

gations into nature, we can reach but to a certain point. It seems to me, however, that it is possible to penetrate further into the mystery now than ever in the past ages. I hold it right also that, being endowed with minds, we should strive to understand all that we can regarding that which is of so deep importance. All the same, it is with no little hesitation that I have determined to make this the subject of my talk to you this evening, and that because, however much we may desire to treat purely the scientific aspect of the subject, religion and the views we have imbibed from earliest childhood inevitably obtrude. It is not given to the majority, as it was to Darwin and to Pasteur, to separate in all humility their scientific from their religious lives and thoughts.

I can recall an open air *déjeuner à la fourchette* in a little Parisian courtyard over on the 'rive gauche,' the sun glinting through the trees upon the napery and glassware of the table: a luncheon with Emile Roux, the great pupil of the great master. The conversation had turned upon Pasteur and his modes of work and habits of thought. That happened close upon a score of years ago, but I remember it as though it were yesterday. And Roux then traced what long years of intimate fellowship had taught him were the mainsprings of the great master's activities. He spoke of his sincerity, his earnestness, the deep-seated religiousness of his character, his attachment to the Church, and the beautiful faith which dominated the family life. It was a revelation to me, and I said as much. "No," said Roux, "M. Pasteur never alludes to these matters in his writings. He holds firmly that a man's faith and his knowledge of science are two wholly different parts of his existence which it is presumption on his part to try to harmonise. Humbly, and not with pride should we regard our scientific knowledge and acumen. The facts we have garnered are few compared with the vast bulk of hidden knowledge; the deductions we draw from those facts are at the most to be treated as working hypotheses, liable to be modified by further accumulation of facts."

We are, to paraphrase Roux's words and employ Carlyle's simile, but sticklebacks in a puddle. What can the stickleback in his insignificant pool know of the workings of the great universe? Faith is essential to, and inherent in our human nature: it depends upon, and grows upon that which is not demonstrable: the realm of the spirit is apart from the realm of science. To presume therefore, with this imperfect knowledge, to test and criticise revealed religion, or upon it to build up our faith is absurd. Keep therefore the two apart; strive ever to gain a deeper insight into the truths of the natural world, and at the same time, nourish what is spiritual within us: but do not waste time and energy in attempt-