

Being, one should train himself to view his conduct *sub specie eternitatis*, as Spinoza said. This means that one needs to be religious if one is to be truly moral. It is even worship of the divine as altogether worthy. Thus I have come to my journey's end by showing that worship is a condition of the highest morality.

In conclusion, I may add that the worship which is to promote the moral life is in part, at least, the worship of our churches. It should and does lift the heart to God. This is doubtless the chief value of our religious services. It is not so much what is said or done or sung—if all this succeeds in lifting the hearts of the people to the "best things," good is accomplished, and the moral forces are strengthened.

But I would not limit the expressions of the religious spirit which are to promote the moral life, to our church services. This world is the temple of God, as Habakkuk said, and "the Lord is in his holy temple," and "all the earth may well keep silence before him," (2: 20). Let us feel the throb of the divine life in the world of nature, of art, of poetry, of music; for all things good come from Him who is good, and merit a loving response from devout recipients. The worshipful life, whether it find expression in the shop or the study, in Pagan temple or Christian church, is of God and leads to Him, having as its ripest fruit a high moral life.

One word more: while there is room for every form of worship, if only there be the true worshipful spirit which can support the moral life, the very nature of the moral law would require that the worship (or rather the religion of which worship is the expression) should be as much in harmony with the demands of reason as possible, that is, if the moral law, psychologically considered, is, in one aspect at least, the functioning of reason, and, metaphysically considered, is based in the divine Reason, then the form of religious worship which is to recognize and give expression to the ultimate significance of moral obligation should be as much in accord with reason as possible. It is all summed up in "worship in spirit and truth," worship according to the true state of things, worship according to the ultimate object, both of the moral law and of religion, which is the Truth, God, the Father.