

of hospitals and other charities, the emancipation of woman, and the like, are due to Christianity, and simply show what even a blurred and enfeebled Christianity can accomplish. What could it not do for the world were it all it might be, and—*once was*?

The sum of the matter is this: the visible church is now, and has been for centuries, the comfortable bed-fellow of the world. Professedly at war, they are really on very good terms. Of course, there is between them any amount of word-sparring, but no deadly thrusts—nothing to seriously disturb their agreeable relations. Was it so in the beginning?

The words of a great theologian shall answer this question: "Let us recollect this for our own profit, that, if it is our ambition to follow the Christians of the first ages, as they followed the apostles and the apostles followed Christ, they had the *discomfort* of this world *without* its compensating gifts. No high cathedrals, no decorated altars, no choirs for sacred psalmody—nothing of the order, majesty and beauty of devotional services had they; but they *had* trials, afflictions, solitariness, contempt, ill-usage." (Why? Because their war with the world was *real*.) "If we have only the enjoyment and none of the pain, and *they* only the pain and none of the enjoyment, *in what does our Christianity resemble theirs? what are the*