

"Why hast thou not put forth Thine infinite power to prevent sin and misery from entering into the world at all? Why have I come into existence—into a sinful existence at the best, and into a miserable one in so many great and endless issues?" Now, although we cannot fully understand the reasons for our creation, nor solve in any satisfactory manner the entrance and spread of evil and its bitter fruits among intelligent and responsible creatures, we are not left in darkness as to our Creator's relation to that awful event. We have in the constitution of things significant facts—a few of which we have tried to point out—that disprove the charge which the sinful and suffering spirit of man makes against Him of being a Tempter. Those who receive Scripture as His word find therein an abiding emphatic denial on His part of having had any hand in the origination of evil and its fearful consequences, baffling any thought save His own to fathom or meet. He distinctly and implicitly disowns any connection with it, as cause or occasion. He has probably evidence by-and-by to show that will fully clear His ways and convince an emancipated, redeemed mind that every thing which can be, or could be done has been done to prevent temptation and sin. There are necessities in the moral world—impossibilities we cannot comprehend. One of them most likely is the prevention of temptation. Can there be a spiritual and responsible creature without it? an intellectual and moral universe without it? At any rate all that we can understand from His work and Word goes to prove that He has nothing to do with our temptations; they are outside of His will, and for all we know, outside His power, for there are things He cannot do. As far, then, as we are able to see and judge His character and His ways we find nothing to connect Him with our temptations, and to do so on ground which we cannot see nor comprehend is to divest our minds of common fairness and common sense. All good comes from Him, because He is only good and righteous. With evil, with temptation to evil, He has not the remotest association. He is absolutely apart, eternally separate from them. When we fully and intelligently seize and entertain this conviction, we shall be more grateful for "the exceeding riches of His grace." It is the lurking suspicion that He could have prevented our downfall that makes us so thankless.

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