

of which he may enumerate, one by one, but to the whole of which, he would find it difficult to apply any general term. And it is just so in passing the boundary which separates ancient from modern civilization, that which preceded the introduction of christianity from that which followed it. The flora and fauna of the frigid zones are not more unlike those of the tropics, than are the developments of ancient, pagan civilization from modern and christian civilization. And as the student of natural history knows, that the peculiar forms of animated nature he observes in any region are but the external evidences of vital forces, infused into its air and hidden in its soil, so the student of human history knows, that the peculiar aspects of social life, distinguishing modern from ancient civilization, must arise from the only adequate cause not formerly in operation, namely, the influence of christian doctrine and life. If now, the whole landscape is new, it is because christianity has furnished fundamental ideas and sympathies entirely unlike those out of which pagan civilization grew. If now the social atmosphere is so vastly changed it is because christianity has impregnated earth and heaven, in man's consciousness, with other thoughts, feelings and hopes.

When Christianity imparted to man its sublime, holy and beneficent conceptions of God—when it declared that the immortality of the soul was a truth beyond question, and its value a price beyond calculation—when it proclaimed the death of the son of God *for mankind*—when it taught that the soul's highest aspiration was that after goodness, its loftiest, most blessed attainment, that of an ascent through an enlightened conscience to communion with its Creator—when it revealed, instead of "the Socratic *Demon*, but at best an intellectual guide," the Holy Spirit, given to create new life in the soul, to lead it in duty, guard it in danger, cheer it in sorrow, along the path to heaven's gate—when instead of the cold abstractions of ancient philosophy, it solved the problem of life by presenting the living Jesus as its model—when it pointed to a certain but undated future, in which good should triumph over evil, right over wrong, and truth over error, a reign of righteousness and peace, a moral conquest to be gained through human instrumentality, but assured by divine pro-