

tinuity. Did one know exactly what Dr. Goldwin Smith's working theology is, some a-priori judgments might be discovered that have given undue value in his eyes to the authorities and other considerations mentioned. On the first page of his article he confesses that it is a strain upon the conscience to reconcile Vicarious Punishment with our sense of justice, and appears to surrender the Fall of Adam, the primeval personality of evil, and the Atonement of Jesus Christ. There is in the article no evidence of disbelief in our Lord's divinity and the historical truthfulness of the New Testament, but there is a denial, along the line of Professor Workman's Messianic Prophecy, of any specific prediction of the advent of Jesus or of any event in His life, in the Old Testament.

The origin of evil is still a vexed question. Professor Drummond makes it a necessity of evolution, a means to an end, and Dr. Lyman Abbott virtually does the same when he cuts out the third chapter of Genesis. So Dr. Goldwin Smith has no need for the Atonement because there has been no Fall, and consequently no evil spirit to bring it about. Evil itself, even sin, however, is a stubborn fact which all must admit, and the three distinguished scholars above mentioned are too reverent believers in God to think that evil has any existence in His nature, save as the thought of a possible negation of the same. God, who combines in Himself the attributes of light, love and life, is conscious by His own eternal freedom of the possibility of departure into darkness, hate, and death. He cannot so depart or change character, otherwise the universe would fall into ruin, and infinite wisdom makes known to His clear eye the end from the beginning. But His creatures cannot, save by relying on Him, have infinite wisdom to guide them, be they angels or men, unembodied, disembodied or embodied spirits. Those among such to whom freedom of choice has been given, combine infinite will that may reach to the throne of God, with finite knowledge. In freedom lies the possibility of evil, and in that freedom combined with ignorance of results lies its probability in the character of the creature. Abstract evil is a thought in the mind, and as such has no moral quality, else were God immoral. Neither is there any moral quality in matter, body, physical substance; evil or sin pertains to spirit and is its anti-divine energy. At some point in the past history of the universe, a free being or free beings, in whom the disturbance of harmony or inequality of the attributes of will and knowledge was counterbalanced by a sense of dependence on infinite wisdom, voluntarily ignored ignorance and chose the evil course. The old-fashioned hyper-Calvinist whom council after council denounced for making God the author of sin, was not so guilty in this respect as the evolutionist of modern days. No other man of pure life and lofty ideal has a clearer vision of the present reign of evil in the world;