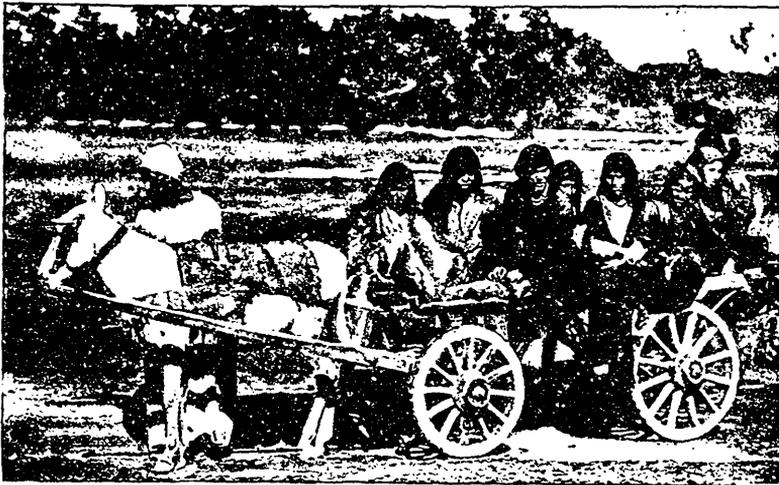


In its relation to the dominant thought to-day of the broadest and the most profoundly educated people on this planet, no other educational system bears comparison with that which has been built up in Christendom. In saying this I refer no longer to the schooling of the populace, but to those studies which have been pursued by relatively few,—the foremost men of the world.

So powerful has been the religious sentiment in Christendom that the hundred thousand Univer-

motto of Harvard may well apply to them all,—*Christo et Ecclesiae.* "For Christ and the Church." They stand for the larger Christ, or the larger human conception of his work; they stand for the greater Church, or the broader, deeper, higher conception of the divine plan in all human life.

This benign influence of Christianity is no less nobly shown in heathen lands. The British Encyclopaedia says that, in respect to reading and writing, and the elements of arithmetic, education in



AN EGYPTIAN FELLAH WITH HIS WIVES AND FAMILY.

sity students in the Europe of to-day are for the most part attending institutions founded primarily by the Church or for the Church. As an illustration, take Oxford.

It is easy to trace this in a new country. In American colleges, the distinctively religious foundations are eighty-four per cent. of the total number. Nearly all the academies or fitting schools, before the high school era, were established by Christian money.

These great schools are true to-day to their original intent. The

Polynesia is more general than in the British Isles; then, too, there are advanced schools and colleges in the larger groups,—with football attachments. Taking into consideration the short time they have been under Christian influence, they compare favourably with any Christian people in the world. The population, about half that of Australia, has already forgotten the old heathen rites, and they are busy with commerce and agriculture. Twenty-seven of the most important groups of