

Culture has not reached its consummation until it has been transmuted from an intellectual attainment into a spiritual grace. There is no more melancholy sight than that of a highly-gifted man with all the other faculties of his nature strong and active, but wanting in the charity that thinketh no evil, and in the faith that makes for righteousness. For it is only in the exercise of the moral functions that Culture is preserved from selfishness and conceit. When it ceases to be self-isolated, when it comes to be viewed not solely or chiefly as a source of intellectual aggrandizement, but as a talent to be used in honest service for the sake of others, then Culture attains its true dignity, and becomes an honorable and beneficent power. Then it begins to effect that harmony of being which is its ideal task. The sharp angles of cold indifference and intellectual exclusiveness and pride are worn away by generous and sympathetic contact with those who, if they have not entered into the kingdom of letters, are toiling, suffering, triumphing, in the larger kingdom of life?

It would seem, therefore, that there is no real antagonism between Culture and Christianity, but that the aim of both is identical, to develop all the faculties of man so that he shall be able to fulfil the destiny for which he was created. But it has been sometimes affirmed that while Culture is progressive, Religion remains stationary, and cannot be expected to survive the growth of knowledge. Had Christianity rested its claims on some exploded fact of Science or theory of Art, there might be a foundation on which to base the charge of finality. It did not do so. To the amazement and scandal of the whole ancient world, the Apostles announced a religion which knew no other altar than that of Calvary, no High Priest save "one Jesus," no sacrifice except the Lamb of God, no temple but the spiritual brotherhood of all believers. They propounded no elaborate creed or confession of faith, no ritual of service, no minute directions of place or time for religious observances. The facts, the leading principles of truth, all that seems absolutely essential is given. But, as if in silent rebuke of any attempt to crystallize the religion of Christ into some exclusive and definite form nothing more is given. Christianity as an essential spiritual system remains always superior to every visible institution, adapted to all sorts and conditions of men. In carrying into effect its general principles, there may be, indeed there must be, differences of operation. And the progress of Christianity will consist not in the addition of new elements as time goes on, but in the more adequate apprehension and fitting embodiment of eternal and unchanging truth. In this subjective sense, Christianity may be as eminently progressive as the most aspiring Science could desire, and in precisely the same way. We do not amend the universe by our Science, nor, in the pride of discovery, change for a moment the majestic code of nature. The sun, moon and stars were shining just as brightly before anyone had dreamed of considering the laws of