

local and limited, at a time of marvellous mental enlightenment, as well as moral debasement.

The Secularist reflects on Christ for not shivering at once the chains of slavery and insisting on its immediate abolition. Yet did He sap its foundation by ranking the slave made free by the Son as no longer a servant but above a servant, "even a brother beloved." It thus firmly established the Brotherhood of Man, as well as the Fatherhood of God, by announcing God as having made of one blood all nations of men, and new-made them by the "One Blood." Its influence was not that of the cyclone or the simoon, tearing up and breaking down, but of the Gulf Stream or the sun and the showers of the Spring time; not of the hurricane, the earthquake and the fire, but of the still small voice.

How stands the case? In Christ and His Church from the beginning was neither "bond nor free." Slaves were cheerfully admitted from the outset to the ranks of its membership, the lowest on a par with the loftiest. Emancipation is represented by Lactantius as a prime duty of the Christian. Early liturgies had incorporated into them prayers for slaves. Families were forbidden to be separated by Theodosius. Justinian's laws were yet more markedly favourable to freedom. Afterwards legislation increased the privileges of the slaves and facilitated their manumission, which became universal in Germany by the 13th and in Italy by the 15th century.

The curse lingered longer in England and in America, but its complete suppression is due mainly to the operation of Christian influences. The movement against West India slavery was headed by men of an eminently Christian stamp, such as Clarkson, Wilberforce, Buxton, and Zachary Macaulay (the father of Lord Macaulay). The emancipation agitation in America received its strongest impetus from the same source though certain high-minded Free-thinkers, but far removed from the low Secularist type, were prominent in promoting it. As it advanced, it became more and more a religious movement. Mrs. Stowe, John Brown, Abraham Lincoln, and many others leaders, in the Churches, who brought about the downfall of slavery on this Continent, were not only believers in Christianity, but throughout, imbued with its spirit. So with other reforms, social, political, and philanthropic.

It is not correct to say that the religion of Jesus was inimical to them. It was simply the opposite of what the Secularist asserts. Christian men and women are at the bottom of most of our great Reformatory movements, and are the chief promoters of and contributors to all our benevolent schemes and charitable institutions. From the beginning, the Gospel has been preached to the poor, and the common