

found the servant a slave, and broke his chains. It found the poor, the mass of mankind, trampled under foot, and it taught them to stand erect, by addressing whatever is divine in their degraded nature. It found woman, one half of the species, in the dust, and it extended its protecting arm to her weakness, and raised, and placed her by the side of man. Sickly infancy and infirm old age were cast out to perish : it passed by, and bade them live, preparing for each a home, and becoming the tender nurse of both.

Yes, Christianity found the heathen world without a single house of mercy. Search the Byzantine Chronicles, and the pages of Publius Victor ; and though the one describes all the public edifices of ancient Constantinople, and the other of ancient Rome, not a word is to be found in either of a charitable institution. Search the ancient marbles in your museums ; descend and ransack the graves of Herculaneum and Pompeii, and question the many travellers who have visited the ruined cities of Greece and Rome, and see, if amid all the splendid remains of statues and amphitheatres, baths and granaries, temples, aqueducts and palaces, mausoleums, columns, and triumphal arches, a single fragment or inscription can be found "telling us that it belonged to a refuge for human want, or for the alleviation of human misery." The first voluntary and public collection ever known to have been made in the heathen world for a charitable object, was made by the churches of Macedonia for the poor saints in Jerusalem. The first individual known to have built a hospital for the poor, was a Christian widow. Search the lexicons for interpreting the ancient Greek authors, and you will not find even the names which divine Christianity wanted by which to designate her houses of charity—she had to invent them. Language had never been called on to embody such conceptions of mercy. All the asylums of the earth belong to her.

And, be it remembered that Christianity has accomplished much of this under circumstances the most unfriendly to success. As yet it has had but a very limited influence even in what are denominated Christian countries. But yet, while bleeding herself at a thousand pores, she has saved whole tribes from extermination, and comparatively stanching the flow of human blood. Though a prisoner herself, and walking in chains, she has yet gone through the nations proclaiming liberty to the captive, and the opening of the prison to them that are bound. Even when Popery had converted her creed into a libel on her name, it yet contained truths which eclipsed the wisdom of Greece, and which consigned the mythology of Rome to the amusement and ridicule of childhood. Even there, where her character was most misunderstood, so high had she raised the standard of morals, that Socrates, the boast of Greece, would have been deemed impure ; and Titus, the darling of Rome and of mankind, would have been denounced a monster of cruelty. When disfigured to a degree which would have made it difficult for her great apostle to have recognised her—yet, like him, she went about "as poor, yet making many rich ; as