

man could die ; she could not therefore, unless consenting to it, be again enslaved to the vile passions of men ; before God she was free, and with Him she trusted to find shelter when the hard world left her none. Can we wonder then that Christianity found votaries wherever a mind existed that sighed after better things ? for the preacher of Nazareth had at last expressed the thought which had been brooding in the minds of so many, who had found themselves unable to give it utterance.

As the individual man has his bent, character, and object in life, so we always see that the human race, in the aggregate, has in every age its peculiar character and object which it follows with blind restlessness, till at last a man arises to give it shape and utterance : then the masses recognise the idea which had been rudely fashioned in their own minds, and embrace it with the eagerness of men who suddenly find their thoughts cleared ; and are convinced, or think they are so, — that their wishes are attainable. Every age has seen this repeated ; for man seems unable, even yet, to see the whole of the Truth and Good which his Creator intended for him, and though upwards of eighteen hundred years have elapsed since that Truth and Good was propounded in the plainest possible terms, we still catch at only one or two phrases of the gracious Message, and too often mistake its meaning because we are too indolent or too enthusiastic to consider the whole.

We have seen enough of the manners of the heathen world : it now remains that I should give a short sketch, and it shall be from the pen of the scoffer, — of the conduct of the Christian converts. In a letter from Lucianus to one Cronius, he gives the history of an impostor, called