

adapted to the "advanced thought" of this age, and to our changed conditions.

We need not waste time discussing the "advanced thought" argument. Any reflecting man who has studied the past, knows that in no age since Christianity began—not even excepting the iron tenth century—has there been relatively less really solid thought, less reflection, which is the basis of intellectual advancement, than in the present one. Superficiality and assurance, which are comically unconscious of their barrenness of thought, superabound, and are the painful characteristics of the end of this century. Charlatans and mountebanks on the platform, or in the pulpit, attempt to expound a Religion, the rudiments of which they do not understand; writers in Reviews, or Magazines, criticize the Bible, of whose genius, and intent, and purpose, they have absolutely no knowledge; whilst would-be scientists, so belated as not to know that evolution, not in its true sense of development within defined limits, but in the false one first attached to it, is a discredited theory, disowned even by its father, will still seek fame, and the glamour of sensationalism, by endeavouring to evoke its almost forgotten shade. This literary froth denotes untrained and vacuous minds just as surely as the specks of foam on a stream mark its shallow stretches. Yet, by many, it is held to be "advanced" or "progressive" thought. A dreadful penalty, surely is this, and yet a fitting one