

Christ. Professor Keller seems to lean to the idea that this wholesale confusion is a good thing, because he says, at page 50:

Every new discovery—

in religion

—involves a personal interpretation which may be denied by the next generation.

But this does not discourage him at all. He seems to regard it as something admirable, and all making for spiritual progress. Apparently "the faith once and for all delivered to the saints" has gone into the discard.

Again, an Englishman of high standing and an able writer, Dr. Oldham, who has done considerable preparatory work for the World Conference of Christian Churches (other than the Catholic Church) to be held at Oxford, England, in August next to consider the union or reunion of Christendom, has issued a booklet entitled "Church, Community and State," calling attention to our unfortunate divisions and the weakness thereby entailed. He says, on page 19:

The Christian Church throughout the world confronts a situation resembling in many respects that in which in the early centuries it stood face to face with the pagan might of the Roman Empire.

And on page 30 he says:

The differences found within the same confession are in many cases deeper than the differences which separate one confession from another.

He deprecates this and calls it a "disquieting discovery," but on the next page he says:

These differences are the result in many instances of the variety of finite minds, and are consequently an enrichment of the Christian fellowship, inasmuch as they add to the fullness of apprehended truth.

So there you are. Why in the name of common sense hold a World Conference of Christian Churches to heal differences that are an enrichment of the Christian fellowship and add to the fullness of apprehended truth? It is beyond me, but I suppose there must be something in it. Either that or the whole world has gone crazy at the same time.

At the present time Communism, Nazism and Fascism are at daggers drawn, but they may come together, because they all belong to the same family—the totalitarian or absolute state. Their differences just now are of degree rather than of principle. Of course, a difference in degree may make a large difference in practice. Should they come together for malevolent purposes, as is quite possible, a divided Christendom and an impaired Christianity will offer but a feeble resistance. Once before the existence of European civilization was threatened by

Hon. Mr. HUGHES.

Mohammedanism, but the danger was averted, perhaps by Providence. Now I think Providence is using the British Empire for a great purpose, and if every part of that Empire does its duty we can go forward with confidence. Every nation, like every individual, has its responsibilities, and as I see it Canada could not be more fortunately placed than she is. But God forbid that we should shirk our responsibilities! I am confident that the Empire to which we belong will never wantonly attack any nation, and that the stronger we are the greater is the world security. Of course, it is alarming to know that the world is now spending fourteen billions of dollars a year on armaments, whereas it spent only four billions for the same purpose in 1913 when preparing for the world-shaking conflict that followed. The pace to keep the peace may be killing, but we cannot help it, and if we place our cause in the hands of Providence and do our duty we cannot go wrong.

When a strong man armed keepeth his court: those things are in peace which he possesseth.

But when a stronger than he come upon him, and overcome him: he will take away all his armour wherein he trusted, and will distribute his spoils.

I think Great Britain could well say to her children:

He that is not with me, is against me: and he that gathereth not with me, scattereth.

I am whole-heartedly with the idea that has been advanced by some members who have spoken in this debate, that the leaders of the two major political parties get together and agree upon what our duty to ourselves and to the Empire is, and then go ahead. I shall give such a suggestion all the support I can, and I feel that I should be unworthy of my citizenship if I did not do so. The outlook is certainly threatening, but of one thing I am certain: that no matter how the storm rages, the Church established by Christ, and with which He promised to remain till the end of time, will not be entirely overwhelmed while the earth is inhabited by man.

At the present time there is in Eastern Canada a movement which appears to be practical Christianity at its best, and which may mean much in the years to come. It shows that human nature has many redeeming qualities and will respond to sincere, disinterested leadership. I refer to the adult education movement carried on by St. Francis Xavier University, Antigonish, Nova Scotia. About twenty years ago the professors of this university, under the guidance of Bishop Morrison, began to organize the people of the diocese into study groups, the basic idea being that