

of the human frame, was compelled to acknowledge man as the work of a Supreme Being. The elements of fire and water are necessary to his existence, and yet they contain properties which will destroy him in a few moments. By the pores of his skin he inhales the powers of life, and they may be the means of death. The complexity of his mind, by which he holds the past, looks into the future, visits countries he has never seen with his eye, lives in communion with the immortals of bygone centuries, touches the lives of unborn generations, and becomes an heir of all nations, declares him the noblest of creation. The spirit which resides in man, bearing the likeness of the Infinite, by which he is a child of eternity, advancing in thought and feeling, strength and beauty, through all the ages, or capable of descending to a lower hell than even Danté or Milton could describe, marks him a being of unlimited possibilities, a little lower than the angels.

2 If man is so great, what is God? When man is beyond our comprehension, who shall describe the Infinite? No man has seen Him, and how then shall we paint His portrait? Shall we use the divine gift of imagination and describe Him? Then must we employ divine language—a speech unknown to man—to harmonize with the nature and character of Him who rules over