

tual influences that have ever appeared in history, Christianity alone has matured its fruit. Arabian learning was, indeed, brilliant, but proved short lived. It lacked the element of intellectual vitality—consecration to truth. It appealed to the sword instead of to the soul of man, and perished by the sword it had unsheathed. Romanism has proved retrogressive and incapable of leading civilization, because it has been wanting in faith. Professing exclusive authority from God, it has feared to trust the reason and conscience which God placed in man for the study of God's word. Its last and losing battle has been in the struggle to confine the mind to the study of those "humanities" which in the beginning it treated with distrust, the classic writings of paganism. It has resisted that naturalism which prompted the scientific movement and pervades the intellectual training of to-day. It has staked all on the ridiculous tenet that heathen classics are more compatible with Christian faith and life than communion with God's works in the realm of nature. Even Protestantism has but slowly and reluctantly broken from the chain of tradition that held men to merely verbal study; but following its better lights, it has cast the chain aside, and the investigation of nature is now led, as it should be, by Christian men.

5. It was the gentle pastor Comenius who, in the seventeenth century, put in final phrase the Christian ideal of education. "Education," he says, "is a development of the whole man." A Christian poet, John Milton, in the same age, phrased the doctrine thus, "The end, then, of learning is to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the nearest by possessing our souls of virtue, which, being united to the heavenly grace of faith, makes up the highest perfection. But because our understanding cannot in this body found itself but on sensible things, nor arrive so clearly to the knowledge of God and things invisible, as by orderly conning over the visible and inferior creature, the same method is necessarily to be followed in all discreet teaching. And seeing every nation affords not experience and tradition enough for all kinds of learning, therefore we are chiefly taught the languages of those people who have at any time been most industrious after wisdom; so that language is but the instrument conveying to us things useful to be known. And though a linguist should pride himself to have all the tongues that Babel cleft the world into, yet if we have not studied the solid things themselves, as well as the