

ing to harmonize things which can only be harmonized when all is open and all is known.

Now I am convinced that in this attitude of Pasteur there is a profound truth. The blatant infidelity of the present day is, it seems to me, founded upon this futile attempt—and inevitable failure—to harmonize knowledge and faith—things which to-day cannot be discussed the one in terms of the other. Whether the attempt be made by those deeply religious, or the reverse, the result is almost equally disastrous. At the most I would say that the studies of the individual worker upon nature and natural phenomena must inevitably influence the life, and through the life, the faith also of that individual. This, however, is one thing. To go into the market-place—or magazine—and discourse dogmatically concerning these matters is quite another.

Few, however, have attained unto this philosophy, sound though it be, and thus it is with some temerity that to-night I take up this discussion of life. Too few realise that religion is assuredly not based on matter, or to put it in another form, that all things have their spiritual as well as their material aspect. Let me impress upon you that I have to deal with the material aspect of life only, and that doing so, while acknowledging its existence, I do not venture to discuss the spiritual aspect: that thus I do not come before you as a materialist, and if to some who have not reached thus far, if to those who cannot dissociate the spiritual from the material in living matter, it may seem almost impious to probe into the constitution of living matter, let me reassure them. In the old days it was accounted to Galileo as an offence against religion that he should demonstrate that the earth was not the centre of the universe; that the sun did not travel round it, but it round the sun. We all now accept Galileo's teaching, and our religion is in no whit weakened thereby. Less than a century ago our forefathers regarded as heretics those geologists who taught that fossils were the remains of living beings, and that therefore the earth's age, instead of being an odd six thousand years, as Archbishop Ussher and others had computed, must be some hundreds of thousands of years, if not millions. Everyone now-a-days accepts the geologist's evidence without thereby being accounted an enemy of revealed religion. Fear not, therefore. True religion is unaffected by results of research upon natural phenomena.

So now to come to my subject—What is life? This in the first place is to be noted, that if we analyse what we recognize as living matter, or more accurately, matter that had been endowed with life, whether we take the most minute vegetable or the largest animal—from one end of the scale to the other—from the simplest to the most complex, we gain