

obligations, distinguished as Duties to God, co-ordinated with Personal Duties and Social Duties or Duties to Others. This classification may have a certain convenience for popular exposition and practical enforcement, but it cannot be vindicated as in harmony with the requirements of logical division. In the first place, the three classes are not logically co-ordinate. Duties to God cannot be reduced to the level of duties to ourselves and to our fellows. In any sense in which we can speak properly of a duty to God, it must be regarded as the universal obligation of moral life, comprehending the duties to ourselves and others, in which it is realised.<sup>1</sup> Then, in the second place, the so-called duties to God are not really duties which we owe to Him in the sense in which we owe duties to ourselves or to other men. They are properly disciplines which we ought to practise for the training of spiritual character. They are, therefore, significantly spoken of as *means of grace*. The phrase is significant, because it points to their true place in the Christian life. They are means; and, as we have seen, they are perverted from their proper use when they are elevated to the rank of independent ends so as to conceal the end to which they ought to be subservient. This end, as has been sufficiently explained, is to maintain that uninterrupted communion with the Infinite Mind which will habituate our minds to look at the duties of life, as far as possible, from His point of view.

Here it is well to be reminded what this habituation of the mind implies. It does not imply that the mind is always consciously occupied with those ideas that are distinctively called religious. We have already seen that, to attain the remoter ends of life, it is generally necessary that our energies should be concentrated on

<sup>1</sup> See above, pp. 37 and 225.