

are there, the saint is there, but in infancy. He has drawn the first breathings of the new life, and begins his growth towards 'the perfect man, the measure of the stature of the fulness of Christ.'

Spiritual growth is, then, the highest duty and the truest and noblest ambition of the young Christian. But growth without cultivation is as impossible in the religious as in the intellectual sphere. Nor is the culture needed any intricate or mysterious process. Its best methods are those which are simple, natural, instinctive. The mind, like the body, is nourished and strengthened by what it feeds upon while gratifying its deepest instincts. The best mental culture is gained in the very process of gratifying the mind's natural curiosity, its inborn and insatiate desire to *know*. So the spirit, which has been admitted to the most intimate and endearing relation to the "Father of Spirits," and which has been awakened to new and vivid and glorious conceptions of those "unseen things" which are "eternal," cannot, if true to its own instincts, fail to delight in stretching forth every day the hands of filial supplication and in meditating upon those ineffably precious truths which have been revealed to its enlightened apprehension. If the Spirit of Christ has taken the "things of Christ," and showed them unto it, what abundant provision is made for its daily food in such themes as immortality, eternity, holiness, heaven, Christ, God, a wealth of bliss and blessedness, which "eye hath not seen nor ear heard," and which has "not entered into the heart of man." Can the soul, once conversant with such themes, suffer any inordinate intellectual ambition to lure it from constant and joyous resort to the living springs?

Here, then, are two processes which the Christian student is bound by the strongest motives to carry on side by side. Perhaps the best service we can render is thus to attempt to show the solemn obligations resting upon him in respect to