

Page 35. "Rome, and the Early Church, disliked each other, yet that dislike makes little impression on us, now. We never identify the Rome of our admiration, with the Rome that persecuted the Christian, partly, indeed, because the Rome that we admire was almost gone before the Church was founded."

He may be asked, was the Rome he admires, and elsewhere mentions, as one of the Providential means for training the colossal man,—the Rome of the time of Marius, or of Sylla, of Pompey and Cæsar, or of Augustus or Tiberius,—better in morals, humanity, civilization, or in any other particulars than the Rome of the time of Trajan and Pliny, by whom the Christians were so long, and so cruelly persecuted? In all those previous periods, just mentioned, the Rome admired by the writer, was in all the particulars named above, no better, but rather inferior to the Rome of the times of Trajan, Marcus Antoninus, Severus, Valerian, and others, including Julian, all of whom fiercely persecuted the Christians. Who that is not partially blinded by infidelity, or prejudice, can doubt, that if Christianity had appeared at the admired Rome, of the time of Marius, or Sylla, of Cæsar or Augustus, or Tiberius, it would have been persecuted with equal virulence and cruelty, as it was in the later periods, already mentioned, and especially, as it was so persecuted by Trajan and Pliny, and Marcus Antoninus, falsely described by some, as humane and amiable characters.

Page 35. "The spirit, or conscience, comes to full strength, and assumes the throne intended for him in the soul. As an accredited Judge, invested with full power, he sits in the tribunal of our inner kingdom, decides on the past, and legislates upon the future, without appeal, except to himself. He decides, not by what is beautiful, or noble, but by what is right. Gradually he frames his code of laws, revising,