

eternal? The mind that now conceives and plans, and reasons, and judges; the art that now contrives and executes what the mind has projected, are but the faculties of the child age in the life of the immortal man. To what altitudes and amplitudes they may attain, to what capacity of expansion and power of knowing and doing they may grow after entering upon the hereafter, we may conjecture with child-wonder, but we cannot tell, nor even conjecture largely, because our ideas in the present life are the ideas of the immortal in the infancy of its existence. This thought gives an awful significance to a statement of Scripture in reference to the moral character of man when passing from the present stage of existence into the future. "He that is unjust let him be unjust still; and he that is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still." What solemn suggestiveness in that word "still" in this connection! "Holy still;" "Filthy still." Each one entering upon that veiled unbounded future as he is, to swell and expand there in the beauties of holiness or in the deformities of vice. The forgiven sinner but a child saint on earth to rise to the stature of perfect manhood—to "know as he is known," and be filled with all the fullness of God. The impenitent sinner to dilate eternally after his kind in the wider sphere of existence, to penetrate the depths of wickedness and be filled with his own devices where sin uncontrolled and misery unmitigated hold revel and make havoc among the souls banished forever from the presence of Lord and the glory of his power.

(2.) This brings us to the next consideration. We are as "little children" in respect to our knowledge of God and our relations to God: that is, in religion both as to theory and practice. We are all like children, imperfectly comprehending and scantily appropriating the grace and truth which came by Jesus Christ. We have the Bible in our own language to our minds revealing God, His holiness, His goodness and truth, His love, His righteousness, His heaven. It is like a bright light shining in a dark place, disclosing the deathly nature of sin and beaming on the sin-

ner's Saviour. It is given to be a "lamp to our feet and a light to our path," to "teach us what we are to believe concerning God, and what duties God requires of man." And it accomplishes what it is designed to do, so that "blessed are they that hear the word of God and keep it." But is not the fact that the message from above is in our own tongue brought down to the level of our understanding, itself the proof that the revelation is incomplete and scant, an adaptation of the divine truth to the capacities of men? for what human tongue can declare, what human intellect, what earthly thought can take up and comprehend the infinite realities of the heavenly, or the deep things of God, even in the communications of Himself He makes to us?

We have theologics elaborate treatises on the doctrines of faith, and instructive expository books in thousands. We read and fancy we know the truth about God, when it is not that but what men have said about it and what we can apprehend of it that we know. Our Shorter Catechism designed by its compilers "for such as are of weaker capacity;" take up any question in it, think over it, and see how little of the ultimate truth represented by its words you can grasp and assimilate to your intellectual nature. Those who are most deeply versed in helps—most given to search the Scriptures know best how little they know of the Spiritual essence, of the real, simple substance in the most condescending and important revealings. What is the nature of God—the Great Supreme from everlasting to everlasting—Author of all beings? What is God? Catechism answers, "A spirit—infinite, eternal, unchangeable in His being, wisdom, power, holiness, justice, goodness and truth." What is spirit? Something that is not matter. And what is matter? Who has given a satisfactory answer? What is infinite? What eternal? Terms to designate that which is not bounded, has no ending nor beginning—that which by its very nature is incomprehensible to our finite intelligence! What is being? which we should better know, seeing we possess it? It is precisely that which philosophers have striven to understand, about which they have studied and promulgated