

place, the feeling of sublimity may be called out by that which is too great in *magnitude* to be pictured by the imagination. Such an object is the immensity of the starry heavens. Here we have the conception of an absolute whole, while yet the imagination utterly fails to give a complete picture of it. We may imagine world on world, and system stretching into system, but by all our efforts we cannot attain to that completeness of view which is contained in our idea of the whole material universe. It is this inability to give form to our thought which gives rise to the feeling of the sublime. The very failure of imagination awakens in us the consciousness of a power within ourselves far transcending sense and imagination. "Thus the feeling of the sublime in nature is a kind of reverence for our own character as rational beings which we transfer to an object of nature."

In the *second* place, we have the feeling of sublimity in the presence of the *forces* of nature. We are aware of their greatness, and yet we feel that they cannot overpower us. That force we call great which we cannot resist; yet we may be conscious of our powerlessness without being afraid. "The virtuous man fears God, but is not afraid of Him"; for he knows that if he desired to disobey His commands he would have reason to fear. So we may be conscious that as physical beings we are impotent to resist the tremendous forces of nature, while yet there is in us a power that nature cannot overcome. The true sublime is therefore within us. The natural man quakes at the storm or the earthquake: the moral man is raised above fear by the consciousness of moral harmony with the will of God. The feeling of the sub-