

and festivals, but not the confessional and oratory, as with the Conventual.

In either, the *body* must be all but ignored by fasting or penances, when required to bring it under, that the soul might be kept free from all worldly thought, or affection and desire. Under these restrictions and impositions upon the body, it is supposed the soul would rise into such a state of ecstasy, and perhaps beatitude, as to reach the full manifestation of Christian perfection.

Besides these Conventual and Sacramental systems of to-day, there is yet the Evangelistic movement, and the adoption of the Mosaic law, as "a rule of life," by which the body and its members are sought to be controlled and brought into subjection, in order to possess a fellowship of uncertain character, indeed not beyond the seventh of Romans as to experience, and forced to accept "O wretched man that I am!" as the proper state and condition of this so-called Christian. There are off-shoots of this Evangelistic system which claim from its advocates a self-surrender to God, and a putting the will on His side, accompanied by such a consecration of all the powers and faculties of nature, and the body, as would lead to a "higher Christian life," etc., instead of (a full redemption being known) *present* union with a risen glorified Christ, maintained by the indwelling of the Holy Spirit.

It is remarkable, that in all these ecclesiastical and evangelistic movements the human body seems