

are travelling into questions which we are not yet in a condition to discuss.

Our subject has hitherto been Christian morality. We have considered the scheme by which Christ united men together, cured them of their natural antipathy, cured them of their selfishness. But man has other enemies beside himself, and has need of protections and supports which morality cannot give. He is at enmity with Nature as well as with his brother-man. He is beset by two great enemies with whom he knows not how to cope. The first is Physical Evil; the second is Death. The harm which is done to us by our fellow-men we can at least understand. We understand either that they are angry with us for some reason, or that they have personal objects to gratify which involve suffering to us. What we can understand we can sometimes guard against, we can generally foresee. But when the forces of Nature become hostile to us, we know neither why it is so nor what to do. Most of these enemies attack us capriciously, but one of them is certain to attack us sooner or later, and certain to prevail. He may not be the worst among them; he may not be an enemy at all; but he is more dreaded than any, because he is more mysterious. And though we know little of Death, we cannot help thinking it a comfortless torpor, that deprives the hero of his heroism, the face of its smile, the eye of its expression, that first strikes the human form with a dull, unsocial stiffness, and then peels the beauty from it like a rind and exposes the skeleton. In different degrees men learn and always have learnt to overcome this terror, and to meet death with contentment, and even in some cases with joy. But death remains the fatal bar to all complete satisfaction, the disturber of all great plans, the Nemesis of all great happiness, the standing dire discouragement of human nature.

What comfort Christ gave men under these evils, how he reconciled them to nature as well as to each other by offering to them new views of the Power by which the world is governed, by his own triumph over death, and by his revelation of eternity, will be the subject of another treatise.