

follows as a necessary consequence that sin not only might originate with some finite mind among the ranks of will-endowed and responsible subjects, *but that in point of fact, some created finite mind must have been its first, its originating cause.* No being but a sinner could originate moral evil, and moral evil must be the product of a sinner.

He who is represented by the prince of English poets as saying,

"To reign is worth ambition, though in hell :
Better to reign in hell than serve in heaven,"

was probably the first sinner in the great empire of the King of kings. We know that he is called a liar, and the Father of lies, a murderer from the beginning, and that he abode not in the truth. (John viii. 44.) And John in his first epistle tells us: "He that committeth sin is of the devil; for the devil sinneth from the beginning." (1 John iii. 8.) And the great teacher, when looking at the tares growing among the wheat, said "*an enemy hath done this.*" Let us suppose for a moment that the infinite and allwise Jehovah, before he created free agents to be governed by motive, or by moral law, looked through the entire history of their being, their future and never ending being. We say, let us suppose this, and what did he see? He saw race after race of intelligent beings, from the highest to the lowest of them, take their position on the staircase of existence, at his bidding. He saw millions upon millions of them begin to use, and continue to use their powers and faculties in honouring, adoring, and glorifying their Creator, Preserver, and Potentate. He saw dominions, principalities, and powers without number, enjoying holy happiness in each other's society, and he heard with pleasure and delight their songs of gratitude, adoration and praise. He sees his own infinite moral perfections gloriously revealed to an admiring and adoring and happy universe. But at the same time he saw with the first glance of his omniscient eye, that moral evil would originate in the bosoms of some of his will-endowed subjects; but this knowledge of the origin of evil did not deter him from constructing and putting in motion the wheels of a moral system. He saw that it was better, all things considered, to have a moral system, even though some of the subjects of his moral empire should rebel, and introduce anarchy and discord and spiritual death into one or two provinces of his dominions.

It would, we presume, be very difficult for any one to prove that a moral government could exist, with subjects governed by motives, which of course all free and accountable agents must be, without