

realize the proper purpose of human Life, are as visible to-day to the clear seeing spiritual eye, as they were to the Seer of the Apocalypse when he wrote, "Thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Its results with respect to the proper satisfaction of man, are the same to-day as they were in those remote by-gone times when the Hebrew Sage recorded his experience in such words as these, "I made me great works; I builded me houses; I made me gardens and orchards; I got me servants and maidens; I gathered me silver, gold, and the peculiar treasure of kings and provinces: so I was great, and increased more than all before me in Jerusalem, and my heart rejoiced in all my labor. Then I looked on all the works that my hands had wrought, and on all the labor I had labored to do; and behold all was vanity and vexation of spirit, and there was no profit under the sun." It is thus that the clear vision, and sobered wisdom of all ages speaks. Human nature at bottom is too true to itself—too loyal to its own great capacities—to be permanently satisfied with any form of mere external Life, though it be surrounded with regal magnificence.

I pass now to consider the internal Life. I proceed to speak of that form of Life wherein we live less in view of what others may think of us, and of our outward acquisitions and personal importance, than of what we really are in ourselves, and in presence of the all-seeing Eye.

As human Life in general is separable into two forms—the external and the internal—so the internal Life, again, is separable into two forms—a false and a true, or