

REMNANCY

OR

Evolution's Missing Link

E. W. BEAVEN



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TALES OF THE DIVINING ROD.

STOCKWELL & CO., 17, Paternoster Row, E.C.

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BY

E. W. BEAVEN

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"TALES OF THE DIVINING ROD"



LONDON

A. H. STOCKWELL & CO.

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INTRODUCTION

I WRITE in defence of the Book of books. I labour to aid the advancement of truth. Never was there a time when the need was more urgent that something, if not plain and definite, at least suggestive, should be given to the world to reconcile, in a reasonable way, those two great sources of true knowledge, the Bible and Nature ; explanations or suggestions that may be accepted by all firm believers in the Word of God, without in the least depriving the precious volume of its all-important truths ; therefore I humbly make the attempt. An attempt to confute certain so-called scientific doctrines opposed to, and the adverse criticism brought to bear on, many portions of the Scripture, and more especially on those earlier chapters relating to the rise of our race ; an attempt to bring the Bible text and the gospel teaching to harmonise with that truest and most exalted scientific conception which, whilst interpreting Nature according to facts rather than to suit the dubious ideas of scientists, is yet willing to admit—as a faultless science must eventually admit—the influence of higher laws in the evolution of human life, than those which hold a mere terrestrial sway.

That the arguments are illustrated largely by parables, and that the book is presented chiefly in the form of fiction, should need no apology in an age when more is taught probably through this medium than through any other. No novel is this, and yet novelty characterises the whole—a novelty that may perchance throw some new light, and give matter for fresh thought, on a subject concerning which we must ever remain more or less in ignorance. “ Specially

remarkable, miraculous it really seems to be, is the character of reserve which leaves open to reason all that reason may be able to attain. The meaning seems always to be ahead of science, not because it anticipates the results of science, but because it is independent of them, and runs, as it were, round the outer margin of all possible discovery (Duke of Argyll)."

By that proud sacrilegious invader called the "Higher Criticism"—the greatest apostasy of the age—the Bible is being terribly torn to pieces; is being stripped of so much that we have been used to consider as perfectly true, of so much that we still consider essential to the Christian creed; this and that book, and this and that narrative cut out as fable or fiction—the student finding it difficult to know what to receive as truth and what to look on as mere imagination—that a firm stand, we think, should be made, at least until more positive evidence is forthcoming from these critics and from the advocates of science, to confirm their vaunted statements and their boldly disseminated theories. For these are, many of them, based on no ascertained facts, and as knowledge increases so will the fallacy of much be evinced.

To such a pitch now has the pride of intellect reached in man, that when even in the Scriptures he meets with things of an extraordinary nature, beyond his reasoning powers to unravel, when he reads of miracles and other supernatural incidents he puts them all on one side as ridiculous and unworthy of belief in an age so far advanced in mental culture and in scientific lore.

But as we are perfectly certain of this—as a fact which allows of no contradiction—that very much has happened on earth altogether beyond man's understanding; that many miraculous interventions of which we have no record have occurred and combined towards the grand result of the Creator's work, which culminated in the advent of man on this beautiful sphere, it will be my aim in these pages, not to banish from the Bible, as so many would do, everything objectionable to the purely scientific mind, every incident out of harmony with those laws we term natural, but to bring them specially and prominently forward; to claim them as of paramount importance; to enlarge on them; to give wings to

the imagination and enable it to soar to heights pointed out by certain texts and contexts of Holy Writ; and reach, if possible, an illuminated vantage-ground where, in a clearer atmosphere and with a panoramic view, much that before appeared dim will be more plainly perceived, and where other scenes of wondrous scope will likewise be surveyed.

Better a belief in every particular as true, better the implicit faith which our fathers had in the written Word, than the criticisms, the doubts, and the disbeliefs of this sceptical generation. Nevertheless, let knowledge increase, and let each strive earnestly after the truth. How many there are in the present age who, musing on those peculiarly interesting disposals connected with the creation of man, are greatly puzzled to know what to believe! They are obliged, as a matter of course, to cast aside the old notions concerning Creation—that the world was made in six of our days, and that the first man was built instantaneously out of the dust. Nature, as interpreted by geology and the science of evolution or development, compels this, and therefore as the only apparent alternative not a few take hold of "Darwinism."

But men whose view of life and of Nature's established mode of procedure is a judicious and comprehensive one, discern in the Darwinian theory greater difficulties than any to be met with in the Biblical account. A recent publication ("Evil and Evolution," in which the author, while anxious to accept evolution as truth, yet argues in favour of a creation of innocent life and of an evil power more or less personal) is an instance of this. Why run thus from one extreme to the other? Is there no intermediate track where truth is to be found? Why not interpret the Genesis chapters—as they may be interpreted—according to the true *science* of evolution, instead of rushing into mere theories directly opposed to the Scriptural teaching? Why must Darwinism be the only alternative to a disbelief in instantaneous creation? Why must evolution, or development, as seen in Nature's ordinary and legal methods, be adulterated with a doctrine so contrary to reason and to Scripture as is this unnatural theory of man's descent?

We are willing to listen to all that can be verified from nature, but scientists attempt to prove too much. They even

have the audacity to declare that the Eden life and fall of man have been proved to be a myth. What could be farther from the truth? Science has proved nothing of the kind. Matters pertaining to the spirit and conscience are altogether outside of the province of science to discover or explain. Science acquaints us with much of importance concerning material life, but as to how sin entered into the world this science never has revealed, nor ever can reveal, to us.

As the following story of primitive times will more especially deal with and is written in direct opposition to the theory of evolution as propounded in Darwin's "Origin of Species," and carried still further in Drummond's "Ascent of Man," a few preliminary remarks on this subject may not be out of place.

Such a theory never can be made to harmonise with Scripture truths, and any attempt in that direction, however cleverly written, however subtle in argument, instead of doing good, or drawing the adherents of science to a more spiritual faith, as was the author's aim in "The Ascent of Man," must tend rather in working harm, especially when there is an evident endeavour to deprive the Bible of its most precious and most essential doctrines in order to meet the scientist's hypotheses. And that such has been the case there can be no doubt. Arguments apparently so forcible coming from such a man as Drummond will scarcely fail to convince many that Darwinism must be true. The student rises from the perusal of the book with diminishing faith in the inspiration of the sacred narrative; much that he before had regarded as actual fact he now looks upon as merely allegoric and mythical; while the very foundation stone of the Scriptural structure seems to be loosened, as it were, out of its place.

But did no such book as the Bible exist I would, as a student of nature in the most comprehensive sense, raise my voice against a theory so clearly alien to those laws which we are forced to recognise as universally governing both vegetable and animal life—laws from which no record of nature at any period of the earth's history has proved a divergence in the slightest degree in favour of other rule.

Darwin, in his "Origin of Species," was very careful to admit nothing of the miraculous in the evolution of life on this

globe ; and yet if his arguments are to hold good there must have been something far more miraculous, far more independent of natural laws, in the methods carried out according to his theory than in that more sensible account we meet with in Genesis.

For on what are his arguments based? They are not based, his theory is certainly not based, on those laws of nature with which we have most to do, viz., the law of conformity to type—the rule that like produces like—and that law which so determinately divides the species. Darwin ignores these two laws—the two ruling principles of life on earth—the laws which conduce to that beautiful order we see both in the animal and vegetable kingdoms, where no confusing admixture of the different species is ever allowed, and, instead, hunts up forsooth all the exceptions, or apparent exceptions, he can find, and brings these exceptious proceedings forward, and on them founds his theory. He likens the evolution of life to a tree. As a tree springs from one seed so, he says, all life may have sprung from one germ.

Now, suppose in your garden you sow various seeds, which seeds spring up and produce just the kind of vegetable you intended each should produce. This is perfectly natural ; you see nothing extraordinary about it ; all is according to the general laws of nature. But suppose in the centre of your garden there springs up a plant which in the course of years grows into a tree, and begins to bear all manner of fruits one branch bearing apples, another branch pears, another plums, another nuts, and so on—in fact, you can gather from that one tree any kind of native fruit you wish. Would not this tree be considered by you as something above the natural? Would not this unique specimen of plant life be looked upon as a very miracle of growth? And yet this is precisely what Darwin's tree has done. This is Darwin's evolution tree ; this is the method Nature adopted according to his theory in the primal development and evolution of plant life.

You may possibly have in your garden an apple-tree producing, through the process of grafting or budding, a score of varieties. But nothing marvellous is there in that tree. The species is distinct. It is simply development which has wrought such wonders in the perfecting of the various fruits ;

it is development which has given the great contrast between that Blenheim Orange and its probable original parent the crab. The type is true, and no power on earth will ever cause the apple to evolve into any other species of fruit. Nature prohibits this. As Drummond says, "All nature is striving after the type."

But you find it impossible on your Darwinian tree to bud or graft even from one branch to another. Although the sap ascends through the same stem or trunk, yet by no process, however skilful, can you make the pear grow on the plum branch or the plum on the pear branch. You carefully examine the structure of this tree from its abnormal branches right down to the root; but the more you examine it the more are you puzzled to know where the divisional lines commence that lead to the distinctiveness of growth and the separateness of the species. The whole plant is not only of so complicated but of so unnatural a character that you are forced to abandon the solution of the problem as to its whimsical growth. And yet Darwin argues that such was the rule of nature which at one time prevailed! The law of conformity to type could not have existed when his branching out, his blending, and his spurious "natural selection" process held universal sway.

As an indefatigable worker in the wide fields of botany and zoology, Darwin deserves the greatest praise, and his name will be ever worthy of honour. Devoting his whole life to these studies, he became probably the greatest naturalist the world has ever known. But it must be remembered, conversant as he was with biological development, he has brought forward no facts in proof positive of the truth of his evolution theory. On the other hand, he says, "I am well aware that scarcely a single point is discussed in this volume on which facts cannot be adduced, often apparently leading to conclusions directly opposite to those at which I have arrived."

It was a fascinating theory, especially to one of Darwin's bent of mind; and a man having no faith in the doctrines taught by the Bible would be naturally anxious to prove if possible this unscriptural process to be genuine. And the fascination of the theory it is which has much to do now with its acceptance by men who pride themselves on their intellect.

I believe in evolution as a gradual unfolding, development, or building up to perfection ; the inorganic from the atoms, and organic life from its primal protoplasms.

I see nothing in the Genesis account of Creation opposed to the true science of evolution, written as it was in a primitive age, viewed from the earth as the central standpoint, and interpreted, as it should be now, by the brighter light of these later times.

The atomical process we well may conceive,
 For, that dropp'd in the earth, we are not to believe,
 Was an acorn, developed, which grew
 To a monarch of strength, the original oak ;
 But all lowly and weak the true species awoke
 In the molecules well watered with dew.

Invisible were the primal protoplasms, the original germs of life, which the earth nourished and brought forth, and through vast cycles of development at length fashioned to the grand display, the infinite variety, and marvellous beauty seen on this sphere by the first man.

And so was it in the evolution of the animal species, those land-inhabiting creatures the mighty quadruped mammalia. Invisible, too, was the primal protoplasm of that species, also "brought forth" by Mother Earth, in animal form, yet distinct from the "cattle" and the "beast" ; the human species, which, afterwards re-created to a spiritual state in the Adam, has ever held dominion on this planet as a race of beings, sons in descent from their Father the Eternal God.

An instantaneous moulded frame
 Of moistened dust ! were such the aim,
 The work of Him whose ends,
 By gradual method, long drawn out,
 By natural process brought about,
 No instant build defends ?

Ten thousand years, one single hour,
 Either will prove an equal power,
 A "day" to Him, all one,
 When man shall tread in perfect state
 A world where all creations wait
 Vast cycles since begun.

On the other hand, the theory that man was evolved through some unnatural promiscuous blending of the various animal

species—this most inexplicable plan I utterly repudiate as altogether absurd, as altogether devoid of truth, and as opposed to the teaching both of nature and the Bible. Look where we will in the animal or vegetable kingdoms, we see that Nature has put an impassable barrier between, and never allows an admixture of, the separate species ; and we have no reason to suppose that the laws of Nature have ever entirely altered in this respect since creation commenced on the globe. That innumerable species, both vegetable and animal, were successively created to suit the very varied condition on the cooling crust of this planet, but each distinct, each “after his kind,” is proved rather than disproved by geological research. Darwin admits, “connecting-links have not hitherto been discovered.” And Sir Charles Lyell says : “The succession of living beings appears to have been continued, not by the transmutation of species, but by the introduction into the earth from time to time of new plants and animals.”

In like manner do all specialists testify. And because geology fails to reveal any evidence of those links so requisite to the confirmation of his theory, the author of the “Origin of Species” writes a long chapter on the “Imperfection of the Geological Record.” Why, then, we ask, should the Bible account of Creation—the creation of the various forms of life, animal and vegetable, “after his kind,” verified in all we see around us—be superseded by a theory for the truth of which we have no reliable evidence whatever? Have they given us anything better than the Bible account? Not at all. On the contrary, the evidence of their theory necessitates the casting aside of so much contained in the sacred volume, and even a disbelief in such fundamental truths as the Fall of Man and the Atonement, that it not unnaturally follows many lose all faith in the book as the revealed Word of God.

So thoroughly is the employment of the supernatural in God’s dealings with man taught in the Scriptures, on which the Christian creed is founded, that we wonder how any man can retain belief in the religion of the Bible who affirms that “the interference of the supernatural with the natural as an interposition from another sphere is repugnant.” Yet this materialism is now so prevalent, and belief in Darwinism has taken such a hold even upon the Churches of the land, that we

find one of the leading Christian publications suggesting that a religious teacher's education is not in this age perfect unless he has studied, and believes in, Darwin's "Descent," and Drummond's "Ascent," of man! Instead of allowing yourself to be led away by these prevalent and fashionable, though delusive, opinions of the day, I ask you to give this subject impartial thought. I ask you to examine the source whence Darwin derived his anti-Biblical opinions, and the mould in which his mind was shaped; to consider his hereditary tendency towards materialism, and the motives which led to the promulgation of this evolution theory.

Before we allow such a theory to displace in any degree the doctrines of the inspired volume let us at least have some undeniable facts to confirm its truth.

How can science prove that sin came into the world through nature instead of through the direct agency of an Evil Spirit? How can science prove that miracles have no place in God's government on earth?

"I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and the height thereof reached unto heaven, and the sight thereof to the end of the earth: The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: The beasts of the earth had shadow under it, and the fowles of the heaven dwelt in the boughs thereof, and all flesh was fed of it." "I saw, and behold an holy one came down from heaven; he cried aloud and said thus: Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it; and the fowles from his branches; . . . that the living may know that the Most High ruleth in the kingdom of men."

Thus shall it be with this Darwinian tree, whose lower limbs evolve to the animal species, and from whose topmost branch emerges man.

Rooted on error, reared in the pride of human intellect, and offensive in the sight of God, though "the height thereof reacheth unto heaven" (according to Drummond's "Ascent"), the tree is doomed to be hewn down, and the whole structure shall vanish as the baseless fabric of a dream.

To some minds, no doubt, many things written in these

chapters will appear to border on the absurd. But scarcely will you read anything here quite so ridiculous, quite so impossible as that tale the evolutionist tells—how the most advanced of the monkey tribes, long anterior to any recorded time, through “modification,” “adaptation,” “natural selection,” and the “survival of the fittest,” succeeded at length in giving to the world a being who could boast of mental attainments so far ahead of his simial relatives that he was selected as the founder of the human family! How, from the various animal materials at her command, Nature succeeded in manufacturing, through some process quite foreign to any now to be met with, a Man—a man who, after all the trouble, all the innumerable evolutions of inconceivable periods of time, is found, not where we should have expected the lord of all created life on a world so verdant and pleasant to be found, in princely freedom enjoying the beauties and pleasures of his paradisaic abode, but imprisoned instead, when first created to human consciousness, in a darksome cave—a poor, degraded, hunted, creature, dreading to be seen in the open daylight lest some fierce and hungry beast should rid the land of this intruding race! What an enormous delusion! What an incongruous, farcical conception! Nothing short of an insult to the Allwise Creator of the world who doeth all things well, and who looked on the whole of His creative work, including man as primarily made, with an eye of approval, for “behold, it was very good.”

Then out of matter is the spirit evolved—though how these teachers do not say—and lo! they view the clay-formed creature thrust, by evolution’s ever upward tend, to life immortal! All the atom’s work, by earth impelled and earth’s environment, to lofty doings and divinest thought!

Men have laboured to find it and oftentimes think
 They’ve alighted at last on the long-missing link
 ’Tween the monkey and man’s elevation,
 But of specimens none can the scientist show
 To decide the descent of the human so low,
 Through a mongrel, commingled creation.

Many deducements will be met with in this narrative of a somewhat startling nature, but not a sentence is intentionally written which will not agree both with the spirit and the text

of the inspired volume so far as those texts may be now widely and literally interpreted ; and if difficulties should be removed by some of the suggestions herein advanced, and your hold on the Book of books should be thereby strengthened, my labour will not have been in vain.

Should the leading ideas comprised in this story appear too strange and too improbable, remember that "truth is stranger than fiction." Remember that the real occurrences, the real phenomena, in connection with primordial life on this planet were stranger far, were altogether more remarkable than anything narrated here—so marvellous indeed their nature as regards our race, that were it possible to write an accurate account of how the human species originated and developed, the history would doubtless be pronounced the greatest romance ever penned by man.

Many of the ideas I have advanced may be regarded as suggestions of possibilities.

Let none imagine there were no surprises, no great exceptions to Nature's rule, nothing miraculous in living developments in those primitival stages of our race. The evolutionist would fain have us believe all was perfectly natural ; he would if possible dispense with everything of a miraculous character in Creation, but science, even the science on which he so trustfully leans, fails to support him in this, for experimental research has decisively proved that not one organic life germ could ever have evolved spontaneously from inorganic matter. Nor will science ever be able to disprove the existence of those distinctly supernatural events and influences that have since resulted in raising man to that (compared to the past) elevated stage on which he now stands. What ! rid the world of everything miraculous ! Banish all miracles from the Bible ! How, then, will you find room for the Gospels ? How will you find room for the Christ whose arrival, whose many actions in life, whose resurrection and whose ascension were all miracles, were all supernatural ? What is a miracle ? Is it not a display of the power of spirit over matter ? And is the spirit of man so weak, so fettered by earthly laws, that he never can, that he never has, and never shall in any wise overcome material rule, and rise to govern with a Godlike will the nature on

this globe? Had not those holy men of yore, through abstinence and frequent prayer, a faith which could, and often did, miraculous deeds perform? And will not man again mount up, and in that future age Millennial dictate to Earth how she shall shape her natural acts in many ways subservient to his loftier will? Shall not his spirit, then, in some degree climb in its heaven-sustained strength to a Christlike height and prove how futile even Nature's efforts are opposed to such a power? Bind not the aspiring soul of man by laws ordained to guide the atom's ever-changeeful mood, but let him oft sublimely soar, as on the eagle's wing, above the clouded, stormy scenes of earth, and onward eras then shall view—this sphere ennobled with a purer race—a spirit power that can turn aside, when wisdom sees the need, the wheel of life from out the even run of Nature's ordered groove, and supersede as with a magic wand the common modes in fashion here below. Not things to disarrange, confusion cause or ill; such never was the Godlike man's intent; but operations grounded on a love Divine, to cure disease, alleviate the pain by accident induced, to aid mankind the royal road to tread that leads to glory and eternal joy.

CHAPTER I

PRIMEVAL HABITATIONS

How blest the scene ere Satan stirr'd up strife,
The Earth all joyous with her peaceful life,
While innocence in every act is found,
No thorn is felt, nor thistle from the ground ;
Creation smiles in blissful calm repose,
And friendship reigns where creatures fear no foes.

IF you look at the map of Asia you will see in the country now called Armenia that the town of Moosh lies some distance to the south of the Eastern branch of the "great river Euphrates."

It was not far from the site of this town that the primary and most important incidents connected with this narrative took place.

I cannot, for several reasons, fix even an approximate date (and denoted time will only be introduced to illustrate the story), for the dates handed down to us from primitive ages are not to be relied on. Even in the sacred volume dates must not be considered as inspired. They are not essential to the revealed religion of the Book, and chronology has evidently been left in great measure to man's judgment ; and the computation of time in the early history of our race must have depended chiefly on traditionary records.

And where Scripture does mention periods of time, in prophecy, for instance, and in the account of Creation, the terms are so vague, the "day," the "weeks," the "times," &c., are of so figurative a character, that it is extremely difficult, if not altogether impossible, for man to interpret their true meaning.

Especially misleading to the young and ignorant is the marginal date, B.C. 4,004, at the beginning of the first chapter of Genesis, and continued up to the end of the third chapter. Rather by millions than by thousands must the years be reckoned backwards to that period when "the earth was without form and void." Whilst as regards the time when man as a rational being appeared on earth, probably the truth will only be arrived at by adding many thousands of years to the Biblical chronologies. Such at least may be deduced from geological research and recent disclosures by antiquarians bent on unearthing and deciphering ancient tabular registers. But, regarding the longevity of the human race, there is no reason why we should entertain those extreme views favoured by a few modern geologists. "Insufficient evidence" is the verdict of some of the most learned men in this line of research. Though petrescent be the cave-buried records, no dates are stamped upon them, and any attempt to fix a date must necessarily be of a purely speculative character; while all the forces that have had a share in determining the position, &c., of prehistoric relics which prove human existence are not in some instances taken into account—forces and influences that have acted independently of the ordinary course of nature—hence have they received no recognition in the calculations of the scientist.

Sir John Evans, at the meeting of the British Association at Toronto, while contending that the existence of prehistoric man must have reached over an almost incredible length of time, considers that geological deductions point to the fact that our race began in Asia, and eventually travelled westward to the extreme borders of Europe, and, moreover, that there appears to have been two human occupations of the West—that of the Palæolithic and that of the Neolithic times, the two separated from each other by an unbridged gulf.

Sir John says: "We may, I think, adopt the view that, owing to the failure of food, climatal changes, or other causes, the occupation of Western Europe by man absolutely ceased, and that it was not till after an interval of long duration that Europe was repeopled by a race of men immigrating from some other part of the globe where the human race had survived."

Now we have only to contract a period, the length of which “transcends our powers of imagination—to interpret, in fact, the Palæolithic time as meaning the Antediluvian age, which might have been twice, or even possibly ten times as long as given in Genesis; and to look on the Neolithic time as the Postdiluvian period, an age probably much longer from Noah to Moses than the Scriptural genealogy denotes—and we have a geological testimony verifying the truth of the Biblical record, and confirming what we are there led to believe, viz., the universal character of the Deluge.

Geologists themselves are very divided in their views as to the length of the human era, their opinions depending in great measure on the value each one puts on Scriptural evidence. And it is not difficult to imagine how the mighty lashing, rolling waves of the ocean, with a free course over every island and continent, would in ten months do as much in some respects to alter the configuration of the surface as in the ordinary course of nature would be accomplished in ten thousand years.

