

tious, if it be power ; a man of pleasure, if it be pleasure ; and so on. But we must look at Christendom itself. At the beginning, the exhibition of the grace and power of Christ's operation by the Holy Ghost in raising men above human motives, and uniting them in the enjoyment of heavenly things with one heart, and so displaying a care for each other which the world does not know, and a deadness to the world which is the opposite of the very principle of its existence—pure in walk and unselfish in its ways, the church forced itself on the attention of a hostile yet admiring world. Now, and for centuries, the seat of anxious and tortuous ambition, of crimes and deceit of every kind, haughty power over others, and worldly luxury and evil, characterize what pre-eminently calls itself the church. The name of its most active supports has passed, in common parlance, into the name of cunning, falsehood, and want of conscience. The world has been driven into infidelity by what calls itself the church.

Take the Greek church. Where does ignorance reign pre-eminently ? There where its clergy sways. Where all seems fair as regards profession, infidelity reigns universally in the active-minded population of the Romanist system. As to Protestantism, every one knows, because there all is open, how it is sunk into infidelity. Christianity only adds this additional feature to the world's history, that the worst corruption has come in—the corruption of what is best. The