

ness? Estranged affections, desolated hearths, torn and bleeding families, cruel and inextinguishable feuds, violent and untimely deaths, are its natural fruits.

Such examples might be multiplied indefinitely; but enough has been said to confirm the assertion, that discord is the offspring of sin. The truth is clearly expressed by the apostle James, when he says, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?"

If this, however, be the case,—if wars and fightings arise from our lusts,—the reign of peace can be effectually established upon the earth only in proportion as these lusts are extinguished. In so far as men are enabled to put away pride, and to be clothed with humility,—in so far as worldly-mindedness and grasping avarice are disenchanted from the breast,—in so far as intemperance gives place to sobriety, and licentiousness to purity,—in so far as the envious are brought to rejoice in the good of their neighbours, and the selfish to look not every man on his own things, but every man also on the things of others,—in so far as restless ambition, and an insatiable desire for earthly honour as an ultimate object, die out of the world,—thus far, and no farther, will human society cease to be distracted with contention.

II. This leads us to our second position, that *the Gospel of the grace of God is alone adequate to subdue men's sinful propensities.*

Most of the causes which those who put no faith in the Gospel look to, as having a chief efficacy in ameliorating human society, were in operation in various parts of the heathen world for ages before the coming of Christ; and what did they effect in the way of practical morality? Absolutely nothing. The character of the heathen, drawn by the apostle Paul, is as follows:—"God gave them over to