

to virtue. In a moral code of dead rules is no power to help men. In a creed is no power to help men, only in so far as it reveals behind that creed a living personal helper.

The moral and philosophical codes and creeds said to men: "Be good." But men struggling against sin know that command is but a mockery of their weakness. They need one who is "mighty to save." Christianity came with its ideal standard and said: "There is your ideal. Be God-like." And along with this command, there comes a subtle, persuasive, energizing, all-inspiring force to help man on towards that ideal—the force of love. The love of God for man, which evokes the love of man for God. A man never can do the right unless the right is sympathized with and loved. Christianity proclaimed Christ as the one great object of loyalty and love. If Christ is loved by the subject, that subject will be loyal, and if he is loyal, that is loyalty to right, for right is Christ, and Christ is right. This has given the very highest type of character the world has seen. Christianity forms the highest kind of character, and character is power. A man's greatness is not in his wealth, or learning, or culture, but in his character.

Again, Christianity has created a public sentiment antagonistic to vice and sin in every form. Formerly, a man might be guilty of fraud, or injustice, or cruelty, or commit the most heinous of sins, or be false to the most sacred, private or public trust, and yet have his conduct approved, or even eulogized. But Christianity has actively inculcated principles of truth, and justice, and humanity. And now, who dares to approve or eulogize crime or sin? Who dares to approve or eulogize cruelty, or injustice, or fraud, whether individual, social, political or national? Look, for example, at the outburst of public indignation which swept over the civilized world when the press reported that the Japanese had sunk the Chinese trans-

port steamer "Kow-Chung," and had shot the defenceless soldiers while struggling in the water. Mark again, the expressions of horror and indignation over the recent Armenian outrages. In both cases the resentment shown was the creation of Christianity. This sentiment has made nations more humane in their treatment of foreigners, and has led the nations to co-operate in crushing out crime and bringing wrong-doers to justice. For the criminal there is now no escape. The law follows him to the world's end. "Justice," said Burke, "is the common cause of the nations."

Christianity has revolutionized government. The Greeks and Romans placed the State before the individual. So long as the State was prosperous and powerful, it mattered not whether the individual subject, and the homes of the country were pure and happy. The subject existed for the good of the State, not the State for the good of the subject. But Christianity reversed this, and taught that government has the right to exist, only for the highest well-being of the subject. No ancient nation ever held such a conception of government as this. Christianity aims at the abolition of every inhuman or unjust law, and at the establishment of laws and institutions on a just and moral basis. In principle, it is opposed to all anarchy, political corruption and despotism. It fills the ruler with a sense of his obligation to the subject, and his responsibility to God, and fills the ruled with a spirit of true patriotism, virtue and loyalty. And whether the government be a monarchy, aristocracy or democracy, Christianity tends to promote peace, toleration, humanity, justice and liberty. When we look at the map of the world, we find that in those countries where Christ's religion is the purest, there the people enjoy the greatest liberty and happiness. While on the other hand, where there is an impure Christianity or a false religion, the people live under a curse, civil and political. Christianity