

elements in space and the origin in time of the existences which are in and around us. The hopefulness which characterised philosophy in Germany and science in France in the beginning of the nineteenth century, and which, so far as the latter is concerned, found an expression in the teaching of Comte, has not been realised in the course of the last half of the century. A large portion of the population of the most cultured nations, in spite of educational efforts, still partakes to a very small extent of the intellectual advancement which philosophy and science afford to a select few, not to mention the utter hopelessness in which large numbers of the population, in the great centres of so-called culture, have to pass their lives. Is it then to be wondered at that a distrust, not to say contempt for philosophical speculation, has taken hold of the public mind? and that the belief in pure science is not based, as it used to be, on the love of truth, but that it has increasingly what Bolingbroke used to call "a metallic flavour"? Nevertheless, as I stated above, the search for the truly Real is not abandoned, but looks for the effort of the practical worker. If the realisation of the great ideals which Christianity has set before us, and philosophy has endeavoured, perhaps not altogether successfully, to support, is the sole and only object of all practical Religion, then we may say with some confidence that an increasing number of the thinkers of our age expect the next step in the solution of the great problems of life to be taken by practical Religion. Assuming they are not mistaken in this, as I firmly believe they are not, the first signs that this advance has to