

for which they have been given by God be, nevertheless, completely defeated.

There is much truth, we apprehend, in this remark, as applied to mankind at large. The charge of total indolence is one which cannot be brought against them. On the contrary, when we look around us, we find that "all things are full of labour." The sinews of toil are seldom relaxed—the mind of genius is ever on the stretch—the noise and bustle of commerce never cease—there is no pause in the hurry, and din, and sickening confusion, which the various projects and enterprises of man create. In entering such a scene of turmoil, we feel as if we were placed in a similar situation with Noah's dove, when she went forth over the tossing and heaving billows of the deluge, and could find no rest for the sole of her foot. But the great point is, for what purpose is this lavish expenditure of human energies made? Alas! we fear that the words of Scripture, which we have placed at the head of this chapter, furnish a full explanation of the whole: "What shall we eat, and what shall we drink, and wherewithal shall we be clothed? After all these things do the Gentiles seek."

We do not suppose that these words of Christ are to be so literally interpreted as to make him declare that the Gentiles laboured only for food and drink and clothing, but rather that the object of their labours was some *sensual* or *selfish* gratification. They put forth their ingenuity in devising schemes, and their strength in executing them, to obtain possession of something which could be of advantage to none but their own individual selves, and could be acceptable only to the lower propensities of their nature. And, viewed in