

inability to finish what they have begun, or from mistakes committed in the process. It is true that it will soon undergo the change which takes place in death, but no part of it will be destroyed. Death has no power over the soul; and even the body will be under its power only for a time. Perhaps it is literally true that "not a hair of man's head shall perish;" the grave shall restore all that it receives. At the resurrection, the powers of the body shall be perfected, so as to fit them for conveying to the mind the most intense sensations of happiness or of pain.

Such is a brief view of the Nature of Man, or rather, of the various sets of powers of which it is composed. In the view of these, may we not say with the Psalmist, "I am fearfully and wonderfully made?" Frail as man confessedly is, yet, by means of the powers conferred on him, he is capable of performing the greatest exploits. Though chained to a small speck of earth, he can calculate the distance of the farthest planet, ascertain its bulk, and the velocity with which it flies through space. His imagination can ascend into heaven, or descend into hell; or, taking the wings of the morning, it can dart to the uttermost parts of the sea, and erect there a creation of its own. He is able to love good and hate evil, to perceive the beauty of holiness, and the supreme excellence of Him who "only is holy." How wonderful is man! what a monument of the incomprehensible perfection of him who breathed into his nostrils the breath of life, and made him a living soul!

But we took this view of the nature of man, to ascertain if we could thence learn what man has been sent into this world to do; and, we think, this appears