

teracting agencies to contend against. Much that is mysterious lies in even the indefinite thought that the Lord is at the back of the evil. Evil comes, or what we call evil, and how are we to account for it?

We would feel that we were perhaps displacing God's sovereignty and implicating our own faith, were we to say that the Lord had nothing to do with it. The tracing of effect back to cause by attributing this and that to a mishap or accident does not help us out in the least. If God dealt with things in the aggregate only, we might exclude Him in the minor details; but we are taught, "A sparrow does not fall to the ground without your Father."

On the other hand, if we charge God directly for sending evil upon us, might not that be considered an attempt to blame or implicate infinite wisdom when we should assume the blame ourselves, and take the responsibility for our own stupidity.

The great difficulty is in viewing the mysteries of Providence from our standpoint. What we call evil, from heaven's standpoint, may be eternal good. It belongs to God to decide and to have His way. It belongs to us to trust where we cannot trace the infinite work-