

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 concentrate 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 truth and all powers with the truths and powers of the Gospel. To do this she must keep her own thought moving, her own intellect in vigorous action. She cannot forever lie chewing the cud of her old acquisitions; she must walk out into fresh fields and pastures new. To use the words of the Rev. William Arthur, 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. The Church must move on. She has to be at once conservative and progressive, remoulding and rejuvenating society; remoulding and rejuvenating herself, putting under perpetual 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 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