

which it has to be done. If we look abroad through the material universe, we see, in all physical nature, harmony and beauty. We behold, everywhere, tokens of the wisdom, power, and goodness of God. But, when we examine the moral condition of the beings around us, we are saddened and perplexed by the black shadows of sin and suffering that oppress them. Ignorance of God darkens the souls of millions who feed upon the husks of superstitious fancies and misleading falsehoods. Selfish cruelty tramples upon the palpitating hearts of multitudes, whose only hope of justice and relief is directed towards that goal, where "the wicked cease from troubling and the weary are at rest." Myriads, capable of the highest dignity, usefulness, and felicity, are wasting all the powers of immortal natures in the low delights of sordid gain and selfish gratification. Myriads more, created to glorify God and enjoy Him for ever, and redeemed by the precious blood of Christ, live without faith or prayer, and die without hope. On every hand, the richest gifts of the Creator are prostituted to prevent the accomplishment of His gracious purposes. The rarest genius, the keenest intelligence, the most untiring industry, and the largest treasures of wealth, are enlisted, in one way or another, to elevate the creature above the Creator, to glorify the inanimate forces of nature as all-sufficient causes, to extinguish the light of the glorious Gospel of Christ, and to destroy faith in the one living and true God.

How is the Church to grapple with and vanquish these powers of evil? What are the conditions of Church life that furnish just ground for a hope of success in this conflict? The work to be done generally indicates tolerably clearly the kind of instrument required to do it. If the sea be rough, and the voyage long, the ship should be staunch and strong. If the enemy be numerous and powerful, we must meet the hostile force with superior force. If the pupils be dull, the teacher must be patient. So, if the Church is to teach an ignorant world the way of life, she must herself possess the knowledge of the truth—even "the faith which was once delivered unto the saints." If the Church would be successful in leading the world to look from the things that are seen and temporal, to those that are unseen and eternal, she must trample under foot the serpents of