

David. And yet the despised pebble has found its way to the giant's forehead, and the Galilean has conquered.

Take Great Britain, for an example. The conquests of that kingdom by Julius Cæsar, by the Saxons, the Danes, and the Normans, are all on record, and constitute distinctly-marked epochs of history. But who can tell us when and how Christianity won its more thorough and enduring conquest, penetrating where the arms of the Roman, the Dane, and the Saxon could not reach, and converting tribes of the rudest heathen into civilized and Christian men? It is, indeed, said that Augustine and a few other monks were once sent as missionaries to Britain; but how feeble an instrumentality to accomplish a work a thousand times more extensive and important than all the conquests to which Britain has ever been subject, or which she has made by her arms since her political existence began. Had there not been an unseen, self-propagating power to carry forward the work, begun only in here and there a spot by humble missionaries, the whole mass could never have been so thoroughly permeated.

The same fact exhibits itself when we compare Christian with pagan or Mohammedan nations. In the latter you meet with much more of the external manifestations of religion than in the former. Temples, images, processions, public prayers, and other rites, are rife every where; but, after all, you perceive that little influence, save an injurious one, is exerted in such countries upon the public morals, manners, or welfare; yet, in Christian lands, it is manifest that an influence has gone deeper into the public heart and conscience; and hence you find more kindness, amenity, and decency, more of civilization, and respect for morality and piety. The rude and ferocious elements of human nature are more tamed