

here they are clearly inapplicable. Thus, where the Inductive method fails, Revelation comes to the rescue, and affords us certainty and light upon objects which otherwise would remain forever shrouded in darkness. To suppose that the rapid advance of Inductive science will, at some future time, overtake these subjects, which now are regarded as absolutely beyond its domain, and demonstrate that certainty upon those subjects is groundless, and impossible, is a supposition which her present declarations emphatically negative. The Darwinian theory of development, the latest and grandest scientific generalization of the nineteenth century, whose truth, however, and final acceptance must depend upon facts, as yet unobserved, and to Darwin himself confessedly unknown, does not countenance the supposition. In so far as Inductive science can be applied to the objects with which religion deals, it must be attended with progressively beneficial results. But to apply it to objects which lie beyond its reach, and with which, from its very nature, it is incapable of dealing, betrays ignorance of its nature, and must inevitably result in failure. If we confine our attention to that department of religious thought which lie within the sphere of science, we do not fail to observe the same characteristic activity which we have seen manifested in other departments. Wherever the Inductive method is applicable, wherever its operation has been felt, its invariable results have been, certainty and progression. Its inapplicability to any object of thought, necessarily results in the production of our inactive and stationary character. Hence, in so far as the objects with which theology is conversant are capable of being subjected to analysis, in so far as it is, a progressive science, while in so far as its objects lie beyond the reach of observation and experiment, in so far as it is a stationary science, incapable of productive thought, and unapproachable by the principles of Inductive science. As a Divine Revelation, it stands aloof in isolated majesty, inseparable from every human system, and refusing alliance with them. As a human conception, it is a part of human science, progressive in character, productive in thought, and stimulative to man's activities and energies.

OUR ARMY OF THE FUTURE.

BY CONSERVATOR

The proposed reorganization of Her Majesty's Army engrosses and deservedly so, a large share of public attention. The pages of our periodicals and the columns of our journals teem with schemes and projects for its reconstruction. The great desire abroad is evidently to devise some means by which we can fill the ranks of our regular and reserve forces, with such a number of men as would be somewhat proportionate to the size of the large armies now maintained on the