

not, implies former astronomical convulsions, and geological eras. The sea is fed by numberless rivers; the clouds, those super-mundane reservoirs, are fed by evaporation and water-spouts. The fires of the sun too are fed by smaller bodies flying into it, through its great power of attraction when these come within a certain distance, just as the mass of the earth attracts the dislodged apple. Nothing that is finite or created is absolutely perfect. This characteristic belongs to God only. "In Him all fulness dwells." He whom the heaven of heavens cannot contain—the omni-present Jehovah—in whom we live, and move, and have our being, and in whom all things consist; He only is unsearchable, and immeasurably vast and great. "If I ascend up into heaven" says the Psalmist, "thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me." What the sea was to this non-maritime Hebrew people before Mercator, the compass, and the age of invention, we can only faintly guess; but if we are to allow anything for inspiration to-day, the very vagueness of their notion of the sea adds to the vastness of this conception. Now having affirmed, or postulated for the present, that God only comprehends all time and space (we do not stop to consider now the notion that the material universe is complete in itself), that He only is infinite and absolute, standing out of all necessary relations; the first and the last, inhabiting eternity; also immanent everywhere yet transcending all things, the significance of Paul's words surely may be felt by us. As we have been made thus great to apprehend His works and ways, and have been endowed with capacity for thoughts that wander through eternity. We have been made greater than the brutes that perish.

"Smiles from reason flow  
To brutes denied."

Thrust a bone to a dog, fill a horse's bin with corn, and they are satisfied. Not so man when his lower animal nature has been ministered to. It is only then he begins to realize himself, and to betray a restlessness of desire, surely indicating, however the explanation may be attempted, that he has an alliance somehow with another and higher world. This fact, at least, should predispose us to accept St. Paul's words "Ye are complete in Him," if they will only bear a trustworthy or rational examination.