high and solemn vocation to rule the world's thought, to bind it in captivity to Christ, to harmonize all the truths and powers of the Gospel. To do this she must keep her thoughts moving, her own intellect in vigorous action. She cannot forever be chewing the cud of her old acquisitions. She must walk out into fresh fields and new pastures. To use the words of the Rev. W. Arthur, M.A., "she must not imagine that her forms and definitions have come down to her with the stamp of eternity upon them." She cannot stand still in the world of ideas. Nothing in God's universe does stand still, not even the great universe itself. Time, like a great policeman, is always going about the streets telling us to

move on. She has to be at once conservative and progressive, remoulding and rejuvenating society; remoulding and rejuvenating herself; putting under revision her imperfect formularies and expositions of religious truth. She is always putting the new wine of Christian thought into the new bottles of better ecclesiastical and theological systems. This she does to preserve the wine, and sometimes one is ready to wish that she could put some of the new wine into some of the old ecclesiastical bottles, not to preserve the wine, but to burst the bottles. There are parts of her great work which the Church cannot do by religious earnestness alone, but by earnestness combined with scholarship and skill. She needs, therefore, always to have within her ranks an adequate supply of highly cultivated men, men fully conversant with the latest teachings of science, the latest speculations in philosophy, the latest researches in Biblical criticism; in fact the last word of all new learning. This means of perpetual maintenance and control of Christian schools and universities. Not poverty-stricken and feeble universities, but universities munificently endowed and thoroughly equipped. All our Canadian universities are as yet comparatively poor. They are doubtless doing good work, so far as they go, but they could do much more and make college life more attractive and useful if they had ampler means. Columbia College, one of the oldest and richest in America, sent out a proclamation the other day that she was just now in need of the trifling sum of four millions of dollars! If we were to speak in that manner for Victoria, we should make our great Methodist Church open her eyes with wonderment, and in fact some opening of her eyes would do her no harm. For while she sees clearly the value of Christian missions and other evangelical enter-