

think or to believe that a period has been put to such moral discovery, to discoveries of duty made by the right application of Christian principle to the affairs and circumstances of human society, than there is to believe that a period has been put to the further application of the physical powers of nature. The Church is not yet so enlightened as to need no more light. Still are believers far from having reached "in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." And just as the triumphs of science in the natural world give glorious reason to expect progress and advancement in subjecting the powers of nature to the dominion and the uses of man, so do the triumphs of Christianity already gained give token of more and greater yet to come, when its principles shall not only have increased power in regard of duty that is acknowledged, but shall have received a far wider and juster application to the circumstances and necessities of society.

What if these principles, for example, were as openly and consistently applied in the case of nations and their intercourse, as in the case of individuals? What if they were applied to the horrors of war? Would they sanction the halo which both history and poetry throw around the greatest, or almost the greatest curse, with which nations can be visited? Would it not appear, may it not yet appear, a duty to put it down, as evident as it was to put down the traffic in slaves? Is there not everywhere growing up a higher application of the principles of Christianity to the duty of temperance? May there not yet grow up a sounder and juster application of these principles to the establishment of educational and religious institutions under the authority of Christian governments, free from the evil on the one hand of restraining such governments from using the most powerful of all means for good, and on the other, from the evil of permitting them to render