How is it that those primordial remains, the relics of the Palæolithic period, are to be met with in caves only, or at least chiefly in caves, if not because nowhere on the surface of earth could they have escaped the irresistible influence of the waters of the ravaging flood? Tombs substantial as the mighty pyramids may have protected those remains, but ordinary burial scarcely could. And in this overwhelming flow of waters may we not see some explanation of the so-called “river drift,” embedded in which the rude stone implements of the Palæolithic era are to be found?

Certainly no geological fact, positive and indisputable, has been brought forward which proves that man has existed on the earth fifty thousand years, or even half that length of time.

Here is a quotation from the writings of a great Canadian naturalist, Principal Dawson, LL.D.: “Let us think of the instructive fact that within three hundred years of the time when the French explorer found at the foot of Mount Royal a populous Indian town, strongly fortified, and surrounded by cultivated fields, its very site had been forgotten, and was covered by fields showing no sign above the greensward of the remains beneath. The mountain remains as of old, but a

new city of a strange people has grown up, and but for Cartier's narrative those who dig up the curiously ornamented earthen vessels, the stone implements, and the bows of the old Hochelagans might suppose that they were dealing with the relics of a people who may have perished thousands of years ago. The historical facts of the existence of the town in 1535, and of its destruction before the settlement of Montreal, while they take away the romance which might otherwise connect itself with the remains, give to them a double value as the interpreters of the prehistoric antiquities of old America and Europe."

But there is another reason, the best of reasons, why a date cannot be fixed for events that transpired in so primitive a period as the one in which our narrative begins. Though time was on the earth then as now, measured by the revolutions of the globe, and seasons came round in their annual course, no mind was there to note them, no intelligence there could reckon them, and no pen did ever inscribe them. Century after century rolled on unrecorded save by the Earth herself, in her laminated strata, or in her type-preserving, fossilised fashion. True records though vague, and as regards dates by no means easy of interpretation.

At the time when our story commences, which was towards the evening of the sixth "day" of Creation—a day we may reckon as enduring at the least many thousands of years—there might have been seen on the outskirts of a wood, situated in the part of Eden above mentioned, a snug-looking residence, like to an arbour, or an evergreen hut. There were a few other structures of the kind in the neighbourhood, but they were for the most part very overgrown and neglected, and this was now the only one which had any pretensions to an orderly or habitable appearance.

This dwelling was also superior in construction to what any of the others had been, and this was the more noticeable on close examination; and the builder must have possessed no little skill to give the bower so neat, so comfortable, and so charming an appearance. Moreover, this residence was quite a commodious one, and although it did not seem to have had at any time many occupants, there was evidently room for quite a number.

It is now the afternoon, and the interior of this aptly trained arbour may be viewed without interruption, for the present owner is absent. She is generally absent by day, and sometimes by night.

The one entrance would admit a tall man walking upright, and this domicile needs no defensive door or barricade of any kind, for reasons we shall state further on. Though all the growth of this spacious bower sprang up in a natural way—no tree or sapling was planted—yet its proportions were wonderfully symmetrical throughout, and the shoots and branchlets had been so plaited, twined, and interlaced that not only beauty but strength characterised the whole. Not that strength was needed any more than defensive erections in that age and land, but the work of building had been commenced many years before, and naturally growth gave strength to the structure.

The floor inside is carpeted thickly with the softest foliage and leaves, while in one corner was a heap of the same, though of a richer colour and even softer texture—a bed of native luxuriance—on which to all appearance the mistress of the arbour took her nightly repose.

Special attention had been paid to the construction of the roof; the branches, with their wide and leather-like leaves, were trained to grow so completely together, layer over layer, that it was impossible for any moisture to percolate through or drip on to the dried bedding beneath.

Not to keep out the rain was this closely built roofing required. Rain never fell in that land, nor had it ever rained on the earth anywhere at that early period. "For the Lord God had not caused it to rain on the earth." . . . "But there went up a mist from the earth and watered the whole face of the ground."

The atmospheric conditions of this richly-furnished sphere were not then in a state to induce the formation of clouds or the fall of rain. Nor was rain needed. For the whole earth was nightly watered with a copious dew—a dew, or "mist," so profuse that it not only saturated all vegetation, but gave to the ground underneath all the moisture plant life required. Every night throughout the whole year this dew fell and watered the earth, and every morn throughout the year the

sun arose in hues of splendour to cheer the face of Nature and bring life to perfection. Not a cloud was ever to be seen ; not one dull day draped from view the full-waved light of that life-sustaining luminary.

Hence, on account of this drenching dew, the need of an efficient nocturnal shelter for sensitive creatures that were not clothed with a thick coating of hair or wool.

But evening has arrived, and the solitary female which dwells here is seen approaching. She appears to be a nude woman, but we cannot call her a woman, for Eve was the first woman worthy of the name. She is handsomely formed, and her face is by no means devoid of beauty. Still, there is something wanting in her countenance, a something difficult to describe, and her eyes are very different from the eyes of a sane and intelligent woman. Yet there is nothing in the least wild about the look of those eyes, such as you may notice in the visual organs of a human being deprived of reason, for the whole countenance has a most pleasing and contented expression. To judge from her facial index, anything akin to fear was evidently quite foreign to that creature's experience. At the same time there might be discerned—and this was especially noticeable on her entering the arbour—a shade of sadness, doubtless attributable to the loss she had sustained not more than a year ago in the death of her mate, and to the lonely life she now led. Lonely at least as regards her own kin. For this poor creature was the sole survivor of her "kind" in that part of the world, and for many years neither she nor her late male companion had seen any other representative of their race.

In striking contrast to the various animals which thinly inhabited the country was the figure of this female. Nearly every other animal had a thick covering of hair or wool, some of various colours ; but she could scarcely be said to be clothed at all, unless with the long and beautiful hair that hung in graceful folds about her, reaching below her waist. 'Tis true her body was covered with hair of a soft downy nature, but this hair was so thin and short compared with that of other creatures that it was evidently never intended to answer the purpose of clothing. Nor was clothing as a protection against cold, even in the winter months, ever in

that climate necessary, although, as we have said, the animals generally were covered with hair or wool.

Perfectly erect, and walking with a most graceful tread, there was something in the mien of this creature that seemed to show she was conscious of a superiority over all other inhabitants of the land—an instinctive and innate force that marked her race as one destined to a higher stage of existence. Yet she was as much an animal as any of the creatures around, and, though of a far nobler nature, was very greatly removed from, and in mental capabilities altogether inferior to, the lowest order of human beings that now exists.

Her domicile is entirely devoid of anything in the shape of tools or furniture. Though skilful in no small degree with their hands and fingers, not one of that animal race ever reached the mental standard requisite for the shaping and handling of a tool.

The invention and use of tools, however rude their make, is a distinguishing characteristic of man. No mere animal ever made a tool of even the most simple description. Quadrupeds, bipeds, insects, and birds may be, and are some of them as we know, very skilled, but they always work with what nature has provided them with in the shape of hands, feet, teeth, claws, beaks, &c. Yet even the most degraded and most brutalised tribe of savages that ever existed have had sufficient mental endowments to enable them to construct rude implements for either work or warfare.

No sign or remains of food is to be found in this primeval residence. All food was partaken of directly from the bush, the tree, or the plant. Entirely vegetable was the food of every animal, beast, insect, and bird. The man-“kind” race, represented in this land of Eden now solely by this lone creature, subsisted on fruits and nuts, spicy herbs and aromatic roots. Every animal lived on herbs or grass, or browsed the branches of trees and leafy shrubs. “To every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat.”

Have you ever noticed how a cat when feeling sick will chew and eat the blades of grass? It is nature’s antidote to the injurious effects of the fat flesh meat she has perchance

been feeding upon. It is a natural reversion to the cat's original vegetable food. For the cat and the tiger, the lion and the leopard once fed on grass and other herbal plants. Notice your dog plucking—carefully because of the prickles—ripe gooseberries from the laden bush. How fond are foxes of grapes—when not sour! Their progenitors, at the period we are portraying, lived on vegetable productions.

So with the human family. Are you sick? Your medical adviser orders abstinence from flesh food—a meat diet is not nature's cure for the maladies of man—and prescribes, if a wise doctor, the more free use of fruit, or perhaps a milk diet. Flesh food, although allowed to man after the Flood, was not originally intended to support human life. "And God said, Behold I have given you every herb bearing seed, which is upon the face of the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat." As man came to be fond of meat, so did cats and dogs and other animals acquire a liking for flesh food.

"But," you may ask, "if animals never preyed on each other, would not some kinds so rapidly increase that other species must soon be starved out? What could be the use, for instance, of a creature like the rabbit if not as food for either animals or man? See what a plague the rabbit has become in Australia and New Zealand."

I answer, Nature did not place the rabbit at the Antipodes, where few or no natural enemies of these creatures exist. This was man's doing, and man now suffers for his unwise act. But regarding the increase of animals as originally created, I would call your attention to this fact. You will notice in reading the Genesis account of Creation that, whilst the fishes are commanded to "multiply and fill the waters," and man, in the re-created Adam, is commanded to "multiply," no such command was given to "the cattle, the beast, or the creeping thing." And why? Because the land is man's domain, and animals were not to increase to the detriment of human life. This was the original intention, this was the original order on the land. But when in the course of nature, as a consequence of the curse, animals came to prey upon each other, then are they liable to excessive increase unless diminished by the creature strife. This is the outcome of man's sin, and may be

taken as an enlargement of that curse pronounced on the woman, "I will greatly multiply . . . thy conception."

Then began the "struggle for life"—a "struggle" which owes its existence not to Nature's primal law, but simply to Satanic hate. Then began every kind of nuisance man has to contend with. Creeping things developed into vermin, and many creatures, before perfectly harmless, began to be annoyances and enemies to man, and he has at times to adopt very stringent measures to get rid of them. A curse now, but depend upon it not one species was created without its use. Even the insignificant worm, as Darwin demonstrates, has wrought a wonderful influence on the earth's surface. And so the rabbit with its burrowing propensities has taken a share in renewing the face of nature on its native rocky haunts, the hillsides of our own and other lands. Their burrows, their droppings, and their bones have gradually increased and enriched the soil till, instead of the puny herbage on which they feed, the native fern takes a firmer hold, grows tall, becomes a thicket, and is then mown down to make the very best of bedding for the dairyman's cattle through the inclement winter months.

Amidst the magnificent scenery of the "Malverns" is a sheltered nook named the Rabbit Warren, and years ago a family of young children might have been seen on many a happy summer's day hastening on their footsteps up to this hilly hollow (a slope held in possession by the rabbits for centuries—a veritable cony's paradise), there to feast on the very finest natural specimens of that fruit the flavour of which induced a worthy divine to remark, "Doubtless God might have made a better berry, but doubtless He never did." And were not the fruit-forming phosphates of those rabbits' bones beneficial in bestowing health and enjoyment on young life? Those "feeble folk," the conies, with their soil-stirring and mulching propensities, might be called the pioneers of a race of gardeners who, by skilful culture, have brought the native strawberry to its present "noble" size.

But to return to primeval history. Nothing impure was then permitted on the earth. Every dead body was soon buried out of sight under a coverlet of leaves or grassy herbage. And, though only thus lightly covered, no poisonous

disease-spreading germs were ever generated to pollute the balmy atmosphere of that most favoured era.

The man-“kind” race and some other species buried their own dead in this manner ; but if an animal’s body lay after life had fled, then what a scene the earth witnessed ! What a contrast to the present ! Instead of the vultures, instead of the carrion, congregating to gorge themselves with the flesh and blood of the carcase, the ancestors of these same birds of prey came to the spot by a heaven-directed instinct, quickly collected any foliage or suitable herbage that might be near, and thus gave the beast a burial befitting well so perfect and pure a “ day.”

The spot on which this inhabited arbour stood seemed to have been, and might have been, selected by the intelligent builder on account of the charm of its surroundings, for even animals have an eye to the picturesque, and are attracted by the beautiful. On a slight eminence, with the wood at the back, in front lay an open valley verdant with herbal growth, and dotted with dwarf bushes, some of which were in full bloom ; while scattered thinly over the vale were the representatives of several animal species. The flowering shrubs were left untouched by these contented beasts, for they had abundance of food more to their taste. All is harmony and peace. No struggle for existence here. The lion leaves the ox unmolested, and the leopard feeds with the young calf ; and beneath the shade of yonder grove the wolf lies down with the lamb.

Neither on the distant broadly expanding plain nor in the forest is to be found one thorny bramble or bush. Instead of a prickly guard which prohibits a painless plucking of the fruit, the young trees, laden with their luscious berries, invited the passer-by to partake freely, and none feared ill effects, for vegetation then contained no poison that could prove injurious.

The average length of life of this man-“ kind ” animal race had been somewhat over one hundred years, but, owing to causes which we shall hereafter explain, life had of late become extremely uncertain. Though no diseases put an end to the term of animal existence, yet the hold on life of this species was now much weakened, and even amongst the

young death frequently appeared, and carried them off without any apparent cause.

To the couple which last dwelt in this bower there had been born one son, but he died when about seven years old. He was a prodigy in intelligence, surpassing, even at that infantile age, either of his parents. But all the force of nature seemed to have been concentrated in his brain, the bodily endurance was weakened, and his life force was soon extinguished. The mother, this remnant of her tribe, was now near fifty years of age, and had, as we said before, been deprived of her mate a year ago.

During the day she fed on the food nature so freely provided, and wandered about, as if in search of a companion. But the kindred companion was not to be found, and at night she usually slept in this comfortable and commodious cot. And here for the present we will leave her, while I take you in thought to a distant territory.

Turkestan is the name by which this foreign country is now known. How much beyond that land, or how far over the face of the earth, this race, the prototypes of man, had reached we cannot say, any more than we can say what countries of the world were inhabited by man before the Deluge.

But here at any rate in this mountainous land far to the east of that Eden which may be called the cradle of the human family, we find the survivors of a tribe that took the lead in intelligence over all other branches of this pre-Adamite race. At the eastern extremity of Turkestan, near to a large lake, in a neatly built bower similar in most respects to the one in Eden, dwelt a male of the man-"kind" race. Strange to say, he was also the only survivor of his tribe.

The same conditions of existence, the same natural causes, had conduced to the collapse of his branch as had apparently ended the Eden branch, and which had really resulted now in the extinction, throughout the world, of the whole race save these two lonely creatures.

Fully twenty years had this male lived thus alone without once meeting with any being of his own species. Although now seventy-five years old, he was full of vigour and

undiminished strength. This male took great delight in swimming, and few days passed in which he did not take advantage of the clear and quiet waters of the small lake below his dwelling to exercise his muscular limbs, and enjoy his favourite pastime. Monarch, in a sense, of the animal kingdom in these parts, he spent much of his time amongst his subjects, and all creatures were greatly attached to him. In some directions he was endowed with wonderful skill. Always willing to render to other animals any assistance in his power, and being, humanly speaking, no mean physician, he earned the gratitude of many through his skill in that direction. Was an animal wounded (for accidents, though rare, sometimes happened even in that harmonious age), he applied a remedy, some herbal remedy, which relieved pain and hastened the healing. He even had knowledge sufficient to bind up and set a broken limb, and on more than one occasion did so successfully. So fond was this male of the animal species generally, that he seemed quite happy though deprived of all his kin.

This manner of life, however, was not to last any longer, for one morning he rose from his couch of dried leaves, quitted the arbour earlier than usual, and started on a journey westward. It was an act of instinct, for he knew not whence he was bound, or what was the object of his lonesome travel. But impelled, as it were, by some unseen power, he travelled on over hill and dale, over mountains and plains, over rivers and through vast forests, on and on, day after day, resting at night sometimes in a deserted dwelling of his "kind," into which he could scarcely creep, so overgrown had they become, and sometimes under the thick foliage of a broad-leaved tree.

So he journeyed on towards the West. He came at length to an inland sea, and then, forcing his way over mountains to the south of this sea, he reached the other side and again pushed onwards to the West.

In Eden, one afternoon, a female form was lying on a mossy bank beneath the shades of a cedar, not far from the one habitable arbour. She was fast asleep. She had been walking as usual since early morning, and the heat of that summer's day was not conducive to comfort in the

performance of much exercise exposed to the sun's full rays.

Although the heat of that clime was never necessarily oppressive, as every creature was at liberty to take shelter from the midday sun under the shade of plants and trees, which were always to be found growing near, even in the most open part of that country.

Suddenly the sleeper awakes, and looking up is somewhat startled to see standing close by and gazing on her with a look of endearment and admiration a handsomely built male of her own species.

They gaze at each other a minute or two in pleased wonderment, then she rises, and uttering some sounds which were evidently understood, sounds that formed a part of the language of those finely moulded creatures, they walked together towards the arbour.

Before another year had gone by there was born to them a daughter, and then for some ten years those three lived in the greatest happiness that ever fell, perhaps, to the lot of mere animals. For if society gives happiness, particularly the society of one's own "kind," and if the greater the creature's intelligence, so much the greater the creature's capacity for the enjoyment of happiness (and this latter I think every one will admit), then these three were certainly blessed with the largest share of animal happiness.

This daughter is the heroine of our narrative ; the Missing Link between this race and man, as she is destined to be placed in the most exalted position possible to any earthly inhabitant not raised to the dignified standard of a human being. As the one remnant of her race, we name her Remnancy.

For, about this time, when Remnancy was ten years old, her sire started off one day and was never again seen. What accident befel him was never positively known, but it is supposed that his love for the water and the exercise of swimming led him to a widely extending lake many miles distant, which he had noticed when on his journey hither from the East. And as alligators then inhabited the lake, it has been conjectured that this lamented male must have been devoured by one of those voracious reptiles.

For, harmless as were the habits of these later creations of land animals, danger lurked on the shores and in the waters of the ocean and the inland sea; as it was evidently the original intention that water-dwellers, and amphibious reptiles generally, should feed on each other. That there is a vast difference, as regards the infliction of pain, between the angler's diversion and the land sportsman's amusements or the butcher's employment no one will deny; and as the catching of fish (an occupation directly and in the most pronounced manner countenanced by our Lord Himself) cannot be considered an act of cruelty, we may reasonably conclude that the finny tribes which devour each other are not necessarily pain inflictors. Fishes are a lower creation, and their organisms are altogether of a less sensitive nature than those of the land animals and birds.

Another ten years passed away—happy years for Remnancy and her mother, who both delighted in the company of the elegant and docile creatures living at ease on Eden's fertile plains.

And now the mother was laid low by that mysterious life-exhausting force which had of late carried off so many of these superior creatures in their youthful prime, or long before old age should end existence, and which had now annihilated the natural generative powers of the race.

It was not a disease—for diseases as we know them were then non-existent—but rather a death force; and the strongest were liable to be attacked by this most insidious destroyer which suddenly weakened the cords of life. It was as if the purpose of life was accomplished as regards the race, and Death—who, even in the unrevengeful way he came to those inoffensive creatures, never comes until life's purpose *is* accomplished—knowing this, claimed the right to sway his scythe and snap asunder the vital energies.

Many days then saw Remnancy as her mother's nurse (she had learnt thoroughly the art of nursing from her sire) administering the most potent herbal remedies for sickness, but all to no purpose, save the sustaining in the weakened one a little longer some slight degree of that electric energy we call life. Her mother died, and the daughter was left, the chosen one, to represent alone that race which was yet destined in a

re-created state to hold dominion on earth, and in spirit reach up eventually to habitations in the highest heaven.

Bewail not, virgin ; bravely bear thy lot ;
Though lone thy life, thou hast no base-born blot ;
Thy pure, select, legitimate descent
Shall draw thee upwards ; life to thee is lent
For no mean use ; thy mission is divine ;
In thee both earth and heaven shall combine.

CHAPTER II

NATURE'S ATTEMPT AND NATURE'S DEFEAT

The morning's work, the molecule's birth
To moving life from out the earth,
Selected seed of God's implant,
Each order pure, the best extant,
Through protoplasm's early burst
Of germs in mystery immersed ;
The modell'd types that marked this "day,"
To richest mould all crumbled, they
Had in oblivion long remained,
A page unwrit. But time has trained
Man's mental power, which must expand
Through knowledge gained on every hand ;
And Science now has brought to light
The Origin of species, quite
In concord with the Book where's writ
In simple language deemèd fit
To teach the yet untutored mind—
A volume in a verse confinèd—
The make of earth, the make of man,
Th' unfolding of "God's mighty plan."

BUT how comes it to pass that this interesting race, the most beautiful, the most intelligent, and the most highly favoured of all the animal creations, has so utterly collapsed that there is no possibility of the species continuing, in a natural way, the propagation of its "kind"? How comes it that on this well-regulated and wisely governed earth the race which should have developed into man, the being for whose advent the world had been so long awaiting, is thus cut off, and, naturally speaking, completely incapacitated for any future purpose? Can this be nature's doing? Is it possible that any natural laws could have led to so disastrous a result?

In former times a satisfactory solution of this problem would have been difficult to find. But in this enlightened age we are in a measure able to solve the mystery. And, singularly enough, the answer comes from quite an unexpected quarter. The science called evolution it is that renders us this valuable assistance.

Professor Drummond, the most recent expounder of this elaborate science, tells us in his "Ascent of Man"—alluding to evolution in its latter and perfecting stage—"evolution is not to unfold from within, it is to 'in-fold' from without. The struggle for the life of others starts its upward course from the same protoplasm as the struggle for life . . . as evolution proceeds the one struggle waxes and the other [for life] wanes."

"The young produced at a birth must be fewer." Here, then, is the solution of the mystery. Here is the law which accounts for the collapse of this man-"kind" race. Evolution caused it. Instead of being, as we aforesaid thought, an unnatural ending, it was Nature's own doing, directly in accordance with a newly discovered law.

We had thought evolution meant unfolding, increasing, expanding, ever displaying a wider development; and lo! instead, evolution is found to mean, in its more advanced stage (and the afternoon of this creative "day" must needs, in its perfecting character, be this later stage), "infolding," concentration, one perfect individual rather than less perfection in a larger number.

We were well acquainted with the "struggle for life"—that is always more or less present with us, far too obvious at times to be agreeable; but now we have placed before us a far nobler struggle, the "struggle for other life," which often results in the waning and weakening of life itself in the effort to infuse life—higher life—into others.

And this evolution is doubtless a correct one. This is evolution in its highest sense. This is the evolution that ought most to concern every son and daughter of Adam. More of mind and spirit, and less of the animal. An "in-folding" of the nobler mental and spiritual nature, and a "struggle," anxiety for, the betterment of the race, rather than the struggle and anxiety for our own material existence.

It appears, then, with reference to this primitive stage of development in the human species, that Nature, ever ambitious, had, during the past few centuries, determined to evolve a man—a being fully equipped with a mind and conscience. She succeeded in bringing to perfection every species of “the cattle,” “the beast,” “and the creeping thing”; they were all as perfect in species when Adam named them as now. Many have developed, and are still under man’s supervision wonderfully developing, in proportions, beauty of form, and other characteristics, but the species as species have not altered. Never, from the day when Anah found those mules in the wilderness as he fed the asses of Zibeon, his father, up to the present time when we see this non-breeding mongrel animal brought so commonly into use, never has one single instance been known where a natural blending of the various qualities of different and distinct species has produced an entirely new and more perfected species or “kind.” What can be more reasonable than the inference that as the species are separate now and practically immiscible — no cross between them, where as in very rare cases a cross is possible, possessing the power to propagate its kind—they have always from the first been a separate creation, developing according to that most potent natural law, the conformity to type?

