

more and no less than a complete record of human thoughts embodied in human acts.

With the moral nature comes responsibility. Man, with his separate personality, is, in one sense, a spontaneous being, and yet with full power to do as he chooses. He is in contact on all sides with beings of a like nature; and since he is either justifiable or blamable for choosing as he does, there is or ought to be some standard test which, when applied to the act, determines its bearing as right or wrong—some supreme moral law for the knowledge and interpretation of which no legal fees are required. Everyone must have before him a basis for procedure, and until he knows by what moral law he is judged, he is without moral footing and lacks ground for confidence not only in himself, but in those about him.

What, then, is this criterion? Man knows that he possesses a conscience. But is it valid? Can it be relied upon? Let us investigate its history: A multitude of agencies have a hand in the growth of each one's moral sense. Among Christians the prevailing and highest instructor of this sense is the Bible. The Mohammedan cherishes the Koran, while more than one-third of the human race place their hopes in the Bible of Buddhism. Therefore, one's way of thinking is much a matter of education and of circumstances which are not under his control. In fact any impression of the understanding has its weight in shaping one's belief, and consequently his conscience; so that the moral faculty is largely a deduction of the understanding from the aggregate past experiences of the individual, resulting in the formation of a rule of right. Just as the experiences differ in different persons, so will the moral perception differ. The conscience thus fixes itself in the constitution of each person, and there stands as law to be subsequently repealed or amended as the understanding enlarges, but while it remains as the

statute he must either obey it or pay the penalty of remorse.

A recognition of the value of the intellect acquaints one with the high authority of conscience. The supremacy of mind—the worth of the individual soul itself is enough to establish the supremacy of conscience. Look where you will and behold the mind of man triumphant, rising over all, save the Author of All. The theist, in his own way, looks toward a God, and in him alone feels that inexpressible peace which sets all else at naught, and which none but the truly devout person can know. He bows before the Divine only, as revealed to him in all nature. The unquenchable spirit rising above every earthly thing longs to know no bounds. But in all its soarings it carries with it a conscientious conviction in all that it thus far sees. The image-worshipping Hindoo founds a belief and moral code upon the bequeathed knowledge of his ancestors with what he may gain by instruction or through his own spontaneous progression. Who is here that would worship the gods that even the Classic Greek or Roman worshipped? What power could force you to do it? It is inconceivable how God, the Omnipotent Being, in whom we all trust, could change in his attributes and nature. Yet the world's conception of Him has steadily changed throughout its history. Perhaps no two persons have, or can have, absolutely the same idea of him, for He reveals Himself as His children are able to understand—and so on up through the graded planes of progress the one truth confronts us that just as far as the rational eye can see it believes and has convictions, from which fact there is no other conclusion than, that knowledge and belief are properly co-extensive, advancing side by side. A man can no more run away from his convictions, whatever they may be, than from his knowledge, for they are a part of himself, of his own personality, begotten in his own understanding, and he is therefore morally bound to,