

reciprocally react upon each other, and this is what we recognize when we allude to the force of example or the force of custom. How familiar is the term, "he means well, but he is easily led," or, in other words, the force of environment is stronger than his extramissive force.

And we see in all this wonderful process a great purpose, a divine mystery, a spirit of exaltation, small and feeble at the genesis of life, and revealing itself only in the survival of the fittest, but ever ascending to higher levels through millions upon millions of years until it has reached in its upward path that intellectual being who is called man, possessing a reasoning power, a conscience and freedom of will so incomparably superior to anything which has preceded him as to suggest that he indeed may be a faint image of a future God.

I know that there is a certain school ^{of} ~~for~~ scientists who scornfully deny the divine origin of life, and who refer back to the primitive monera and try to blend organism and anorganism into one harmonious whole. But even should they succeed, they will be no nearer to their goal. They will still have to seek for the first cause in their exceedingly indefinite phrase "spontaneous generation," instead of the far more definite and more beautiful one of "divine origin." And when we come to read them closely and with an unbiased mind, and even with a due reverence for their giant intellects, what do we find? That they become lost in the maze of their own deductions because they acknowledge that they cannot account for the origin of motion, which is absolutely essential to their hypothesis. They would seem also to err in another direction—I speak with all humility—but they do not appear to attach sufficient significance to the opposite extremity of evolution, namely, the marvellous power of the human intellect; they do not appear to realize that if, after 100,000,000 of years, there has been evolved a human being possessing a creative power which is able to produce a moving thing of the complicated mechanism, for example, of a modern line of battleship, the lungs and stomach of which are fed with air, with water, and with fuel—somewhat after the fashion of a human being—which digests its food, turns it into motion and voids the undigested portions, which breathes in air and exhales steam and carbonic acid gas, which can emit a language of sound signals, which can create light, which can destroy life, which can move with speed over the face of the waters and perform other actions, some of them somewhat similar to those of the human machine, and if all this wonderful piece of mechanism is perfected and set in motion by the limited mind of man, surely it is well within the bounds of deductive reasoning to believe that there is an Almighty Creator as far superior to man as man is to the primitive moner.

And when we come to consider this creative power of man, large as it is, but limited as it is, and then to gaze upwards at the vast firmament and to note all its wonderful content, does it not seem a blasphemy upon nature to suggest that man is the only creator?

I have thought proper to address you upon these subjects because from the spirit of the age this wonderful evolutionary hypothesis must of a surety come before you for your consideration and for your judgment, and I would earnestly urge upon you to receive it as a beautiful revelation of the majesty of the Divine Will. And if you accept it in that spirit you will find the study of evolution a great aid and assistance to you in the noble work of moulding the immature minds which are committed to your charge. It will help you to cultivate, not only the three R's, but the more important qualities, the two