

in the process of the developement of the Christian character there is one element which makes neglect or delay in the beginning especially harmful. The state of original justice included a preternatural subjection of all man's lower appetites and passions to the dictates of his reason. They were the obedient servants of the will in the pursuit of its own natural and supernatural end. Their activities were so far repressed as not to be allowed to run ahead of, or pull against, the inclination to good. By the sin of our first parents this immense privilege was lost. And baptism does not restore it—no more than it restores the companion gift of immunity from suffering and death. A wise and beneficent Providence has ruled that human weakness shall be the condition of divine strength. *Virtus in infirmitate perficitur*. The child of God is not, and must not in this world, hope and be master of his whole self. There will ever remain a law in his members militating against the law of his reason and faith, which are the interpreters to him of the law of God. His animal nature will be continually drawing him to many things to which he knows he may not consent without sin, and dragging him back from others which are manifestly useful or even necessary for the preservation of his divine life. It is his lot to bear within himself a tendency to evil, which he must struggle against, if he is by practice to develop the seeds of christian virtue implanted in his soul by baptism. And in how many cases is the common evil tendency aggravated in the direction of special viciousness by the influence of heredity? Furthermore, baptism does not safeguard the child of God from the contagion of evil example or from the effects of injudicious treatment. These enemies of the divine life must not be allowed to wax strong and overbearing in the first dawn of reason, as they inevitably will do unless the good seed is helped by careful and timely cultivation to win in the struggle for life.