

premacny through his intellect. Brutes dominate through the physical forces belonging to matter; man, through the immaterial forces which are the attributes of Deity.

The chasm which separates the intelligence of man from that of the brutes is broad. It is not simply a step in the easy gradations observed among the brutes themselves; it is a break in the chain of gradations. Even if not qualitatively superior to that of brutes, its sudden expansion is so great that its sphere of activity creates a new quality in the being. Man is the first being in all the history of the world that could contemplate creation, and abstract the intelligence displayed in it, and experience a glow of satisfaction in attaining to the thoughts first conceived in the mind of the Omniscient. Man is the first animal capable of contemplating Deity. In these exalted endowments not only does he excel the brutes, but he excels them in so vast a degree as to suggest the belief that the gradations of animal existence had been concluded, and Nature had reached a full pause. The material part—the frame-work—of animality had been perfected by slow gradations; and now, on the creation of man, Nature superadded an unprecedented endowment—a spiritual organization which makes man both a prince and a masterpiece in creation.

When we speak of man's moral nature we touch a subject which recalls all that has just been said of his intellect, and affirms it with redoubled emphasis. There are reasons for believing that this endowment differs in kind from any thing in the nature of the brute. This, to the ability to understand God, adds the ability to sympathize in his moral attributes, and to enter into moral relations with him and with humanity. Man stands in contact with God. A farther approximation is impossible. He must be the limit, as he is the existing culmination of organic life.

These various considerations, with others, seem to teach