

"Yes, sir," he says again.

"An attraction of the smallest masses for the greatest masses? If you throw a ball upward the earth attracts the ball and the ball moves, and then the ball attracts the earth and the earth moves?"

He hesitated a moment and then "Yes, sir, yes, sir," he says, "to some extent.

"When the earth moves in that way, then the earth's movement attracts the sun and the sun moves?"

Mr. Smith was getting into difficulties, but still he said, "yes, sir, yes, sir."

"When the sun moves, then Jupiter, Sirius, all the orbs and planets move also?"

"Yes, sir," more doubtfully.

"Now," I said, "Mr. Smith, have you been taught in your college course that accompanying every thought of yours there is a molecular movement in your brain, the movement of some particle, however minute?"

"Yes, sir," says he, "I have."

"Now," said I, "Mr. Smith, do you mean to tell us that every thought of yours shakes this universe?"

"Yes, sir," he shouted, "yes, sir, I do."

"Well," I said, "Mr. Smith, I am glad that you have the courage of your convictions."

Some people would try to get around the conclusion. Can any of you get around it?

All this is but an exposition of the meaning of this word "universe," this word which we have been taking upon our lips all of our lives and using it, but with a very imperfect apprehension of its meaning. It is a universe. All things move together, all things are linked together, all things are not only in logical but in vital relations to one another. And now it is impossible that there should be these logical and vital relations unless there is a rational Spirit in whom the universe consists or holds together, and that is precisely what Paul taught us eighteen centuries ago. In Him the universe moves and is, and in Him it holds together, and He—the eternal Word and Reason of God—is the basis, the *substantia*, the substance of it, the one Being who can display these interactions and these interrelations, "substance" however being used in its proper etymological sense, as that which *stands under*, which underlies, which furnishes the principle of life and being.

Again, our conception of matter itself requires a belief in a spiritual being, a rational being who pervades all things