

force of shame and the education of opinion, where it is known but not embraced) has effected a real transformation in the moral standard, and in the practical morality of mankind. There is no time now to produce the evidence, (and much of it is not producible) but I will give you a judgment upon the general question of one competent, certainly,—whatever we may think of his interpretations, or his inferences,—competent, by reason of his knowledge, to pronounce upon the facts of the case.

Says the author of *Ecce Homo*, "compare the ancient world with the modern. Look on this picture, and on that.—One broad distinction in the characters of men forces itself into prominence. Among all the men of the ancient heathen world, there were scarcely one or two to whom we might venture to apply the epithet holy. In other words, there were not more than one or two, if any, who besides being virtuous in their actions were possessed with an unaffected enthusiasm of goodness, and besides abstaining from vice regarded even a vicious thought with horror. Probably no one will deny that in Christian countries this higher toned goodness which we call holiness has existed. Few will maintain that it has been exceedingly rare. Perhaps the truth is that there has scarcely been a town in any Christian country, since the time of Christ, where a century has passed without exhibiting a character of such elevation that his mere presence has shamed the bad, and made the good better; and has been felt at times like the presence of God Himself. And if this be so, has Christ failed? or can Christianity die?"

(b.) But Christianity is pronounced a failure, not in contrast with Heathenism only, but in contrast with itself. Christ's principles of Christian living, it is said are not carried out. His ideal of a Christian commonwealth is not realized.

If it be meant that because men do not literally turn the left cheek to him that smites them on the right, and that because they do not actually sell all they have, and give to the poor,—that therefore Christian principle is not, and is hereby proved not to be, a force, and a motive, in human society,—then this assertion comes from a state of mind against which I find it impossible to argue. I do not