

fact that, in human actions, we are really gazing on the working-out of the will of the Divine author and ruler of the world, for the most part silently urging all things human on to issues quite unperceived until their full accomplishment, but now and again, at the great crises of the destinies of man, acting through the heroes of our race with manifest and startling energy and effect.

4. The Eastern nations did not reach to the height of the Growth of freedom. idea that *mankind* is, and ought to be, free; they only knew of freedom for *one*—the despot—to whose caprices they became victims and slaves. The Greeks first became conscious of freedom as the right of mankind, but they, as well as the Romans, knew only of freedom for a part of mankind—their own citizens, and so had a system of slaveholding bound up with the free constitution which those citizens enjoyed. The Teutonic nations, aided by Christianity, first became conscious that *man*, as such, is free, and by slow degrees slavery was abolished, and constitutional freedom was established in modern states, organized in a rational way. The history of the world is an account of the growth among mankind of this consciousness of freedom for the race. This is the grand aim which the world's history has seen, at least in part, attained—the acquirement of freedom for the heaven-born spirit of man. On this altar have been laid the sublime sacrifices of patriots and heroes; to this pole-star, amid the constant change of conditions and events, the magnet guiding the track of this great labouring sorrow-laden bark of humanity has been, on a wide view, ever true. The springs of action in history are the various needs, characters, passions, and talents of men.

5. Passing to the picturesque view of this great subject, we Picturesque side of history. find that “the world's history is a grand panorama of events and changes, the sight of which calls into play all the emotions of the soul of man—love of goodness, enjoyment of beauty, admiration of greatness; hope and fear for the results of struggles in which human action and suffering are involved; pity for the fallen greatness both of men and of empires; joy in the issuing of new life from the ashes of the funeral-pile of nations that have consumed themselves away.”

6. If it be asked, “Why do we, in the studies of our colleges and schools, give such predominance to the history of ancient Greece and Rome, while we neglect in comparison the records