

others a participation of what is so unspeakably valuable, affords a special guarantee for the arrival of the Millennial era. In this respect, also, Christianity differs from all other religions. What false religion inspires such a benevolence? We hear of no votaries of such a religion landing upon our shores, with the well-meaning but ill-directed aim of converting us from our pure faith to their superstition, from light to darkness, from truth to error. We hear of no institutions among Heathen nations, whether ancient or modern, for propagating their superstitions in distant lands. But the faith of the Gospel inspires such a noble philanthropy, that they, in whom it exists, are not content with enjoying themselves the invaluable blessings it confers, but they are fired with an ardent zeal, and prompted to the most strenuous exertions, to extend this happiness to others. Now, this spirit of benevolence, this tendency in Christianity to extend and communicate itself, is at once a proof of the strength of the principles it inspires, and a guarantee for its universal ascendancy: for who cannot perceive that if, into that mighty apparatus of plans and operations for the spread of the Gospel, the animation of more zeal were infused, the result would be astonishing. More countries would be visited with the Gospel, and in those where its joyful sound has been already heard, it would obtain a wider extension—such an extension as would, in many cases, lead them in their turn to co-operate for its diffusion in other lands; and only admit the supposition, which is exceedingly probable, that many nations on which the light of Christianity has little more than dawned, shall be ere long inspired with a zeal for its propagation elsewhere, and the speedy introduction of the Mil-

lennium must appear under God, a natural and necessary result.

This happy event is further probable, from its accordance with the main design of redemption, which was to glorify the divine attributes, especially God's mercy, power, and holiness.—Now, all these attributes are more signally manifested by the universal than by the partial diffusion of the truth. His mercy is; for as this attribute is displayed in conferring on our race the blessings of redemption, the more extensive the participation in these, the more must it be magnified; his power also; for one great aim of God's administration has been to vindicate his superiority over the dominion of evil and its agents; now, if this superiority has been signally displayed in the partial emancipation of our race from the reign of darkness, what an illustrious triumph would his power and grace obtain, in the eyes of the intelligent universe, by the subjection, to the influence of the Gospel, of the whole world. And, lastly, his holiness; for nothing would be more calculated to raise it above suspicion, or be a more decisive proof of his love to it, than that there should not be a spot of the habitable globe where it was not to be found, through his agency, displaying its lovely fruits, and prolific of the choicest blessings. Should it be asked, why, if the universal prevalence of Christianity be so glorifying to God, has it been, for so long a time, deferred? One reason of this is, to furnish a striking proof of the evil of sin, which has been the only obstruction to its universality, as divine knowledge has been repeatedly communicated to men, in circumstances so favourable to its extension throughout the world, that its not having been long ere now so extended, has been simply owing to