

of penitence, and by the serene way of prayer, into conscious communion with God.

It is held by some, and justly held, that the happiness of man consists in the proper harmony of the various parts of his nature—in the just balance and harmonious action of his various faculties and affections. This was seen by reflecting men long ago, and taught as philosophic verity before Gospel light broke upon the world. I accept it as philosophic verity still. But I accept it with the light of Gospel mercy upon it. In every departure from such just balance and proper harmony, I see a distortion of human nature, a deficiency in the moral proportions of humanity. But I see Gospel mercy graciously adapting itself to the deficiency, and imparting joy and hope where philosophy would utterly fail. God, through Christ, shed a fresh flood of spiritual Life upon the world, for the restoration of disordered human souls, subduing their selfishness, softening the harshness of their passions, showing them the sinfulness of their sin, and leading them by penitence and faith to a joy and peace which the world can neither give nor take away.

Christianity, rightly understood, does not nullify any sound philosophy, but comprehends it, as the greater comprehends the less. Christianity enhances all sound philosophy, suffuses it with a rich glow of heavenly light, and gives it a more than philosophic value to the human soul. The philosophic Life may be separated from the proper Christian Life, but then it is seen to be inferior. The philosophic Life is far superior to externalism, far superior to sensualism, but still below the proper Life of the Christian. The humblest unlettered Christian man may have