

Divine Being, whilst at the same time it unfolds many of the hidden treasures of the Word of God. My own impression is that whilst some of the details of the system of doctrine will require to be reconstructed and some of the traditional views of the church changed, the fundamental principles of theology will remain intact. So far as our conception of God as working in creation and providence is concerned we have seen there is no change. Original creation is required for the existence of the protoplasmic germ and continuous creation for the evolution of the higher from the lower and for the law of variation. He who believes that "In the beginning God created," &c., is ready for any theory which can vindicate itself by reason and by science. And what about the primitive man? The old faith is that man stepped down from his high estate. The new is that man commenced at the lowest point and has been moving up. Both agree that he is down in the slums. The old faith is that he has seen better days, and points to his coat of arms which indicates that once he was perfect. But in what sense perfect? Not in the sense that his knowledge of scientific truth was complete, nor that he was perfectly established in virtue, for he yielded to temptations. But in innocence. And on his way from innocence to virtue, or perfected manhood, in his exercise of his power of choice he stumbled and fell. Is such a fall possible according to evolution? Nothing more certain than that it is. The universe reveals myriads of such falls. There are evidences everywhere of lost faculties. Nor is sin less heinous because it means the persistence of animal passions against the control of the moral sentiments. For in this case, as in the other, it means death. By sin man sinks into that lower nature from which holiness or life is absent. To be carnally-minded is death, and every indulgence in appetite against the higher judgment and the conscience is descending into the carnal and the bestial.

And what about redemption? Can God link Himself with the higher nature in man so as to draw him up from the animal and give him the victory over sin? Can Deity assume a human organism and empty His life upon the world in sacrifice and make atonement for man's sins and pour new life into the human soul? It is the cardinal