

eternal Word, the image of the invisible God, then we have a heavenly mystery answering to the earthly. Not that we can enter the hidden depths of his august person, running the line of boundary between his natures, daring to say, in which of the natures he suffered for our sins; and yet the Mighty work accomplished within us, compels to an exalted faith in the mighty work accomplished for us in that tasting of death for every man. As to an understanding of that agony in the garden and upon the cross, as we understand some human agony, we utterly despair of it. If we hesitate to call it a Divine suffering, still less dare we pronounce it only human. The piercing accents of that dying cry, the darkened heavens, and the shuddering earth, all move us to fall prostrate and adore.

The union of the divine and human natures which is so clearly taught in scripture, is incomprehensible. We pretend not to explain it, but say with the Apostle; "Without controversy great is the mystery of godliness—God was manifest in the flesh."

Then as to the question why God permitted evil to enter our world? In the mind of God no doubt the birth of moral evil lies clear. The permission of it, whatever that permission may have been, does not clash with his infinite holiness and grace. The fact of evil in the world we all know. We might as well deny our own existence as to deny it. The thing which God has revealed is the terrible fact of sin smiting all our hearts and darkening all our lives. It matters not how it got there; here it is, a hateful tyranny, a fatal malady.

From sin we pass to redemption as the grand radiant centre not less of all knowledge than of all hope. If the scriptures reveal no speculative solution of the mystery of evil, thank God, they do reveal a practical solution of it in the proffered deliverance of man from its power and curse.

And in this deliverance of man from sin and its power, clearness and mystery are inseparably united. They are so simple that the appointed way for receiving pardon and holiness can be understood even by a child—they are so mysterious that the angels desire to look into these things.

"The heart is deceitful above all things," hence the necessity of change. That necessity is clearly revealed by the Saviour, "Verily,