

methods, we are still looking with ever deepening reverence at the wonders of nature, though we now view them in the intelligent light of scientific investigation.

The essential difference between the two conditions of mind is, that in the earlier state men worshipped the natural object or the occult force within it which they call supernatural; while in the modern attitude of mind we "look through nature up to nature's God."

Yet we have one tendency in common with mankind of all ages: we are prone to look outside of ourselves for the sources of our knowledge of the God we worship. In seeking God through His manifestations of Himself in His works, this tendency is eminently practical; yet in considering the sources and avenues of our knowledge, we must distinguish between the instrument and that upon which the instrument works—the sunlight and that which the sunlight reveals. Unless we had within us the power to recognize God's laws, the outward or inward manifestation of them would not add to our knowledge. The law of gravitation might keep the planets in their orbits, and yet if man had not the faculty to discover this law, this one of the great "thoughts of God" would be unrevealed to us. Or the sun might shine and the grass and the trees might grow and beautify the earth; and yet, if we had not the faculty to perceive cause and effect, another great volume of the "thoughts of God" would be closed to us. Indeed we discover nothing and we recognize nothing except through the faculties which are implanted within us by the Creator; so that whether we consider the thoughts, intuitions and impulses that arise within our minds, or the objects and phenomena that surround us in the outer world, we must still look within to find the source or medium of our knowledge. And this is true whether we consider the revealing light to be immediate revelation, or a ray

from the divine spark that was placed within us at our birth. The source is the same whether immediate or remote in time, and whether with or without an intervening instrumentality.

Moreover the faculty which discovers truth for itself, and that which recognizes the truth when revealed by another instrumentality, must be similar in nature. The cord that is touched by the breeze, and the cord that is awakened by the sound into harmonious vibration, must have been tuned together before either gave forth a sound. So likewise before the truth that is discovered can become ours, it must find within us that with which it harmonizes; it must awaken what is already a part of our nature though never before touched into life. Thus it may require the genius of a Newton to discover the law of gravitation; yet when the law is discovered, all men may know it through a measure of the same reasoning power.

The faculty which creates also, must be similar in nature to those which discover and comprehend, however different it may be in degree of power. It has been said that next to the inspiration that creates a great power is the ability that discovers and comprehends its beauties. The appreciative reader must have some of the poet's creative faculty, in order to re-create the poet's thought from the language employed.

In this sense, though in a widely different degree, the finite may resemble the infinite, the human may partake of the Divine. The intelligence that created gravitation, and the faculty which, even in a small degree, comprehends its operation and the reasons for its creation, must be somewhat similar in nature, must have some sphere of thought in common.

In this sense and in this degree man is the image of God; not in the outward body, not in the carbon, oxygen, hydrogen and other elements composing his physical form, but in those faculties which make him sensible of God's moral and physical forces, and in that