

be beyond all conceivable limits; in which length and breadth, depth and height are identical measures. It is like a sea of deep and broad waters, clear as crystal, proceeding from the throne of God and the Lamb—we stand upon one shore opposing another, and in vain, strain our conceptions to take in the fields of wave and surface that lie between. The mind has its own circle and cannot go beyond it, even in these visible matters, and so we are narrowed in as to our spiritual sight and spiritual enjoyments, while we remain in a state of trial. We might know and enjoy more than we do; and that we do not, is more our fault than our misfortune. But the region of faith, and hope, and love, extends by far the bounds of knowledge. The revelations of the Spirit, exceed by far the domains of science—and brings to the believer a greater wealth of contemplation, than nature can in her sublimest forms. The language of the apostle might, if not carefully considered, lead us to suppose that he had exceeded all possible limit, when he prays that we might know what was beyond the bounds of knowledge, and be filled with all the fulness of God; but no, all is legitimate and full. There for a moment he seems to pause—perhaps to measure the favors invoked with the privilege conferred, whether he has exceeded them or not: sometimes men will venture where angels fear to tread. It was once said by a prophet when his successor had asked for a double portion of his spirit, "Thou hast asked a hard thing of me;" but here there was no complaint, no bounds set.

He now resumes his theme, and penetrates into still further regions beyond. He had been privileged to ask for incomprehensible things, and he *could* ask for large things, and very uncommon things. Language now fails, and no expression could be given to his conceptions—but his *thoughts*, with a full flow of soul, could stand and gaze, admire and adore the vast regions of unexplored possessions in the kingdom and patience of Jesus. His choice selection of terms have no parallel. They are all superlative expressions,—signifying heaps upon heaps; yet Christ is not only able to indorse them, but to do exceeding abundantly above all we can ask or think.

These great blessings, designated by the apostle the riches of grace, are not to be expected and sought through some visionary or unrevealed method, but according to the power already at work in us, in saving and sanctifying us. They are to be realized in full, upon the principles of the common salvation, in which strangers and foreigners are made fellow-citizens with the saints and of the household of God. This rich inheritance of blessing invoked upon the churches are as much ours as theirs. To doubt their attainment is to question the ability of God. He is able to do exceeding abundantly above all we can ask and believe for. Then the corresponding passage in Thessalonians, "faithful is he that called you who also will do it." So then his ability and faithfulness are pledged to bestow all blessings that are prayerfully sought within the range of the purchased possession, by Christ Jesus secured.

"MINIMUS."