

and intelligence, which he is intended and destined to use for the glory of his Creator; that there is set before humanity a high and noble end, to which, in accordance with the Divine will and purpose, it is advancing by slow and painful processes and to which all human progress, physical, intellectual and moral, is tending. The law of God and of good is confronted everywhere and conflicts ceaselessly with the lawlessness of sin, with the powers of darkness, evil and destruction. Whence and why came these forces of evil into the earth and arrayed themselves against God and the life and happiness of humanity: for what purpose exists sin, pain, suffering and death; to what end human lives are darkened and ruined and souls alienated from God is not revealed to flesh and blood, and is among those things that we know not now, but we may know hereafter; but we believe and are sure that for man in his lost estate there came forth in the person of the Son of God a Redeemer, One mighty to save, able to keep, having power over all flesh, proclaiming deliverance to the captives, bringing life and immortality to light by the gospel.

We believe with all the fulness of our hearts in the person and work of Jesus Christ. We yield the most convinced assent to the historical facts recorded in the Gospels of His birth; His life of love, service and self sacrifice; of His miraculous power to heal bodily diseases and ailments: to restore to the blind their sight, to make the deaf hear, the lame to walk, to cleanse the leper, to cast out devils from those possessed, to raise the dead to life. We believe in the story of His passion, of

His cruel and shameful death on the cross of Calvary, in His triumphant Resurrection from the tomb, in His glorious Ascension to the right hand of God. We believe in the presence in our hearts of the Holy Spirit, convincing us of sin, testifying to us of Christ, helping our infirmities, shedding abroad in our hearts the love of God, guiding us into all truth.

And the Christian religion in its fullest and truest sense is to know Christ. We regard it far less as a system of doctrine, claiming our acceptance, less even as a life to be lived in accordance with certain precepts and teachings, than the revelation to our souls of the Son of God as a living, loving, personal, ever-present Friend, to be known and confided in; to be followed as an Example, loved with the truest and deepest affection of our souls, hearkened to as a Teacher, obeyed as a Master; a Comforter in every sorrow, a Friend in every perplexity, a Help in every need, a Defender from all assaults that would hurt and injure us from within or without, the One who will uphold and direct us in every stage of life's journey. Whose hand will clasp with ours as we cross the dark river at the end of our pilgrimage, Who will open unto us the gate of everlasting life.

This is the religion that we ourselves profess and would teach our boys and girls, as far as we have the power and means of influencing them. But truth has many sides and inexhaustible riches, and we look forward to having from others an answer to the great enquiry, "What think ye of Christ?" and some thoughts on those solemn questions, "Whence camest thou? Where art thou? Whither goest thou?"

