

If He adjust light to the eyes and the eye to the light—need it surprise us, if He use means to lift the soul up? If He clothe the grass of the field, shall He not meet the moral necessities of immortal men? God delighted in all His creatures or He would never have made them. But how much higher must be His delight in beings radiant with his own image. Man *must be* nearer to God than the flowers of the field, or even the most exalted brutes. Nay more, a man of *ideas* must be nearer to God than a man of *sensations* only: and from the very nature of the Godhead a man of high moral purposes and great spiritual resolves *must be* dearer to the Divine nature than a man of the most brilliant intellect or the profoundest knowledge without this:

Hence it is that the obscurest human being may arrest the attention of the angels of heaven; nay, it may bring the infinite Father from the "housetop" of His glory to welcome and to kiss the soul stricken with great moral conviction and intense in the greatness of its spiritual resolve.

Moral movement on earth is a power in heaven. The keyboard of moral purpose, stricken on earth, produces the loftiest music round the throne; but the highest triumphs of our *intellect* are surpassed where the angels are. Intellect in His creatures is precious to God who breathed it there; artist, and poet, and sage—Handel and Raphael, Shakespeare and Homer, Spinoza and Plato—but there is to God a form that in the brightness of his beauty infinitely "excelleth" these: it is *the Saint*—the soul who by moral and spiritual conquest has fought his bloodless way to the mind of Christ, the moral likeness of God. Then this is the victory that overcometh the world—even our faith. The heavens are very great, but God is greater than they. The heavens are very glorious, but God has an infinitely above that which is seen in them. Throughout all the Universe man alone can perceive and reflect that