

desire to conquer. This paradox in human nature is fully admitted in the Christian view of life. The passages in the Scriptures where evil and sinfulness are treated as something inherent in human nature, are probably about as numerous as those in which sin is looked upon as a sinister power which enters into and corrupts the human soul, but which ought to be and can be expelled and conquered: in fact the prominent, practical character of the Christian Religion is this—that it shows how this conquest of evil has been actually carried out and how it is possible.

Christianity is thus one of the Religions or Schemes of Redemption, but it is the highest among these, as it contains the record of the supreme and only instance where this has been fully accomplished.

VII.

The view that the Highest Being is both in and outside of the world, and the equally important doctrine of evil and sin, as something which is both inherent in and foreign to human nature, mark the two great paradoxes which cannot be explained or solved by the intellectual process of human thought. Nor does the Christian view attempt this solution by an intellectual process; the solution is given in a fact or an event, the greatest event in history. As Goethe said, "The insufficiency of this world leads up to an event."

It is therefore quite natural that the Christian view of