

keeps distinct, inasmuch as he regards the new conception of God, which underlies the former, as a result of the application of evolutionary methods to Scripture interpretation. Dr. Hillis shows, what every thinking man and woman is well aware of, that our present day theology runs in many ways, far from all, on different lines from that of Calvin, the Westminster divines, and Jonathan Edwards, so that, for instance, Divine Sovereignty in Reprobation is no part of the Church's working creed, while love, which is the fulfilling of the whole law, has superseded fear and slavish obedience to legal enactment, as the religious rule of life. But, according to the Gospel, for there has been no recent revelation to add to it, this change of theological attitude should have taken place nigh on to nineteen centuries ago. If Dr. Hillis likes to use that term it was *evolved* then. It was evolved in but one God-man, however, and the rest of the world has been going back to the weak and beggarly elements of former imperfect dispensations ever since. Christ came in the fulness of time, we are told, but it looks as if, in many respects at least, He was eighteen centuries and more before His time. Whether it was originally done to propitiate Hebrew converts, or, with the Alexandrians to conform to Greek philosophy, or with Augustine and the Western Fathers, to conform to Roman law, the New Testament was not only reduced to the level of the Old, but was actually made of little effect when it differed from the same. If it is theories of evolution that have at last led Christian men to see that Christ is greater than all holy prophets and scribes, God be thanked for evolution. Some men knew this fact, however, before these theories were in vogue, and suffered as heretics; others see it now who take little stock in current Darwinianism.

As to the higher criticism which the author touches on in his tenth chapter, he is delightfully vague, and hurts nobody. Of prophecy and miracle he steers very clear. By the bye, he does make the Book of Jonah a parable, and compares it with that of the prodigal son, following Dr. Lyman Abbott's lead. Dr. Hillis's evolution is that of Dr. Abbott. Evil in the world is the brute, and heavenward progress is man's