

our minds are filled with the ideas of comprehension, unity, and wisdom to which we can assign no limits. And whence come these conceptions but just from the idea of personality which is infused into the forces operating and producing the infinite variety which we behold? We do not mean to assert that the force is God, but it is the manifestation of God. We cannot conceive of personality existing except in the manifestation of itself in varied modes of activity. Consequently, when we intelligently view the workings of nature, we are sensibly impressed with the idea of personality. God is manifested, and we are beholders and worshippers in His presence.

Do we need to refer to other striking scenes for illustration? Then, we ask, who can view the Falls of Niagara with its mighty flow of water, or the gigantic mountains with their lofty snow-clad peaks towering above the clouds, or the foaming waves of ocean dashing with terrific force against the rock-bound shore, and not be moved with the emotions of power and majesty? Who can view the brilliant sky of sunset with its silvery outlined clouds, or the soft glowing shades of the rainbow, or the purity of the snow which clothes the earth with its wintry garb, and not be filled with emotions of glory, beauty and purity? Who can meditate upon the wonderful structure of animal organisms, with every part exactly fitted to perform its work with perfect regularity, or of the human soul with its powers of thought and volition, its feelings and emotions, and not be filled with the sense of profound wisdom and skill? Who can contemplate the harmonious adaptation of means to ends for the preservation of life and activity throughout the universe, and not be impressed with the feelings of magnanimity and goodness? Over all such may we not write Sublimity, Beauty, Grace, Harmony, Proportion, Order, Fitness, Majesty? Before such scenes the reverent spectator bows the head in silent worship. But is it the mere phenomena that inspire us with this spirit of devotion? We think not. It is the feeling of personality, whether consciously or unconsciously apprehended. Nature is full of God; and that soul must be lost to every religious impulse which cannot discern the marks of some inscrutable power on every hand possessing the characteristics of personality. "We hear and say so much concerning the insufficiency of these works to unfold the character of God and the nature of genuine religion, that we are prone to consider them as almost uninstructional in moral matters, and in a great measure useless to the promotion of piety. But this is a dangerous and palpable error."* In opposition to it we maintain that, "He who does not find in the various objects presented to us in the universe irresistible and glorious reasons for admiring, adoring, loving and praising his Creator, has not a claim to evangelical piety."† An Intelligence demanding worship appears in every direction we turn. "If we ascend into Heaven he is there; if we descend to the lower regions he is there also to be seen in his operations. If we take the wings of the morning and dwell in the uttermost parts of the sea, even there shall His hand lead us and His right hand uphold us." Though we could fly in every direction through boundless space, we should everywhere find ourselves encompassed with His immensity and with the manifestation of His presence and agency. We say then that no thoughtful person can possibly view the varied scenes of nature without being impressed with the fact of the moral excellence of the great Artist therein revealed. It is in the revelation of these moral qualities that we find the explanation of those outbursts of praise so frequently met with in the Holy Scriptures, of

* Dwight.

† Dick.