

dividual souls. Man may deprive himself of eternal happiness, but he cannot rob God of everlasting glory; he may break the laws of justice and morality, but he cannot escape the "just judgment." This is true of Nations as well as of individuals. The man of Faith, the man to whom God is a reality, and not an empty name, recognizes the hand of the Omnipotent not only in the creation of the universe, but also in the events which shape the lives of men and Nations. He believes with the Psalmist: "Great is our Lord, and great is his power, and of his wisdom there is no number. The Lord lifteth up the meek; and bringeth the wicked down even to the ground." (Psl. CXLVI, 5, 6.) Right reason, too, as well as Revelation, is on the side of the man who believes in God's governing care over his creatures, and his overruling power by which he causes the free acts of man to conspire to the intended end.

"All things were made by him; and without him was made nothing that was made" (John 1-3), is the expression of a truth which no theory of Cosmogony can destroy. In no previous age, perhaps, was such a general and systematic attack made on the Supernatural as in our own. Matter and its properties were held to be sufficient to explain not only the existence of the world, but also of man, his ethical sense, and his intellectual faculties. The collapse of this attack is now almost complete. Here and there a belated gatherer-up of the husks of bankrupt teaching, or a callow youth eager to attract notice, or a sciolist consumed with the desire of posing as a "man of science," constitute its champions. Reason proves the necessity of a first self-existent Cause, the Creator of matter and force; an intelligent first Cause that planned and worked out, through secondary causes, the wonderful order of the universe, created