

emphatically the era of progress, when, in the non-Christian countries mind is at a comparative stand still, and we have to look to the lands of the Bible for the fruits of mental culture and moral progress. Civilization has been invariably the effect of Christianity. Where stagnation and sterility reigned, there, at last, the happy fruits of righteousness have grown. Christ's whole ministry was an encouragement of "intellectual inquiry." He exemplified in himself and encouraged in his followers "independent investigation," and history is a lie if the very opposite of this calumny be not true. With few exceptions, which go but to establish the rule, the master minds of the world, during the high nineteenth centuries of the Christian age, have been under Christian influences. The torch of Science, Literature and Art, as well as Religion, has been kindled at the Cross.

"How came it," asks this lecturer, "that Christ never grappled with the great evils that flourished in his day, such as slavery, poverty and intellectual degradation?" Now let it be noted that, although, in a sense, Jesus came to turn the world upside down (or rather, right side up), he was no revolutionist, in the ordinary sense of the term. His mission was not to head a crusade against the established interests and institutions of society.

He came to establish a kingdom "within us"—a kingdom of righteousness and peace and joy in the soul and society, that would work its way out from a man's heart to his habits, from the centre to the circumference of humanity, as light or as leaven, gradually, yet effectually assimilating the world to itself till the kingdoms of this world become the kingdom of our Lord and of His Christ. It was thus Christianity wrought amid the festering rottenness of old Imperial Rome—and brought under its sanctifying, subduing power the Barbarian hordes who rushed down from the cold regions of the North with the devastating power of an avalanche, on the effete empire and caused to crumble into ruins the throne of the Cæsars. Slavery, poverty and intellectual degradation felt and yielded to its influence.

The Lifted up One imperceptibly drew all classes of men to Him—lifted them up from the horrible pit in which they were imbedded, into Heavenly places, till poverty gave place to comfort, intellectual degradation, to intellectual development, while the victims of slavery, both of body and of mind, were made to realize that: "He is the free man whom the truth makes free and all are slaves besides."

The Secularist would fain have us believe that Ancient Heathendom was not so bad after all—and that the old world was under little or no obligations to the new system that was introduced by the Man of Nazareth and the malefactor of Calvary. He belittles the radical bad-