

the Bible, and some Greek and Latin authors into the Slavonic tongue, for the purpose of expanding their narrow minds, and softening their hard hearts to mildness and pity. Nearly the same may be said of other barbarians who became proselytes of the gospel. In Russia the teachers of Christianity recommended, at the same time, the gospel and letters, the rudiments of the arts, of law, and order; and were seconded in their exertions by religious princes, who employed skilful Greeks for decorating the cities, and for the instruction of the people. "The dome and paintings of (the famous Cathedral of) St. Sophia at Constantinople were rudely copied in the Russian Churches of Kion and Novogorod; the writings of the fathers were translated into the Slavonic language; and three hundred noble youths were invited or compelled, to attend lectures in the college of Joroslau."* In various parts of Europe, edifices for divine worship arose under the fostering care of the clergy aided by the munificence of Sovereigns and of the laity; and though these were sometimes influenced by unworthy motives, yet the effect has not been the less beneficial to the arts of painting, design, architecture and music, whose professors were encouraged to the exertion of their talents by liberal remuneration. When, however, the love of literature was succeeded by the love of arms (which was particularly the case during the middle ages) few had inducements to study, except those who were educated and destined for the sacred office; nor could a knowledge of the Greek and Roman classics have been propagated so universally as it was, had not the clergy found them necessary for understanding the Scriptures and the works of the fathers. By these means they possessed most of the learning of the times, and handed it down to their successors, who had the merit of collecting, transcribing, and preserving books, which otherwise must have perished, when a taste for erudition was almost extinct, and the passion of laymen was directed to arms.†

* Gibbon's Hist. vol. x. p. 244.

† The *Literary Benefits* conferred on the world by Christianity, are thus concisely but forcibly stated by Dr. Jortin, "To whom" says he "are we indebted for the knowledge of antiquities sacred and secular, for every thing that is called *Philology*, or the *Literæ Humaniores*? To Christians. To whom, for grammars and dictionaries of the learned languages? To Christians. To whom, for chronology, and the continuation of history through many centuries? To Christians. To whom, for rational systems of morality and of natural religion? To Christians. To whom, for improvements in natural philosophy, and for the application of these discoveries to religious purposes? To Christians. To whom, for metaphysical researches, carried as far as the subject will permit? To Christians. To whom, for moral rules to be observed by nations in war and peace? To Christians. To whom, for jurisprudence and political knowledge, and for settling the *rights of subjects*, both civil and religious, upon a proper foundation? To Christians—not to atheists or deists, some of whom (as