

they believe that there are no spiritual realities, with the exception, perhaps, that they use on their lips the language of the book that takes its stand on the existence of spirit, and that now and then they are awe-stricken, and not by mundane considerations. They believe in God, judgment, eternity; and that the sources of true happiness must be in the soul itself and not in the outward; yet they live only for time, think only of its pleasures and distinctions. From such a life I endeavour to wean myself and you. How often do we say that the soul is the one thing valuable; yet, alas! we think little of our own souls, we go little out of our way to attempt the rescue of a lost one, when we will rise early and sit up late, plan, toil, and run risks to get gain, or fame, or sensual happiness.

There is another extreme view of nature and life, the infection of which is very general and very pernicious, and that is to regard man as if he were exclusively related to the spiritual; and therefore to put to the ban the body and its powers, the world of matter and of art, of society and human relationships as evil or at least not good, a realm not of God and unrelated to religion. We now meet with few who profess such a creed pure and simple, but it has been reduced to system, and philosophically maintained. More than one sect of heretics in the infancy of Christianity held that the world was made by the principle of evil, and that the material was essentially evil. The heresy did not spring out of the Christian Church or dogmas, but from the wild fermentings of thought and fantastic theosophies of the East and of Alexandria; and it has found its fullest developments in Persia, India, and parts of the world where Christianity never gained sure footing. Other heretics held that the maker of the world was not God, but an inferior power, and that therefore our duties which spring from our relationship to it are less