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and the government of nations. I have affirmed and shown that in the nature of the case, Christianity is fixed, stationary, and that it is so because rooted in the changeless nature of things. Not one jot or tittle of the law of Sinai can pass away while the nature of things, in which it is based, remains; nor can any part of the gospel of Christ become obsolete while man is man and God is God. Lying back in the changeless nature of things, law and gospel, as revealed in the Christian system, must forever be the animus of all the true unfolding of the human nature. There is no depth deeper than they have sounded, no height higher than they have ascended.

I next propose as a historical fact, that under the inspiration of Christianity, and during the Christian era of eighteen hundred years, the race of man has made advances far more rapid and stable than at any time since the world was first wakened up in the ages of Pericles. The poorest farmer now would not be content with the best plow ever used in Greece or Rome. A whole fleet of Greek triremes would not be a match for a single broadside of a modern ironclad. Their treatises in medicine, in natural history, in astronomy, and even in philosophy, where they were wisest, would be tolerated a day in our schools of any grade. Since Aristotle, the telescope and the microscope have explored the whole range from the maximum to the minimum of things, and revealed a universe of being, both above and below the reach of the unaided eye. Now the most skeptical will not deny that Christianity has supplied the animating civilization of all the best things of the nineteenth century, so that by fair induction, without any large draft upon faith, we may rest easy in the conclusion that our new exigency of society can arise from what Christianity will not furnish the best solution, and no new opposition can be arrayed against it, which it has not already tried its head and proven itself more than a match. In the onset in Judea, Christianity had to encounter religion alone. Judaism had no science, no philosophy, more than was folded within the scrolls of its sacred literature. The views which there and then antagonized Christianity have ceased to influence the world to any extent. The dust of ages lies thick on the ruins of the Hebrew theocracy, and the conflict of Christian fathers with Jewish doctors will never be renewed. In Greece and Rome, Christianity encountered a mongrel opponent, a mixture of science, religion, law, and philosophy. Here its conflict, however, was mainly with philosophy—its field of debate, the academy and the porch. The Greek philosophy knew of but one half of the business of Christian scholars to match themselves against infidel schools, master the canon of interpretation, apply them strictly to the Bible, and rescue it from the false interpretations which skeptics have fastened upon it. Why, since I was a young man, more than half the American church, under the lead of certain cotton divines, believed that the Bible sanctioned the worship of an altar to the "unknown gods," was greater than their idol goddess, the daughter of the great Jove. The philosophies of the Greeks have ceased to influence mankind, and the only hope to-day that Greece, poor, lowland-trodden Greece, will ever rise again is in the vitality which Christianity begins to infuse into her. If Athens ever again echoes the voice of wisdom from her groves, it will not be that of Plato and Zeno, and the altar of her worship will be to the one known God. The throne of the Caesars was great and strong, and the power of the Empire world-wide when Pontus Filipe sent away the author of Christianity to be crucified, and yet in three and a quarter centuries, the cross of Christ was blazoned on the banners of a Christian empire, and by that flaming symbol of power, Constantine conquered mighty nations, and brought them *sub jugum Romanum*. These old controversies have passed away, and the arguments of Porphyry and Celsus, though strong and adequate when they were used, would no more suit the pulpit of to-day than a Roman plow would fit an Ohio farm, or a Gothic battle-axe a Prussian soldier. In the controversies of the middle ages, a corrupt church assumed not only temporal power to conquer and hold nations, but to conquer and hold all the facts and principles of science, her alchemists, as well as her theologians, and her dicta upon science were claimed as infallible.

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