

the air, carrying a new climate to another hemisphere, and sending its warmth over distant shores. And that Christianity "still lives:" the Religion which came with Christ and bears His name, is still the light and the life of the world—the source and spring of all that is best in modern civilization; of all that makes Europe and America different from Asia and Africa. On it depends the future of humanity. I will not say, with writers like Lamennais or the Russian Count Tolstoi, that Christ is the Great Communist; but I do say that if government is ever to be anything else than organized injustice—if society is ever to be anything else than a herding together of so many wolves ready to devour one another—it must be because a new spirit has come into the world; because the demon of selfishness has been driven out, and men's hearts filled with mutual affection. And this moral change can be wrought only in one way, by the highest example of unselfishness, which is given in the sacrifice of Christ for the salvation of the world. Thus it is Christ is literally the Heart of Humanity, through which rushes the warm blood that vitalizes the human race.

Why then do you set yourself against a religion so beneficent? Is it that you wish to be a leader in a crusade of intellectual emancipation? This is a tempting role, but it may lead you too far. In your eagerness to tear down that which is old, you may destroy that which is most worthy to be preserved—the gathered wisdom of ages, along with fables and follies that might be left to perish of themselves.

HOW TO GET RID OF FEAR.

You tell me that your object is to drive fear out of the world. That is a noble ambition: if you succeed, you will be indeed a deliverer. Of course you mean only irrational fears. You would not have men throw off the fear of violating the laws of nature: for that would lead to incalculable misery. You aim only at the terrors born of ignorance and superstition. But how are you going to get rid of these? You trust to the progress of science, which has dispelled so many fears arising from physical phenomena, by showing that calamities ascribed to spiritual agencies are explained by natural causes. But science can only go a certain way. beyond which we come into the sphere of the unknown,

where all is dark as before. How can you relieve the fears of others—indeed how can you rid yourself of fear, believing as you do that there is no Power above which can help you in any extremity; that you are the sport of accident, and may be dashed in pieces by the blind agency of nature? If I believed that, I should feel that I was in the grasp of some terrible machinery which was crushing me to atoms, with no possibility of escape.

Pardon me, but I cannot understand the state of mind which can contemplate the denial of a Supreme Being, not only with calmness, but with a sort of satisfaction, as if it were to dethrone a king, and proclaim universal liberty. If indeed there be no such Being, overseeing and overruling our little lives, then there is something frightful in mere existence. Life is a prison-house against whose bars we dash ourselves in vain—a prison darker and gloomier than any Bastille that ever "shut the gates of mercy on mankind;" or rather it is a Bridge of Sighs, leading from "the warm precincts of the cheerful day" to an unknown which we shudder to contemplate. The more a man knows, the worse it is for him: for that which enlarges the little circle of light, only reveals the greater circle of darkness; and the more appalling becomes the prospect as he sees himself rushing forward by an inevitable law into the Eternal Night. If that be our fate, it were better for us that we had never been born!

Not so does Religion leave man here on the earth, helpless and hopeless—in abject terror, as he is in utter darkness as to his fate—but opening the heaven above him, it discovers a Great Intelligence, compassing all things, seeing the end from the beginning, and ordering our little lives so that even the trials that we bear, as they call out the finer elements of character, conduce to our future happiness. God is our Father. We look up into His face with childlike confidence, and find that "His service is perfect freedom." "Love casts out fear." That, I beg to assure you, is the way, and the only way, by which man can be delivered from those fears by which he is all his life-time subject to bondage.

THE EVIL OF UNSETTLING RELIGIOUS FAITH.

Do not think that I am going to preach to you, or at you. This is not a personal matter, but one which concerns the happi-