

came closely home to them, and the reflective intellect has long been busy with the question of the "highest good." Out from the dim distance of remote antiquity this question comes sounding even to this day. In the Hebrew psalmist's time, three thousand years ago, many were saying, "Who will show us any good?" The author of the book of Ecclesiastes enquires, "Who knowest what is good for man in this life?" And ten thousand times ten thousand enquirers, each in his own way, and for his own purpose, have followed in the track of the same question. A stern disregard of both joy and sorrow — a proud indifference to pain and pleasure alike — has been held by some, as the result of mature reflection, to be the highest aim, and worthiest achievement of the human being. With this school, pain was no ill, pleasure no good. It was content with ignoring both, without sounding the deep significance of either. No full and fair form of manhood could grow out of such philosophy. Another school put all pain and sorrow under ban, and held that the chief end of human Life was the enjoyment of present pleasure. From our Christian stand-point, we can readily see how poor a conclusion this was, and how ill fitted to develop a perfect human character, or realize a proper human Life.

Without farther reference to past forms of thought, let us consider this question in reference to ourselves, and our own time. And in doing so, we are called on at once to make a distinction between the external Life and the internal Life. By the external Life, I mean that which is outward and obvious — that which we are seen to live by those around us. By the internal Life, I mean that which is inward, and, therefore, less obvious — that which lies