Yet the evolutionist would have us believe, though he is quite unable to prove it, that the horse and ass sprang originally from one ancestor! Nature fails to disclose the connecting links, but he supplies them from his own brain.

And are you really relatives?
 And cousinship do show?
 But hark! An answer each one gives;
 And if you wish to know,

Your pony’s own opinion
 Hear what his voice will say,
 When that is not a whinny one
 No doubt ’twill be a “neigh!”

That no animals, such as the mule, produced by a cross between any two species of the “equidæ” can breed *inter se* or form a new race is put down to “that degree of physiological differentiation” to which these species have arrived.

How they have reached this "differentiation" it is difficult to understand from the evolutionist's point of view, for as one original family they ought to readily mix now. On the other hand, created as distinct species, nature's law of separateness clearly accounts for their inability to breed *inter se*. Could any one imagine the various tribes of the human family ever reaching—no matter how long a varied development might be continued—a "degree of physiological differentiation" which would bring about such a result as this?

Certain fossil forms are discovered of somewhat similar construction to the frames of the horse, and the evolutionist looks upon them as links, and builds up his theory of the horse's descent from this apparent similarity of structure. Not that the structures are alike by any means, but they compare them and find more or less resemblance. It is on the same principle that they would trace the man from the monkey breed—there is a certain similitude in their structures. But this near resemblance in form, though it may appear to favour their theories, though it may be taken as evidence, is really no proof whatever of relationship. Consider the immense variety that exists in animal life on this globe. So great is the number of species, so immense the variety, both in the animal and vegetable kingdoms created formerly and existing at the present, that similarity in some degree must of necessity be found amongst them. To assume that species are descended from one common ancestor, simply on account of the structural resemblance in certain parts, is not, in the absence of proof, either correct or reasonable. For instance, men are rather apt to picture the inhabitants of another planet as beings somewhat similar in form to themselves. So they may be for aught we can tell; or, on the other hand, there may not be any likeness at all; but if there should exist on another globe a race of beings the exact counterparts of ourselves, that would not prove them to be in any way related to us. And so with the beasts. It is by no means impossible that some other planet may contain in its laminated crust skeletons of creatures which were built up with the exact number of bones found in, and not dissimilar in form to, some of our animals, but where would relationship come in? When Nature, now and again, as she appears to have done,

swept away with an extinguishing force by some overwhelming cataclysm the species from at least certain portions of the earth, was not the Almighty, who carries each model in His mind, able to improve on every previous creation, while still adhering to the general make of many former types?

Although the horse (and his supposed ancestor) is brought forward by the scientist to illustrate, as he imagines very forcibly, his doctrine of evolution, we want verifying facts, we want stronger proof than anything yet advanced, to convince us that even the equinæ order is really one family evolved from one original germ. The scientist tells you that a certain bone protuberance, which occasionally develops in the horse's foot, is an effort of nature to revert to that primitive form when four or five toes were needed to support the animal on the then softer surface of the ground; and that the present construction of the equine foot has been gradually evolved as a special adaptation to travel, as the land became of a drier and firmer consistence. This being so, it would naturally follow that if the horse were to return to those conditions of life which suited the tapir, his feet, in the course of generations, through natural adaptation, should revert to that original five-toed form.

But suppose it were possible to confine a breed of horses on some damp, marshy ground for a lengthened period—say 100,000 years, if the world should last so long—what would be the natural result as regards adaptedness to their altered state, where their movements must be comparatively slow? We should naturally expect an adaptation, in the way of some material structural change, to take place as a consequence of conditions so greatly altered. What would it be as regards their feet? Would not the hoof, while softening, grow also wider to enable the animal to stand more securely on the boggy, swampy surface? Or do you imagine that three or four extra toes would commence to shoot from the joints of each foot, reaching in time to the ground to aid in supporting the animal's weight, while the hoof itself gradually narrows to perchance one-tenth of its present width?

Which of these methods of adaptation, think you, would be the most natural? Which process would astonish the practical man most to see positively in operation? Could a

foot of five comparatively small toes or digits ever become a better support, ever be a better adaptation in any way, than the broadly treading hoof of our heavy draught horse?

The exponent of science is rather given to holding up man's handiwork in illustrating the Creator's designs through the operations of nature.

Let us follow the scientist's example. Suppose we take that favourite subject of illustration, the steam-engine. And the so-called evolution of the horse shall be likened to the development of the modern locomotive.

A very cumbrous and clumsy-looking object was Stephenson's original engine, compared to the locomotives of recent build to which our passenger trains are attached; yet "My Lord" answered the purpose for which it was made, was well adapted for the slower traffic of those initiative days.

Now, although exact copies of the first machine might have been made *ad libitum* by the mechanical artisan, no advance on the original plan, no improvement in any parts, were possible without some creative power, some inventiveness, in the brain of the builder.

Each operator in the construction of that engine will do his share, and each part will be of more or less importance, but no material change will be observed in the structure so long as they are ordered to adhere to this one model. Improvements, more perfect adaptation, must and will come, but they come only from that fertile source of all earthly inventiveness, the brain of man. The "Rocket" will be an advance in many ways on the original engine, and this gradual progress towards perfection will continue till we view the present highly polished specimen of mechanical art.

But what relation do these after constructions bear to the original? None whatever, in a material sense; all the relation is in connection with the mind of the inventor. Each improved machine is perfectly independent of its predecessor, not one particle of material that belonged to the original has gone towards the construction of the later productions; the original did not itself contribute one atom of matter to the more perfect engine which might have been built had the "My Lord" never existed.

These primary models may, some of them, yet be seen—as

that pioneer of passenger traffic, the "Rocket," is still to be seen—entirely independent of, entirely unrelated to, the modern types save that they all are classed under the one name of steam-engines.

Yet the model, as first conceived, has since been adhered to in every essential particular. All of them have wheels, have boilers, have pistons, have valves, &c.; yet the change they have undergone in outward appearance is great indeed. Gradually have certain parts been made less prominent, gradually have some been enlarged, gradually have other parts been dispensed with altogether: the whole beautified in its proportions—a work of mechanism at last to please the traveller's eye as winds the gliding train around the rail's curving track.

Turn now your attention to the tapir, and those succeeding introductions of equine form, and mark the similitude in many points to man's creation of the locomotive. A poor, mean, ungainly creature is the tapir compared to the perfect form of your prancing pony or cob; yet he answered completely the purpose for which he was designed, doubtless enjoying his shy, nocturnal mode of existence, an animal well adapted to his watery, swampy haunts. His breed has been naturally propagated through long-extended periods of time, in strict adherence to the original type. This is Nature's plan—adherence to the type—and no decided advancement, no pronounced alteration, in the time were possible unless through the direct interposition of the Creator, unless through a special creative act. Nature may strive her utmost, and earth may provide all the conditions necessary to higher development, but the real change in structure to a more perfect adaptiveness must emanate from the Great Master Mind.

There may be a contraction, or a more prominent growth of certain members, but so long as Nature's law of conformity to type is enforced, the one characteristic type of the species cannot be departed from. Improved species there will be, but they come on earth only as new creations, until man himself undertakes improvement; yet is he utterly unable to materially alter the original type.

The horse was created as a vast improvement on the

tapir type, as an adaptation to the more progressive earthly conditions, as an animal fitted to meet the needs of man. But his species is as distinct from the tapir as the rhinosceros is from the ass ; distinct in habit and distinct in structural characteristics.

There may have been species created of an intermediate class—animals with three digits, and animals with two digits on their feet—but to claim a relationship between them and the horse is simply to theorise, and is not following the evidence of facts. It is a fact that Nature allows no relationship now ; it is a fact that the types are dissimilar ; it is a fact that strict conformity to, rather than any branching off from, the type is Nature's dominating law ; and in the face of facts such as these how can we accept as truth mere speculations of the human brain ?

All of those improved species were shaped in some measure after the old model, but, while the old type still exists, unaltered and unalterable, utterly unable to transmit to posterity any newly fashioned type ; the fresh designs are each of nobler character, each more beautiful in build, till at length is given to man that handsome steed the Arab loves to stride.

Thus is the old solitary tapir pulled up now out of his native, miry habitat, and his accustomed bath in the Brazilian stream, pushed to the front, and placed as a relation beside the proud winner of the English Derby, to aid, as the evolutionist imagines, in the illustration of that impossible process which elevated the man—his body and his spirit too—spontaneously from out a bygone mongrel blend of brute-engendered life ! The theoretical is often opposed to the practical.

Can any reflecting breeder of stock ever believe in such a preposterous, such a confounding evolution as this ? Can any intelligent agriculturist who sees the earth producing in such purity and distinctness, in such truthful compliance with Nature's regulative principles, every kind of grain he grows, every kind of stock he rears, believe that a rule thus aptly and systematically ordained is the natural outcome of a development of life so commingled and so deranging as the Darwinian process ?

When in rocks the geologist sought for the real,
 To his unbiased mind did the strata reveal
 Fossil'd species unmixed in their making ;
 Transmutation seen nowhere ; the type ever changed,
 As environments new on the earth were arranged ;
 Higher models Creation aye taking.

But a Darwin imagines each bone in its curves
 And its shapings so similar verily serves
 To announce how we all are descended
 From ancestors common, when the species began
 To evolve into something that made up the man,
 Who ought yet to be further amended !

Though divisional lines are as barriers fixed
 All the numerous animal species betwixt—
 'Tis the ruling wherever you travel—
 Evolution affirms they were formerly link'd
 Were these non-interbreeders so truly distinct ;
 'Tis a knot we can never unravel.

How the type altered thus to immiscible moulds,
 A rhinosceros now, then a zebra unfolds—
 Was it chance, or a pure "adaptation" ?
 And giraffes too, and quaggas, and even the ass,
 For they all do belong to the "equidæ" class,
 Reckoned each as a distant relation !

Now whoever would think (yet the theory's thought out)
 That his hackney e'er sprang from a thing with the snout
 Of a pig, though 'tis termed a tapir ?
 A creature that actually has on each foot
 A quartette of true toes, and a fifth on the shoot.
 So to render its travel the safer !

And it happens unfortunate now for the nag
 That he's doomed to disclose (on his worth a sore drag)
 An occasional side-bone formation,
 That determines so clearly the hunter's descent
 From the five-toed old tapir—'tis through the intent
 Of the method called "modification" !

We opine if our handsome, intelligent steed
 Should behold with cognition his one time base breed
 In this mean ancestral mother,
 In his horror his hair would on end then arise,
 As a "neigh" of denial he scornfully tries
 With a pawing impatience to smother !

Now Nature, by this "infolding" process, by endeavouring
 to concentrate the whole life—in its higher sense—of the race,
 to collect every atom of intelligence, and gather every grain of
 mental growth, incorporating it in the individual, in the hope

of "evolving" a mind, and producing at least one perfected couple, had undertaken more than she could perform, had carried her ambition too high. In her abortive attempt to perfect the human species she was thus forced to acknowledge her utter defeat.

"Natural selection," such as Darwin proposes, might have led a male, the most advanced in brain development amongst the monkey tribes, say an Orang-Otang, as being so nearly related, to consort with this daughter of the noblest race, and by crossing renew and invigorate the life of both "kinds," or perchance create another distinct species which might ultimately lead even yet up to that height of the earth's ambition, the evolution of an intellectual man.

But no. Nature will never permit this. No matter what the emergency, Nature never oversteps those barriers she has herself erected by the command of her Ruler. She will allow no breach of her laws. He, her Ruler, alone has the power to interfere with them, to supersede them. Nature ever strives after the true type. No debasing blend of the species shall turn her model away towards other, or unknown, types. And fortunate for man that it is so. The result is order in the animal kingdom, order in the vegetable world, and purity and distinction unalterable in the human race. These potent laws prohibited the production, then, as they do now, of any breed between the human and other species; for should such a monster by any chance have birth, an effectual check is promptly put to any further evolution. Not because of man's superior intelligence, not because man has evolved to a higher stage, is this separateness maintained, but simply because the ape and the man belong to distinct and quite immiscible species.

Imagine in this century
A swerve of Nature's action;
See now the various species free
With interfused attraction!

Each crop the tiller cultivates,
It now doth come to pass,
All aim distinctive obviate,
No kind adheres to class

No striving towards the typical,
 No barriers between
 Created species, but to all
 That vegetates is gi'en.

A licence, perfect liberty,
 To wander from "the pure" !
 Then what a muddled garden we
 Would gaze on, to be sure !

The pollen of asparagus
 Will fecundate with force
 The climbing bean, and give to us
 As blending takes its course,

A combination curious,
 Of label'd law abuse,
 To classify sorts spurious
 Were not a bit of use.

The seed from paper packages,
 Though carefully selected,
 Might give the grower cabbages,
 Or—what he least expected—

Some e'en to slugs may germinate !
 They spring to life in dozens,
 And (such is oft the ill-starr'd fate)
 Consume their cabbage cousins !

For clever man now inculcates
 That creature life evolved,
 In earliest unfolding dates
 (The problem's not been solved)

From vegetation. Vigilant
 Examination proves
 The protoplasm of the plant—
 The microscope removes

To clear inspection, magnified—
 A likeness strong may claim
 In substance, and, the test applied,
 Analysis the same

As that of kinds corporeal,
 With voluntary motion—
 Were all from one original,
 Is now the argued notion !

Then turn to breeds mammalian—
 And man of them forms part—
 Imagine now the selfsame plan
 Pursued, that once did start.

Our race in times erratical,
In that primeval wood,
And surely then such beings shall
Be shaped as never stood

Upon a planet dominant ;
Mere pigmies men appear,
Beside those giant forms that plant
Their footsteps on this sphere !

When evolution's ultimate
Design on earth is seen,
No human biped at that date
Struts dominant, we ween.

For all the lauded intellect
That e'er adorned mankind,
This breed with broader brain cells deck'd
Long distant leaves behind !

Let us now consider the rise of the human race from a higher point of view.

“Those who prefer evolution as a more satisfactory explanation of man's origin, thinking thereby to avoid everything miraculous, do not get rid of mystery, nor of Divine interference” (Reynolds, “Supernatural in Nature”).

Here was this breed of animal men, earthly links, an indispensable arrangement as regards the body if natural law is to be respected, a race which must be renewed, re-created with mental ability and a rational nature, born again in a spiritual sense, before it can possibly be fit to occupy that exalted position on earth originally intended by the Creator. It would have been within the power of the Creator to have converted, regenerated, or breathed in a “breath of life” accompanied with mental endowments, and thus to have become a Father at once to thousands of the race, as He has since renewed by His Spirit millions, and made them fit subjects for heaven. But would this renewal have been perfect? Has the spiritual renewal of any man since Adam's time made that man absolutely “perfect”? One Perfect Man, and one only, has lived on earth since Adam, but that Man owned not an earthly father.

It would have been utterly impossible, contrary to the laws of nature and all other laws, for an absolutely perfect man to spring from an imperfect father, an earthly, sinful sire. And

this being the case at the birth of the Second Adam—God as the Father absolutely necessary—so was it essential that God should be Father to the first Adam.

So long as one of those males of purely animal origin remained on earth in the character of a parent the coming race could not be perfect, could not be spiritualised to perfection. As the old Adam, the sinful nature will and must inevitably manifest itself more or less in men now, renewed or converted though they may be, so the old animal nature would still have been liable, according to natural laws, to appear, and again assume supremacy in the human race to the utter extinction of mind and spirit, and all that raises man above the brute. Our race, it is true, has since become in many instances sadly animalised through sin, and owing to the earthly line of descent, but there has always remained, even in the most degraded and very lowest forms of type, some portion of the God mind and spirit implanted at the birth of the first Adam, to distinguish, without any doubt or difficulty, man from the brute creation.

“Often since have I meditated on that old cannibal chief reasoning himself and his people, from the sinking of the well and the bringing of the invisible water to view, into a belief as to the existence and power of the great invisible God, the only Hearer and Answerer of prayer. And the contrasted picture rises before my mind of the multitudes in Britain, America, Germany, and our Colonies, all whose wisdom, science, art, and wealth have only left them in spiritual darkness—miserable doubters ! In their pride of heart they deny their Creator and Redeemer, so gloriously revealed to them alike in nature and in Scripture, and are like a dog barking against the sun. They will accept nothing but what their poorly developed science can demonstrate ; yet that science, as compared with the All-Truth of the Universe, is infinitely smaller than was the poor chief Namakei’s knowledge as compared with mine ! They do certainly know that their very existence, at every moment, depends on things that neither reason nor science can fathom, any more than Namakei could understand the rain from below. For every reason that he and his people had to believe in the invisible God, who brought the water to their view, these sons and

daughters of civilisation, 'the heirs of all the ages in the foremost files of time,' have ten thousand more, from history, from science, from material progress—yet in their pride of intellect they refuse to acknowledge and adore that invisible and inscrutable God in whom every day they live and move and have their being, and who has spoken to us by His Son from heaven" (Dr. Paton).

Consider the immense distance, the insuperable barrier, that intervenes between man and the mere animal. Between the spirit that exalts the man to heaven and the "soul"—if soul it may be called—of the most intelligent creature which is entirely of the earth. Even if the animal's soul ever migrates to another sphere—which some think possible—that soul while on earth is utterly incapable of the slightest spiritual impression, utterly incapable of rising to a conception of things above its mere earthly existence. It is possible for the basest of men to be taught spiritual things; to be called, and to really become sons of God. But though your very intelligent companion, the dog, may live a more noble life and be gifted with a character superior in many respects to that of the degraded and cruel man, no amount of teaching, even if carried on through countless generations, could ever succeed in imparting to his nature a sense of the spiritual; and it would be little short of blasphemy to speak of attempting to raise that animal to a relationship with God. Think you that evolution lifted man to this high level, so far above the brute creation? Think you that evolution gave to man that God-spirit which makes him a rational and responsible being? Can any natural method lead to such a conclusion as this? No. Human life, animal life, plant life, the records of the rocks, and above all the Bible, answer decidedly, No.

Like produces like. As the type of the parent, so must be the type of the offspring. And when promotion from one state or condition to another is needful on earth to carry out the wisely ordered designs of the Creator, such as promotion from the inorganic to the organic, and promotion from the animal to the man, then, as nature inevitably fails to bring about this promotion, the Maker of all intervenes, and, with His supernatural powers, accomplishes His purpose, in the preparation of this planet as a pleasant abode, and in placing

upon it a perfect^d and spirit-born being. Therefore, as the destruction of those brutalised and desperately wicked men who lived on the earth before the Flood was deemed necessary to insure an ultimate advantage to the race—Noah and his family alone reaching the decree of perfection which entitled them to continue the propagation of their kind—so was it absolutely necessary, in the spiritual interests of man, that the original breed, at least as regards the sires, should be extinguished ; that the supernatural might take in hand and efficiently perform what nature failed to do, and that ever after the human race might recognise their heavenly descent, and truthfully acknowledge the Fatherhood of God.

Man now by nature's laws would bind
 His Maker, who, e'en when inclined,
 Must never go beyond their bounds,
 For all His acts on them He founds !
 Above their Framers do they tower,
 And are indeed a foremost power !
 When once was spun this earthly sphere,
 Then Nature, she alone, shall rear
 The rocky layers, and unfold,
 Through life germs sprung from mud and mould,
 The numerous species formed to fill
 The treasure floor, for those who will,
 By dint of ape-developed skill !
 Some day begin to dig and till,
 And, more advanced, to delve and mine
 The globe for wealth she doth confine !
 The method must be counted true,
 Man proudly now proclaims to you !
 For evolution 'twas attained
 That point where mental power gained
 Th' ascendant in brute's weightier brain,
 And intellect supreme did reign !

CHAPTER III

THOSE ANIMAL LINKS

There dawned at length Creation's latest "day";
Then from the heavens a Voice was heard to say,
"The living creature shall from earth up-spring,
The cattle, beast, and every creeping thing";
And 'mongst the germs conceived by Mother Earth
She "brought forth" one which gave the man-"kind" birth.

"The pre-Adamite world . . . allows, if need be, for pre-Adamite men. If such precursors existed of the Adam man, as the Adam-man preceded the Christ-man, they were brute men in whom was no breath of God; but, at best, only life yearning for more life. . . . There may have been rudimentary men formed, as Scripture says, out of the ground. These may have lived on for many generations, until in fulness of time they were regenerated, or re-created as the Adam, our forefather. . . . The progress may have been wrought by means of natural, orderly causes, during a long course of time, and by well-nigh insensible gradation. So far, therefore, evolution may be that long creative process of organic advance, by minute increments, which tends towards perfection."—*J. W. Reynolds, "Supernatural in Nature."*

In Nature's plan we look, and see
Those living links of pedigree,
From protoplasmic germ evolved,
A dust-formed chain to dust dissolved.
No marks remain, no slabs explain
Existence through this racial reign,
Nor will the scientist unearth
One single death, one single birth.

THE science of evolution may be explained simply as an animation of the atoms which are converted by infinitesimal degrees and proportions into protoplasms, these protoplasms nourished by the earth, moved by the electric force both of the soil and that power implanted at their first stage of existence, and, as they develop, emitting offshoots, which

evolve into, and aid the propagation of, the continually increasing characteristics of each particular species. Each seed or originating protoplasm endowed with the tendency, or inherent force of development, to evolve into the perfect form—adhere to the truest type—of that particular “kind” of plant or “living creature” which an all-wise, all-powerful, and ever-foreseeing Creator intended it should represent.

Such is the process we now believe in as witnessed by the earth during this concluding “day,” termed the “sixth day,” of Creation. The period may have been a very prolonged one, probably much more prolonged than the “Sabbath” which has succeeded it—God’s Sabbath—as regards this earth, in which He has rested from His labours and refrained from any special creative act. No new species have since that latest working “day” been created here, nor will any distinctly new creations be seen on earth while this “Sabbath” lasts. A well-nigh infinite variety in form and character may develop—in life, both vegetable and animal, but no entirely new species will ever again have birth on this planet in her present earthly state.

This is a very clear answer to the question Darwin asks in his “Origin of Species,” “How is it that we have now so much variety and so little novelty?”

These were all new forms of life, superior and highly advanced forms, which the earth “brought forth” on the dawn of this “day”; not that all the former species were of necessity destroyed; those previous forms, which could be adapted to the higher needs of this new creation may have been continued; as some of them had been continued from the earliest periods.

Before more fully describing the extremely gradual rise to perfection of these new species, and of “those animal links,” let me take you back in thought to that far remote stage of the earth’s existence millions of years ago when the primal germs of life were implanted in the yet warm, if not hot, waters which surrounded the world. For then it was the evolution of life began, the building-up process which has helped to shape this globe to its present grandeur, and which has given to man so much wealth and comfort. “And the earth was without form, and void; and darkness was upon

the face of the deep. And the Spirit of God moved upon the face of the waters."

