many other changes proceed.* The Law of Progress is a procession from the simple to the complex; from what is homogeneous, i. e., from what is of the same kind, to what is heterogeneous, or, to what is of a different kind : complexity coming out of simplicity, heterogeneity coming from what is homogeneous. That is the principle of the Law of Progress. I will give an illustration : first, of organic progress. I take a little seed. I cut it open and find it is all over very much alike, the same kind of pulp or matterit is homogeneous. This seed is planted in the earth, when a change takes place in the seed ; a little germ comes forth. It is evident that there has been a differentiation or action of separation at work, and now the seed, but lately all one pulp, is seen no longer to be homogeneous, but heterogeneous, This seed grows, and so long as it grows it develops, let us say into the sap of the tree, the bark of the tree, the branches of the tree, the leaves of the tree, and the fruit of the tree ; and so long as that goes on, this seed is progressing from the simple state to the complex state. That is the law of organic progress.

Now this law rules throughout the universe; and may I not infer the great, orderly and overwhelming intelligence of God, when I see one simple law like this running through the whole of the universe? It is my intention to-day to unfold to you in some further detail this thought, which I trust may make us sensible of the divinely active and intelligent beneficence of Cod, and give us a better hold over the principles of divine and human life.

I will now dwell upon (1) Progress, as it is seen in the stages of creation; (2) Progress, is it is seen in the fundamental developments of Human Nature; (3) Progress, as it is seen in the secular and religious aspects of society; (4) and Progress as it is seen in the individual developments of the human spirit.

Now try and carry your thoughts far back into the past, to a time when the whole of this universe which we see, these stars, these planets, this earth, formed but one immense fiery mist. Astronomers tell us—and I believe the speculation is accepted by our best scientific men that this universe was once nothing but a fiery homogeneous mass, or matter reduced to a state of vapour by intense heat. As time goes on this mass begins to cool, and as it cools, a motion, a rotatory motion is set up, and from that motion, the vapour condensing into solidifying masses, the planets are thrown off in rings; and thus, we have the planets, the sun being the centre of what is known as our solar system. This theory is called, "The nebula hypothesis.' Then, I say, in the first beginning of things, we find this law of progress—what is homogeneous, all ofone kind, becoming complex; and so from this one fiery mist, we get the complexity of many worlds. That is one illustration of the law.

Let us now single out the earth. Go back to the world's beginning as described in the Book of Genesis. I am not likely to plead for the exact correspondence of the Bible, as a statement of scientific truth, with fact. I believe we may discover a great many important discrepancies in some parts of the Bible, between the Bible and science; but for all that, I do not think sufficient justice has been done to the account given in Genesis, as unfolding practically the kind of order in which this world came to be developed.+ Substantially what do we read? We read of the earth being "without form and void," a great mass of homogeneous pulp, or whatever you like to call it, "without form and void ;" in fact, very much the state in which science tells us that the world has certainly been at some remote time. Then the next thing we read is, that "the Spirit of God moved upon the face of the waters." Now the latest researches of science tell us that motion is the beginning of all progress, the source of all development. Then we find light and heat mentioned in connection with fertility and vegetation, differentiation of life, and we now know that heat and light are only modes of motion. I need not point out how the progress is traced up through the organization of species, reptiles, fishes, birds, and beasts, culminating in man, and taking what are called so many days or ages, for we need not suppose ordinary days to be meant; just as when we speak of "the present day," we do not mean to-day, but the present age.

But at last we come to man. Again, modern

+ Mr. Capes has pointed this out in his Reasons for Returning to the Church of England.

^{*} Herbert Spencer.