

sciousness of his presence, and sanctifying it by cheerful obedience to his law. It is the traditional cant of a false theology, that Religion and the world are mutually repugnant. We should rather say, there can be no true Religion without the constant use and hearty enjoyment of the world. To the virtuous, Heaven is the complement of their life on earth : and our own experience must teach us, we should be wholly unfit for the exalted occupations and delights which we believe awaits us there, without the preparatory seasoning and discipline of the stern or joyous realities that are thrown around us here. Every one at his entrance into life, should look on the world, as a field to be cultivated and a garden to be enjoyed. All that he needs, is the religious consecration of mind and heart, to secure as ample a return from the one as is necessary for the moral purposes of existence, and to gather a rich abundance of the sweetest satisfactions from the other. He should ask himself, as the wide and varied prospect opens round him — “What am I fit for ? and why have I been placed where I am ?” — And when the answer comes to him from his own sincere and earnest heart, he should recognise his mission as from God, and religiously give up all his powers to fulfil it well.

We need a wider interpretation of man's religious vocation in this life. It lies, I take it, in the zealous culture of his specific gift and entrusted talent, whatever they may be — according to his discernment of the Divine law. As the world is now constituted, men's minds are often forced down by circumstances into spheres of action, for which inclination and aptitude equally unfit them. And while this is so, patient submission and an effort to make the best of what is unalterable — are plain