

In the 148th Psalm likewise, sun and moon, and stars of light, dragons and all deeps, fire and hail, snow and vapour, stormy wind fulfilling his word, mountains and all hills, beautiful trees and all cedars, beasts and all cattle, creeping things and flying fowl, kings of the earth and all peoples, princes and all judges of the earth, old men and children, both young men and maidens, are recognized as the medium through which the worship of the creature ascends to the Creator. The very objects with which the higher education deals were the means by which the devout Israelite in the days of Israel's religious vigour expressed their worship. Is the natural world or the providence of God less sacred to-day than then? If they praised God as manifested in the history of their nation and the birds and beasts, the rocks and mountains, the trees and flowers of Palestine, shall not we, to whom the history and science of the whole world are open, recognize in the wider knowledge and science of our day the means of a fuller, grander worship and communion than was possible to them? Not by servile repetition merely of what was the highest attainable by them; but by doing with reverence and fidelity in our day what they did so grandly in theirs; by seeing and adoring God in every truth and beauty that nature discloses to the science of our day; by recognizing and revering him in every upward and onward movement of the moral order of states and nations shall we be as devout in our Christianity as they were in their Judaism. The idea of a distinction between sacred and secular science, after countless defeats and overthrows, is pretty well exploded. We may reasonably hope that with the futile onslaught that has been made on Darwin and the doctrine of evolution, this disgraceful chapter of human misconception may be closed; and that hereafter,

while differences of opinion will continue to prevail, and controversies will continue to wax fierce, yet the banners of secular and sacred science will cease to wave over the contending hosts. May we not anticipate, too, as not far distant, the day when the barriers between secular and sacred history shall be swept away by the rising tide of a profounder religious spirit which sees that all the life of men and nations is sacred; and even special intervention in the history of one people, marks their sanctity as different in degree but not in kind from that of every just and God-fearing nation that has been or yet shall be?

Then when science shall unfold the principles which underlie the beauties and utilities of nature; when history shall spread out before us the laws by which societies and states attain greatness and well-being; when humanity shall praise the living author of these principles and laws, then and not till then shall we take up the torch of true spiritual worship where the great souls of Israel and early Christianity left it, and bear it forward for the guidance and illumination of the ages yet to come.

Only by the union of higher education with religion, furnishing from their respective spheres, contents and form, can the worship of our day have that prophetic originality, which is ever the stamp of vital union of the living God with living men.

The second essential element in religion is service. How shall we serve God? Here again two courses are presented to our choice: Either we may rest back upon some outward ceremony or elaborate ritual and call that in itself "Divine Service"; in which case again we are practising a more or less refined idolatry; or else we must serve God by practical endeavours to make the world in which we live more beautiful and bright; its