

and their relation one to another, and name every bone and every muscle and every sinew and every nerve. But there is something even pertaining to the body (leaving out the spiritual part of man), that gives the body life, which he cannot grasp or comprehend. The vital force that gives animation to the body is beyond his ken. And every man who has studied himself to any degree whatever, knows that there is something about himself besides the life of the body; that there is something superior to the body, and to that vital force which animates the human frame. How did that intelligent being get into his physical nature, and where did it come from? Did it come into existence with the earthly body, or did it exist before? When the common lot of humanity comes and we "shuffle off this mortal coil" and our bodies go into the ground, each part separating from the other, and the elements go back whence they came, does this spiritual, this intelligent being which inhabited the body still exist, or does that also separate into particles? Who knows of himself, and who can comprehend this by his own reflections? No man. Unless we get some information from the Being who made man, we cannot comprehend ourselves, much less can we of ourselves comprehend the Being that made us.

The inhabitants of the earth in the different ages have had a great many duties; they have formed ideas concerning God in their own minds, and they have worshipped that which seemed to them the clearest representation of Deity. Some of the idols which men have worshipped appear very foolish to us; they are no doubt indications of the low degree of development of the people who set them up as objects of

worship. But here, in the 19th century, among people called Christians, we hear a great deal about God, the God of the Bible, the God that made man, the God that rules the universe, and when we inquire of the wisest men we have in Christendom in regard to this Being, they tell us that he is incomprehensible; they tell us that he is an immaterial being whose center is everywhere and whose circumference is nowhere: that he has no body and no parts and no passions; that there is nothing which can represent him; there is nothing like him in the heavens above or in the earth beneath, and that man's mind cannot grasp anything about him. They say he is one, and yet he is three; that he is not three but is one. That there are the Father, the Son and the Holy Ghost—three separate substances, and yet not three but only one. They say that one of these three beings without a body had a body; that one of the three parts of this partless being had both a body and parts, and that he, the Son, was in all things like the Father, and was also like us excepting that he was without sin, but had passions as we have. This is the result of the attempt on the part of the wise men of Christendom to find out God for themselves. It is impossible, and is so laid down in Holy Writ; "man by searching cannot find out God." The only way that can be relied upon whereby man can find out God is by obtaining information from the Almighty Himself. "Well," say the people, "but he does not communicate anything to any of the inhabitants of the earth." Why not? Has he not power to manifest Himself to mortals? Is He so great and almighty and so far above the human family that He cannot reveal Him-