

coast. He is impressed with the unsearchable riches and indescribable beauty of the surrounding landscape, the undulating seas and smiling ripples. The expression of thought of the Infinite that whispers into his soul thrills his very being, inspires his mind. He is filled with emotion. He seizes pen and paper and writes down the thoughts that overflow in his mind, in rhythmic measurements. A most excellent poem is the result, but the poem is not his. He only read it as he saw it inscribed in the book of nature. The poem is the creation of the Divine Mind. The only difference between the true poet and the non-poetic is, that God gave to the one the capacity to *read* poetry, and withheld it from the other. This capacity is what men call genius. So then the true and honest poet, as every other student of the Divine Mind, is constrained to fall prostrate at the feet of Him who fills His whole creation with poetry while he gives a few of His creatures eyes to read—capacities to receive and delineate. "How precious are thy thoughts to me." So it is with the prose writer too. His intellectual power is in God. His inspiration is from the Almighty. The true orator—that handles questions of burning interest—thrills, and move his audience into full sympathy with his theme because the eloquence of the Divine Mind, in presenting the same theme to him, thrilled and inspired his own soul with thorough and melting sympathy with it. The intellect which does not come in contact with, or draw from the depths of the Eternal Mind, is neither fresh, nor instructive. He is neither interesting nor thrilling in the true sense of these words.

The Physicist, or the student of the laws of Nature, observes that certain laws operate in Nature with unvarying regularity. He cannot shut his eyes to the volumes that are here contained. He reads and listens. His soul is stirred within him because he feels his own insignificance before the Glorious and Majestic and Eternal Mind that expresses Himself to him. He finds life in communing with that Mind, and there alone. His mind develops and increases in capacity and power to grapple with these laws and their uses. Deprive him of the study of these laws and you deprive him of his richest and most valued treasure—his intellectual food—his intellectual life. So it is with all finite intelligences, whatever department of thought they investigate. As long as thought is bounded by the outlines of the mere object of thought, without entering deeper than its surface, life and development are at a low ebb indeed and used in most unfavorable circumstances for development. When man, on the other hand, comes to realize that in every possible object of thought he but comes in contact with the Infinite and Eternal Mind, he immediately finds himself in a new world altogether. His intellectual nature receives a new and powerful impulse for true development. Nature—the Universe—is resplendent with new light, by the aid of which he is enabled to unravel problems that were previously hidden mysteries. How