

bition of the Romans, and the barbarity of the other nations? Especially, too, when those powerful truths, which were designed to chasten and purify men's sentiments, were lying fast bound in the cells of superstition?

The haggard forms of fear and fancy, which had so long tyrannized over men, the imaginations that had hardened into beliefs, the passions that had taken possession of the arts, the habits which whole histories of blood and wrong and cunning had ingrained upon nations, the monuments and mythologies of the past, the battle-pieces on the canvas and in the marble, the pomp and pride of cities, and the legends of hill and valley, ancestral and national honors, and all the thick-woven web of either a Jewish or a heathen community, could not at once welcome the love and peace and humility and purity of Christ. "His cross was unto the Jews a stumbling-block, and to the Greeks foolishness."

But as time has sped, there have come reformations of Christian sentiments, as well as of ideas. The heart of man has been touched by a kindlier influence. The ages of force are melting into the millenium of love. And though at this moment there may be war carred on by many Christian nations,—awful thought, when we reflect on the purpose of the mission of the Prince of Peace!—yet it is not war unrebuked and unquestioned; it is war that is condemned by the disciples of Christ, war that is prayed against, not for; that is petitioned against, that still clings like some vile and guilty thing to our skirts, not that is taken up into the bosom, and carried and cherished there by the warmth of the heart. It is something to protest against evils which we cannot prevent. And this is true of every other social evil and wrong, as well