

hopeless, warfare against his lusts. Still Reason, Conscience, the perception and the conviction of right, stand as God's eternal witnesses, and Truth's eternal champions in the human soul. And still, slave as he is of sin and death, still he pants for the very immortality which he dreads, and cannot eradicate the conviction that "being, he shall be again," and is bound, whether for weal or woe, to an interminable hereafter. True, no philosopher has ever been able to prove the immortality of man. But there is one thing which, apart from Revelation, goes, in our judgment, far to demonstrate it, and that is simply the fact that man conceives it.

We wish for a moment to urge this point, for we think it has hardly received justice. We have no reason to suppose that a brute has any thought of immortality. Man has that thought, distinctly conceived, often consolidated into belief, and often swelling into aspiration. Whence came it? Why was it implanted within him? Why did the benevolence and the wisdom, which so manifestly presided over his formation, lodge in his bosom the sentiment, the conception of immortality?—Why make it swell with the thought of a being that should never end, and recoil with horror from the idea of "falling into naught?" It is inconceivable that it could have been a mere aimless, purposeless, mocking endowment. It is impossible but that, on the soundest principles of reason, man's conception of immortality is his guarantee of immortality. The stream does not rise above its fountain.—The effect is not mightier than the cause. The capacities of a being are, by every right principle of judging, the measure of its destiny, and the conceptions of a being are, on the broad scale, the measure of his capacity. The mind that can imagine an epic poem, can produce an epic poem. The man who can conceive a steam-engine, can make a steam-engine. That is, the order of power which is adequate to reach a certain conception is the order of power which, as a general rule, is adequate to realize that conception. A brute has no conception of science, and has, therefore, no part in the creation or heritage of science. Man's powers of conception in this life mark his powers of accomplishment, and it is but fair to infer that, throughout

his entire nature, his ability runs parallel with his destiny.

Let us be precisely understood. We are not now speaking of man's desire, his longing for immortality, though that might be made a part of the argument. We are simply speaking of that mental structure which enables him to embrace the conception of immortality, and which makes the *idea* of an endless function a part of his intellectual furniture. Into this single fact and argument, all the efforts which natural reason makes to demonstrate immortality, at last resolve themselves. It is simply that man can conceive of immortality, that he can cast his eye down the endless line of being, which, unless a lie has been stamped into the substance of his nature, demonstrates at once his capacity and his destiny. Far inland we behold a stream, and we ask ourselves, Will that stream reach the ocean? We look at the volume of its waters, the power of its current, its capacity to sweep away interposing obstacles, and to bear itself on through long reaches of desert plain, and we decide whether it will be drunk up by the beasts, waste itself in the sands, or hold on its triumphant course to the ocean. And the soul, the stream of our intellectual and moral life—who that contemplates it in the depth, the breadth, the grandeur of its current, will not decide that it is too deep, too mighty to lose itself in the arid wastes of life, but will rather hold on its tireless course, till it finds its destination and home in the ocean of eternity?—*Examiner.*

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## LOVE AND CHARITY.

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There is much vague talk in these latter days about love and charity. Men profess to admire, and desire to see them increased, and yet hate the principles which alone can produce them. Let us stand fast in the old paths. We cannot have fruits and flowers without roots. We cannot have love to God and man without faith in Christ, and without regeneration. The way to spread true love in the world is to teach the atonement of Christ and the work of the Holy Ghost.—*J. C. Ryle.*