

merely personal and selfish interests to those of an ideal, but one is much more completely unselfish than the other ; for, in one case, the sacrifice is on behalf of an ideal of which we are ourselves a part, and by whose maintenance we personally benefit, whereas in the other it is made on behalf of the whole of humanity, and must necessarily include innumerable interests which are, or seem to be, in direct opposition to our own. Now, of these two ideals, it is certainly the more comprehensive that is favoured by Christianity. That commands us to love all men, without distinction, as the sons of one Father. The love of the whole of humanity, without distinction of race or nation, is therefore a part of our religion and indissolubly connected with our worship ; it not only can but must be admitted into our petitions, as an integral part of our religious duties.

Patriotism, or the willing sacrifice of the individual to his country, was the highest virtue of antiquity. Among the nations of those times foreigners were of no more value than cattle, and in some cases of even less. To the Greek and Roman they were barbarians. It was only after a long struggle that they were admitted at Rome to equal fellowship at board and bed. The Jew would not eat with the Gentile, and the Hindu, at the present day, puts the descendants of aborigines below the lowest of the castes of his own race, makes intermarriage with them a capital offence to both the parties, and regards their touch as a greater pollution than that of any animal. Moreover, by their inhuman regulations, they have reduced them to a state which almost justifies the loathing. This, though it usually falls short of full achievement, is the ultimate result of a policy of selfish conquest ; the reduction of the