"The earth was without form," *i.e.*, had no visible shape, for the whole solid portion, the whole surface, was overwhelmed with water.

"And void" : empty of life.

And darkness was upon the face of the deep" : enveloped in a mist or vapour so dense that no light could penetrate even from so lustrous a luminary as the sun.

"And the Spirit of God moved upon the face of the waters" : "the Spirit of God," the Source and Creator of all life, "moved upon the face of the waters," and willed the conversion of dead atoms into living germs, and then in the sedimental deposits of the "deep" bursts forth organic life to rapidly increase beneath the weight of "waters" heated by the yet warm surface of the world's then thinner shell.

There, in the "darkness" of the briny "deep," began the evolution of life. There began that change from the inorganic to the organic which is at present beautifully displayed, and which shall endure to the end of the world. The vegetable first, as the lowest form of life ; and afterwards the animal, as represented in its lowliest order of aquatic existence. Exceedingly low in comparison were those original organisms of life born beneath the waters, but they answered well the purpose of Creation in the darkness of those alluvial depths, and they lived under conditions utterly unsuited to higher and more sensitive organisms.

Evolutionists at one time, in their eagerness to dispense entirely with the supernatural, urgently argued that life was evolved spontaneously, but, to their confusion, science has proved the contrary.

"The organic world is staked off from the living world by barriers which have never yet been crossed from within. No change of substance, no modification of environment, no chemistry, no electricity, nor any form of energy, nor any evolution can endow any single atom of the mineral world with the attribute of life (Drummond, "Natural Law in the Spiritual World").

This first appearance of life on earth is not to be confounded with the life created on the so-called "third," "fifth,"

and "sixth" "days" of Creation. Even the "first day," when the sun's rays partially penetrated the dense vapour, and dispersed the former darkness sufficiently to give by day a comparative degree of light on the still deluged earth; even this long-extended "day" had not yet dawned.

So gradually did the dense mist disperse, and the atmosphere become clear, that it was not till the "fourth day" an inhabitant of the earth (supposing there had been an inhabitant capable of intelligent notice) could have said that a sun was created to give light by day, and a moon and stars to give light by night.

Until then neither the sun, moon, nor the stars had been seen on earth. Although the heat of the sun was felt, and the light of the sun was seen, there was nothing to tell an inhabitant of the earth whence this heat and light emanated. So that, from an earthly standpoint, a recorder would naturally account those heavenly bodies as then first created, because they were then first perceivable by the eye.

Thus we view the evolution of life, the larger portion of that life which has gone towards the building up of this world, as proceeding in comparative darkness, and all those primitive species, both animal and vegetable, as having been deprived, throughout the whole of their existence, of the direct and visible rays of the sun.

Yet all went on in correct order, accurately preparing a habitable world. The giant ferns throve in that misty atmosphere, and stored up for us, not only solar heat but the innate heat of the earth also; and their life and death and burial beneath the solidifying weight of superadded strata now furnishes us with a well-nigh inexhaustible supply of fuel, indispensable, at least in this age, for man's convenience and comfort and commerce.

Think of those uncouth creatures which floated in the watery atmosphere over the land ere it could scarcely be called land, an intermediate sea-bred race inhabiting the ever-saturated bogs and marshes of that misty age; those ungainly monsters, half fishes, half reptiles, were surely better hidden in the foggy gloom; those horrid shapes were hardly fit to be seen in the open sunshine of an unclouded day; and could we have viewed them in their vapoury element, with

wings outspreading twenty feet, with hideous heads and frightful limbs, we should have wished them buried where they are, beneath the solid layers of the fossil-forming rocks. Yet all those uncouth creations fulfilled perfectly the purpose for which they were made. Each one aided in the erection of our earthly residence, and each one added something to the storehouse of the world, or left behind some food for the further advance of life.

But the seed sown on earth on the morning of this "sixth day" by the hand of the Great Planter was of a much more select character. This world has now to be prepared, in a special and more perfect way so far as its surface is concerned, as a pleasant and beautified habitation for man. All Nature's efforts had been in this direction for untold ages. The Earth, her whole formation since she commenced to cool down, was designed solely and expressly as a dwelling-place for those beings created, doubtless amongst other countless creations in the universe, to accomplish their end in the designs, to lead up to and ultimately add to the glory of the Great Creator.

The vegetable species had been brought up, as species, to a high state of perfection, yet to be further developed in their future stages of existence ; and a very decided advance in the colouring and fructifying of plant life had occurred when the full rays of solar light first shone in splendour over the ever-increasing verdancy of the earth ; so that now fruitful luxuriance had taken the place of a comparative flowerless landscape, and a wealth of richest colours embellished the plains and hills and valleys of this new and beauteous world.

Therefore the animal species also, now to be introduced, must be endowed with outward forms to correspond with all these pleasant scenes, or with such clever instincts as shall befit them for man's use, for man's company, or for man's admiration. The earth is to "bring forth" all of these creations "after his kind." As the Earth is mother to all this planet's life, so the Sun may, in one sense, be said to be the father of that life. Without the fertilising influence and the electric energy derived from that central magnetic globe none of the planets of his system could bring forth and sustain life. None could, at any rate, give birth to the advanced life presented to our view on earth. When that stupendous globe of

fire, the sun, parted with those portions which flew off and revolved into the planets, each was destined to become, like Adam's rib, a mother. The Earth is mother to all temporal and material life here. But the Earth, even with her Sun's potential aid, could never parent anything above the temporal and material. No matter how prolonged the period leading up to perfection, no matter how lengthened the evolutionary process, the Earth could never be parent to the spiritual in man. The Earth is merely temporal. The Earth, with all the life she has brought forth and sustained, with all the life she ever will sustain, shall be utterly destroyed, dissolved, and scattered into the dead atoms of space.

"The things which are seen are temporal, but the things which are not seen are eternal." This world, and all pertaining to it, being matter, may be seen. But the spirit, the spiritual life, cannot be seen. The spirit is not of the earth, earthy, but is of "the things which are not seen," the heavenly. The spirit, therefore, is "eternal." As organic life is by nature entirely separated from, and distinct from, the inorganic state, so is spiritual life entirely separated from, and distinct to, animal life. And as a birth or evolution of the "living creature," the "cattle," the "beast," and the "creeping thing," from dead atoms was, according to the laws of nature, as impossible as the spontaneous rise from the inorganic to the organic when Earth first brought forth life, so was the birth, or evolution, through the course of nature, of the spiritual from these earthly animal creations absolutely impossible. The super-natural alone could accomplish this; the super-natural alone could give birth to that spiritualised being, the heavenward-looking man.

All that we see performed on earth during the long "day" of evolution, all the creations and developments that took place up to the evening of the "day," were of the earth, material and earthly. Everything transient and doomed to decay. But the birth ordained in the evening of the "day," the birth of that race whose spirits shall rise to heaven, this shall never perish or decay.

Though sin and misery for a while intervene, this birth, as a descent directly from heaven, man made in the likeness of God, shall, striving towards that spiritual type, again ascend

to the highest heaven, there to live through the ages of a never-dying life.

When, in these selected seed germs, the first creative spark of life was given to inanimate atoms, could human eyes have examined through the most powerful microscope the primal protoplasms, they would have been unable to discover the slightest difference in appearance, size, composition, or structure; yet each seed had a decided individuality and distinct life force of its own; an innate endowment which resulted, in process of time, in the moulding of an animal or creeping thing, the form of which was fixed in the eye of the Great Husbandman ere that seed germ fell invisible from His hand. Likewise now in the vegetable kingdom it is a thing impossible for even the most experienced seedsmen to distinguish between many of the varieties of seed he sends out. The label must tell this. Without the labels his business, like the ancient world of the modern evolutionist, would be "confusion worse confounded."

Could we have seen the surface of this sphere in many of its former stages of existence the sight would doubtless have astounded us; and we can hardly conceive what appearance this animal evolution presented in its earlier developments. But we may perhaps liken this "day" to our garden throughout the year. In the spring we notice seed lobes pushing through the soil, the young plants of various species, in the earlier stages of their existence, so much alike that it is difficult to tell to what class they belong. Then towards summer, when through increase of growth they become too thick on the ground, a thinning process takes place, a selection of the fittest, that individual perfection may be afterwards attained. And still as growth increases will the thinning be attended to, till the autumn, when we find where before there had been crowds, now only a few specimens of the "kind" are seen, but those few are perfect.

Or a pond may give a not inapt illustration. At first we see the spawn, scarcely moving, yet full of life. Next, animated organisms in the water. Soon the pond is swarming with tadpoles. Then, later on, the only inhabitants you notice are a few fully developed frogs. If you did not know from observation, you would hardly imagine that those fish-like tadpoles

could so alter in form and develop the limbs and body of a frog. But the type was in the tadpole, and no "adaptation," no "modification," nor any other natural process could ever cause a creature of the frog species to evolve into anything but a frog.

Strange indeed must have been the scene on earth, when the primitive forms sprang up of these species we now see so nobly represented in the lion, the horse, and other noble animals. Embryo plants springing from the soil we yearly see, but to view animal embryos emerging from the ground would be a sight quite foreign to our experience. Yet, so gradual was the evolution and development from the primitive to the perfect, that probably hundreds of years would scarcely have seen any perceptible difference in the form and appearance of full-grown creatures, very small and unshapely at first, yet ever reaching, generation after generation, towards the attainment of the perfect type.

So that we may imagine cattle, in the morning of this "day," as crawling, slug-like, on the ground, without any characteristics whatever of their breed as now seen. Thousands of years perchance elapse, and the breed shows signs of rudimentary limbs. Then, after a further prolonged period, some true characteristics of the species are developed, and these go on developing, birth after birth, from parent to offspring, until the type of the species has arrived at that distinctive and finished state when "God brought them unto Adam to see what he would call them. . . . And Adam gave names to all cattle . . . and to every beast of the field." As, in all probability, only one or a few germs of each of the animal species originally sprang from the ground, increase at first would be rapid. Then after a long-continued period, at the noon of this "day," there would be a thinning and weeding-out process. For although the command was not given to the animal creation, as it was to the fish of the sea and to man, to "multiply" in their fully developed state, yet in their primary stages of life they may increase as fast as the growth of herbage, on which they all fed, allowed them to. The Adam had not then arrived, and his prototypes, the man-"kind" breed, were increasing and developing as rapidly as any of the animal species.

At this stage comes in "natural selection" and the "survival of the fittest." And this continues even through evolution's latest stage, when the "infolding" process prevails, and births become fewer; and these two latter influences amongst every "kind," both the "cattle" and the "beast," gradually so diminishes their numbers that at the end of the "day" not many remain to represent each of the species. For man must have a fair start with them, and must not be deprived through them of the earth's vegetable productions needful for his sustenance.

"Natural selection" has continued ever since that "day," and we meet with many instances of it now in the animal and vegetable kingdoms. Man selects and attempts to improve, and often does largely improve, on the natural process through skill in selection, judicious crossing, and intelligent culture, and he has thus wonderfully developed the species, animal and vegetable. But, on the other hand, man sometimes hinders instead of assisting Nature in her selection, and this is noticeable specially in the vegetable kingdom.

Take, for instance, the apple. Though we all admit the apple has reached its present high state of development chiefly through man's selection and cultivation, yet "natural selection" has had much to do with it, and nature, if allowed, might do much more. Instead of selecting and sowing the pips of the best apples, and permitting the plants to grow up into large trees and bear naturally, we either graft these seedling stocks with other varieties, or else we go to the nurseryman for trees, not one of which is grown after the natural plan—not one of them a seedling. This is one reason why we have so few, if any, really perfect varieties; perfect in quality, in size, and productiveness. Nature cannot select for us under these conditions.

If our orchards were planted solely with selected seedling trees then might "natural selection" give us more frequently some new and choice variety. But these seedling trees are, as a rule, very backward in bearing. The planter has to wait many years before he even knows what sort of apple each tree will produce. And years are of importance to man. While time is of no consequence in Nature's sight (she always works slowly and by degrees, and never will be hurried), every year

is of high importance to man, and particularly to the man who has to gain his living from the ground.

Moreover, though a few of these seedling trees may possibly produce improved varieties, the probability is not one in a thousand will be of average merit. And in this competitive age, when the "struggle for life" is so intense, man looks for profit in all his labours. This is necessarily his first consideration. Therefore, although Nature would, if allowed, in her own way willingly select for him now and then an improvement on previous varieties, the fruit-grower is compelled in his own interests to dispense with her method and to adopt his own instead. He plants grafted trees, by which mode alone he is able to secure reliable, selected, and known varieties. And the nurseryman, whose business would likewise be ruined if arranged in this respect on a purely natural plan, supplies the fruit-grower with trees rendered artificially fruitful by grafting or budding, all labelled, selected, and guaranteed to bear those varieties which he deems most remunerative.

Nevertheless Nature occasionally has her own way. For it is a fact that many of the most valuable varieties of fruits have been given us, not by man's selection and crossing, but accidentally—through "natural selection."

A plant springs up, say in a cottager's garden, perchance from self-sown seed. It is left to grow, and in course of time bears its own fruit. And this fruit is found to be of an unusually choice character. The variety is then propagated, not by seed—for though through its seed only can the propagation of the species be continued, this method, as regards fruit, is not reliable in the propagation of any particular variety—but by offshoots, cuttings, buds, or grafts, until at length it becomes known, and its merits are appreciated, all over the land.

In such manner, simply by chance (for this kind of "natural selection" is inevitably more or less chance work) has Nature bestowed on us some of our best and most-valued fruits.

Men have been known to devote a lifetime to the selection of improved varieties, and yet those they have bequeathed to us will not, in quality, approach some of the fruits given us simply through the accident of "natural selection."

But if "natural selection" may be termed accidental now

we must not apply that term to the "natural selection" of the sixth creative "day." At any rate, in the evolution of the human species nothing must be regarded as happening by chance.

It was not chance which led that grand-looking male—a king in appearance, with his long, flowing beard and stalwart, man-like frame—to travel from one part of the world to another distant part, to meet with the only living female—a queen of her tribe—and thus combine in their offspring all the infolded intelligence possessed by both of those leading branches of the race.

It was not chance which caused the collapse of that animal breed, thereby opening up the only way deemed equitable by which the natural and supernatural should be united in the creation of the world's dominating intelligence, Man.

Design ran through the whole course of earthly circumstances, design ruled Nature in her selection, and design ordered this birth-failing emergency. As man's extremity is God's opportunity, so Nature's extremity was God's opportunity. And as man's method is often, in a sense, supernatural, that is, above Nature's ordinary method, as regards the attainment of his ends, so will God's method be sometimes above the natural in His earthly dispensations.

A gardener wishes to secure a perfect fruit, say, of the pear "kind." He chooses and crosses with the fertilising pollen of the blossom two varieties that come nearest to his ideal; selects and plants the most developed of the pips, watches his young tree, and awaits the coming of the first crop of fruit.

But Nature has quite failed to give him what he requires; the pear may be a slight improvement on former varieties, but it is very far from perfect.

Determined yet that his ideal fruit shall grow on that one stock, he resolves to supersede the natural plan. He severs the head from his tree, thereby cutting off its own natural productions, and seeks a graft of a perfect sort. Failing to find one, even in the whole country, he goes elsewhere, and brings the graft from another country or kingdom. He has prepared the native stock, and now he inserts this scion of a foreign, and improved, variety, and the flowing sap

unites them. And in course of time that tree gives him a perfect pear. His ideal is reached. He has superseded the natural method. What Nature could not do he has accomplished by super—*i.e.*, above—natural means.

And though the nourishing juices that go to form this fruit have to flow from the soil up through the inferior stock, yet the good qualities of the fruit are not altered on that account, but remain ever after in character with the graft, a distinct and ennobled variety.

And though that pear-tree reach the ripe age of two hundred years the mark of ingrafting may be plainly discerned on the trunk, to distinguish it from all the other trees around, which are, perchance, growing after Nature's own mode:

And so was it with that selective and ennobled being, man.

“Natural selection” would at first rule in the design of the Great Planter, and afterwards a more special selection. Then the Creator, knowing that the earth must fail to evolve a spiritualised being, cuts off the natural fruitfulness of the creature race, that He may ingraft on to the earthly stock a scion from the heavenly kingdom.

This ingrafting process was necessary. Hence was it also necessary to cut off the natural fruitfulness of the stock. Without this ingrafting process it was impossible for animal man to be made after the “image” of God.

The Great Ingrafter sought upon the earth
 A scion fit to crown the creature birth ;
 Though Nature aided, yet He failed to find
 One single graft according to His mind,
 So from His kingdom, where the fruit is rife,
 He cuts a scion off the Tree of Life,
 This scion in the severed stock inserts,
 And earthly thus to heav'nly kind converts.

CHAPTER IV

PRIMORDIAL DEVELOPMENT

From one Great Spirit, of all life the source,
A spark alights upon prepared land,
A subtle spark of energetic force
Felt by the earth, through Nature's efforts fan'd,
Till all the world is by its power span'd ;
Till utilised are all material stores
("Subdue the earth," the Maker did command) ;
The force at length this lower life ignores,
And winged to other worlds of wider life it soars.

CONSIDER the care bestowed on this human species in its initial stages of existence. If a gardener has a precious seed, more valuable than all the growth of his garden, he selects a sheltered, yet sunny, spot, and having sown the seed protects it from all possibility of harm. When the young plant springs forth from the soil he fences it around so that no creature or aught else shall in any way do it injury. The gardener watches the tender growth day by day, and as the plant spreads he is careful it shall not be encroached on by any other living thing. Thus was it with the seed germ of the human "kind."

A spot on earth, specially selected for advantages not only to the primitive but to the after development of the species, received the created life germ, invisibly yet positively implanted in the ground. An atom of inconceivable minuteness is suddenly animated. And in that imperceptible transformation the atom becomes a protoplasm. The inorganic is converted into the organic. A miracle has taken place. Although invisible to any eye but the Creator's, a wonderful miracle of momentous import has occurred on that honoured

spot—in every sense as much a miracle as if you were to see a new-born infant grow up into a man in one day. This was, indeed, even a greater miracle than that would be. For Nature, given longer time, will accomplish the growth of the infant up to manhood ; but Nature, through all the ages of time, could not convert a dead atom into a living protoplasm, or pass over that insuperable barrier which divides the inorganic from organic life.

Think you that the Almighty could not have built up man in one hour out of the inanimate atoms, out of the “dust of the ground,” as easily as He re-called to life Lazarus from the tomb ? as easily as He breathed again the breath of life into a body which had passed into the inorganic world, and was even then but dead matter ?

The Creator of Nature could have dispensed with her aid, and have made the first man, Adam, in this way as readily as He created the original spark of life in the atom. But the Framers of natural laws prefers to work on earth according to those laws. If He sees the adoption of the supernatural to be indispensable, then, and only then, will He supersede the earthly plan. The supernatural in the creation of the seed germ was indispensable, but there was no necessity for dispensing with Nature's aid in the growth of the body then any more than there is that necessity now.

And Nature ever works slowly. By imperceptible gradients does she accomplish the ends of the Great Designer. For was there any more need of haste in the building up of a man than in the building up of a world ? What we once thought of as having been done in the afternoon of a day, was perchance the work of many thousands of years.

This long-extended chain of man's animal ascent was linked according to Nature's method, though her mode availed not in the welding of the primitival link that tied to earth a chain the other end of which shall reach to the Eternal.

The Omnipotent creates the primitival earth-tie, then Nature carries on the welding process, link by link, through every stage of newly unfolding life. But these links cling close to the earth. Although the chain should, and must, rise, each link clings close to the earth. Formed of earthly material only, they cannot rise.

Then descends the Lord of heaven and welds on to the chain a link of finished workmanship, a likeness of Himself, a celestial connection, which heavenward shall look.

And every added lustrous link at this ennobled end of the chain continues to point upwards, until at length the higher realms are reached. Yet are those elevated links still weighted down by those of earth's material make. The ennobled chain on that account cannot be raised entire to heaven.

The world in patience long awaits the advent of One strong enough to bear the chain aloft, severed at last from every hindering bond. And lo! He comes.

Behold, from yon bright central throne the Son of God Himself comes down to this our earth. He looses from its low-debasing hold the ennobled chain, and lifts it up—Himself a link—to adorn those mansions built above, on heaven's most exalted heights.

A notable spot was this where the human-“kind” had birth. Not the most notable garden ground on earth. For the Garden of Eden (which was even then in course of preparation for the phenomenal specimens of plant-life it was designed to exhibit) must claim pre-eminence as the most remarkable locality of primitive times. But that select enclosure was reserved for higher life than this. Not until the race is renewed in the person of Adam shall Eden's garden be opened to the view of the world. No imperfect creatures shall pollute that sacred spot; the birds of the air alone have access to the grounds of the coming paradise, to aid in the enrichment of so fruitful a soil.

But very notable was this human birthplace. An event had happened here of higher significance to the earth than anything which had ever before occurred. All the building up of the world's laminated strata, which had been going on for millions and millions of years, was a work of small importance in comparison to the implanting of a stock which, spiritually ingrafted, shall bear fruit that will never decay, but will outlast the creations of every universe. Therefore, how invaluable was that minute form of life “brought forth” by the earth from this choicely selected seed!

When that change to the protoplasm commenced, then began

also a movement in the womb of its Mother Earth. Then began her conception. Then Nature gradually (but very willingly, for it was virgin soil) supplied the constituents necessary for animal growth, necessary for the development of moving protoplasms. The Earth is a good mother, and even had she known how precious was this nativity and what an exalted race of beings it would hereafter reach up to, she could not have bestowed more care on the nurturing of this embryo of the human-"kind."

Could intelligent sight have viewed on the dew-moistened surface of the ground that initial form of life brought forth by the earth, what would have been then witnessed? Animal life certainly, but animal life so insignificant in appearance that the mind fails to conceive how it were possible for this minute and unshapely creature to ever develop or evolve into a tall and muscular being possessed of the highest and most sensitive organism. And yet in this scarcely perceptible and shapeless combination of protoplasms is concentrated a force so powerful, so enduring, and so wonderful that no earthly intelligence can fathom it. This minute moving animalism is endowed with an inherent force which shall push it on and on and on, till a perfect similitude is reached of that model fixed in the eye of the great Master Builder who has now on this world commenced the work of forming, out of "the dust," the frame of that most distinguished inhabitant of earth, the upright biped, man.

As a bud contains the true type of the coming fruit, so is the true type here; the type of the species, though imperceptible, is surely here, and through all the stages of evolution these animals will adhere to, and Nature through them will strive after, the perfection of the human type. No law, no exception to the law, will induce any branching off into other types, but one distinctive aim will rule, one clear determination to conform to the character of this special "kind."

