

done by the Disciples or any other communion, it is a violation of the principles of progress—the same progress that we see in the Scriptural dispensations, the same progress that we see in the laws of nature, the same progress that is manifest in human thought.

These are not days for radical departures. Revolutions become necessary only when progress is impeded. They are abnormal conditions due to the arrest of progress. No revolution ever suddenly broke forth. Even the French Revolution, as sudden as it appeared to have been, had back of it years of tardy growth, and had as wise statesmanship controlled the affairs of France at that time as of England, for both countries were slaves to the feudal system, the disaster might have been averted. But the people's long pent up desire for another day broke forth, and the doors of the Bastille went down before the cry of a populace who simply wanted freedom, the atmosphere of which fanned their cheeks, while the bonds of serfdom held them fast.

It was so in the Reformation of the sixteenth century. Had Hildebrand been pope or Leo X less extravagant and Tetzl less bold there would have been no violent break such as turned Europe into a field of martyrdom. So of the eighteenth and nineteenth centuries. Had the various communions been less arrogant with their systems of theology and more loyal to Protestant principles