

the words of one of their wisest and best who thanked God that he was born a Greek and not a barbarian, a man and not a brute, as if to be born in another land than Greece was to belong to the brute creation. We remember, likewise, that in spite of a justifiable, national pride, the Greek had been forced to submit to the Roman, that Rome was the mistress of the world, and that while all the civilized world was held together by the tie of a universal dominion, it was unwillingly endured. It was not the bond of love but of power. Corinth could not but submit to the imperious conqueror, but she had little love for her ruler, and she cherished the memory of days of freedom, of a once flourishing culture with which Rome had little sympathy.

Indeed, at the time when the Gospel of Jesus Christ was first preached, the entire world presented just such antagonisms. Class distinctions that are unknown to us—on the one side the freeman, on the other the slave. Race jealousies and antipathies, the Greek and the barbarian, the Jew and the Gentile.

Into this world the Gospel came. It made friends of those who had been the fiercest enemies. It brought together the Roman master and the Grecian subject, the freeman and the slave, the fair haired Northman and the dark African, the Jew and the Gentile, and they called each other "brethren."

This doctrine of love was a new thing in the world, a fact of which we need to be reminded in our time. The comparative study of the science of religions has given currency to the impression that Christianity is only one out of many of the world's religions, that while it may have reached a higher stage of development than others it is not essentially different, but is simply a republication of what had been taught in former times and by other faiths.