This animalcule, on emerging from its egg-like state, begins to breathe; not necessarily through lungs, but in breathes. This breathing might have been carried on, as with fishes, through gill-slits, for the seed bed was a watery one, so dense were then the mists. But the atmosphere is essential to its life. No matter what nourishment the living creature derives

directly from the water or the ground, the life-sustaining constituents of the atmosphere must not be withheld. The latter are most certainly as essential to life as the former ; in fact they are more essential. And as the creature develops, and the watery stage is past, this becomes the more evident. We all literally live on air. Man may exist for days or even weeks without food, or with a supply the most meagre and limited in quantity, but deprive him of the air that feeds his lungs and life departs in a few minutes. He feeds on other food only occasionally, but on the oxygen and other constituents of the atmosphere he feeds continuously and he feeds largely.

Plants also breathe in the air through the pores of their leaves or blades and obtain as much nutriment probably from this source as from the soil in which they are rooted. Deprive the plant of air and it dies. To every animal at birth, breathing is of primary importance. No breath means no life. This animalcule brought forth by the earth has now to multiply by that process called Fission.

Fission is the casting off of a part or parts of the living individual, which part or parts are needful to propagate the "kind." This is Nature's method amongst some of the lowest orders of life, and the process was absolutely necessary in this instance. This newly born organism contained in itself the two genders of the "kind," and a separation of these sexes was essential in order to promote the propagation of the species. The method of "fission" was adopted later on, as we shall see in this human specimen, as the only mode then deemed available to insure both the purity of the "kind" and its further generative powers ; but this later operation, being performed on a fully developed and highly organised individual, was supernatural, and in truth a miracle. As we have said, in this early stage, fission was perfectly natural. As a mode of increase this method may then have ruled for many generations, until the characteristics of the human "kind" began to develop in these primordial creature links.

The locality of this honoured birthplace was hedged in from all hurtful influences ; not that climatic disturbances ever happened in that creative "day" to in any wise endanger the life of even tender things. No lightning's shaft or battering hail,

no boisterous winds or drenching showers, destroyed a single plant or life within the range of that primeval territory.

The dews by night bathed all the earth, bestowing in this gentle way that priceless boon on every plant, the want of which will always mean a withering death foretold.

It would be at this early stage of development that the close coating of hair over the bodies of both the males and females would begin to gradually disappear, growing thinner and finer, until that state of nudity was reached which we have noticed in Remnancy's mother, and even she possessed a much more downy skin than her descendant Eve.

For that small, undeveloped creature, the original representative of this special stock, was covered with hair in a like manner to the animals generally ; and certainly the proudest of those incipient births could hardly have been distinguished from creatures of the ape "kind," yet were they perfectly distinct in breed, kept pure and distinct by that same determinate law of nature which insures at the present day those clearly marked divisional lines between the different species.

Also, as the body was thus being gradually denuded, a beard began to grow on the lower part of the face of the male, while on the head of the female the hair, generation after generation, became perceptibly longer, till, in course of time, it presented that profusive growth of ornamental tresses we now so much admire in the tender sex. Not through any haphazard or fiercely competitive method of sexual selection, such as Darwin's imagination portrays in his "Descent," was the beautifying process brought about. This charming result was the attainment of perfection in the type, a type fixed in the eye of the Creator ere He implanted on earth the primal life germ of the race.

These strikingly distinctive characteristics and adornments of the human family and the perfect adaptiveness of man's physical frame were originally designed on account of the high and absolutely select nativity of this one species ; in order that they may, in nobility of mien, and efficiency in organic structure, be fitted and equipped to maintain that dominant position over other animal creations which man's highly superior mental endowments entitles him to hold.

Let us now survey the scene at the noon of the "sixth day."

Over the earth, at least over that portion of the earth's surface, every species of that higher animal life is now abundantly represented. The land is as thickly inhabited as its vegetation will allow. While there is no lack of food—for deaths from famine or starvation never occur—a much larger number could not exist.

Although natural selection (within the species), or, as this was a special working "day" of the Creator, we should say rather "supernatural" selection, prevailed, and the survival of the fittest was eminently rife, there was no struggle for existence, no strife in that peaceful era in the attempt to secure the needful for the sustentation of life. The man-"kind," as the dominating species, had widely spread and enjoyed, as animals do enjoy, existence. They were yet, as were the other animal creations, in a rudimentary condition, only partially developed in proportions and characteristics, but there was at this stage a sufficient approach to the type to clearly distinguish the species, in every individual instance, from all other species.

The average age of life had gradually increased from a few years, in the primitival stage, to well-nigh the full length allotted to these animal links, which was something over one hundred years.

Births now become fewer ; and with the decrease of births the "infolding" process commences. The brain becomes more fully developed, and intelligence expands in the animal's instincts. These creatures had existed until recently in a state of insipience. No attempt had been made to supersede the most crude of natural conditions, or in any wise to alter their brute-like mode of living.

The nightly dews were not conducive to comfort, but they were avoided simply by sheltering beneath dense vegetable growth, or accumulated leaves or foliage. But now the animal of this human-"kind" begins to build a neater nest ; which is gradually improved on, till it results in the construction of those evergreen arbours we have already mentioned.

So the evening of the "day" arrives. All the species

perfect. And the human species, as represented in this single female, Remnancy, perfect in bodily form ; but man has not been made.

The long-extended process of evolution was now at an end. The laws of nature ruling through that "day" were the same laws we witness as ruling now in life. The same conformity to, and striving after, the type, the same unalterable distinction of the species.

'Tis true we do not now see that ever-changing rise, generation after generation, in the development of form which governed the animal life of that "day"—man's body is at present no further developed than was Adam's body—and the reason why no such process now rules is very plain. Perfection was then reached—perfection in the distinctive character of each "kind." It was the Creator's work throughout that "day" to raise all creatures up to the perfect type ; and then His work was complete as regards Creation on earth.

There must be a clear distinction made between God's working "days" on earth and His Sabbath, or resting-day, which still is going on. We read "God rested from His labour." Hence it is only reasonable that we should look for a different order in Nature's operations when God works, to the plan she adopts when God is "resting" ; though Nature may, and does, operate under the same laws in both instances. No creation has been needed since. The species, as species, must remain as God left them. He handed them over to man, that man might develop them, but man cannot alter their distinctive nature, nor can he create new species. Creation must of necessity therefore be an operation widely different from the works of man, and the development which goes on now in large measure under man's control is wholly distinct from the evolution of earlier life, when that important work, the creation of all the species, was pursued.

An argument has been brought forward, in fact a volume has been published, on the question, "Which came first—the hen or the egg?"

Now from the modern scientist's point of view, it would be difficult indeed, if not impossible, to give a satisfactory answer to this question. The Darwinian method would lead us into a maze of dim, problematical quandary, from which none could

ever find a path to the light. Back through the fish would Darwin's fancy take us, and still further to a time when the parent possessed no animality at all, but was purely vegetable! So that, according to his theory, the chicken and the asparagus are remotely related!

How, then, are we to arrive at a solution of this problem? It is argued, "All hens come from eggs." 'Tis true all hens come from eggs now, but it by no means follows that the first hen came from an egg. For the production of an egg—a fertile one at least—it is absolutely necessary that there be not only the female parent but the male parent also. And as there was undoubtedly an original egg, what we have to consider is how came into existence those two ancestral birds or creatures which produced the first egg.

Fifty years ago interpreters of the Bible version would perhaps have said—and there are intelligent people even now who believe it—that God created the male and female some time in the course of those ordinary twelve or twenty-four hours which, as they supposed, made up the "fifth day." But in the present age no true student of nature will, of course, accept the doctrine of so instantaneous a build. Yet Genesis gives us the truthful mode. In Genesis we recognise a process of evolution, legitimate, selective, and perfectly natural.

When God said, "Let the waters bring forth abundantly the moving creature that hath life, . . . and fowl that may fly above the earth . . . And God created . . . every winged fowl after his kind," what do you imagine took place as the original germ of our domestic fowl was implanted in the moisture of the marsh, or in the dew-bathed surface of the land? The atom is miraculously animated. An atom so minute as to be absolutely invisible, yet was it there in positive existence. This atom, or protoplasm, then begins to gather, out of the watery element, all the constituents essential to growth. It gradually expands, at length emerging to visible form, a moving animalcule. This animalcule is not unisexual, for the two sexes are surely combined in that embryonic creature, the original life germ being endowed with all needful powers for the future engendering of the "kind." Fission is the primary mode of propagation, not meaning necessarily at first a division of the sexes, for evolution works

very gradually ; but a stage in development supervenes when the sexes are, through this fission, separated.

Then were seen on earth the producers of the original hen egg. They may have had no more resemblance to even the meanest breed of our barn-door fowl than the tadpole has to the full-grown frog, but the true type of the species was inherent in those forms and was bound ultimately to unfold to perfection ; and no natural method of "adaptation" could possibly cause a material deviation from the type, or any branching out to the "duck" or other types.

Most elegant in form and clothed with beauty in feather and in fur were doubtless many of the birds and beasts which graced the earth long before Adam appeared. How many were the lives, how many were the deaths through this creative era? What a burial-ground was this earth ere any apparent use was made of it! Why all this seeming waste of life, when on the scene there looked no earthly eye intelligent? Why could not these beautiful and graceful creatures have been directly raised up for man's admiring gaze and man's especial use? No doubt they might have thus been made. But nought is useless, nought is wasteful here. Do not we know that healthful life gives joy? Could yonder skipping calf, could yonder frisking lamb, could yonder racing colt acquaint us with its view of life—this word were voiced by each without dispute: "Life gives us pleasure every day." But innocent self-enjoyment, good as it may be, was not their highest mission. The mission on which they were sent to the earth—apart from their mission as living links in evolution's chain of life—was not performed till they were dead. Then all the phosphates of their bones did feed the accumulating soil, enriching thus the garden mould that is to give the man his food.

The earth when reared an edifice, based on material boiling hot, built upon pillars of the granite rock, was with a life-raised cornice topped, and upward growth, creations ever told. Some forms escaped the elemental strife, the grinding waves and subterranean shocks, and now entombed, in laminæ deep laid, they in their solid beds impact, a fossil'd type, true records all do tell. Deception Nature does not know, nor will she ever

half withhold, and through the other half deceive, or false impressions give. She may, perchance, withhold the whole, refuse to register in lineal marks the living models of an age, as when, in lieu of piling up their fossil forms, she utilises all decay and death, in granting future life, from out the fertile ground. But all is truth; aye absent is deceit, though men may through all Nature look, they fail to find a lie.

Do I hear a doubting reader ask, regarding evolution's method here advanced, "Where are thy proofs?"

Then I would first inquire, "Who art thou, friend? What is thy creed? Dost thou belong to that fast-diminishing minority whose untutored minds must still uphold the instantaneous make of man?" If so, I ask thee, in return, "Where are thy proofs?" Canst thou from Nature aught advance to prove this hurried mode? Or bringest thou the Bible text as evidence that thy belief is true? From neither source wilt thou adduce the proofs of hasty build.

Or, hast thou, friend, a forward mind that takes for granted all they say concerning man's obscure ascent from species once in general blend?

"Where are thy proofs?" again I ask. "Where are thy proofs?" In rocky types they should be read. In nature clear they should be seen. And, also, I would further add, the "Book" some evidence should bring. But in the rocks those linking types are nowhere to be found; nor can we on earth's surface view one single proof. The former and the latter, and the "Word" revealed to man, not one of them will verify this base, promiscuous plan.

But why are there not some earthly records left, some decisive proofs given of the existence of those pure primeval links?

A reasonable answer is not difficult to find. In the first place, I ask, what proofs have we, save perhaps beneath the mighty pyramids, of the existence of the Antediluvians? Where are their remains? Where are their skeletons? Where, except in Egypt, are even the massive buildings and monuments those giants must have erected? All washed away by the flood. Buried with the bones of beasts beneath the sheltering cavern's bed, from which the

flood waves failed to wash their frames away, some remnants of the Antediluvian age may still be found, but elsewhere scarce a hardened bone is left. And if those mighty men with all their gigantic works have so well nigh completely disappeared from the strata of earth, their rudely constructed tools the chief evidence of their existence, how could we expect to meet with any remains of animal men which did not need to dwell in caves, and did not make the rudest tool? Besides, the duration of this sixth creative "day," long as the period may have been, was but a fraction of time compared to the full length of the latest fossil era. But fossils were not the aim of this later period. Food was the necessity now. To furnish the earth with a depth of soil, filled with the constituents required for growth.

If this solution will not satisfy thee, friend, if thou art determined to know still further what has become of the remains of these animal links, this is what I say. "Look long enough, search deep enough, and analyse sufficiently thyself, and possibly thou mayest find in the component parts of thine own body a few atoms that once went to aid in the construction of one of those links!" Why not? The atoms are for ever changing in form, for ever passing from one condition to other widely altered conditions. They are carried up into the clouds, they descend in the shower, they float from one part of earth to another part in the wind, they move with every breath of air. The purest water you can drink is full of them, the purest air that you can breathe bears atoms to the lungs. Imperceptibly they pass, and yet how potent is their aim! They rise to the organic in plant growth, they pass then into animal life, and at the creature's death resume the inorganic state. Over and over and over again is the process repeated wherever animal life prevails upon this verdant sphere. 'Tis pushed, the atom, ever on and on, through life, through death, through things both low and high, now base and ugly, now in noble form, and yet again to matter dead descends.

So from the very meanest shapes of former creature life the molecule may in time ascend to live within the thinking brain of man, and thus assist in shaping now his mighty acts on earth. Yea, more, the atoms in the brain, propelled by spirit force,

assist in raising thought to things sublime, to give exalted man a vision of his God.

So growth uprises on the earth, she constantly is putting on material of organic make, a garment fashioned new. But, strange as it may seem, although thousands of feet of solid material in the shape of coral reefs, chalk, coal, &c., have accumulated on the crust of the earth, a building up which has been going on since the creation of life—all the produce of organic growth—yet no more real matter exists now on the globe (including the atmosphere) than existed then. With the exception of that small portion (though this may be more than we imagine) of matter which falls on the earth, in the shape of aerolites and meteoric dust, no addition of matter has taken place. Life has been created, but not matter. Not one protoplasm of life ever grew out of nothing.

Look at yonder oak. Every atom contained in the solid timber of that towering monarch of growth was collected by Nature out of the soil, out of the clouds, and out of the atmosphere. Not one atom more exists in earth and air than existed when that oak was an acorn. So all the accumulations of Creation's ending "day," and all the depth of life-formed material added since, has placed on this planet no new atoms. All existed here before, in atmospheric, or in other form. Change, constant change of form is Nature's rule. One ever-uplifting evolution of life, according to the laws laid down by Nature's "First Great Cause."

And so uprose the human race. That mighty atom, first with life endowed, pushed further atoms on to make, in pattern to their ordered form, that charm of life the human kind's ascent. Minute they start, yet each possessed the force to shape a fresh, more perfect curve, to weld a stronger link.

The chain extends, each link excels those formed before in some, though slight, degree. Till comes the day when finish of a higher stamp must in this chain appear. A link is made by hands Divine, material now a brighter blend of lustrous polish, which reflects the Maker's face. But loses soon its lustre; tarnished, rusted, stained, and in those links to further length advanced, so dimly mirrored now, we scarce the Maker's image trace. And still the chain

extends, until, in time, the Maker introduced a Link more perfect far than ever came before—a Pattern Link on which those tarnished links may look, and, looking, lo ! the tarnish then is lost.

Behold, O man, thy mortal frame, how bound
Is it in close relation to the ground
By creature links which through the ages ran,
When God and Nature moulded then the man.
Thy pure descent, a clear creative fact ;
Thy sep'rate birth, a clear, distinctive act.
A molecule moves ! At thy primordial birth
Evolved thou wast a very worm of earth ;
Formed then of dust, a "living creature" crude ;
Formed now of dust ta'en in thy daily food.
At every birth is dust to growth evolved,
At every death to dust again dissolved ;
Each link in that constructive era led
Right onwards living, and right onwards dead ;
Till on the earth a perfect being trod ;
A temple true where dwelt the Living God.

CHAPTER V

THAT MISSING LINK, REMNANCY

A daughter pure of Earth do we behold,
In beauty fashioned to the human mould ;
Evolvèd to the very highest pitch
In Nature's boldest effort to bewitch ;
So truly faultless, and so fair in make,
A model for the artist's eye to take ;
The type is she of our anterior race,
The earth-tie science hard has tried to trace ;
The creature link thought missing in the chain
Of evolution's long primordial reign.
We freely breathe to view a form refined,
In truth it doth relieve the doubtful mind ;
For cause men had, so folk did say, to fear
A thing uncouth, all fossil'd, would appear,
That once begat the man ; of meanest shape,
Like to the brute that parented the ape.
But clearly now the sons of Earth can see
Selective was the human pedigree.

WE left Remnancy at about twenty years of age, bereaved of her mother. Imagine the loneliness of her position. Without one single relative on earth, without one single representative of her "kind" with which she could associate. But, although she repined for a time, Remnancy was not long in recovering her wonted liveliness ; Nature soon healed the wound of bereavement, and from other sources filled the void of her solitary existence.

One great characteristic of that age was the wonderful degree to which this superior species had developed a natural kindness of disposition, which showed itself not only in a greater love for, and care of, their offspring, but in a general instinctive tendency to aid other life—the youngest to wait on

the infirm or aged, and the strong to assist and relieve the weak or sick. This had been an increasing mark of the race, especially during the past few generations, and Remnancy possessed this benevolent and philanthropic disposition, as it might be termed, in a much greater degree than had any former creature.

And as she advanced in life this disposition was the more confirmed; and with many other acquired and valuable accomplishments, raised her far above her ancestors in general high qualities and natural intelligence. In after years Remnancy attained to a surprising proficiency in the use of, and wonderful knowledge with reference to, plants, and the curative and soothing properties of various herbs and roots. Memory—for some animals have wonderful memories—combined with that (for an animal) wonderful love of assisting the creature kind generally, was, of course, in her case the chief acting agent in this acquirement. Memory as distinguished from mind. For mind and memory are very different endowments, although the latter is essential to the development of the former. A man may be gifted with a mind of vast comprehension and yet his memory may be, especially at times, very deficient. On the other hand, notice a horse on the road. If he has at any time of his life rested at that wayside inn, or at that farm homestead, especially if he was there treated to a feed of his favourite grain, the memory of that comfortable call still clings to him, and when passing that inn or homestead, as he gets old and work becomes a toil, he will turn his head with a longing look, with a momentary though vain hope that perchance this may be his destination, and his treatment too to-day.

We have heard of a dog which goes regularly on Christmas morning to a certain house, he having been taken there some years previously at that particular time by a youth going home to spend his Christmas holiday. Something unusual going on at that season he no doubt notices, and associating it in his memory with his visit, off the expectant creature trots.

Remnancy, of course, could not know that she was the remnant of her race. But she did know and feel that to meet with one of her kin would be the greatest joy possible, and flashes of memory, not called up by any train of thought, but

object memory, would occasionally again reveal the past. But, although the present was, in this one respect, joyless enough, no anxiety, no solicitous look into the future, could trouble her blameless, silent soul.

The waters of a winding river flowed evenly along, not far distant from the bower, and a favourite occupation of Remnancy's, in her younger days, was to sit on the bank of this stream, combing out with her fingers her dark, handsome tresses of hair, and often bending forward to view her graceful figure reflected in the placid water. The impression produced was more or less vain, no doubt, for vanity is not absent from the beautiful animal, though it is vanity of an innocent nature; but ever present was the wish that this reflected face belonged to another (and when it first appeared she did take it for another)—a companion with whom she might daily associate.

For the next twenty years Remnancy's life was chiefly spent amongst the various kinds of animals, assisting the weak, assuaging the pain of the sick or wounded, and in many ways devoting her power, to the relief of other lives with all the intelligence and affection of her nature. And, owing to her great superiority and skill, with hands and fingers capable of performing the most delicate operation, or, if occasion required, of displaying wonderful strength, she was at once their queen, physician, and nurse. For very many miles round that country was her influence felt, and the injured or sick animal, once relieved, would in many instances, when again in need, find its way to Remnancy for further relief, or would even carry a young one, ailing and evidently losing life, to her bower and lay it down for her attention and succour.

For although this was a happy age, a peaceful age, and a healthful age, accidents did sometimes occur, and death, which must come later or sooner, occasionally carried off even the young. And although the animal species were but sparsely scattered over the country—they were not to greatly increase—yet so fleet of foot was Remnancy, her daily journeys frequently extending very many miles—wanderings that she promoted partly by the hope of meeting with a mate—often met with cases where her skill as a nurse was much appreciated.

Imagine you see her on one of her rambles. She is twenty

miles or more from the bower, and as she passes along by the side of the stream she comes suddenly upon a tigress and a cub. The young cub is evidently in pain, laid down with paw stretched helplessly out, which the mother is licking. In its gambols its foot had caught in that peculiarly shaped protruding root of a tree, and the twisting had caused a crippling sprain. The tigress looks up as if appealing for help. Remnancy watches them for a moment or two, then starts swiftly off towards a clump of shrubs some little distance away. She plucks off a few leaves and commences to chew them, bitter as they are, into a pulp. On returning, she strokes the tigress in a fondling manner, then takes up the cub's sprained and swollen foot, and gently rubs in the salve, the tigress now and again licking her arm in gratitude ; for even while she is applying the remedy the pain grows less and the cub appears more lively. Having finished her doctoring, Remnancy rises and goes on her way.

Like her sire, she undertook a few cases of bone-setting, binding the fractured limb with tough grass or supple withes, and the manner (a decided improvement on her sire's method) in which she tied the last securing knot, on which depended the success of the operation, was in point of cleverness never excelled perhaps by any self-acquired act performed by a mere animal.

Remnancy for some years had as a pet companion a small monkey. He was a most fascinating, clever, and intelligent creature, and was especially fond of mimicking every action of his mistress. Having watched her more than once winding the tough material tightly round a broken limb, he would imitate the operation, but the tying of that last knot was too much for the intelligence even of this monkey.

One of our modern apes was once intently watching, as he sat on the branch of a tree overlooking a sugar plantation, the dusky sons of toil tying up and conveying away the sugar-canes in bundles. Then—the labourers having for a while left the field—the monkey skips down and tries his hand at the same performance. He embraces in his hairy arms a number of leaning canes and ties them together. He next grasps the bundle endeavouring to carry it off. But all his lifting and tugging attempts are in vain. And why? Simply because

the canes are none of them cut. Though a keen-edged tool lies handy on the ground, the ape has not sense enough to cut off the canes before binding them together for removal.

Remnancy's pet monkey, poor creature, was, through his imitating propensities, brought to an untimely end. A noble death, nevertheless. He was one day out in the forest near by, and saw a very young ape of his own species lying apparently helpless on the ground. This young monkey had been too ambitious, had climbed along the branch of a tree before its clinging powers had sufficiently developed, and, as the branch happened to be a dead and decaying one, the bark suddenly slipped off and the little creature fell to the ground.

