

which lies closer to the seat of his internal consciousness. His proper Life consists in the fulness and force of his inward nature — in his moral completeness and spiritual attainment. If that Life could be visibly shown forth in bodily form, it would be seen to comprise truth, rectitude, and love, blended together in just and harmonious proportions, and crowned with the grace of piety, - whose eye looks with gratitude and trust toward heaven. These are the elements and proportions which constitute a truly Living Man. He has truth, rectitude, love, and piety in him, and on the strength and right development of these his proper Life depends. The Lord Jesus invests Life with a new and grander meaning. He sweeps away the semblance thereof, that he may give emphasis to the reality. He dissipates the "Shadow" of a "Vain Life," that he may present us with the Substance of the True Life. He calls on us to look inward, not outward, that we may "have Life, and have it more abundantly." He would place the heart of man in direct contact with the Living God, so that it might imbibe the Life which comes from God.

Some may here say: "this Life of which you speak is only suited to the cloister, or the closet. It is not for the warehouse, the workshop, or the household — it is not for the man who has to drive on the work of this busy world, or for the woman who has the care of 'many things' upon her." Not so fast, good friends, we reply; it is just for these very people — for the men and women who carry on the work of the world. These are the very persons that are to be truthful, righteous, loving, and pious, for this is the sum total of the requirement; and will any of you say that any pursuit of warehouse, workshop, or