

of science were reformed and its steady progress began, it has been less exposed to error and perversion than Christianity, and, as it is peculiarly the treasure belonging to the present age, it becomes us to guard it with peculiar jealousy, to press its claims, and to treat those who, content with Christianity, disregard science as Christ treated the enemies of light, "those that took away the keys of knowledge," in his day. Assuredly they are graceless zealots who quote Moses against the expounders of a wisdom which Moses desired in vain, because it was reserved for a far later generation, for these modern men, to whom we may with accurate truth apply Christ's words and say that the least among them is greater than Moses. On the other hand, the Christian morality, if somewhat less safe and exempt from perversion than science, is more directly and vitally beneficial to mankind. The scientific life is less noble than the Christian; it is better, so to speak, to be a citizen in the New Jerusalem than in the New Athens; it is better, surely, to find everywhere a brother and friend, like the Christian, than, like the philosopher, to "disregard your relative and friend so completely as to be ignorant not only how he gets on, but almost whether he is a human being or some other sort of creature."¹

But the achievement of Christ, in founding by his single will and power a structure so durable and so universal, is like no other achievement which history records. The masterpieces of the men of action are coarse and common in comparison with it, and the masterpieces of speculation flimsy and insubstantial. When we speak of it the commonplaces of admiration fail us altogether. Shall we speak of the originality of the design, of the skill displayed in the execution? All such terms are inadequate. Originality and contriving skill operated indeed, but, as it were, implicitly. The creative effort which produced that against which, it is said, the gates of hell shall not prevail, cannot be analysed. No architects' designs were furnished for the New Jerusalem, no committee drew up rules for the Universal Commonwealth. If in the works of Nature we can trace the indications of calculation, of a struggle

¹ Plato, Theaet. p. 80.