

what may be styled the Life of Sense, and the Life of the Spirit.

We need not dwell long on the falseness and deformity of the sensual Life. Externalism is bad, but sensualism is still worse. Externalism has a propriety of its own — a poor standard to be sure, yet certainly better than the sheer license of sensualism. The externalist loses sight of the grandest elements of this nature. But the sensualist shuts them out of view still more. The externalist, living merely to win a certain repute from others, degrades himself. But the sensualist, living merely for himself, and to gratify his present appetite, degrades himself lower still. The externalist, by his aim, mistaken as it is, rises far above the animal. But the aim of the sensualist holds him to the level of the animal. If man were a creature of gross appetite only, without intellect, conscience, or affection, sensualism might satisfy him. But as he is, it is no proper Life for him. It is a sin against his nature — a gross sin against God.

It is a great thing when a man comes to know that he is a man — not a mere eating animal, or drinking animal, or dressing animal — not a mere machine for trading and money-making — but a man — a man with an intellect which can accept truth, conscience which can apprehend right, and affection which can appreciate love. It is a great thing when a man comes to know the high capacities of his own nature. When he makes loyalty to the full and just demands of these high capacities a leading aim of existence, he enters on a proper internal Life. But the highest plane thereof is not reached, until by fidelity to these, and through experience of the struggle made in this behoof, he is led through the lowly gate