

and with the second our well-being both here and hereafter is inseparably connected.

That God has concealed much from us, and from all his intelligent creation, is beyond all question. We know something worth knowing if we know our own ignorance. Not only are there depths which the greatest human intellects cannot fathom, there are heights up to which the highest seraph which burns before Jehovah's throne cannot soar. On this account we ought to have something like a correct idea of the limits beyond which our knowledge cannot pass, as well as a correct idea of what can be known by us, because revealed to us.

There is not only a great diversity of capability among men, there is a great diversity of taste and disposition. Some have little or no desire to read and study the various books which God with his own finger has written and spread out before them. They are either over cautious lest they should step beyond prescribed bounds, or which is nearer the truth, in numberless instances, they are careless about knowledge, and too indolent, sluggish, and intellectually lazy, to put forth the mental efforts which are necessary to furnish their minds. There are others again who have a passionate desire to store their minds with the treasures of knowledge, —they love to grasp and to grapple with lessons difficult to learn; and some try to comprehend what is incomprehensible. The man must surely be a fool who is wise above what is written, and at the same time it is foolish to remain wilfully ignorant of what is written for our instruction and enlightenment.

Of course absolute perfection in knowledge can never be reached by imperfect and finite minds. There are beings and things around us, above us, and underneath us, the qualities and essence of which are concealed altogether from our view, and the nature of which may for any thing which we can tell to the contrary, remain throughout all coming ages quite beyond our comprehension.

Many illustrations of this could be given, but let us confine our attention to two or three, as they are sufficient to show that though much is revealed to us, there is also much concealed from us.

*In relation to his own nature and the mode of his existence, Jehovah is concealed from our view.* Can we see God? Can we understand the nature of the absolute, the infinite, the eternal One? Who can by searching find out God? Is it even possible for the finite and created to comprehend the infinite and uncreat-