

familiarity with such scenes take no special notice of them. Consequently, we find persons living beside the Falls of Niagara, a scene eminently fitted to fill the mind with feelings of power and majesty, almost totally unconscious of the fact. The Swiss, who inhabit a country filled with, perhaps, the most magnificent mountain scenery in the world, drawing tourists from all parts to witness its grandeur, regard it with little or no emotional surprise. But even familiarity need not blunt our perceptive faculties so as to hinder those moral and religious emotions which the various scenes of nature are fitted to produce. The moment we begin to think, the scene will necessarily exert its peculiar influence and fill us with feelings of delight, admiration and awe. These emotions, as stirred up from a religious contemplation, can produce only one result, and that is a worshipful and reverential disposition.

It has already been remarked that terms by which we express moral character are also constantly employed to describe the effects which nature produces within us. Keeping before us the fact that these emotions imply the conception of personality, let us now see how nature inspires us with the feelings of devout worshippers. Here we have simply to note the elements of true worship. Are purity and delight elements in worship? Then look at that little flower with its wonderful tints of beauty and its perfect purity. So pure and lovely does it appear in its native freshness, that no skill of art can reproduce it, not the most glowing colors can paint it. It rivals in beauty anything which the skill of man can exhibit. As we thoughtfully look upon it, our souls are enlivened with the high emotion of purity which clothes that little flower, and we sensibly feel our hearts drawn out in worshipful reverence to its great Artist. Who has not experienced the joy and delight arising from a common winter scene in our own country. After a night of heavy hoar frost the morning finds the trees and shrubbery heavily laden with a winter foliage of purest white. From every branch and twig and leaf ten thousand gems of snowy purity are sparkling in the rays of the morning sun. The sense of beauty is quite overwhelming; and becomes religiously so when the mind perceives in the scene some picture of moral excellence.

Is sublimity an element in worship? Then we have numberless exhibitions in nature eminently fitted to produce that emotion in us. Before a heavy thunderstorm a sullen stillness seems to hold the air. The winds are hushed with not a breath to move a leaf. The atmosphere is heavy and oppressive, and feels like a burden to bear. But suddenly the heavens grow black with clouds which are rapidly approaching. Soon we hear the rushing sound of the storm in its rapid march. The stillness in the atmosphere is soon broken. The wind is suddenly let loose; the rain descends in torrents; vivid flashes of lightning dazzle the eye, accompanied with crashing peals of thunder sounding like some tremendous chariot rolling along the concave vault of heaven, and gradually dying away into a low and distant murmur. If such a scene move to fear the sublimity is destroyed, for fear has no place in the sublime. But for those who can witness the thunderstorm without fear it is truly sublime, and makes us feel as if we were in the presence of some mysterious and mighty person.

Again, look at the heavens on a clear and starry night. If our minds are enlightened by science the scene becomes far more imposing, and the longer we contemplate it the greater its effect upon us. When we behold the moon shedding down her silvery light, and those myriads of sparkling stars presenting themselves to our gaze, and all moving with an apparently slow and silent