

gardens? Would not a system of thinking and conduct, that were really honourable to God, be attended with the effect of chasing away these birds of night, these creatures of evil omen? A circumstance that as much as any other denotes our doctrine to be spurious or weak, is the great amount of extreme indigence. In the central places of those lands, which make it their boast that they possess the truth in its purest forms, every seventh man is a pauper; and this happens just at the spots where the most enormous wealth and luxury rear their tall and arrogant forms. The two extremes meet. They dwell in closest neighbourhood. They inhabit the same cities and parishes. They are brought into contiguity even closer than this. They meet in the same factories and work-shops. The master represents the one extreme, the artizan the other. We do not say should such things be. We say, is there in this even a remote correspondence with the spirit of the Bible—and what must be that mode of faith which looks on, which sanctions, which tolerates, or which censures in that soft strain, which virtually increases the disease? The prevalence of the vice of intemperance in Christian lands, is a noted fact, and one that is often adverted to. It obtains among all classes, and among the lower orders it may be said to be one of the most common features. It tells a plain and lamentable tale of ignorance, of sensuality, of poverty, and of a wounded spirit. The doctrine which suffers so large an amount of this vice to spring up within its neighbourhood, can scarcely be deep, pure, or sincerely held. The spirit of discontent and faction which is so strong among the working classes, and which exists in no small degree in the higher orders, may also be cited as one of many tokens that indicates the absence of true and undefiled religion. The rancour that breaks forth among sects, and very generally amongst those which ap-

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