

the author of "Evil and Evolution," does not necessarily make the devil a creator, but rather a deformer; and, whatever Christian doctrine may say, Christ's own doctrine said of the woman whom He healed of her spirit of infirmity, "Ought not this woman, being a daughter of Abraham, *whom Satan hath bound, lo, these eighteen years*, be loosed from this bond on the Sabbath day?" The problems of evolution are much more complex than the mere naturalist or anthropologist thinks; and Romans viii., 19-23, which includes nature in the results of the fall and in the hope of restoration, must be taken into account more seriously than has been done by Dr. Lyman Abbott, in the construction of a Christian scheme of evolution.

In pursuing his chief theme, that of Redemption, the author indicates that, once a living organism leaves the track of development, there is no possible redemption for it. I think it would have strengthened his argument to have added, "in itself;" for the interference of man has in many cases arrested deterioration and led to an upward tendency. So, he says that nations left to themselves, without the light of the Hebrew and Christian scriptures, have degenerated; and, as is the tendency of the nation, such, is, of course, that of the individual. The renewal, he says, can only come by interference from the source of life, and this has come as an evolutionary revelation of divinity, which culminated in God manifest in the flesh. I am far from wishing to disparage this glorious truth, but would fain seek the provision made for those to whom the vision came not externally. Peter said, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him, and worketh righteousness, is accepted of him," and John virtually declares that, even in order to be able to receive the evolutionary revelation, man must possess "The true light which lighteth every man that cometh into the world." Here then is a divine provision or capacity for redemption in every soul of humanity. Mr. Griffith-Jones shows that by a process of incarnation God condemned sin in the flesh, effected an atonement by vicarious suffering, and made provision for the