

tion by which it was surrounded. It ennobled the character, and purified the morals of mankind. It raised society from the ineffable slough into which it had fallen, imparted tenderness and fidelity to the domestic relations of life, and enshrined marriage in a sanctity before unknown. Notwithstanding the corruptions by which it became infected in the days of its power and pride, even the worst form of Christianity was infinitely preferable to the abominations of paganism. It gave a sacredness before unconceived to human life. It averted the sword from the throat of the gladiator, and, plucking helpless infancy from exposure to untimely death, nourished it in Christian homes. It threw the ægis of its protection over the slave and the oppressed, raising them from the condition of beasts to the dignity of men and the fellowship of saints. With an unwearied and passionate charity it yearned over the suffering and sorrowing everywhere, and created a vast and comprehensive organization for their relief, of which the world had before no example and had formed no conception. It was a holy Vestal, ministering at the altar of humanity, witnessing ever of the Divine, and keeping the sacred fire burning, not for Rome, but for the world. Its winsome gladness and purity, in an era of unspeakable pollution and sadness, revived the sinking heart of mankind, and made possible a Golden Age in the future transcending far that which poets pictured in the past. It blotted out cruel laws, like those of Draco, written in blood, and led back Justice, long banished, to the judgment seat. It ameliorated the rigours of the penal code, and, as experience has shown, lessened the amount of crime. It created an art purer and loftier

than that of paganism; and a literature rivaling in elegance of form, and surpassing in nobleness of spirit, the sublimest productions of the classic muse. Instead of the sensual conceptions of heathenism polluting the soul, it supplied images of purity, tenderness, and pathos, which fascinated the imagination and hallowed the heart. It taught the sanctity of suffering and of weakness, and the supreme majesty of gentleness and truth.

In summarizing these results our author eloquently remarks: "With Christianity began the organized and individual charity of modern Europe, which for these eighteen centuries has wiped away so many tears, softened so much suffering, saved so many young lives from misery and sin, ministered at so many deathbeds, made the solitary evening of life sweet to so many forsaken ones, and the morning glad to so many who would have been born to sorrow and shame; which in so many countries has cared for the sick, the blind, the deaf, the crippled, the outcast and the tempted; the young, the orphan, the foundling, and the aged. Surely, if anything is a foregleam of that kingdom of heaven which is yet to shine over the earth, it is the brotherhood of spirit, shown in the charity of the modern world. This is most distinctly the fruit of Christ's teachings. All human beings of whatever rank, or under whatever disabilities of misfortune, became of equal value in the eyes of His followers, as being those for whom He lived and in behalf of whom He felt it not unworthy to die."

In another paper we will trace our author's treatment of the influence of Christianity during the mediæval and modern periods.

other's trials, persecutions and joys. Neither avoids nor hides anything from the other. They delight to visit the sick, succour the needy, and daily to lay their offerings before the altar without scruple or constraint. They do not need to keep the sign of the cross hidden, nor to express secretly their Christian joys, nor receive by stealth the eucharist. They join in psalms and hymns, and strive who best can praise God. Christ rejoices at the sight, and sends His peace upon them. Where two are in His name He also is; and where He is, there evil cannot come."