

ticular duties, and thus we have a one-sided and unhealthy life. The error in such cases is that truth is exaggerated; and there is vitality in the errors just because of the truth on which they are based. There are two extremes. One extreme is to consider man as related only to the material. Then he is an animal, and only an animal, the ape his nearest progenitor. Like the inferior creatures, he eats, drinks, and is merry,—gambols like a kitten when his blood is young and his spirits buoyant,—rages like a tiger when his appetites are full grown, and irritated, or provoked by opposition. Like them he basks in the sunshine, and rests in the shade,—enjoys the genial influences of the heavens, and the fruits of kind mother earth. Like them he cowers in the dark or the cold, in sickness or loneliness,—sometimes lamenting loudly his hapless lot,—sometimes suffering in sullen stoicism, submitting to necessity because necessity makes him submit. If this be all that man is, he is the great enigma of creation; his fine spirit is attun'd to coarse issues; all his hopes, prayers, sacrifices, mock him.

“Dragons in their prime
That tear each other in their slime,
Are mellow music matched with him.”

Yet such a creed has a fascination for some minds. They will have nothing metaphysical; they must have “a positive philosophy.” To them all life is only organized matter; nature is only what they see it to be—a dead log, and no veil of the spiritual. And if their own souls speak to them of the infinite, of moral order, of the Great Father God, they ignore the teaching. Spirit is not; thought and conscience are subtle forms of matter. But while such philosophic and professed materialists are few we meet every day practical materialists who scout the creed, yet act up to it consistently. There are millions who live exactly as they would live did

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