

which we have a beautiful example in Psalm CXLVIII. Here all creation, animate and inanimate, rational and irrational, is called upon to praise God. All His hosts; men and angels, sun, moon, and stars, fire and hail, snow and vapors, mountains and trees, creeping things and flying fowls, all are called upon to render homage to their Creator. The writer in this invocation clearly recognizes the fact that there are excellences in these objects of nature which bear an analogy to corresponding excellences in the Creator. And how otherwise can they praise God, but just through the thoughtful mind beholding these excellences and attributing them to their great Author? Thus we believe that nature as it exists in mind and matter reveals a God who is to be worshipped by us. As a recent writer says, "It speaks to us of a God who has impressed upon it as far as was possible shadows of His attributes."

What comfort and consolation may the religious and thoughtful spectator, even within the very limited circle of his natural vision, derive from such a contemplation of nature! If God clothes the grass of the field with such verdant beauty, and arrays the lilies among the thorns with such spotless purity, surpassing all human magnificence, shall he not also exercise a care over man—man who reflects the Divine attributes more than any of his other works in this world; and although his original glory has passed away, there still remains in every soul traces of its former greatness and grandeur, which entitle man to occupy a high position in creation? And, when we consider the infinite multitude of objects in nature requiring the attention and care of their great Author, we become sensibly oppressed with the idea of his greatness, wisdom, power, and goodness, and immediately become conscious of the fact that we are in the presence of a most glorious Being—a Person in every respect worthy of our highest admiration and praise. Yes, Nature's voice is the voice of Deity: and with this conception may we not fittingly conclude in the truly sublime words of the Psalmist: "The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters: the voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon; He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. The voice of the Lord divideth the flames of fire; the voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh." To the service of this glorious Being all nature calls upon us to employ the powers and faculties with which he has endowed us, for in Him we live and move and have our being.

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RELIGIOUS LIFE IN GERMANY.

GERMANY, above all other nations, fixes the interest of the student of Protestantism. It was Luther's land, and the faith brought once more into life through him has since had a development with no parallel elsewhere. To German theologians, too, we have ever been indebted for the fullest research and the deepest thought in theology, and to-day, even more than in the past, English-speaking students of divinity crowd to the German seats of learning in search of a knowledge they have failed to find at home.