

faileth," or by that "naming" of them, to which the prophet also alludes. If we turn now again to the eighth psalm, we shall find that the writer, after detailing the marvelous arrangements of the heavens, proceeds to compare these with the characteristics of God's revealed will in His law. In another psalm the same God that rules the heavens will tenderly "lift up the meek," a doctrine more fully expressed by Christ Himself. Thus, both by resemblance and contrast, the relation of the natural and spiritual, is illustrated for practical purposes. Every wayfaring man can appreciate the use of the springs that rise in the valleys and run among the hills (Ps. civ.), and can even realize their beneficent uses to wild animals and plants, as well as to man; but it is a higher thought to realize the hidden sources of the springs and the heavenly rains by which they are fed; and a still higher to think of the heaven-descended living water which may become in the heart of man a perennial fountain, "springing up into everlasting life." (John iv: 6; vii: 38.)

I have referred to Drummond as illustrating what may be done in bringing out the relations of the natural and the spiritual. But even he shows some remarkable examples of the misuse of these analogies. A noteworthy instance of this is afforded by the chapter in which he refers to the evil effects of parasitism—a bad thing, no doubt, in the spiritual world, but not necessarily so in the lower sphere of the natural. The semi-parasitism which he ascribes to the hermit-crab is especially objectionable. This little animal, which is a crab only in a very general sense of that term, has the remarkable and very curious instinct of protecting the soft abdominal part of its body by inserting it into the cast-off shell of some univalve shell-fish or sea-snail, which it carries about with it as a coat-of-mail, and into which it retreats when alarmed. Its whole structure, including the form of its claws, the shape of its abdomen, and the shelly hooks at its extremity, are adapted to this peculiar mode of life. But it is no more a parasite in thus clothing itself, than I am because I may carry an umbrella, or than an ancient knight was because he clothed himself in armor. Even if it had learned to use shells in this way, and had thereby been enabled to dispense with a hard crust which once covered it, of which, however, there is no evidence, it would not deserve to be blamed, but rather to be commended for its superior intelligence. Practically there is no animal that is more lively and active than the hermit-crab, or that seems to enjoy life more. One might as well reproach the ordinary crab because its abdominal segments are not long and useful in swimming like those of the lobster, but have been transformed into a diminutive apron; and this all the more, since, in an early stage of growth, it has a long swimming tail which it afterwards loses. The picture drawn by Drummond of the hermit-crab is indeed quite as much a caricature as that of the imaginary