

principally for those who have read and thought upon some of the many problems suggested by the extraordinary progress of knowledge. They are perhaps more numerous than most of us realize. To adopt a rigorous attitude towards them, as the Church of Rome has done, is to divide the country into the camps of the traditionalist and the atheist as in France, often with the injurious consequence that the best man is found in the atheist's camp.

I am convinced that it will not be so in Canada, but that the liberal theologian will be acknowledged not indeed as the only possible type of a Christian, but as one of many types, each in its own way accomplishing its regenerating work amongst men. His task is, negatively, to prevent Christianity—the broad generous Christianity of Christ—from degenerating into sectarian bigotry, or Pharisaic traditionalism; and, positively, to present in liberal terms the elevating conviction that the whole universe is dominated and penetrated by a Divine meaning, whose “supreme moral and spiritual expression is seen in the historic personality of Jesus, who draws all men into communion with Him through the inspiration of His Spirit.”

H. SYMONDS