

of Europe. It is that which, in its reaction, is begetting nihilism in Russia, socialism in Germany, communism in France, that is producing the conflict between England and Ireland in the question of "Home Rule." It is creating an aristocracy of wealth in my own land that, if not checked, is destined to produce its bitter results. It is infecting a class of men who would scorn the idea that they were under the influence of an evil spirit, even they who consider themselves the vicegerents of God. Now it is nothing outside of man that is working this disaster, but something within man.

I will mention one more, anger. It may seem that there is no place for this. But it is this quality that underlies all the energies, all firmness in man. Show me a man that will maintain the truth, however unpopular, a man of sterling action, a man the people can trust, and I will show you one of strong natural passions, but these subdued and controlled. Firmness if unduly indulged produces obstinacy. Anger, if uncontrolled, will nerve the hand of the assassin, it will arm nation against nation in battle array, spread devastation abroad, and all the evils and misery that follow in the wake of war.

Thus we might run through with the whole category of human passions and propensities; if, on the one hand, they are duly regulated they bring happiness and the comforts of life, and, on the other hand, if unduly indulged, they bring the whole train of evils and misery that affects mankind. Man, therefore, needs something to control these, some means to regulate how he ought to live, so God has given him next to his physical propensities, his intellectual nature, his reasoning faculty. Some regard this as the highest gift to man; that it is sufficient to control all that leads to evil. But right here I differ with the general thought of the people. Reason to me was not designed to be a governor of man's actions. It is the faculty that receives evidences from

the fine senses, that arranges these evidences and stores them away in his intellect, that he may understand the things of the natural world, but it has not the power to control these lower propensities and passions in man. It is something behind reason, it is the will of man that controls man's actions; it is the will or the mind moved upon by the impulses of the divine spirit within. This is able, and this alone to regulate man's actions and keep him from excesses. I might refer, in proof of this, to the first propensity I took in the fore part of my discourse, viz., that of thirst. I will leave you to judge how often you have heard of men of bright intellect, of those who have been intrusted to positions of honor in the land, who have nevertheless become victims to the appetite for intoxicants, and are to-day sleeping in drunkards' graves. No one can say that they did not know better. They could not but have observed that others had gone down before them, and were going down around them. If reason had the power it certainly would have kept them from this deplorable result. The impelling power downward was the cravings of an indulged appetite, and reason was altogether impotent to stand it. Nevertheless man has no excuse. He is not left without a means to save him when these temptations assail. God has given him a spiritual nature, has endowed him with an immortal soul, through which He gives man directions or revelations of His divine will instructing him how, where and when he may make a right use of all these lower powers. And when they are thus governed man is saved from the commission of sin.

We are not, however, to underrate the intellect, or culture the spiritual at the expense of the intellect, or vice versa. All the triple natures of man are to be blended into one common use. He should come to study himself more, to learn what he is, and what he needs, and cease presuming to scan the purposes of God. The object