

Until this time inward growth had been strangled with outwardness. The fruit hidden by leaves could not ripen. Christ aimed not at new systems of morals or philosophy, but at a new soul, with new capabilities under new spiritual influences. The new life thus began, and soon demanded new and better conditions, and fewer rules. Little by little it was slowly learned that new wine could not be kept in old bottles.

It is for those who regard the Gospels not as history, but as gradually unfolding myths with perhaps a germ of fact, to explain how, in that early age, this exquisite distinction, so difficult to maintain after two thousand years of training, was then and by him invariably observed. The furrow was open and the seed sown, but it was left to germinate by its own laws, and according to its own nature.

The highest philosophy of education was applied by divinely artistic measures. Then—in the first century—truth was addressed to the understanding, motive to the will, and feeling to the emotions. Yet the nineteenth century philosophers tell us, that it was not until the eighteenth century that the first appeal was made to the world, for the training of the threefold nature of man.

Then and later few caught a clear vision of the true spirit—kingdom; but it was the birthday of new ideas, which from that time began to agitate minds. It is difficult to-day to send through the ear that which can only be truly discerned through the spirit that giveth understanding.

The introduction of a new conception of the ends of human life struck a blow, destined to be fatal sooner or later to pagan education; but already the schools themselves had become so degenerate, if not corrupt, that a revival, amounting to a revolution, was greatly demanded. Some great new spiritual force was necessary to reform

society, and particularly the education of the young. That force was at hand in Christianity, ready to take the first step in the new ethical ideal.

In little more than two hundred years from the birth of Christ, Constantine had placed the Christian cross upon his banner; and in three hundred years the life had departed from the eastern as well as western heathen schools.

At Constantinople, Alexandria, Athens, Antioch, Carthage and Rome, decay had begun, which in half a century ended in death. Every effort was made to arrest the decline; but the causes lay too deep. All educational institutions must die, which do not promote the spiritual interests of man. This the Romano-Hellenic schools had ceased to do. The new formative force of Christianity was winning its way, and disintegrating ancient morals, philosophy, and religions. Other causes worked in harmony with Christian antipathy, and in less than five hundred years after the death of Christ, all pagan schools were suppressed by the edict of Justinian.—*Exchange.*

TRY THIS.—I wish that some teachers would try the following plan: Get hold of the examination questions given to your pupils last year. Without warning, examine them again on the same questions. If possible, compare the results with last year's papers. Besides the immediate value of such studies as this last, they might prove of a wider value. These things that no child remembers for a year—what about teaching them for this year? If they must be known, how must we change our method to make them stay known? If they only give discipline, is it possible that something which the child seizes upon with more hunger will give even more discipline?