

opposition to God and good. What is the place of him and his kindred spirits in the scale of creation and in the history of sin? Mr. Griffith-Jones is careful to disavow dualism as a thing *de jure*, but virtually accepts it for our earth *de facto*. He says (p. 129): "There is a great Over-world divided into sharp and hopeless antagonism, a Kingdom of God and a Kingdom of the Evil One; and these are in conflict for the possession of man's soul. We must be careful, however, once more, not to allow ourselves to imagine that there is here the slightest tendency to teach that system of dualism which was the canker at the root of the philosophic thinking of that time. The devil and his angels are still on sufferance, and, while their influence on the human spirit is great, extending down into his physical condition (Matt. ix., 32, etc.), and causing all manner of painful diseases, the range of their power is strictly limited (Luke viii., 32), they are consistently represented as under the control of Jesus (Matt. viii., 33, 34), and their tenure of influence is in God's good time to come to an end (Luke x., 18)." Between the lieutenantancy of the author and the dualism he so much dreads, come the important words of the beloved disciple: "For this purpose the Son of God was manifested, that He might destroy the works of the devil." Mr. Griffith-Jones is also very anxious to separate the realms of physical and spiritual evil, which he says are confounded by the author of "Evil and Evolution," who is obviously an American. This writer said, "Suffering itself is evil, and nothing but evil." And again: "Tigers and hyenas, vultures and sharks, ferrets and polecats, wasps and spiders, puff-adders and skunks, and such creatures are not the result of the creative activity of a perfectly beneficent and omnipotent God, but the work of a Devil, who has maliciously intruded his malignity into the otherwise perfect order and harmony of the world." Mr. Griffith-Jones remarks on this: "That there is such a being, who has interfered in the moral evolution of man, has been the almost universal belief of Christians in all generations, but the Christian doctrine restricts his activity within the moral sphere, and gives him no place in the creation of organic life." Now,