

individuals can any longer live unto themselves alone. In a broad sense, but nevertheless in a very real sense, God made us one race and one family, the members of which must either live and work together or in large measure perish together. The war which was openly declared in 1914 is still going on, and with greater intensity than ever. The Treaty of Versailles provided only a breathing spell. All the causes which produced open hostilities in 1914 are still at work. Anger, hatred, ill-will, covetousness and greed abound on all sides and among all classes. Every nation is either engaged in actual war or preparing for it on a tremendous scale, and in nearly all realms of thought, temporal and spiritual, there is the utmost confusion. Never within our memory, and possibly not in the records of history, was there a time when the sea of life was so turbulent. There must be a cause for this state of affairs, and surely it is correct to say that before a remedy can be found and applied the cause must be discovered.

A Christian philosopher writes thus of man:

Man is miserably weak, even physically; he is mortal, limited in all his powers, even those of the reason; subject to all manner of suffering and apparently unable to help himself, even where the path to a tolerable existence lies clear. But at the same time man is gifted with a mind which can conceive the universe; he is the child of God and in the image of God; all beauty is at his command; he can even in a sense create; he is vastly greater than anything else there is within our immediate experience, yet he is immeasurably less than what he knows he might be. He is at once despicable and awful, petty and supreme.

I suppose we are all agreed that the universe, of which this world is a part, did not make and cannot sustain itself. Any person who looks at the sky on a clear moonless night will see multitudes of worlds far larger than ours, and multitudes of suns far larger and more luminous than ours. Herschell is said to have counted twenty millions of such worlds and suns in the Milky Way alone; and lately I have read of the newest discovery of a sun, called Super-Nova, three hundred million light years distant from this earth and five million times larger and more luminous than our sun. All these bodies are traveling through space at an almost incredible rate of speed, yet the order is such that scientists can tell us in exactly what part of space they will be in relation to one another one year from now, ten years from now, a hundred years from now. If we take our minds from the contemplation of immense bodies to small things, we shall find that in a drop of water there are great numbers of living creatures, all obeying the law of their being.

Hon. Mr. HUGHES.

The Author of this creation and regulation must be omniscient, omnipotent and eternal. This Omniscience, this Omnipotence and this Eternal we call God, and He has been pleased to reveal to His creature, man, much concerning Himself which man of himself would never and could never know. Among other things, God revealed that He created two orders of beings, angels and men, to both of which, for a cause worthy of Himself, He gave free will. To Lucifer, one of the leading angels, He gave a large part of the administration of this world. We know this because of the work this fallen angel has been able to do; and when Our Lord was on this earth He called Lucifer "the prince of this world." Lucifer and a large number of the angels, as individuals, abused their free will, and through the sin of pride disobeyed God. Their sin of disobedience was irremediable. When Lucifer fell, the intelligence and power which God had given him were not taken away from him; and, being at enmity with God, he wanted to oppose Him in every way possible. He had the power to tempt, and did tempt Adam and Eve to disobey God.

With the fall of our first parents fell the whole human race—for it is a race. That fall entailed terrible consequences. It was not, however, irreparable, and it must have been different from that of the angels, for God Himself, in His pity for man, undertook to repair the fault, man co-operating; and the story of the reparation is the story of Christianity. The second person of the Godhead clothed Himself with our humanity, became one of our race, and thus by His passion and death redeemed mankind. The fruits of this redemption are obtainable by all who believe in Him and ask for pardon. Nevertheless, many of the sad and bitter consequences of the fall remain to be borne by ourselves, and among these are sickness, decrepitude and death.

When our Lord and Redeemer was visibly present on this earth, Satan, though his intelligence and power were in many respects far greater than those of man, probably did not know, or else doubted, that Jesus Christ was God. Therefore he decided to tempt this wonderful being and miracle worker, as he had successfully tempted many others from Adam and Eve down. The Bible tells us that he took our Saviour up into a high mountain, showed Him all the kingdoms of the world, and their glory, and said: "All these will I give you if you will follow and worship me." This was no idle boast on Satan's part. Already he had tried, and since has tried, that temptation on many men in all walks of life and in every calling; and multitudes