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licentious desire for excess of power, supplanting the native love of right by the foreign and evil principle in the love of self. This love of self produces a licentious desire for, and an intemperate use of, the gifts of life and creature blessing, resulting in the evil consequences of disorder and disease, ultimating in death.

It is useful to observe here, that the explanation of the cause of death in man cannot be accounted for only by this—that is, a broken law.

Deist or infidel, when asked to explain the origin of sin and its consequences (death), fall back upon the agnostic excuse, that it belongs to prehistoric data : therefore they do not know. It is, however, repulsive to think of God, the creative cause force, and author of all that is good, to be also the author of death. To create man, with a capacity to love and to reason, to die, were too cruel and unjust. Yet man's inward experience in yearning after something he feels he has lost, the disordered state of man's existence, the defacement of