

duty and patriotism. It leads to every effort on the part of the individual to overreach, outwit and exploit his neighbour in all worldly transactions; it leads to jealousies, to hatreds, to wars, physical and commercial, and to all manner of intrigues on the part of nations. If all men fell for it the world would be turned into a hell upon earth; and, conversely, if all men observed the principles of the Sermon on the Mount the world would be turned into a heaven upon earth. We are assured by God Himself that no man will ever be tempted beyond his strength, even though he be assailed by powers and principalities, and that he will be given what help he needs if he ask for it as a child speaks to its father. In the light of this assurance we see the true meaning and the value of the declarations of the Prime Minister and the Right Honourable Mr. King.

In the Sermon on the Mount this principle is laid down: "All things therefore whatsoever you would that men should do to you, do you also to them." This declaration by Jesus is both clear and comprehensive. Times have been written on social legislation and social justice which do not contain as much wisdom and practical truth as are embodied in this sentence, and it is as easily understood by the man on the street as by the professor in the university. Then why is it ignored by the world, and laughed at by many? Well, the reason is that the world is not Christian. It might be wrong to say that it is antichristian; it would probably be more correct to say that it is unchristian, because for this there is a great deal of proof.

We have all kinds of conferences and gatherings of men to discuss national and international affairs, but so far as the records go, or so far at all events as I have been able to read them, the name of God is never seriously mentioned at any of these gatherings, and no real effort is made to ascertain God's will in regard to any of the weighty matters discussed thereat. If this is not a withdrawing of the intellect from the light of faith and therefore from conformity to God's will, if it is not a public manifestation of materialism and atheism, I do not know what it is. If God allowed this kind of thing to succeed, would it not confirm the world in its materialistic and atheistic attitude? And would that not be a greater affliction than a continuance and a deepening of the depression? As I see it, we should thank God for this depression, particularly if it causes men to think. "With desolation is all the land made desolate; because there is none that thinketh in his heart." The pagan society of

the old Roman Empire was bitterly antichristian, hence the fierce persecutions of the first three centuries of the Christian era. At last God's judgment fell, and the Empire disappeared. The cities that flourished in the valley of the Nile and on the shores of the eastern Mediterranean, in the pre-Christian era, were ungodly and abounded in moral depravity. They disappeared, and to-day the spade of the archaeologist is uncovering their ruins. God is the moral governor of the universe and will not be mocked. "Man does not live by bread alone."

The unchristian state of the world will not likely be permanent. It is probable that it will either revert to Christianity or become antichristian, and in that case history may repeat itself. There may be great movements going on outside of the mind of man; the powers and the principalities of evil are not idle; but the mercy of God is very great, and this depression may be a manifestation of that mercy. If the world were Christian, if even Christendom were Christian, God would be not only admitted but welcomed everywhere. He would be in the halls of legislation, in the halls of justice, in the halls of education, in the market place, in the counting houses, in the factories, on the farms, and at all the national and international gatherings of men. But such is not the case. Instead, a widespread, determined effort is being made to establish a cult or a religion which would make man sufficient unto himself, dependent on no being outside of himself. This temptation is very flattering to human pride and is as old as Eden. If it succeeded it would drive God out of the world, which He created and which, by the creative act, He sustains during every moment of its existence. Therefore it cannot succeed, but man in making the effort to drive God out of the world may destroy himself.

On the editorial page of the Montreal Gazette of to-day there is an article by Professor W. Caldwell, in which this sentence occurs:

The one supreme lack to-day in Europe is the absence of any real intellectual and moral authority in respect of what has been accomplished by the War in the way of the liberation of the people most immediately concerned, and in the consequences to which this leads.

As I see it, the greatest human problems before the world to-day are, what to do with the debts of the world, and what to do with the private armament manufacturers. Nearly all the other nations of the world are in debt to the United States. And all the entities