

of Christianity, instead of delivering souls from them, is the seat of the highest exercise of these worldly principles ; and where it is not the sphere of the concentrated influence of them, it is sunk into philosophy and unbelief.

What, then, is its end ? Judgment, speedy judgment ! Of the day and the hour, no man knows ; it comes as a thief in the night (Matt. xxiv. 36-39 ; 1 Thes. v., etc.). The world will not get really better (2 Tim. iii. 13). The thoughts men have of its doing so are one of the worst expressions of its evil confidence in man, man's development, man's energies. Man is to be made better. Nay, Christianity, say some now, is only a phase of man's history ; and now we are to have a better. What is it to come from ? What are its motives ?

Commerce, we are told, civilizes. Education enlarges and improves the mind. Commerce does take away grossness and violence ; but gain is its motive. Its earnest pursuit tends to destroy higher motives, and to make a moral estimate of value sink into money and selfishness. It has nowhere elevated the tone of society, but the contrary. It has not stopped wars ; it has caused many. Commercial nations have, in general, been the least scrupulous, and the most grasping. Excuses may be formed ; but none but a commercial people would make war to sell opium.

What has education done ? It enlarges the mind. Be it so ; of course it does. Does it change the motives which govern the heart ? In no way. Men