

overcoming its temptations. Through these strength is gained, and wisdom won, and the loftiest spiritual stature reached.

We have now considered Life in some of its various forms, and distinguished some of its different types. On the first and most general view, we saw that it obviously parted into two forms — the external and the internal. After considering the former, we passed to the latter, and here again a two-fold division presented itself. The internal Life takes a two-fold form — the sensual, and that which pertains to the mind, or spirit. After considering the former of these, again, we passed to the latter, and found another two-fold division. The higher form of the internal Life, as distinguished from the sensual, is separable into what may be styled the philosophic, and the properly Christian. After remarking on the former of these, we passed to the latter, and found in it the highest form of Life for the human being — that by which he is linked to God. The attainment of this form of Life is the consummation of all moral and spiritual endeavor. This is a type of Life inexpressibly dear to all who have experience thereof. It is the "Life which is hid with Christ in God."

The topic before us is one which expands indefinitely. I cannot hope to exhaust it. I do not desire to exhaust it. I might point out the different effects upon men of these different forms of Life. I might point out the many and high practical lessons which come from the views that have been indicated. I might point out how needful a worthy ideal of Life is to the proper realization of Life, since through lack or relinquishment of such ideal, men are seen to descend to the lowest