

of the present age in comparison with those of past ages. Most of the latter have left us sufficient to form a just opinion of their merits.

Assyrias' winged bulls with human faces, typical of deity, and carved representations of king's hunting or slaughtering captives, speak conceptions of the divine nature and human glory, that, independently of the few pages of her history that we possess, tell us that when she ruled the world the human race was in the infancy of its culture and the childhood of its thought.

If Egypt had left us nothing but her pyramids they would be enough to teach what all else she has left confirms. Built in ostentation and by oppression, with reckless waste of human toil and life, they still lift their gray heads in the desert to tell that the wisdom of the Egyptians was not productive of a civilization that either subdued nature or elevated man.

But Greece, what shall we say of her, with her Parthenon, poets, orators and heroes? Are not the relics of her art the priceless treasures of modern museums, the fragments of her literature the models of ours? Would not an Athenian mob applaud a play too intellectual for our most cultivated audiences, and repeat verbatim an oration it would be an effort for most of us to follow? Was not that a civilization most perfect, and as yet unrivalled? I answer, No. The Greeks knew a few things and knew them well, did a few things and did them well, but they were not the best things for man to know or do. Probably they carried intellectual culture, in some of its departments, to the highest perfection of which it is capable. But, after all, their civilization was like one of their own temples, perfect in its form but monotonous, beautiful, but not sublime, appealing only to the eye, addressing nothing to the heart, Pagan not Christian. The edifice of modern civilization has a wider base, a deeper foundation, loftier heights, and more varied aspects; it is Christian not Pagan.

By the last remark I mean that the special features and peculiar advantages, marking the civilization of the present age, are those which christianity has conferred upon it.

The traveller in passing the boundary which separates heathen from christian lands is conscious of an entire change in social relations, sentiments and life, the different items