

this light, the words are as applicable to the Gentiles of the present, as of past times. For what else is it that keeps the energies of man so perpetually on the stretch? Is it not the desire of gain, as the means of procuring every thing that selfishness or sensuality may require? In past times, the life of man was sometimes employed in endeavouring to acquire power, or the glory of conquest, as it was termed; but the present age of commerce and speculation has made every thing else give way to the acquisition of wealth. Or, more properly speaking perhaps, the same object is sought still,—power, or superiority over others; but, instead of being now sought by conquest, it is sought by means of wealth. The life of man is now expended in buying, and selling, and getting gain; and this gain is sought as a means of solving the queries, “What shall we eat, and what shall we drink, and wherewithal shall we be clothed?”

Some may, perhaps, think that we make a statement which it will be difficult to prove, when we affirm that the active life of man is spent in endeavouring to acquire wealth; but we would remind such, that it resolves itself into a question regarding a matter of fact. Look around you and judge if it is not so. Inquire how the life of your first neighbour is employed?—of the second?—of the third? and so on, till you have made the circuit of society, and we doubt not you will obtain fresh evidence, almost at every step, of the truth of our position. For what purpose have all those *great works* been undertaken, such as the building of cities, temples, fortifications, &c., which furnish the most wonderful examples of what human skill and industry can accomplish: and which, amid the monuments of the past, strike us as the performances on which the