

as such have adopted them in our systems of school training. The test by which we prove a system of education to be a proper system is thus simple enough in itself. And as it is with the true education may it not also be with the true civilization? In our search for a co-ordination of the elements of society which shows at least a tendency towards a perfect civilization may we not apply the simple test which all men now apply to distinguish a good from an imperfect school system, and inquire whether there are at work in our civilization the forces necessary to develop society towards a physical, intellectual and moral perfection?

Christianity claims to have been the greatest of all the forces which has tended to promote a harmony out of the discord in human nature. And when we consider the marvellous effects which it has produced among the nations brought under the influence of its evangel, we cannot turn our backs upon the fair induction that it is a divinely appointed method, by means of which society may attain to the perfection of morality, and may eventually take rank as the kingdom of God. Man, we are told, was made a little lower than the angels, and whether the purpose of Christianity be to make angels of men or not, it certainly tends to make men of mankind. There is a Christianity which is little of an improvement on the paganism from which it has borrowed many of its forms—that Christianity which so often made brutes of men in the times when civilization was powerless to check its intolerance; but the true Christianity, which, as a moral system, enshrines the highest recognition of the moral, has in it no such retrograde tendency. Christ's methods were nature's methods, and the morality He taught has in it the modesty of a natural development—the simplicity of a well-ground-

ed confidence, not from the evil observed in others, but from the good within that sustains such a confidence. When, therefore, some declare that Christianity has been a failure, they overlook the Christianity which has not been a failure. There is in the true Christianity neither bigotry nor overconfidence, at least none of that bigotry which has promoted the harmony of Hades on earth. The Christianity which has been a failure is to be found in that dogmatism which, while holding out to man the highest reward in the world beyond, thinks to rob him of his chance on earth. Even yet such dogmatism seeks to hide its lack of logic by winding around its deformities the sacerdotal rags of paganism, and by laying claim to a saintship it denies to all who are not of its way of thinking. But it is needless to say that such saintship has in it little to lead men towards the civilization which is a harmony. The full-grown puppyism of sacerdotism has had its day. It is not dead; but the true progress of today has written its epitaph—that progress which is making the world of today superior to the world of yesterday. In a word Christianity is no failure. The Sermon on the Mount is no longer hidden away in the subtleties of churchism. Its precepts are no longer blood-stained and scarred by the acumen of theological hatred. Society is living less and less *for* religion and more and more *by* the religion, which is in every respect the great moral force guiding mankind towards the harmony of a true civilization.

The printing-press, taken as an exponent of the various processes of intellectual development in later times, ranks as a great and mighty force that tends to carry men's minds towards the limits of intelligence, and by its universal effects is leading society intellectually in the direction