

every object ; and every manifestation of wise and benevolent design will rivet his thoughts and affections more securely on its almighty contriver. Besides, christian principle may lead to the cultivation of such branches of knowledge from their great utility to man. Knowledge is power, and such power a good man will be ambitious to attain because it may be exerted for good ends. Such exalted motives as these cannot fail to inspire enthusiasm and diligence in the studies of science, and in their application to the benefit of man; and when the minds of philosophers are more deeply imbued with the spirit of the gospel, it will not only withdraw them from the vain dreams and visionary pursuits in which too many of them now uselessly consume their days, but it will concentrate their energies upon the pursuit of useful inquiries with a zeal and vigor which no other motives could exert, and with a view not to mere personal gratification, but to the advantage of the world. They will labor not to discover the useless art of transmuting other bodies into gold, but the better art of applying the various properties of bodies to the real comfort of man, and of deriving from all such food for devout contemplation as may aid in a higher degree that regenerating influence which the gospel is destined to exert on the human character. Philosophy will then take her proper status as the handmaid of religion, and under the combined and full influence of both, the moral regeneration and happiness of the world will increase with a rapidity as yet unknown and unexperienced. In like manner shall literature be pressed into the service of this great cause of promoting the improvement of mankind, by rendering more efficacious the methods of instruction, and extending the knowledge of Christ's gospel over the many tongued earth, and hastening onward its ultimate triumph. True religion, while it thus indirectly tends to the promotion of science and literature, will render them a blessing by their most beneficial application.

But more directly the christian religion will operate on the moral improvement of the world. This is its proper and main design—to establish a kingdom of universal righteousness. This is not an utopian or visionary speculation. The perfectability of man has been advocated by writers not christian; and certainly when we consider the advancement already made, away from the ignorance and demoralization of former ages, we discover favorable prognostics of the future, and can set in our imagination no limits to his probable improvement. The christian, far more than the mere philosopher, has reason to rejoice in the approach of a better order of things—a millenium or golden age restored;

because he believes that such an era is predicted, and that a series of means are set in operation to usher it in. It is predicted in such language as this—“In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth;”—“Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;”—“For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace;”—“He must reign till he hath put all enemies under his feet. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him that God may be all in all;”—“The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof;”—and again, “The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.” These passages declare the purpose of God, that the gospel shall ultimately prevail throughout the world. The instrumentality by which this is to be effected is, the exertions of those who have themselves experienced its saving efficacy. This renders the real christian desirous of imparting to others the blessings he enjoys; and it is truly amazing what an amount of benevolent enterprise has sprung from this principle within the last half century. Not fewer, it is probable, than five millions of copies of the Sacred Scriptures have been issued by Bible Societies alone. Numerous missionaries bearing the tidings of the everlasting gospel, have planted the standard of the cross in many countries where a Saviour's name had never been heard of. The poor Greenlanders, though dwelling in the most inhospitable climate, have felt the blessed influence of the gospel, and now exhibit the cheering prospect of a christian population, rising in the comforts and arts of civilized life, and taking their station within the pale of the christian commonwealth. The degraded inhabitants of Southern Africa, concerning whom some men pretended to dispute whether they belonged to the family of rational beings, have proved their title to the rank of men by their capacity for religion, and amidst their scattered villages, schools are established to train them to reason, and sanctuaries are erected to lead them to God. Proceeding onward to British India, we be-