

ed? No, in the very nature of things the finite understanding can never understand the absolute and the infinite. The most profound investigation, the most laborious research, the most subtle penetration cannot discover the essence of Jehovah, or in any sense of the expression find him out unto perfection.

We can, of course, find out that he is, and to some extent what he is. This is our privilege, our duty, and for our highest happiness; indeed we would be no higher up in the scale of existence than the ox or the ass, if we could not find out God, that he is a Spirit, and that we must worship him in Spirit and in truth. We know that He is all ear, all eye, all present, all powerful. We know that he has revealed himself on the earth and in the ocean—in the day and in the night,—in the darkness and in the light, in summer and in winter, in seed time and in harvest,—in the winds that blow, in the rivers that flow,—in the thunder as it rolls, in the lightning as it flashes, in the earthquake and the volcano, as they tell us in language which cannot be misunderstood, of the hidden fire which trembles in the breast of old mother earth. We see that God is, and what he is, in our own physical frames, for they are fearfully and wonderfully made—we see Him in the minds which he has given us and in all the powers and faculties with which he has endowed us. We see God in the crust of our planet with its stratified and unstratified rocks,—yes, on these tables of stone he has written many chapters and pages and paragraphs, every line of which tells us in silent yet in eloquent and impressive language of his being and attributes. In the scriptures of the earth's crust we have a revelation of the power, the wisdom and the benevolence of God. He has revealed himself not only in the crust of our planet, but also in the scriptures of the sky. The sun, the moon, the multitude of stars, and planets, and satellites, and comets which sparkle like dewdrops on the fields of space reveal God; they tell us that he is; they reveal to our view the invisible one; and yet notwithstanding all this, and much more than all this, they are not God, or parts of God. God is not in them; we cannot see him when we look at them; he is hid from our view, he is concealed from our sight. We cannot perceive his essence or his attributes: they are hid from our vision, and we are constrained with feelings of profound admiration, and wondering to cry out, "Verily thou art God that hidest thyself, O God of Israel the Saviour." In the scriptures of his nature thou shalt find the mode of his existence, Jehovah is hid from our eyes.