

vice with Presbyterians. They will put up with music that is not supremely artistic, and with prayers that are not models of order and rhetorical beauty if only they can get a good sermon : and a good sermon, in the estimation of the best of them is one that contains lucid presentation of scriptural truth, and that stimulates mental and spiritual activity. Let us not undervalue the educational service rendered by the weekly delivery of thousands and tens of thousands of such discourses. They supply the moral element which is so much needed in modern educational systems. It will be readily acknowledged that in the present century prodigious advances have been made in all departments of knowledge. The new uses and applications of steam and electricity are truly amazing. Our telephones and phonographs and electric railways and submarine telegraphs prepare us to accept almost any predictions that may be made regarding future discoveries. Education has been popularized and extended to the masses, to the countless millions formerly neglected.

But it must be confessed that, when viewed from a moral standpoint, in spite of all the progress in which we are bound to rejoice, there is much to be deplored and characterized as lamentable failure. Men are far from being pure and truthful and honest in the social, business, and public relations of life. The homely virtues of the Decalogue are by no means universally ac-

cepted and followed. Many men lie and cheat and steal with all their might, in spite of all the intellectual training they receive. The rich and the powerful continue to oppress the poor and defenceless. And the poor are often determined in their hatred of the rich. A bitter and terrible strife is raging between capital and labour, between employers and employees—hence trades unions, strikes, and murderous use of dynamite.

Our schools and colleges, with all their excellencies and admirable equipments, have not cured men of Mammonism. Gold is the god chiefly worshipped by many who hold the highest places in social, political and religious circles. Indeed, the possession of money in sufficient measure is a pretty certain passport to such positions.

Now it seems to me that it is just in relation to all these things that Presbyterianism is fitted to exert a powerful corrective and regulative influence. Contact with our church courts, regularly graded from the Kirk Session to the General Assembly, is fitted to imbue the people with a sense of justice and integrity in the transaction of the business of life. Much more is this end secured by the vigorous presentation of the ethical principles of Christ and his apostles as taught in the New Testament—from every pulpit in the land as well as in our Bible classes and Sunday schools.

Perhaps the Presbyterian system is