This pet monkey had seen animals carrying their ailing young to Remnancy for relief, and was on the point of picking up this maimed little creature, when the mother came forward. There was then some jabbering for a few moments, a fatal hesitation, for suddenly a dead branch snapped off, and falling pinned them both to the ground. An ape alone under that tree would most likely have been sufficiently on the alert to have escaped, but their attention was taken up with this baby ape, and so they were caught by that descending bough. And there the following day Remnancy found the three dead. And there, buried in one grave, beneath the dead foliage she herself collected, the lonesome mourner left them. The combination of circumstances that led to this catastrophe were unique. Possibly in that forest no young monkey ever before fell from a tree, at least to receive serious injury, and though the falling of decayed branches was, as a matter of course, a not infrequent occurrence, rare indeed would death result from it. But this incident shows how danger occasionally hovered over the heads of the inhabitants, even in that peaceful, pure, and happy era.

Death came surely, as death must always come in the animal and vegetable kingdoms, but death never came then, as it comes now, through savage strife or enmity. Consequently death was never cruel in the sense of being a crime. Crime and cruelty commenced with man, and the animals, cursed, as was all the earth for man's sin, soon learnt to be spiteful and cruel and fierce. If the lords of creation could

become so lowered as to sink into cannibalism, was it a thing to be wondered at that the "beast" should become carnivorous?

There are doubtless many animals on earth now which can perform things much more clever apparently than Remnancy's accomplishments, but then they have been trained to these performances by man. Remnancy had no other teacher than Nature; all she acquired was purely by instinct—instinct of a very high order and seemingly allied to mental calculations, yet an endowment of a widely different character from the mental endowment of man influenced by his indwelling spirit.

The cat, the dog, and the horse may become exceedingly clever through man's tuition, and seem to possess at times real thinking powers, but can you conceive how by any known law of nature the most intelligent of these creatures could ever rise through evolution—no matter how long the higher breeding or training may be continued—to claim a relationship or to hold communion with the Spiritual Being who made them? Yet the animal of human build brought forth by the earth, the being represented by Remnancy, was, save in bodily form, just such a creature as either of these animals, and nothing but the supernatural could possibly have exalted that earth-born creature to the spiritual being who was to have dominion on this sphere over all created life.

Professor Drummond, in his "Ascent of Man," argues that animals have minds. They may have minds of a kind, as they are said to have souls—of a sort. Call it mind instead of instinct, if you will, but you have only to compare the highest type of the animal "mind" with the mind of man to discern what a gulf lies between the two. Purely of the earth is the animal "mind," and no evolution could ever raise that "mind" above things earthly. When the animal gazes up at the stars those lights are no more to him, convey no more impression to his brain, than the lanthorn light which the herdsman carries to his duties in the dark. But man, even the savage, when he lifts his vision to the star-spangled firmament of heaven, sees something in those brilliant orbs that lifts his soul above the earth. They seem to remind even his dark, degraded, degenerate spirit of an existence beyond this sphere, seem to tell him that his origin is something more

than earthly, that his destiny is with the Great Spirit in the "happy hunting-grounds" of other worlds.

When we find a religious teacher attempting to prove, as Professor Drummond does, that the Divine love in man, the greatest attribute and motive power of the true Christian, is but a natural development, a purely earthly development, of the love of an animal for its young, what can we say? Is it not time for that man to choose some other book than the Bible on which to ground his religion and faith? And has he not already chosen another book? Does not his scientific mind prefer before the Bible a book which he imagines to be the book of nature? How can such a doctrine as is here advocated coincide with the essential doctrine, the most essential of all Christian doctrines, the grand scheme of Redemption which runs through the whole Bible? No creation of innocent life by a God who looked upon His work as "very good"; no fall through the temptation of the author of all evil; no need of an atoning sacrifice through the death of God's well-beloved Son; no need even for the Christ Himself; for evolution it is which will raise mankind, collectively and individually, even up to heaven itself.

This "struggle for the life of others," which reached the height of perfection in a Christ born naturally into the world through the laws of an earthly evolution, this love so transcendently Divine that it surpasseth man's understanding, had its origin in the animal! Now notice this animal motherly "love." It may seem to us, perhaps it really is, of a very affectionate character; but as soon as ever the young animal is capable of taking care of itself that "love" ceases. The mother's offspring are no more to her, are taken no more notice of by her, than any other animal. And what does this prove. Simply that the "love" is nothing more than an animal instinct for the preservation of the "kind." Absolutely necessary indeed in most instances to this end. The end accomplished, that "love" has fulfilled its mission, which is merely an earthly one, and never can rise, never could have risen to a love which belongs to the spiritual nature of man.

I have given an illustration in this acme of animal evolution, Remnancy, of the development of that affectionate nature which we now sometimes see, especially amongst our

domestic animals in their fellowship with man, displayed in the most striking degree. And in her this "love" had reached a higher stage, was of a more pronounced character, than the "love" of any other creature "kind"; for, as has been before mentioned, even as animals, the human species held predominance, designed from the first to ultimately reign supreme on earth. But elevated as was this love of Remnancy's, active as was her "struggle for the life of others," it was still confined below; a great gulf divided it from that higher love which, exercised aright in the human heart, reacheth to the heavens—a gulf which evolution never yet has bridged, a something wanting in the creature soul, to be supplied alone by God's direct creative act.

The supernatural here must intervene. When reading the "Ascent of Man," a book which, with its subtle arguments and high-flown phraseology, has doubtless led many to adopt Darwinism as their creed, it occurred to me that in describing man's physical endowments and peculiarities one noticeable fact appears to have been omitted by the evolutionist which might be supposed to favour strongly their theory of man's ascent through the brute creation; and this is the facial similitude of many individuals of the human family to certain animals? Not simply to the ape, for Darwin in his "Descent of Man" has plenty to say on that point, but to other of the animal species. Have you not seen in the features of a man a striking resemblance to the lion? In others a likeness to the hog, or it may be to a sheep? In another to a bull-dog, and so on? While the prominent and hooked nasal organ that is seen at times adorning a man's physiognomy makes you think of the beak of an eagle or owl or hawk. Possibly this omission on the part of Professor Drummond was intentional, as he tells us we are not to suppose that man is descended from either of the monkey tribes now existing—they have evolved to their present characteristics since man branched off as a species from the other animal evolutions; he tells us we must go back a very long way to reach that branching-off time when perchance the ape was of an altogether different build to what he now is. True enough this so far as it goes, but it does not go far enough. Right back to that primordial life germ, implanted on earth by the

Creator, must we go to trace our pure human pedigree. No branching out from other breeds and species required here ; no disruption of the natural law of conformity to type allowed in this ascent ; but a clear and ever-persistent adherence to the pure and the true in Nature's kindly rule.

What, then, is the cause of this human facial resemblance to the lower animals? How is it to be accounted for unless through the hereditary theory, as a reversion to some ancestral type? This is not difficult to answer. Nature delights in variety. While she jealously guards and preserves the purity and distinctness of the species, yet within the species Nature delights in a vast variety. Take the human species, for instance. Amongst all the teeming millions that have inhabited this earth, probably no two have been in facial form and expression alike in every minute particular. And as variety is thus Nature's rule, as she must have a wide field to choose from to give this ever-increasing variety, what more natural than that man, himself an animal, though king of all the animals, should show in some few instances a likeness in feature to one or other of his subjects, amongst the lower creations? It is simply this development to a well-nigh endless variety that gives to certain individuals a decidedly animal similitude. Not that there are no forces at work to bring about this result. Is it not most natural that a prize-fighter, for instance, should develop a facial resemblance to the pugnacious bull-dog? And there are other laws that influence the character of the features, laws of which we are yet almost wholly ignorant.

Now if a woman kept as pets three or four monkeys, and her vision was more or less continually fixed on their features, especially if she were near child-birth, not improbably her son or daughter would possess, at least in some particulars, a slight facial likeness to those apes. It is a fact that objects photographed on the eye are conveyed to the brain and thence to the foetus, influencing the colour, &c., and outward character of the creature born. Whether Jacob understood the nature of this law or not, he made to his own advantage a very practical use of it when he "took him rods of green poplar, and of the hazel and chestnut-tree, and pilled white strakes in them, and set the rods before the flocks in the gutters in the watering-troughs when the flocks came to

drink, that they should conceive when they came to drink. And the flocks brought forth cattle ringstraked, speckled and spotted." The mother's thoughts also, and especially, it is said, is this the case for some time prior to the nativity, have no small share in forming not only the character but the facial form and expression of her offspring; noble, high-minded thought resulting in children of a higher stamp than where the mind is occupied solely with material earthly things.

In Remnancy the "summit of opulence" was reached in animal nature. In her we see displayed evolution's utmost power as regards material life. She stood on the highest elevation to which a living being could be raised through earthly forces.

From the time when that creative word, "Let the earth bring forth," was spoken, every process in the building up of a human being had hitherto been quite natural. The animated atom gradually emerged to visible, sensitive life; the worm-like animalism gradually developed limbs; the prostrate form gradually became erect; the creature's brain cells gradually enlarged. Now the scientist tells you that the human biped was pushed on ahead of all the other animal species in a perfectly natural manner, till in process of time he reaches his present proud position, but why this species should have thus risen while all the rest have stood still, as it were, debarred from any possible elevation above the animal nature, science has never yet clearly explained. The scientist admits that up to a certain point the evolution of the man and the animal was alike. He cannot argue that the primal life germ of the human species was endowed with a specially potent inherent force which led up to this result, for according to his theory the animal has sprung from the same original germ. Whence, then, came the force which propelled mankind so far ahead? Even if the evolutionist admits design in the man's ennoblement that will not account for his rise by a purely natural process. So vast is the exaltation of the human being above the mere animal creation, that unless design means—what the scientist will not allow it to mean—a special interference by a Power superior to all natural forces, it might as well be left entirely out of the reckoning.

One thing is needful, one endowment is essential, not only in the creation of what really constitutes the man, but to the further development of those superior faculties inherent more or less in the highly organised animal. And this one special need is an indwelling spirit. Let the fleshly tabernacle become the habitation of a "living soul"; let there be infused into the animated frame of dust a Divine spirit, "the breath of life," and behold an impetus is given to the brain, to the heart, and to the voice, which lifts the whole individual to a loftier state, and bestows on him an existence that no earthly power can extinguish. Death comes naturally to all material life, and there is an end to it. But this ennobled existence Nature cannot put an end to, as Nature was certainly unable to begin it.

Is it not unreasonable in the extreme to suppose that this never-dying life originated through any natural process? Even the visible, *i.e.*, the animal, life could not originate without the aid of the supernatural, much less, then, could the invisible, *i.e.*, the spiritual life, originate through any law of nature.

The moulding of man to a rational and spiritual character must be the special work of the Almighty Maker's hand.

The potter took a lump of clay
 Intending in his own skill'd way
 To form it to a vessel neat,
 For honourable service meet.
 But lo! one day his wheel rebelled,
 Would not allow the clay it held
 To be manipulated by
 The master-hand; itself would try
 To make a vessel quite complete;
 Can with the potter well compete!
 So on it spun in haughty mood,
 Nor could its spirit be subdued;
 But proudly ran, the clay roll'd on—
 The master's patience well-nigh gone.
 Revolt like this! 'twere rarely known!
 Such rude rebellious temper shown!
 At length to leave the wheel alone
 The potter chose, as 'twas so prone!
 And it spins yet on, by night and by day,
 Quite in the usual natural way!

In those primeval forests, trees sprang up, they struggled for life, the stronger flourished, and when the natural age of

the species was reached they died and were by degrees dismembered, their timber in its slow decay bestowing no small contribution of potash and nitrates to the ever-deepening soil.

But no forest or other fires were ever seen. The saturating nightly dews prevented that perfect dryness which, in this age, through the friction of dead branches, results oftentimes in the spontaneous outburst of fire, thereby causing awful destruction and havoc both of vegetable and animal life. Volcanoes may have vented the fury and fierceness of fiery subterranean regions then on some remote, perchance uninhabited lands, as they have been apt to do since in even populous parts with no regard to the safety of man or beast; and earthquakes may have shaken the strata in certain districts of the earth; but nowhere over Eden's wide stretching territories will the slightest tremor be ever felt of that awe-inspiring character. No overwhelming catastrophe shall visit that land of chosen worth, nothing shall there disturb, so long as innocence reigns on earth, the calm and quiet temper of that pacific clime.

The animal species, as noticed before, were few and select; thinned out as the human species had been thinned out, but not so severely, and the higher types, and especially the cattle "kind," were now converging towards this central point of the earth's history in readiness for the arrival of their coming lord, the man.

Remnancy could, when inclined, compete with and excel the nightingale in song. She used often to sing when her mother was living, but had since rarely expressed her feelings in melody. When Remnancy did sing, rich and rare indeed was the vocal harmony. Such music as Milton describes—

" In notes with many a winding bout
Of linkèd sweetness long drawn out,
With wanton heed and giddy cunning;
The melting voice through mazes running,
Untwisting all the chains that tie
The hidden soul of harmony."

Very difficult it is to delineate clearly the character of this lone creature. Language, intelligent human language, might have revealed much. Of intensely subdued feelings, and, shall we not say, aspirations, it seemed at times as though a spirit

of mental intelligence must burst forth from her matured animal nature.

Language might have told of a soul ready to burst beyond the limits of her clay-bound frame, with the intensity of Nature's dying effort to produce a perfected being who should raise this earthborn stock up to Heaven's standard, and receive the looked-for name of Man.

And now the time was drawing nigh for the arrival of this being, the founder of that race destined to hold dominion over the world ; the being towards whose perfection in physical development this long period of preliminary preparation had been tending. And now was the Creator of all Life about to show His overruling power in a decided and unmistakable manner, by superseding the natural and bringing His Almighty influence to bear on the raising of the man-"kind" at once to their destined and proper position, as mentally and spiritually gifted beings, capable of ruling, subduing, and developing to its utmost extent this richly endowed planet, the earth. The whole creation was now complete save the crowning act of all, the making of man. "And God made the beast of the earth after his kind, and cattle after their kind, and every creeping thing after his kind : and God saw that it was good."

But this lone "living creature," she,—
 Of failing race in progeny,
 Unworthy deemed, no mind awake,
 The name of *human* "kind" to take,—
 Will not in Heavén's sight be seen
 As work complete or "good," we ween.

The artist had a model fixed
 Clear in his mind ; the colours mixed,
 He paints with skill and patient will,
 Eager in each detail to fill,
 With satisfact'ry touch of tint,
 The canvas ; and succeeds by dint
 Of application well sustained
 In nearing what must be attained,
 Perfection. But he cannot yet
 In earnest call it good ; his set
 Ideal does not full appear,
 Though form and feature all seem here.
 Again the tasteful artist tries ;
 But not till soul is in those eyes,
 A look that may be understood,
 Did he pronounce, "that it was good."

CHAPTER VI

THE BIRTH OF ADAM

A gradual moulding must we make
Our model ; give, for Nature's sake,
The man a mother, born,
Not as in Darwin's misled mind,
From monkey, or from baser kind ;
Such birth would Nature scorn ;

A blended species thus to breed—
Evolved from germs of spurious seed—
God's choice selection, man !
No power on earth, e'er such a birth
Did generate ; no law of worth
Did aid so base a plan ;

But born of "kind" in build correct
Endowed from first without defect
The human type t'unfold ;
A fitting vessel since to take
An intellect and soul awake,
And God's pure spirit hold.

Thus earth-tie should to Adam be
Descent from line of purity ;
A parent suited we perceive,
A lovely shape as that of Eve,
In Remnancy, ordained to rear
(To one more birth an emblem clear ;
Divine arrangement ruled the same
When Christ, the second Adam, came—
A brother true of human kind
Who then revealed God's gracious mind—
Grand Pattern for this erring race,
Sent by His Father to efface,
Or mend, the damage done by this
First Adam, and lead men to bliss)
By interpose of higher law—
Perfection framed without a flaw—
A son, a Son of God He stands,
Contenting Nature's pure demands.

“When Nature-life, as distinct from Spirit-life, had attained the summit of opulence and intensity in animal life, then was created a form for spirit life. . . . Animal life is made subordinate to the spirit, and Adam comes—the uplooking one, the one moving principle of the earth’s history.”
—*Reynolds* “*Supernatural in Nature.*”

LET us see what the Bible has to say with reference to the creation of man. We look carefully through the first chapter of Genesis and, apparently, fail to find any mention whatever of the making of man’s body. Where it is said “God created man in His own image,” what is the meaning of that passage? Certainly not the creation of man’s physical frame. God is a spirit, and any likeness to an image of God must therefore be of a spiritual nature. An animal body, mere earthly matter, could not possibly be referred to with regard to the “image” of God. We turn to the second chapter, and read: “The Lord God formed man of the dust of the ground.” No specified duration of time. The moulding, instead of having been as formerly believed the act of a moment, might have taken ten thousand years to complete. But with equal truth it may have been said, “God formed the animals of the dust of the ground.” The earth brought them forth; hence they were formed “of the dust of the ground.”

And, as decendants of Adam, we look on our own frames and find them of purely animal make—superior in build they may be—but still belonging entirely to the animal kingdom.—We therefore suppose, and reasonably suppose, that man’s body, being as much of an animal nature as the bodies of all living creatures, was created or evolved in a similar manner to the animal species generally. And as it is stated plainly, “Let the earth bring forth . . . the cattle and creeping thing,” and beast of the earth “after his kind,” we infer that the earth must also have “brought forth” the original germ of our own bodies likewise. And the 28th verse of this first chapter seems to justify our belief in the existence of the human species on earth prior to the advent of Adam. “And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth.”

“Replenish the earth.” What is the definition of that word “replenish?” Fill again; fill again the earth with your species. And this was said to the only man then living. Further on in

the Book we find the same command given (and on that occasion also the former inhabitants of earth had been destroyed as unfit representatives of the human family) ; to Noah and his sons, the purest specimens of the race, was it said, "replenish the earth ;" fill it again with your own, human, kind.

But is there nothing at all to be found in this first chapter of Genesis to give us a clue as to the creation of man's body ? No wording that might be construed to throw light on the matter ? Examine carefully again the 24th verse. "Let the earth bring forth the living creature after his kind."

Consider well this sentence. Throw aside any preconceived idea as to its meaning, as to its including what follows, and study it in another aspect.

Now, if the verse simply means, "Let the earth bring forth the cattle and creeping thing, and beast of the earth," we have in this preceding sentence, "the living creature after his kind"—a repetition of meaning. This sentence might have been omitted without in the least subtracting from the sense of the verse. But do we find anything approaching to a needless repetition in the wording of the commands voiced from Heaven with reference to the earth's creations ? Examine each "day's" record in this respect.

What could be more succinct ? It would be difficult to put these commands into closer compass. No repetition ; scarcely a word but has its own distinct meaning, "Let the earth bring forth the living creature after his kind." Singular, not plural. Not living creatures after their kind, but as if one kind, "his kind," only was referred to.

Now, as every former command of the week, goes directly, in each sentence, to the point, might we not be justified in looking at these words as having a direct meaning of their own ?

"The living creature." The living creature of man-like mould. But why was it not written, "Let the earth bring forth 'man' after his kind ?" Because this, to uninformed minds, would have been confusing, would have needed explanation—a chapter on evolution.

The creation of the animals was comparatively a simple affair. Made entirely of earthly material, they live only

material lives, and at death pass again to the earth, and there is an end of them. But the making of a man, a being who combines the animal-nature with the God-nature, a being who, after he emerges from his outer shell of clay—a clothing put on merely to suit the living conditions of this earth—shall exist hereafter and for ever ; the creation of such a being is a complicated work, requiring extra provision of formative power, and vastly wider resource and skill than Nature has at command. The injunction, “ Let the earth bring forth ‘ man ’ after his kind ” would have been incorrect. The Creator knew that the Earth was incapable of bringing forth and evolving to perfection, man, though the Earth was fully capable, through her natural laws, of bringing forth the implanted seed, and developing to a finished state “ the cattle,” “ the beast,” and the “ creeping thing.” Let the earth, as man’s mother, bring forth his body, but God, as man’s Father, must generate the mind and spirit, must undertake the real making of the man. Whether we are justified or not in thus interpreting this verse, the fact of a gradual development in the creation of the physical part of man must still remain ; and if we could insert one word, and make the passage read, “ Let the earth bring forth the living creature after his (man) kind,” though this may have been confusing in former ages, it would explain to us, in conjunction with verse 26, all we want to know. And God said, “ Let us make man in our own image, after our own likeness.”

It was as though there had been a consultation between Father, Son, and Spirit with reference to the unsatisfactory state of affairs on this earth regarding the human “ kind.”

The former creations had been simple commands, evidently requiring no consultation of the Trinity, given by the One Godhead. “ Let there be light.” “ Let the earth bring forth,” &c. But this collapse of the most important species needs immediate attention. The last working “ day ” is well-nigh spent, and something must be done. Creation must be completed on this “ day.” What shall be the procedure to remedy this imperfection ?

The earth has utterly failed to bring this most select seed of all to a perfect production. What process shall be adopted to make “ good ” the failure of earth ?

“Let us make man in our own image, after our own likeness;” raise the race at once into beings highly endowed with mental faculties and spiritual understanding; beings so powerful that they shall “have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over everything that creepeth upon the earth.” “And let them through their spiritual nature have fellowship and intercourse with us.”

Born, therefore, to this daughter of the dust, the honoured virgin, Remnancy—now matured in all the richest qualifications attainable by earthly modes—was a son of Heaven, breathed into existence by “the breath of life,” and launched on to the world “a living soul.” Born, as befitting a God-descended being, with an imperishable nature; born also with the endowment of rational speech, the outflow of a God-like intelligence, which developed with the mind, as the body, in growth, develops.

Remnancy’s arbour was Adam’s birthplace, and frequently in after life did Adam recall (as we do oft recall the pleasant reminiscences of childhood), the happy associations connected with his native home, for, lonely as he was, in having no earthly companion with whom he could converse in a rational manner, yet his young life was an enjoyable one—happy in the company of his devoted mother, and happy in the company of those beautiful and tractable creatures which were constantly to be seen in the neighbourhood of his home.

Although Adam, while aware that he was reared by Remnancy, did not know that this mute creature—mute in not being able to speak as he could the language of a mind—was really his mother. Nor did he know how he came into existence, never having seen one being whom he could clearly recognise as of his own kindred nature. But with his quickly unfolding intellect he early learnt to look upwards, as if conscious that his was higher than a mere earthly descent, and he soon began to regard that Being as his Father, who though unseen was yet ever present with him, and by whom he was educated as his early life advanced. And he was wont

to often quit his mother's company to listen to the teaching and to enjoy the fellowship of his Heavenly Father.

At the birth of this son Remnancy had one object worthy of all her care and devotion. The next twenty years saw her whole energies, life, and love concentrated on the ideal being who was destined to sire the human race.

Not that the poor maimed or sick animals were wholly neglected ; she still found time to exercise her skill in that direction, but they were not sought after as aforesaid. But when Adam was reaching manhood he was so frequently absent, even for days together—the fellowship of his Father being much more congenial to his nature—that Remnancy gradually renewed a wider acquaintance with the more dependent creatures around.

