

the unsuspecting belief that such a mode of spending the life of man is perfectly consistent with Christian obligation. This again has presented a barrier, which is all but insurmountable, to the extension of the Redeemer's Kingdom, and the improvement of the human race.

There can be no doubt that it is agreeable to the will of God that all men should possess knowledge, religion, and happiness. He desires these things on behalf of the world, and seeks to realize them; nay, in the exercise of his abundant grace, he hath determined that they shall yet become universal. But this determination is carried into effect only through the employment of a prescribed *system of means*, suitable to the nature of man, and the circumstances in which he is placed. The church has been appointed to employ these means. She has been raised up for this very purpose, to "attend continually upon this very thing;" and has thus enjoyed the high privilege of "working together with God" in extending knowledge, religion, and happiness. But, alas! the church has abandoned her employment. Casting her eyes on the pursuits of the world, and the tempting objects which worldly ambition seeks and obtains, she has coveted them also; has embarked in the pursuit of them, and vied with the greatest worldling in devotedness and perseverance. She has envied the men of the world their dress, and furniture, and equipage, and the various items of fashionable extravagance and display; and has rushed headlong into the struggle for riches, and honour, and rank, and power. Need we wonder, then, that the Christian religion, eighteen centuries after its publication, should yet be confined to a very small portion of the