

and fill even angels with wonder at His manifold wisdom.

But how can it be so ?

The matter presents itself to my mind in this way :—

1. What is the immediate object for which our Lord came into the world ? It is, in His own words 'to save the world,' in the words of His apostle, 'to save sinners.' But this 'salvation,' does it not involve two things—the care of the *disease* of sin, and the development of man's nature to its highest possible perfection ?

2. What, then, are the means by which this 'salvation' is to be effected ? The atoning death of incarnate God, and our union with Him, as the second Adam, by the regenerating, renewing grace of God the Holy Ghost. These, of course, are elementary principles,—we are saved by the direct personal work, for us and in us, of God,—the Father, the Son and the Holy Ghost

3. But *how* does God so save, *how* so work in us ? By what laws does he proceed in applying to us, by the Holy Spirit the saving efficacy of the 'Blood which cleanseth from all sin ?' Surely, we can have no hesitation in answering, it is *upon the line of the laws of our own nature*, the laws which he stamped upon it when it was originally made. He does not 'destroy' that nature, for He 'came not to destroy' any part of his own work, but He 'fulfils' it. Were it not so, God would deny Himself, acknowledge failure in his own handiwork. But what need of argument ? The laws originally stamped upon man are as eternal and unchangeable as, with reverence be it said, 'the law of the Spirit of life in Christ Jesus' by which he is renewed.

4. Now there is one way and one only in which in accordance with those laws man's soul can be 'saved,'