

the course of God's providential dealings with the Israelites, Pharaoh played an important part. So in the death of Christ for the redemption of man, Judas became the betrayer. "How can they be held responsible," asks the objector, "when the providence of God required them to act just so?" All admit that the conduct of these two men was immoral. They violated moral laws. If, then, the providence of God necessitated them to do so, it must interfere with moral law. This we have denied. The simple question is: Can we prove that God never interferes, so as to cause a violation of moral law? James settles this matter with one stroke of the pen. He says: "Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." This proves most conclusively that, whatever our ideas of God's Providence, in connection with man's actions, may be, God does not necessitate any man in any way to do wrong. Hence man's responsibility remains unaffected by Providence.

(To be continued.)

Voices.

There is such a quiet on the river; I seem to hear nothing but the splash, splash, of water against the boat. With every sweep of the waves, as they roll in and pass on, something goes sobbing from my heart. Ah! I know all about it; the passion-surges are leaving my soul at the sound of the flowing river. Down stream floats the skiff, and from among the reeds and sedges on the shore, I hear voices; listen! the wind from land brings nearer, the

"Children's voices, clear and sweet."

Do you hear them, so full of glee, brimming over with gladness, rippling with soul-pleasure? It is impossible not to