Moreover, this son was perfectly capable of an independent existence, and her innate love of succouring others led her to resume again her *rôle* of nurse and general mother to the animal creation.

One day as Remnancy was returning to her bower, on passing through a break in a thick covert of locust beans, she heard a cry as of some animal in distress, and on further search found a young fawn, which had strayed from its mother, and was here lost ; and likely to have remained lost, being a very young one, for some distance away she discovered the deer, or doe, frantically endeavouring to extricate itself from a mesh of knotted vine branches, which had caught her as in a trap, while rushing through the wood in quest of her young one.

This was not a lone case in Remnancy's experience, and with her deft fingers and agile strength she soon disentangled the deer, and left mother and fawn in happiness and comfort.

But her acquaintance with this fawn did not end here. As it grew up they were, for years, almost inseparable companions, and when afterwards the fawn is a doe, and has produced many a young one of her own, this doe herself will take an important part in the rearing of no less a personage than Eve, the first angelic earthly bride.

Creation's work is now accomplished. The Sabbath draws nigh ; a "day," the length of which, as of these other "days," not one on earth shall ever know.

And now the ev'ning's waning light
 Brings Man, with Heav'nly vision bright,
 In majesty supreme ;
 Lord of created life he stands,
 Fulfilling all the choice demands
 Of Nature's fondest dream.

At last the earth beholds the acme of Nature's ambition—a perfect man. How lengthened has been the process to arrive at this result!

And after all, what is the man? As regards his frame, merely dust. And could not this dust-formed body, handsome though it is, have been built up by some more speedy method? Nature answers, No. Nature acknowledges no near cut to perfection. If you place any work in her hands, you must patiently wait and wait and wait. She will give you the richest things, but she takes her own time in preparing them. See yonder elegant villa residence. You ask the energetic builder how long he was erecting it. He tells you three months. We say the construction of that house commenced nearer three millions of years ago.

Examine one of the stones, and it will be found to consist of minute shells. That material, now dead, was once alive. Each of those shells with its diminutive occupant had its destined end in the economy of Nature and died. Very insignificant, one of those lives, yet in accumulated numbers they did the chief work, were the chief agents employed, in the building up of this domicile; they formed the material. A minute mass of soft living protoplasm, gradually encrusting to a hard shell its outer coat, gives life to other atoms; these again piling up their dwellings one above another, until we have, after the cementing and hardening process has been completed by Nature, a massive, substantial material, lasting man's purpose a few hundreds of years. The builder orders the quarried stone, converts it into proper shape, erects your house in a few months and thinks he has been very expeditious.

You are pleased with the beauty of the building, you admire the exact adjustment of its graceful architecture, and you are quite ready to admit that those millions of years were not wasted which have given to man so delightful a home.

And as this immeasurably great accumulation of minute life led on to one result—the formation of material so valuable to man—so the earth's atoms all along, dead or alive, have been converging to one object, tending towards one end, the making of one richly stored and beautifully furnished world.

You take from your winter store an apple ; and while you are admiring the rosy tints on the rind, and enjoying the luscious juice of the fruit, give a thought for once to the long work of preparation Nature undertook before she could confer on you so desirable a gift. Full eighteen months ago did Nature commence collecting from the clouds, from the soil, and from the atmosphere the various constituents she knew would be required in the formation of that fruit. The sap carries up some, and the leaves inhale other component parts, and they are packed in the most concentrated form possible in the autumn fruit bud. The tree then rests, to recuperate its energies for another season. If Nature has neglected her work, and has made no preparation in the plumping out of buds, for the burst of bloom in spring, then must you wait another year and a half ere your tree brings what you need. Too late now for Nature to begin her collection of materials for next season's crop.

The nourishing sap ascends in spring, the tender curly leaves unfold, the carbonic acid and other constituents of the atmosphere, without which your apple would never be formed, penetrate the pores, flow through the leaf stems, mix with the sap, and the whole life force of the tree is then directed towards conformity to type in the fruit.

What if that apple which you eat in five minutes did take half a million minutes in the making, the result is so satisfactory, the flavour is so pleasant to your palate.

'Twas not time wasted, you will say,
Let Nature work her own slow way.

The same principle is seen everywhere. However short the time of utility the preparatory period is long. Look at the coal formation ; hundreds of thousands of years in the making to be exhausted in a few centuries. Take the whole creative process. The earth itself is calculated to have required 350,000,000 years to cool down to a habitable state from its

former molten and gaseous condition. All that time preparing for the few thousand years of man's occupancy!

"Is Mars also inhabited?" This question is often asked, and we would answer, "Most probably not." The period when a planet is in a habitable state is so exceedingly limited in comparison to other periods of its existence, that as no two planets are the same size, at least in the solar system, it is extremely improbable any two in the same system will at one time be the dwelling-places of rational living beings. And hundreds of thousands of years may elapse between the life stage of each. So that our earth may be not only the one inhabited planet of this system, but the only inhabited planet at present of very many systems around.

The great ingrafting work was accomplished. The animal nature is now endowed with the spiritual. High as were the mother's attainments, worthy as she was of—might we not say—an everlasting reward, it could not be said of Remnancy that she was aught but a poor perishable animal; but of the son, a new creation, it might be said, from the moment of his birth, "Here is a being endowed with an immortal soul." Think of this mighty change. Consider it awhile from evolution's point of view. Take your thoughts back to the period when they say man emerged from his lower animal condition. No matter how gradual that process of evolution, no matter how inconceivable the length of that period when Nature was employed in the "unfolding" and "infolding," there must have been a time when it could be said of the son, "Here is a being with an immortal spirit," while of the parents such could not have been said. And yet how could this thing be possible? The spirit, the never-dying part of man, is not as the evolutionist imagines, a development of the brain and mental faculties; the infant, possessing this spirit at birth, will as surely reach heaven (to mature perchance in a future life) as will the devout man of ripened earthly intellect. Yet Professor Drummond likens the "dawn of mind" in the mortal earthly animal to the dawn of mind in the immortal human infant. The mind is developed and matured through and by the spirit, a development impossible in the absence of that spirit.

The indwelling spirit of a man is not to be divided into infinitesimal parts, nor is it to be collected, as is his body

and mental attributes, through gradual stages into one matured whole. It could not have been said of some supposed animal ancestor that he possessed the one-thousandth part of a soul or spirit, that his descendant possessed a two-thousandth part, and so on, till the whole thousand parts having at length accumulated by some "infolding process," they are able to say, "Here is an immortal being endowed with a whole soul or spirit, but his sire being endowed with only 999 parts of a spirit, was therefore not immortal." Such a process is perfectly unthinkable. And so is any process unthinkable which, without the interposition of the supernatural, could have evolved the spiritual in the slightest degree out of the material life. Nothing in nature demonstrates such an evolution. No law of nature will allow it.

Darwin, in his "Descent," while adducing all the arguments he is able in favour of the natural development of mind in man, admits from a scientific point of view, "In what manner the mental powers were first developed . . . is as hopeless an inquiry as how life itself first originated." Also he says, "The problem of the first advance of savages towards civilisation is at present much too difficult to be solved." And further, "In a series of forms graduating insensibly from some ape-like creature to a man as he now exists, it would be impossible to fix on any definite point when the term 'man' ought to be used."

Quite impossible this, of course, from the evolutionist's standpoint, and always must it remain so.

Why will men choose to speculate thus on matters regarding which they can never hope to gain a clear knowledge through any natural evidence? Why cannot they believe in the simple explanation contained in that sentence, "And God created man in His own image"? Here was a special act of the Creator's which at once as decisively bridged over that otherwise impassable gulf separating the brute from "man" as an earlier creation made possible, by an undoubted miraculous act, the passage from the inorganic to organic life.

But, as Darwin says, "Spiritual powers cannot be compared or classed by the naturalist." Therefore the man of science refuses to recognise any extraordinary display of spiritual Power in his studies of God's creative works. No matter how

difficult the solution of certain transformations which have occurred in the life unfolded on this planet, he refuses to believe in a spiritual Power able to act, and who has acted, independent of material laws.

"These are the problems," he says, "for a distant future." "And God saw everything that He had made, and behold it was very good."

Are we to believe or are we to disbelieve the Bible? Is this verse true or is it false? Think you, can God look upon the earth now as "very good"? Yet, according to the evolutionist, life on the earth has advanced, and is advancing continually. We are rising and rising and evolving all the while to higher life.

And if the Creator cannot look on the earthly conditions of life now as "very good," how much less could He have looked on His creations in primitive times and pronounced them as "very good"; in those prehistoric times of the evolutionist when all men were low, uncultured, brutal, and savage.

Suppose, on the outskirts of that primeval forest, a lamb is frisking about by the side of its dam, both in the enjoyment of a peaceful existence, when suddenly a ravenous young wolf rushes out of the wood, and, snatching it up, quickly crunches the bones of the innocent little creature between his cruel teeth, while the poor ewe is sending out her piteous cries of bereavement. Think you, would God look down on a scene like that and regard it as "very good"?

Strong in the truth, confounded never
By man through nature, howe'er clever
The scheme by which construed;
Heaven-born, the Book will all defy,
The frothy creed, the covert lie,
By evolution brewed.

CHAPTER VII

THE GARDEN OF EDEN

One sacred spot enclosed 'twixt mountain walls
Had been prepared, a trial ground for man,
And Nature there for many wonders calls
That she may aid her God's designèd plan ;
Exceptional His needs, she therefore can
Exceptions bring, and marvels, to obey ;
His word is law, and was ere she began
To work on earth in her submissive way,
To form the rocky crust and raise the surface clay.

“And the Lord God planted a garden eastward in Eden ; and there He put the man whom He had formed.”

AT thirty years of age Adam was placed in the garden of Eden. Led there by his Father, and separated from the outer world. This garden, situated over one hundred miles away from the man's birthplace, Remnancy's bower, is worthy of a special notice.

The earth could not have furnished a more lovely spot as regards natural scenery, independent of the superinductions divinely bestowed here by a bounteous Creator, to prepare a suitable abode for the first wedded pair of ennobled human beings. In extent the garden, not including the mountain boundaries, was some nine miles long and about five miles wide. It was an irregularly formed valley, raised in the centre, and entirely surrounded by mountains and hills, save at the influx and efflux of the broad and winding river. Only one entrance was there to this paradise. A pathway, difficult to discover from the outside, lay some distance up the eastern end of the hill which bounded the garden on the

south, above the waters of the beautiful stream at the spot where they placidly flowed into that select enclosure. Further up the ravine was a deep waterfall which precluded admission to the garden by means of the river, while at the water's exit the rush was violent enough to frustrate any attempt there at intrusion. The river flowed down the central elevated part of the valley, and the soil and subsoil were of such a nature that the water percolated through all the grounds of the garden, yet leaving the surface comparatively dry ; and this, combined with the dew which fell every night, ensured a luxuriance of growth in all these beautiful specimens of vegetable life, giving a wealth of verdure and charm in the landscape never excelled.

The plant life on the hill and lofty northern mountain, watered solely by the mists or dews and trickling rivulets, was also of a charming description, but not of so exuberant a character as these trees in the valley, which had not only depth of alluvial soil, but the underground irrigation to nourish and stimulate them into grand examples of vegetable growth. The fruit trees, and fruits of all description, chiefly abounded near the centre of the garden and alongside the river.

A very peculiar feature here was the course the river took. On its entrance, and half way through the garden, so tranquil and even was the flow of the stream, that any variation in its volume was scarcely ever perceptible, and never on any occasion did it overflow its banks ; but after passing the middle and from thence to the western end, the land sloped considerably, and the river on reaching the top of the bank suddenly plunged underneath the ground entirely out of sight, emerging at the lower extremity and passing out of the garden through the mountain gorge. But the outlet through this underground course, or tunnel, was confined by the rocks, and this caused a most wonderful and pleasing natural phenomenon. All along this slope fountain after fountain forced up its crystal waters in the most varied and fascinating fashion, producing a truly enchanting display.

During the heat of the day this was the most delightful part of this altogether delectable abode. Beneath the shade of the tall palm-trees, and amidst the varying foliage and successional

bloom of the gorgeous shrubs, and with yonder abundant choice of every delicious fruit as food, life, without a care, must needs be here with happiness replete.

No carpet of close green turf is there to be met with, the surface being rather of a sandy nature, with patches of grassy growth and a large variety of ground creepers richly variegated with divers hues. The scenery and surroundings of Paradise are of the most entrancing description, as the sun rises in all his splendour over those mountains, morning after morning, without fail throughout the year, and the mist clears from the earth, leaving every herb and blade of grass full stored with succulence to withstand the midday heat.

Both the fruit and flowers in Eden's garden are, through the richness of soil and abundance of watering, superior to and more fully developed than those growing in the surrounding country in a wilder condition. The most choice varieties, too, are here found, special creations of plant and fruit kind, the seeds of which never reached beyond the confines of this salubrious vale, and which the earth has consequently never seen elsewhere produced.

Travel over the world, and every plant, fruit, flower, shrub or tree you meet with as of supremely striking beauty in any tropical or semi-tropical land, imagine you see represented on this one spot, and the picture will not then reach the reality.

Just before dew-fall, towards evening—"the cool of the day"—a slight wind wafts a refreshing breeze through the valley, the most enjoyable time of the whole day, when meditative contemplation follows on the light and ever-varied employments of the earlier hours.

Amongst the many wonderful examples of plant life in that divinely cared for plot, which if seen now would be considered little less than miraculous—vegetation that tended towards the felicity and facility of life, or that exercised some special influence—were three which we shall more fully describe—the Tree of Life, the Tree of Knowledge of Good and Evil, and the Lac-vitæ Plant.

THE TREE OF LIFE.

This tree, which sprang from a seed taken from the Life Tree in the grove of the gods, was unique of its kind, and

endowed with a natural growth and development of the strangest possible character.

Many very remarkable specimens of natural production in the vegetable world are to be met with on earth at the present time, but nothing which approaches the marvellous powers and peculiar growth of the Tree of Life. Its most striking singularity was that there never existed more than one perfect tree, which always grew on precisely the same spot, yet was not one everlasting tree, but shed its seed, and a young plant periodically sprang up to take its parent's place.

This happened once every thousand years, for the original seed germ had been planted many thousands of years previous to Adam's time, as had the seed germs of most of the plant species in this garden, and over the earth generally. But the first plant which sprung up would not, even when fully grown, be recognisable as capable of ever developing in its future progressive stages of renewal to so noble a tree as the Tree of Life now presented to view; still the endowment was there, and, as with any other "kind," could not fail to perfect the plant ultimately according to its distinct character.

When one thousand years old the Life Tree cast its seed, the one only seed which the tree ever produced, and the effort put forth by Nature to endow this one seed with all the force necessary for the production of as good or rather a more perfected specimen of its kind, proved too much for the life of the parent; decay from that time set in, and death always ensued on the first production of fruit in its offspring, which was comparatively a short period only from the casting of the seed.

For there was always fruit to be found on the Tree of Life, but seedless fruit. It may surprise you to hear that the Life Tree was hollow. Hollow from the first, not caused by any internal decay, for in its prime the Tree of Life was the very embodiment of stability and a tower of strength.

Look at yonder iron pillar. See what a tremendous weight it has to support. Yet that pillar is hollow, but it is not deemed less efficient for its purpose, or less durable on that account.

As the Life Tree attained its full dimensions towards the seed-casting stage, the cavity in the interior became of con-

siderable width. The manner in which Nature contrived to secure a succession of trees firmly rooted on this one spot was a marvel of adaptation to the requirements of the "kind." The one seed was produced on a shoot that invariably grew over the centre of the trunk ; this shoot or branch, though never attaining a large size, was really split into three or four divisions as the bole expanded with its hollow interior, and the seed pod hung suspended from the shoot, and when ripe fell into its prepared seed bed inside the trunk, soon germinated, took root, pushed up rapidly towards the light, and then commenced at once to form a head and continue the life of this peculiar plant. Growth in these earlier stages was rapid, but when once fruit bearing began, very gradual indeed.

The seed pod, which was never perceptible from the ground, was so protected with prickles that no climbing animal ever dare touch it. The old trunk, cast off as a worn-out garment, on falling away, speedily decayed, and was assimilated with the soil.

But never by man was the Life Tree seen in this unseemly stage ; only as a perfect living picture was it viewed by him. The branches all sprang directly from the crown, spreading out and drooping at their extremities in a most graceful manner with the weight of the fruit nearly to the ground.

The Life Tree had attained in Adam's time not to lofty proportions, for none of the trees in this part of the garden, being fruit trees, were so high but that the fruit might easily be gathered from the ground off the lower branches, yet still was it the most noble and most prominent object near the river bank, and a worthy central ornament to Adam's garden home. The tree, as seen by him, was in its youthful prime, having attained about one third of its natural age, not a vestige of the old parent trunk being visible.

The fruit of the Life Tree was known as a powerful antidote to every death-producing influence. So long as this fruit was available and partaken of there was no fear of death from any cause whatever. Indeed, when once tasted, an imperishable nature was infused into the recipient, which nature lasted so long as no action worthy of death annulled its potency, and even then this fruit afterwards eaten was a never-failing antidote and cure, and an absolute insurance of continued life.

The odour and flavour of the fruit, though not unpleasing to man, was so peculiar that animals would on no account touch it. It must also be gathered direct from the tree ; on coming in contact with the earth the life-giving quality of the fruit was lost.

We see, then, that the Tree of Life, although unique in character, was, as a tree, a natural production, deriving its nourishment from the earth, periodically renewed according to nature's law, as Adam's body, born to never-ending life though he was, must be sustained while on this earth with daily food and renewed throughout, as our bodies are renewed, it is said, every seven years.

The life-giving properties of its fruit was the most wonderful characteristic of the tree, but this after all was only carrying to the superlative what we are accustomed to meet with in a comparative degree. Our daily bread—the staff of life—sustains our existence for a limited period, while the fruit from the Tree of Life sustained existence for an unlimited period.

As the never-dying soul of man, though clothed on earth with a body doomed to decay, is translated to an eternal land, so this supernatural tree, though decaying in its outward earthly form, is transplanted into heavenly soil, where it flourishes as “the tree of life which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations.”

THE TREE OF KNOWLEDGE OF GOOD AND EVIL.

A grand object in the garden was this superb plant, with its splendidly coloured fruit so “pleasant to the eyes,” ever hanging amidst the never-failing blossoms ; the one only specimen this planet has produced—a tree which added greatly to the charm of the landscape, a notable mark of admiration, a thing of beauty on which the man may feast his eyes (with impunity), but the fruit must remain untasted ; the deceitful apple must remain untouched. Herein consisted its peculiarity. Let man once taste of its fruit, and although it may be eaten with relish, and was calculated to increase the mental vision—“to make one wise”—the glory of the tree

has departed ; for around the area of this wider and keener vision a barrier appears, through which there is no escape from what is not now a Paradise, but a world of woe ; no escape save by one door, and through that door he will eventually be driven, and may even endeavour to escape to the regions beyond, but at that door stands Death, awaiting his prey with a sure and certain stroke.

The poison of this deadly fruit, slow in action though it may be, runs in the veins, and must sometime kill, unless the antidote, found close by, follows. Whether in one "day," or in a thousand years, death must inevitably ensue as a consequence of eating that fruit. "In the day thou eatest thereof thou shalt surely die." The fruit may seem very desirable, the eating of it may appear to open up a new existence, to widen the understanding and stimulate the mental faculties, but it is none the less poisonous. We need not go far in nature, as we see nature now, for illustration.

When some abstruse problem has to be solved, when the poet is puzzled over the wording of that particular line in his endeavour to express a certain train of thought in the most appropriate language, when concentration of the mind is needed on any theme of deep meaning, how often will the fumes of the tobacco plant come as an aid and a stimulus ; yet poison, slow in action perhaps, but positive, is known to exist in this polluting and unwholesome weed. Or take the case of alcohol, another vegetable product.

A youth inheriting, possibly from both lines of descent, an alcoholic constitution, a temperament on which the potent spirit will act as a lighted match on a bundle of firewood, is brought up, as the only safe method, on water—is, in fact, a staunch teetotaler. But as the years move on temptation comes in his way ; he takes a glass of wine at a social gathering. He knows it is to him a forbidden act, he possibly foresees the consequences will be fatal, but he falls. This glass of wine opens up a new world to him, such a pleasurable sensation as he never before experienced ; life hitherto had been quite flat compared to this intellectual outlook and expression ; his knowledge seems to be wonderfully increased and stimulated ; but the poison has entered his veins, and from that day his doom is sealed. The poison may act slowly,

but it will act surely, until it reaches the vital parts of his frame, and then perchance in the mental agonies of *delirium tremens* he gives up the ghost, to dwell with spirits damned.

THE LAC-VITÆ PLANT.

A special notice and description of this powerful life-supporting plant is necessary, not only on account of its intrinsic virtues, which were altogether exceptional in degree, but as a vegetable production destined to take a somewhat prominent part, and to become distinguished, not like the Tree of Knowledge of Good and Evil, as instrumental in destroying life, but as a succourer of life at that early stage when a tender branch lay helpless and did surely need some earthly assistance, some strong maternal aid.

The Lac-vitæ was a ground creeper with downy foliage, softer than the softest moss. Its essential properties consisted in this : that no living organism, or portion of living organism, could die when in close contact with it.

The Lac-vitæ possessed the power of stimulating with its minute electrical leaflets any living body, and of nourishing this sustained life with a rich milk-like fluid. The leaflet points were really infinitesimal valves, which, though usually closed, opened on coming in contact with any substance, when the plant, through these sensitive valves, exuded a powerfully penetrating balsamic fluid, which entered living organisms by way of the pores, and, in the more advanced stages of animal life, reached the blood vessels through assimilation, and maintained a constant flow of the vital fluid.

The Lac-vitæ was not a flowering plant, but throve and was perfectly at home in the absence of direct sun-rays. It spread over the ground, catching hold of the soil continually with its wiry rootlets, and no carpet ever manufactured could excel the luxuriant softness of this living material.

A most delicious perfume pervaded the air in its immediate vicinity, a perfume in keeping with the other properties of the plant, invigorating, refreshing, and ever delightful.

Not many specimens of the Lac-vitæ were to be found in Eden's garden, as examples would naturally be rare of a species so richly and especially endowed.

Such was the delectable spot, such was the enchanting garden, in which Adam found himself at thirty years of age.

Employment of some kind came natural to him, even in such a beautiful place as this where every blessing seemed to invite the dweller to a life of luxurious ease.

But labour may be, and often is a luxury, when you are not forced to it ; and it was certainly natural that Adam as his mother's son, as it was to be expected that Adam as his Father's son, would find pleasure in employment. Therefore, although sheltering trees and shrubs abounded in the garden, our sire's first thought, his primary resolve, was to build a bower.

The building of a nest or bower had always been the first instinct of his mother's race prior to mating, that is, if an extra dwelling were needful, and this man as a matter of course inherited the instinct. But Adam had no intention to rest satisfied with such specimens of confined and primitive build as those, the remains of which were still to be seen in the woods of the surrounding country ; his bower must be a work of art, a work of time, and a work of magnitude. Even in that region of rapid plant growth many years will elapse ere his arbour is in all respects a completed and perfect lodging, and afterwards beauty will continually be added to utility, until the time comes when he also shall lead home a mate—such a mate to such a bower as never again the earth shall see.

