

trays him into a base contentment with the ruin. It robs him of the only bliss worthy an immortal being, and imposes a poor and perishing counterfeit in its stead.

It was from the power of this evil that Jesus came to deliver us. This is the arch adversary—the Satan of the human race—whose dominion the Lord Christ came to overthrow. Who has not witnessed, and felt, the power of this tormentor? Look abroad upon the world, ancient and modern, and behold it written in characters of fire, and blood, and woe, and desolation. Let any thoughtful and discerning man look within, and contemplate the condition of his own soul, and he will speedily discover its blasting effects. Alas! we do not require to force such introspection. Too frequently the painful experience of the human heart reveals these sad effects to us. The emptiness and uneasiness of spirit which we experience, even when the cup of earthly possession is full,—the felt want, and yearning, and sadness of heart, which come upon us, even where there is no bitter remorse for flagrant sin,—all this is the result of our alienation from God. Thanks be to Infinite Mercy, none of the world's idolatries—not wealth, nor fame, nor fashion, nor pleasure—can fully satisfy the wants of the human soul. In our most thoughtful hours, these appear to us but shadows and semblances, not substance and reality. At such times we cannot rest on them—we dare not rest on them. With the awful mysteries of the soul's nature and destiny pressing upon us, our heart and flesh cry out for something else—they cry out for the living God.

And when this spiritual want is experienced, where shall we look for help? When this cry is made, where shall we look for the adequate response? To nature? Nature, indeed, is wondrous and beautiful, and is not slow to proclaim her Author. But she is deaf to the heart's deepest cry—she speaks no word of sympathy or help. The sun rises and sets, the stars glisten and are hid again, the tides ebb and flow, summer and winter alternate—all this by virtue of fixed laws. But these laws bring no healing to the human heart, sick through sin. Nature, then, cannot give the needed help. Shall we look to the Mosaic economy? Here we see law again, though of another order; yet law still, fixed, inflexible, through which man may obtain a *knowledge* of sin, but no redemption from its power. Nor is its ritualism more effective. The blood of bulls and goats cannot take away sins, and give the required relief. The more conscientious