

wasted. And the same is true of all wars. Though they may promote the interests of a favored few, and even bring out a development of individual talent, they effectually extinguish the intellectual vitality of the great majority, whose elevation is of far more importance to the world than that of an aristocratic few. But it may be stated as a general fact, that wars tend to degrade the many and exalt the few. Thus the leaders soon learn to regard the life of a common man with as much indifference as they would that of a beast of burden. In France, during the reign of Bonaparte, conscripts were styled by the leaders *raw materials, and food for powder*; and the question was discussed, how long a conscript would last. Some said thirty-three, and others thirty-six months; and Napoleon once remarked, that he had *a revenue of three hundred thousand men*. How different the spirit of Christianity, which almost forgets the trifling distinctions of worldly ambition, in looking at that infinitely more important distinction which every man may claim — the possession of an immortal mind! Hence it is, that while Christianity does not overlook the few, it aims chiefly to instruct and elevate the many.

I am led by this remark to say in this connection, that the introduction of Christianity into the world affords us the most remarkable example of success in the cultivation of the human faculties which history can furnish. The gospel had a higher object in view than to promote intellectual cultivation, and the few obscure men by whom it was first promulgated were mostly uneducated. And yet that *College of Fishermen* has done more to advance the cause of public education than all other colleges and universities combined. And this has been done by the principle just alluded to, viz., by extending its instructions and regards to the whole human family. All