

various essential elements of His character have been discovered in all their beauty, His gentleness, His faithfulness, His heroism, His true cosmopolitanism, His sympathy with all classes, and other like qualities, and one after another they have captivated the imagination of large numbers of followers. At every step the ideal has become loftier, more complete more exacting. Every truly fresh apprehension of it has more or less convulsed society, as we see Russia convulsed by the writings of Tolstoi. The old ideal ever resents the intrusion of the new as fanaticism. Everybody knows that the Christian ideal for conduct is at present far higher in the family than it is in business life or in international relations. Every one feels that the family ideal is the one that should prevail universally, and will ultimately do so. Yet every fresh assertion of its obligation is regarded as a visionary dream.

The third direction in which further development may be hoped for is in the moralization of those areas of life which have thus far resisted the control of moral principles. The absolute supremacy of the moral law in all the relations of life is an axiom of Christianity. But it is an axiom whose validity is far from being universally acted on even by professing Christians. It is acknowledged as binding even when violated in the relations of the family and of ordinary commerce. In the latter field, indeed, it maintains itself with some difficulty, and one often still hears the maxim, that business is business, pleaded as a reason for exempting it from the operation of the higher obligations of Christian duty to love one's neighbor as himself. But there are many other large areas in which the supremacy of moral law is still strenuously disputed. The familiar phrase, "Art for Art's sake," is simply a skilful method of claiming that Art is not bound to have any moral purpose. Literature would fain make for itself a similar claim. Diplomacy has begun to be conscious of moral restrictions only during the present generation. The average politician regards the application of moral principles in the warfare of parties as almost wholly impracticable, and even pious ecclesiastics have been known to resort to devious