

the revolution in the commonwealth. First of all and most of all, it must recover the prophetic note and utter it—at whatever cost to its external fabric. The present organization of the Church belongs to a day already dead; and now as ever the new wine may burst the old wine-skins. But what does that matter, if only the Church can speak the word that the hour needs?

And surely the hour itself is telling us what that word must be. "Our task," said Lamennais, "is the creation of peoples"; and to this end, the Church must go to man with *its living word, clean purged of the banalities of a cheap and easy salvationism on the one hand, and of the genial futilities of a culture-Gospel on the other, by being centred upon a Kingdom of God, whose ground-plan is the Cross, whose door is conversion, whose law is fellowship, with an evangelism which will send men binding their brethren to themselves in the unity of a life-giving and redeeming fellowship with the same eagerness and haste as in times past they have fled from the wrath to come.*

To this word, men's hearts will rise eagerly and gladly; and in such a tide of spiritual renewal, may we not justly discern the coming of the Son of Man? These are dark and desolate days, but such days are the characteristic background of the historical comings of the Son of Man in power. The anguish that men have suffered, the insolvency of man-made policies, the relapse of civilized peoples into barbarism, the broken hearts and the desolated homes of a continent—these things are creating a "famine of the hearing of the word of the Lord." This wide need surely presages one of the days of