

household, absolves man or woman therefrom? Let us bring common sense and common honesty into this matter of religion, and will any of you venture to affirm, or even admit, that an obligation is annulled simply because it is ignored? We do not array the legitimate pursuits of the world against the religious, or proper inward Life of man. I know that, among some persons called religious, there is a mistaken way of speaking on this subject, by which these things are placed in hostility. But it is very false, and those who employ it abundantly contradict it. Whatever may be the set phrase of religious speech they use on Sunday, they are found as eager as others for their worldly business on Monday. Such a way of speaking creates confusion, or something worse. Every man may make his sphere divine. He may do this by the spirit which he brings into it. "The world is the Lord's, and they that dwell therein." The devotee of the cloister, through habitual contemplation of things divine, may come to partake largely of the divine Life. But the active is a nobler type of Life than the contemplative, and the merchant and mechanic rise far above the monk, even in his best estate, when they bring into their several spheres of active labor the filial recognition of the divine presence, and loving appreciation of the divine love. Then their work becomes worship. Under such circumstances the manly nature which God has given to them is developed in fuller and fairer proportions—less stunted and marred than in monkish discipline. "I pray not," said the gracious Jesus, "that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." The highest type of the Christian Life is to be developed in the world, amid its conflicts, and by