

would long since have been forgotten, or, rather, replaced by authors better adapted to modern literature, modern science, and modern religion. Nor should it be forgotten, that while a meritorious few, in ancient times, did not waste their powers and acquisitions, but devoted them to the good of mankind, scarcely any opportunity was afforded to the common people to discipline and enlarge their minds; and thus an immense amount of talent was smothered in embryo. But what I complain of most of all is, that nearly all the talent which was elicited, and most of the discipline which was enjoyed, were turned into the war channel; and what should have been consecrated to the good of mankind was devoted to their destruction.

Here again I shall probably come into collision with the views of some who entertain a high regard for the distinguished warriors of Greece and Rome, and who would recommend them as examples to be followed by Christian youth, and who look with a favorable eye upon wars in which such men gathered their brightest laurels. I will not, indeed, take the ground that all wars are forbidden by the spirit and letter of the gospel; but I shall utter the almost unanimous opinion of the Protestant world, when I say that offensive wars are the very antipodes of the Bible. Now, how very few of the wars of Greece and Rome were not of this description! Some of the earlier contests—as that when Greece was invaded by Xerxes—were merely defensive. But as soon as these nations, especially Rome, became sufficiently powerful, the aggrandizement of the empire was unblushingly offered as a sufficient reason for carrying fire and sword through unsubjected regions, however remote. A petty insult, offered by a neighboring state, was deemed cause enough for a bloody Peloponnesian war. Now, with the Bible in my