

a stone. The God of this world gives peculiar prominence to selfishness as a standard of morals. He endeavours to influence us to enrich ourselves with the treasures of this world—to feed upon its glittering gold and sparkling diamonds. His sole concern is that we should bend the knee to him and thus establish for ourselves a kingdom. We were foolish enough to obey. We allowed ourselves to be enticed by the proffered treasure. But alas, the sense of equity, as well as the moral sense within us, revolted. There was no real satisfaction to our moral nature. Bread, material wealth, self-aggrandizement, social honour, are all beautiful and attractive under ordinary circumstances. But when obtained at the expense of moral relations they become repulsive. When the gloomy isolation, that is their inseparable accompaniment, looms up before the mind, they lose their attraction. When the moral sense remains dissatisfied, and moral responsibility presses heavy, whether willingly or unwillingly, they all lose their glitter and become loathsome. The Belly is an unprofitable God to serve. The end pursuant on serving him is destruction. The provisions of the flesh are poisonous and inimical to the moral nature. If they are patronized and indulged in, instead of gratifying the wants of the moral nature, instead of nourishing and building up, they rather feed and sustain the very hunger or want which they are calculated to appease. The power that is at work in undermining the system, so to speak, is supplemented, and the process of degradation is accelerated. The moral nature becomes a wreck. It is perishing with hunger in the palace and at the table of the Prince of 'this world.' "Man shall not live by bread alone."

In fine: Man is essentially a spiritual being. His destiny is a most noble destiny. There is no other creature that can, without presumption, lay claim to such high aspirations as he. He is "made a little lower than the Elohim." But in order to attain to the realization of this lofty destiny—fellowship with God—there must be nourishment and development of divine life in the soul. So, as in every sphere or phase of life, means have been abundantly provided for this end. But here, as elsewhere, the means are merely the forms in which the true nourishment is imparted. In themselves there exists no true nutriment. In themselves they are mere husks; and those who endeavour to live on them are lean and lifeless. Properly used they are of incalculable value. They do contain that which helps the soul to rise in the spiritual scale. If taken alone, however, we are forced to say, "Man shall not live by bread alone." This we see exemplified around us in life. We see it exemplified in the record of history.

Some have endeavoured to obtain and sustain spiritual life by making undue use of the precepts of Scripture with reference to the body. They sought the new life in the grave of the old one. They lacerate the body—deny themselves the comforts of life. High attainment in the spiritual life