

doomed to decay because they had not the living, vitalizing power of Christianity within them. Their ethical and moral teaching as well as their national aspirations were based on a cold and lifeless philosophy. The philosophy of Hedonism was all directed to a mode of life conducive to the welfare of the individual, whereas the philosophy of Christ taught the relation of the individual to the community and to a divine power manifest in the universe. No civilization can be made to order. It must be the outcome of slow growth, and its permanence and endurance will be in proportion to its observance of the great moral, social and physical laws which govern the universe.

We see evidence of this in abortive attempts to engraft a nineteenth century civilization upon heathen races, forgetting that civilization is not a matter of mechanical acquirement, but requires many generations to effect a permanent modification of character. We may apply an external veneer of morality among them and they may comply with certain ordinances and formulas which they do not understand, but they remain heathen still in their feelings and habits of thought. That is the reason why there is a race problem in America which cannot be solved.

The attempt to impose a civilization upon the colored race which is foreign to every instinct of its nature and which can only be acquired after a long process of evolution, must necessarily end in failure.

If it be proved that Christianity is the chief corner-stone upon which our present civilization rests, it may be asked whether that agency is still potent to project that civilization into futurity with unabated vigor.

SCIENCE VS. THEOLOGY.

The early church had to contend against a learned philosophy for supremacy, which after a long struggle and many persecutions it overcame. In our day the Church has to contend against a more formidable force in natural science. Step by step science has pushed its conquests, beginning with the inorganic and denying the Mosaic cosmogony of creation as recorded in the book of Genesis. Passing to the organic it denies that man is a special creation of God and makes him a product of evolution; passing then from the organic to the psychical, it teaches that man expresses himself to his environment in direct ratio to the quantity and quality of his brain matter. In short, the conception of science to-day in the cosmogony of the universe, both organically and inorganically, is the reign of natural law. The conflict between science and theology has been long and bitter. At first the Church treated