

a joy of internal Life, richer and more radiant than that of the profoundest philosopher who rests merely in his philosophy. The philosophic martyr, sustained by his philosophy, may die tranquil. But the Christian martyr, sustained by his Christianity, dies singing hymns of joy. The philosophic Life and the proper Christian Life, I say, are separable. But then, again, they are seen to coalesce into a divinely harmonious whole. Christian philosophy calls on men to be faithful to every faculty bestowed, to every privilege given, to every talent committed to their care. It calls on them to employ all these harmoniously, to use them all diligently, and not neglect or abuse any of them. Christianity calls on them to do so, as children of the Infinite Parent, and appeals to them by the Love which God, their Father, has shown towards them. This is its peculiar aim — to effect a loving union between man and God. The philosophic Life may build a man up in a likeness of its own, just as externalism may build up a man in the likeness of a “vain show,” or sensualism in the likeness of a mere animal, but it is through the proper Christian Life that a man is built up in that higher likeness which is properly divine. Man becomes manlike in the highest sense — man becomes Godlike — through the training and power of the Gospel of Jesus.

“A Man’s Life consisteth not in the abundance of things that he possesseth.” “I am come that they might have Life, and that they might have it more abundantly.” These are some of the sayings of our Saviour, and they serve to show in what light he regarded Life, and the significance which he attached to it. Whatever may be a man’s wealth, possessions, or external accomplishments, his proper Life does not consist in these, but in something