

of Genesis iii., will not solve anything. The logical outcome of Drs. Drummond and Abbott's view is that Christ is a result of human evolution, the absurdity of which any child who can read, can see for himself. Light and darkness are mingled in God, according to this theology, instead of the light shining into a darkness that comprehended or embraced it not. The evil in man is the brute, what the Bible calls the creature. This is not the Bible doctrine of the creature at all, but very shallow theology, as bad as that of the Gnostics who placed evil in matter. Paul (Romans viii., 19-23) says: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Here the brute is not necessarily evil, but was made subject to vanity, or the result of sin, against its will, and yearns to return to its original condition

of blessedness. Oh, Dr. Lyman Abbott, why did you not study the whole epistle when you were about it?

Dr. W. L. Davidson, of Bourtie, Aberdeenshire, is the author of the "Burnett Lectures for 1892-3," entitled "Theism as grounded in Human Nature, historically and critically handled." Dr. Davidson's book of 470 large octavo pages, displays acquaintance on the part of its author with philosophical thinking from early classical days until now, yet no larger an acquaintance than might be gleaned from a good history of philosophy. The writer is a logician and an etymologist, and of necessity a psychologist. By the faculty of the latter, he finds in all men, even in the self-called agnostic, the germs of theistic belief. He has much worth reading to say on Agnosticism, and his division of the positive part of his subject into Emotional, Ethical, and Intellectus? Theism, is worthy of attention. But one feels that the fine gold has been beaten out very thin, and that he would rather have the ten-dollar piece in his purse, than walk over an acre of gold leaf. Yet I suppose this discursiveness is just what we treat the public to in our own sermons and prelections. After all, there are some good thoughts expressed in fitting language in "Theism and Human Nature," published by Longmans, Green & Co., of London.



The best that thou canst be
Is the service asked of thee.

—Selected.