

things. Persons are greater than things. A power is a thing. Can the Cause of all things be a thing?

There are some who make mind the product of the brain cells as bile is the product of the liver. But mind originates motion, while matter is inert. If matter secretes mind it originates motion, and therefore it possesses and does not possess the property of inertia, which is impossible.

In the world around us we see adaptation of means to ends. In organic forms we everywhere find prophecy of the far-off and the fulfilment of the prophecy. There is collocation. There is planning. Planning implies thinking, and thinking a thinker. A thinker is more than a thing. He is a person.

Well has Kant said: "Give me matter and I will build a world, but give me matter only, and I cannot explain the existence of a caterpillar." The arms of matter can never stretch far enough to embrace the universe.

In inviting you to the consideration of what is to me a sacred theme, let me call to mind the lines of Wordsworth:

I have felt
The presence, that disturbs me with the joy
Of elevated thoughts. The sense sublime
Of something, more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man;
The motion and the spirit, which impels
All thinking things, all objects of all thought,
And rolls through all things."

The great object of this paper will be to show that the true scientific view is this:

"Earth is crammed with heaven
And every common bush afire with God."

No phenomenon is explained until we have caught a glimpse of the *how*, which is behind it. We have seen that there can be no reasonable hope that matter will explain the world. Can mind, will, spirit, yield the golden secret?