The situation selected was just on one side of the mound underneath which the river plunged, and from this site a view was to be had, not only of the water above, but of the fountains below.

Taking advantage of the ornamental climbers for the intertwining, and more substantial plants for the support—and a generous choice was there, not only on the spot but all around—Adam selected those which came in line with the framework of his intended structure, and then filled up the intervening spaces where requisite with transplanted trees and climbers of a suitable nature, the first transplanting of trees ever attempted on earth—work which could not well be accomplished without a tool of some description ; so what

is termed the "stone" implement "age" then began, when Adam picked out a smooth, flat stone from the bed of that small brook at the foot of the mountain, where agates and flints were to be found, and used this stone as a spade to dig up his plants and array them in rows to form the future walls of his residence. For Adam was intent on constructing amidst this wealth of surrounding beauty and lavish resource of material a very palace of a bower, a building which should well correspond with the other innumerable charms of Paradise. And as this man could bring to aid in the architecture a mind, if primitive, yet sufficiently endowed with an eye to the beautiful to delight in method and mathematical lines, he is able to supersede Nature's more or less haphazard plan of arrangement, able to form in his mind some sort of ideal, and to work up to that ideal.

Three years pass happily by. Adam finds in the garden abundance of congenial employment, and is not without company.

Representatives from the animal kingdom have been arriving and departing, and some remaining, during this time, animals of every species from around those parts travelling instinctively towards this kingly realm; finding their way, divinely led (as select couples and groups of their descendants were afterwards led to the doorway of the Ark), into this secluded and naturally guarded spot, that this man may know how wide is his territory of rule, and how varied the characters of his subjects.

The birds of the air likewise, some species of which had always claimed free access to the garden, came to receive their names and to acknowledge the dominion of their lord, and many a songster celebrates the occasion with musical notes, and fills the air with enlivening melody.

Some one or more of these, some one or more of every animal species created, now came to Adam to "see what he would call them," receiving their respective names according to any special feature, form, or habit which may characterise them. "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him."

As the animals came in pairs to the garden day after day to be named, Adam could scarcely avoid contrasting their con-

dition with his own in this respect, that they were all comfortably mated. But where was his mate to spring from? When was he to enjoy the happiness of union with a "help meet" for him? He had not yet seen one being on earth, one of his own species, with whom he could hold intelligent conversation, and he was beginning to long for some more congenial earthly companion than any of these pet animals, some mind similar to his own to which he could communicate his pure, aspiring thoughts.

And it came to pass one day as Adam reclined in the bower, glad of the rest and shade from the midday sun, feeling his loneliness just then more than he ever had before, and contemplating the time—a time in which he had great faith—when he too should be happily mated, it came to pass that an overpowering sense of drowsiness did come upon him, and he fell into a deep and lasting sleep. "And the Lord God caused a deep sleep to fall upon Adam, and he slept."

Now Adam was created with two sexes. "Male and female created he them; and blessed them, and called their name Adam in the day they were created." That was the creation of the sixth "day"—the last creative "day." Man was then created perfect in the Adam. The human race, *i.e.*, its original progenitor, was created in the renewed and spiritual state in Adam. This is now God's Sabbath on earth, and He works not here, He creates not here on the Sabbath. Eve, therefore, was not created on this "day," her creation had already taken place—Eve was created in Adam.

A certain "rib" in Adam's side contained all the essential endowments of the female sex, the embryo of that mate for which Adam had been so eagerly longing, and now this "rib" was to be severed from Adam's side. For the propagation of the race in all its purity it was absolutely necessary this dis-severance should take place. And now Adam is put into this deep sleep so that the operation may be performed without pain and without inconvenience. It was not to be what we term a natural process. No law of nature with which earth was acquainted could bring about this needed division, or abstract that rib from Adam's side. The operation will be performed through the agency of laws borrowed from another sphere. Yet Nature, as ruling on earth, undertakes as large a

share of the process as possible. She will in her deliberate way successfully complete the task by a foreign method ; but time she needs, and time must Nature have. Meanwhile Adam sleeps oblivious to all earthly sensations, and another chapter shall relate the marvellous experiences of the dreamer's mind.

But e'en o'er Eden's guileless garden gay
There hovers one, a spirit bent on ill,
He loves not life, he scatters foul decay,
And blasting hatred is this being's will ;
He basely works, and in the bud would kill
The joy upspringing on this sinless world ;
Awaiting now impatiently until
Her flag shall be a little more unfurled,
Then to the depths of hell will all, he hopes, be hurl'd.

CHAPTER VIII

ADAM'S VISION

How oft the sleeper silent on his bed
Views things beyond, through "visions of the head";
Dreams mostly foolish, best to them forget,
Mere roving of the restless brain; and yet
Scenes surely are by Heaven's order sent
As revelations, wonders wisely meant
To raise the mind above the themes of earth,
To understanding of a wider worth.
Then as the eye to objects near is closed,
Those distant views, to inner sight exposed,
Wake up the soul to life unknown before,
Bestowing thus of thoughts a richer store.
And who had need in such wise to be taught
If not the man whose knowledge had been naught
Save through tuition from that Heavenly Sire
Who to all truth would have His sons aspire?
So Adam, first of beings on this sphere
With spirit, sight, and comprehension clear,
In his long sleep the past and future saw,
And wisdom deep from distances did draw.

NOW Adam's mind, his lengthened sleep throughout (a sleep extending over many weeks), was active and awake to foreign scenes, though dormant lay his every earthly sense. Unconscious he of operations all, material in extent, as if a body he no more did own. And lying thus he many visions had; the past revealed and what pertained to earth, and views prophetic of events to come. So comprehensive were the varied scenes that time terrestrial short indeed appeared and by its side had import truly small. The periods in his dream embraced eternity might nigh be termed compared to Adam's life on earth, long as that sojourn was ordained to be. A sketch, though slight, of part that he perceived, our pen with boldness ventures now to draw—

OF THE PAST.

A being reigns, a king of royal birth,
 And numberless are those who to him bow,
 Invisible yet potent he on earth ;
 Subordinate his rule, or this were now
 A world of devils, nor would he allow
 Escape or freedom in the least degree.
 This king his subjects careful is to cow ;
 Fast bound each soul by Lucifer would be,
 Lock'd in a hateful hell while Satan holds the key.

In spirit was our sire carried back to periods far remote ; creations long anterior to the grand display then pictured in the firmament of heaven, orbs which appear located now in very similar tracks.

Past three preceding universal scenes was Adam's mind in dreamful mood conveyed, to view a world inhabited with souls not altogether in their native build—with dust-formed bodies clothed—unlike his own erectly balanced frame. Beings of life also were these, of endless life ; no death, no pain, disturbed, or needed was to purge, those holy, sinless lives, for all immortal were the dwellers there.

With interest keen did Adam note the nature of that world. The animals of curious make which had on Komarth birth ; the native plants and shrubs and trees were also things of strangely fashioned growth. But far inferior does he find all life created on that sphere to what the earth unfolds and feeds. Monotonous seems Komarth life, and nought to envy meets his eye, though happy and contented well is every being there.

The landscape flat, unvaried, rude ; the colours dim compared to those delightful, fascinating scenes the earth in rich variety displays.

Few graceful, handsome creature shapes did he on Komarth's plains perceive of quadruped or wingèd kind ; yet those to whom that planet gave a home would deem it grand, a world of highest grade. As Adam viewed the residents, the multitudes, on Komarth's simple fare sustained, as draws the planet's life term towards its close ; as he one hemisphere surveys, with all the millions over whom a mighty monarch reigned, he little thinks a dweller there, on that remote terraqueous globe, would anywise concern with him, a being born on earth ; concern with his felicity, or prove his deadly foe. Yet

does he see in Komarth's righteous, wise, sagacious king no other than the future serpent, Satan, King of Hell.

A prince was he, a being born to rule. One thousand years a sovereign sway he held, a potentate of vigorous will and intellectual power ; beloved too by every nation, every clan ; and honoured much by all those beings homeward borne from Komarth's tranquil clime. For pride had penetrated not as yet that monarch's heart ; no sin had brought its blighting, blasting curse on God's creations, great or small. Sin did not then exist. Though angels all on worlds material born, responsible were made, with wills created each one free to do the right or do the wrong, obey or disobey, not one of them had hitherto their God's commands transgressed. No reason was there why they should. No tempter ever prompted them to sin, no ill example was before them set ; so with facility might each through life his pure, unsullied character retain.

A celebration Adam sees of this great monarch's thousandth year of rule. The congregations there he views assembled all in worship of the Lord Most High, in gratitude for this distinguished reign. And lo ! as they in ecstasies of holy song rejoice, each one is heavenward raised to take his flight to stages past the skies ; on wings ethereal wafted all, translated with their Righteous King to realms unknown above. Yet not in heaven itself have those rapt souls arrived ; for Adam next perceives another world, a wondrous world of wakeful life, where night or darkness never comes, nor do the dwellers ever need, suspended in a distant space, a lamp to light their path.

A sun-world this ; the selfsame sun that in his fiery gaseous robe had sent electric force and heat to far off Komarth ; and to him are now dispatched in spirit state, and yet withal in astral bodies clothed, the whole of those who peopled once the planets he with verdure did illumine.

To Komarth in compare a heaven in truth does Sôlayuh appear. Most fascinating Adam finds the view to him revealed. There spirit life supremely governs life of matter made ; for though Sôlayuh is a world material in make, surroundings there, if living or if dead, do change according as those spirits will. And though those beings were possessed of bodies real, yet they can themselves from scene to scene convey on their

stupendous globe, with all the quickness of inclining thought. Absorbed is Adam in the sight ; the landscape altered by the spirit's choice, the mountain levelled, or the city built—an instantaneous change. Sôlayuh's surface, land and life, or river, lake, or sea, do all obey the will of those who dominate that world, the spirits there which hold control of every object, be it great or small.

There Adam sees luxuriant vegetation ever living, yet devoid of growth ; and creatures moving gracefully about which never there had parentage or a birth. For on that world—a masculine abode—no births there were, nor germinated seed did spring in plant growth from the ground. Entire life transplanted, as it were, from spheres which once in orbits round this central sun had raced. A few exceptions found, 'tis true, of marvellous design. Did either of the dwellers there companionship desire of creatures which had brought him on his native sphere at times a change of joyous life, he only had to will them at his side, and lo ! the bird or quadruped appeared.

And Adam in his vision saw that creatures all which thus obedient came, ate of the fruits and herbs that did abound, and yet, substantial as those life supporters seemed, no living plant did ever look the less.

In other ways astounding too were certain flowers and plants which on Sôlayuh's charming lands a strange existence had ; to pleasures mental adding much, enjoyment likewise of a varied kind to beings who did never take a meal of food ; their full activity of local life sustained by atmospheric and electric force, by stimulating draughts ethereally inhaled.

On every zone true specimens are found of that superb and richly flowered bush the *Astroscope*, of properties unique (a product of the god's own growth), and this the boon that valued plant bestows.

The potent balmy odour first inhaled, then on a mossy couch each being will recline, in raiment clothed which never needs repair, and, eyelids closed, with clearness he perceives the works diverse, and ways which rule on all the worlds around. Such scenes as do their active minds entrance, and give to life a wide and wondrous charm.

Thus do those residential souls the universal news receive.

And oft the Astroscope is hailed ; their pleasures to enhance.

And over all these lives throughout the entire girth of this stupendous globe the being known to us as Satan reigned. The one great forceful spirit he, exalted to a dazzling power, to dominate on Sôlayuh each individual life ; yet subject with those spirits all to Jurisdiction Higher. And under those peculiar modes of life, conditions so amazing in their changeful moods, a ruler most efficient had there need to be, else must confusion frequently occur in wishes clashing, transformations willed, and alterations oft desired of aspect and of scene, which aye administered in blended tints superb, to glad surprises constantly in store.

Though swift revolving was their world no measured time had they. So luminous a sphere would scarce allow the faintest view of starlit space beyond ; nor ever will existence in a spirit state by reckoned periods be meted out. Ask you where dwelt those beings ere they reached this sun-world stage sublime when from their native spheres their upward flight they took ? Whence soars the spirit of the man devout when death doth grant his ransomed soul release ? Not winged to central heaven direct, but held in one ecstatic state, an interval unknown.

Although a million million years
Elapse ere destined life appears
On yon now fiery sun,
Yet with one moment is it classed
When man to spirit life has passed,
Where Time takes note of none.

Much more did Adam's vision to him show, not only of Sôlayuh's life, but also other solar worlds and spheres of planetary make ; created scenes surpassing all mankind conceives, which cannot have description here.

'Transpired has now that sun-world's term ; on angels' wings the dwellers all ascend.

Our dreamer's sight directed next to one of heaven's central homes. Where he perceives that mighty potentate, Sôlayuh's king, exalted to the widest rule on those eternal spirit realms.

Than God Himself none greater there than he. A sove-

reignty prolonged (though time in heaven was not) extending through creative epochs vast.

The great events which had a share in that transcendent reign—for think not nothing new occurs in those celestial realms—can never here be written down.

Are they not all recorded well in chronicles above ; enrolled within the rich archives of heaven ?

But heaven itself will not insure a permanence of bliss to beings who were never given Redemption's grace secure.

Too high, alas, was this created monarch raised.

For look ! from off his pinnacle he falls, a damning forced descent.

The heaven ends. On his great heart there fell
A deadly thought from foreign confines dark,
Nor cared that breast the horrid thing to quell,
For proud ambition there had set its mark.

Unheeded and diminutive the spark,
But lo ! the fiery atom did alight
Where quick combustion collides, and hark !
The crackling march soon conquers in its might.

Vain now all effort made the foe to fight,
The furious flames advance devouring fast ;
Destined to rage, and reach destruction's height ;
Yet must be vanquished, and die out at last.

Ne'er kindled was a vengeful curse so vast,
So overwhelming in its woful spread,
So universal in its withering blast,
Or bringing more bewailings by it bred.

That first dim spark by damning pride was fed,
The "dragon" then —a devil now in aim—
To his rebellious deed was onward led,
To push his power further and his fame.

Thus hellish hatred into action came,
And love was lost, and Lucifer no rest
Will take till he new worlds doth mar and maim ;
Infernal his abode, by Heaven's behest.

Ambitious was that mighty king above the God of Hosts to reign ; against his Maker he did dare rebel, so was he downward hurled, with all the countless souls which previous on Sôlayuh dwelt—pitched headlong deep to hell, a cursèd demon gang.

Of all that system's native brood not one escaped the awful doom. Yet was each soul a subject free, and fullest liberty

of will possessed. A freedom absolute had every being born, the good to choose, the evil to avoid. A disobedience to their native king no punishment incurred, when he on deeds rebellious did resolve, for God Himself, with greater power, would save those spirits from assault. Compulsion there was none. Yet was the influence of that potent will so vast, they all the dragon's service chose, and sank with Satan into depths of sin, in hell's abyss to suffer torments sore.

Our sleeping hero then perceives the di'el, by hatred fierce impelled, in diligent endeavour with his hell-doomed host, from his victorious rival craftily to win those beings innocent on many worlds now born ; to harass heaven's King in His creative works. And in his subtle warfare on those worlds how oft doth he succeed !

Meanwhile renewed in space are all celestial scenes. In vain for Sôlayuh does Adam search ; that world with all companion sun-worlds spent, to atoms scattered and dissolved, and fabrics fashioned all afresh the molecules forthwith form.

"And the heavens are the work of thy hands . . . all of them shall wax old like a garment, and as a vesture shalt thou fold them up, and they shall be changed."

Another glorious universe illuminates the skies, but even as the sleeper's spirit looks it vanishes away.

Then doth still other patterns new the spacious vault of heaven adorn, to likewise disappear from sight, lost in a lengthened, wondrous past.

And yet again star spangled is the raiment clothing space. Familiar to our parent seems this panoramic, fresh unfolded, scene. And so it is. The same arrangement of revolving spheres astrologers of old so keenly scanned, and by our telescopic lens brought now to nearer view.

When God designs a garment new
 For space, where once from nought they grew,
 Towards centres molecules move,
 Magnetic whirl'd with swift resolve,
 From atoms flaming suns evolve ;
 Almighty power they prove.

And then, as Adam's rib, we read,
 Abstracted was, and built to breed
 A God-begotten race,
 So ordered is each central sun
 To cast aside with orbit run
 Each planet in her place.

How wonderful, how manifold, the Great Creator's works ! How inconceivable to men His universal plans ! The grand dimensions and the sites designed, each solar system separately drawn, the word goes forth for this stupendous task to have commencement in the molecule's move ; the "influence sweet of Pleiades" is felt, with lively force the atoms willing rush, towards each attractive centre fleetly drawn, revolving till a heat intense is there, which must augment as volume shapes each fiery gaseous globe.

And light accompanies the heat, to shine now forth in swiftest rays, to travel on and on through space, till in those distances too vast their dimly twinkling light at length is wholly lost.

This mighty mechanism thus in motion set by God's all-powerful hand, each sun in due position held by other greater central force, the systems all, divided wide, revolve in ordered tracks of no confusing trend, to in their turns, as dissipates their heat, bring forth, sustain, or pleasure grant, the life all fashioned in the forms most fit.

One planet now especially attracts our parent's penetrating sight. 'Tis seen careering round that sun which gives to Earth her daily light.

At first shot out, a shapeless fiery mass, from off the central molten sphere, it then assumed through revolution's swift intent, a flattened, trencher form. The thinner rim then cooling first breaks right away, a perfect ring, which still around the planet's body spins in harmonising speed. And yet again this process is perceived. Another mass to shape a ring asunder breaks from Saturn's monstrous bulk. The fiery ball in future seen nigh globular in build, attended ever with those beauteous belts, and satellites in numbers too ; the whole as now by studious man surveyed, the grandest sight his telescope reveals.

OF THE EARTH.

In gases wrapt the ruptured mass
 Revolves ; in time it comes to pass
 She to a moon gives birth ;
 And further, further, outward hurl'd,
 Cools ; brings forth life, and forms a world ;
 Such was our Mother Earth.

This globe our sire's gaze awhile will now attract. He traces, in his dream inspired, each gradual stage through which the earth advanced (and interest deep the evolution lends) until that rich harmonious display of God's creative power is reached, which he with natural sight in Eden late has seen.

He notes the star in travel from the system's central source, a rounded ball has she become, though yet embraced with gaseous matter dense. At length—and long indeed the cooling stage—a solid crust begins to case the surging molten sphere ; a shell of ever-thickening depth up to the present day. But difficult, as Adam sees, is it at first a shell of permanence to shape. Again and yet again the boiling lava underneath breaks up the hardening rocky rind, all shattered by explosions loud and fierce ; innumerable efforts made ere lies the strata in substantial beds, compact enough to well withstand the fiery energy below. And even when in ponderous state, and miles upon miles deep, the life-clothed shell, by those appalling forces pent beneath, is still at seasons shattered, rent, and shocked, the stony strata tumbled here and there to dire confusion and uneven lay. And still up through volcanic vents is often now the molten matter or scoria forced.

When first surrounded with a granite crust, earth's surface waters slowly settled down from out the misty steam that now envelops dense the darksome cooling globe, a salt-charged sea of ever-raging strength. Then later on at times is seen a patch or two of land, which widens as the tide-ruled sea retreats with tardy intermittent pace to her confines, the oceans vast and deep. But ever and anon she swells, does this unruly sea, and cycles long must yet elapse ere she within her legal bounds securely is restrained. Then earth is seen to teem with life. Uncouth at first, the flying forms ; but beauteous vegetation springs, and o'er the now unclouded land are birds of every grade and hue rejoicing in a rapid flight ; their frames a wondrous build.

And Adam's vision next alights on things to him not new. But passes on ; and then is seen—alas ! how sad the sight—a world of trouble, pain, and woe. The ground is cursed with briar and blight, and injury to man and beast seems now this earth's intent ; a wild, outrageous killing strife marks life on

every land ; while man, the God-descended man, a devil now might he be named, if deeds of violence and crime accounted are a devil's aim.

No more would Adam look on this, a picture dreadful to behold. With grief at heart he turns his wearied sight away ; nor wishful is aught more to see. Yet mental vision opes again, and now what meets the eye ? A world of waters. "What ! is this the end of my descendants' rule ? Is this to be the end of earth, this earth so wondrous fair ?" Well might our sire the world's sad fate bewail, and look alarmed on such a watery waste. But soon his searching eye a wondrous thing discerns. A lifeboat launched, both broad and roomy in its build, is seen to float upon the billowy flood. Nor launched the boat in vain. For lo ! she bears in safety on the ever-surgings sea eight precious souls, of all mankind the purest, most select. Above the deluged land she bravely rides, this faith-constructed ark, secure from every hurtful shaft of lightning's bolt, or accidental leak. There Adam sees the sole remaining sons and daughters of the earth ; saved from the awful wreck of life this worldwide deluge wrought. He there discerns that "perfect" man who daily "walked with God." "Just" Noah, deemed the only one in all the world who, through his sons, was fit to further generate his kind and save on earth the human race. 'Twas with a thankful, grateful heart that Adam saw the rescued few firm on the cleansèd land. With thankful heart he also sees the earth re-peopled with his sons, and notes that they, though wicked now the greater part, are yet, compared to those destroyed, a goodly race, not bent, in every thought, on ill, but aiming, many ever are, towards nobler, higher things. Our sire notes their aim is good, but sees how ignorance degrades, and how the nations of the earth degenerate when left to think no thought above their own. A want of teachers he perceives. Then God upraises one to lead and educate his tribe, and through his tribe enlighten all the world. The need was great just then, for those, His chosen people, sons of one who through his faith was favoured much of God, were sore oppressed, and cried to Him the only God who answers prayer, and He to their distressful cry took heed, and soon deliverance came. The noblest, wisest, meekest man who

then walked on the earth was sent to lead this nation forth to dwell in yonder favoured land where milk and honey flowed.

And as the world was now in want of some authentic written law and record of the early times, how God had dealt with nature and the human race, this learned Moses was inspired to pen Creation's mighty works and in the Book to write of Him, the Great Creator, and explain His ways to erring man, tell how he fell from his first state of perfect innocence on earth. Then was our sire pleased to see so plainly penned by this great sage—too hard a task to any save this man—the history of the world; the law by which this nation shall be ruled, and all the wondrous deeds then wrought by God on their behalf.

But what gave Adam pleasure most was prophecy; things after writ in this same Book concerning One, The Prince of peace, who, sent from heaven, should one day come and live and teach on earth.

The long-foretold event occurs. The long-expected day arrives. And Adam looks to see the joy and praises sung by all mankind. The gratitude of human hearts at such a birth proclaimed. But looks, alas! in vain. Beholding in its stead a scene of dire disgrace. Though heralded by heaven's choir, and signs on earth of undisputed proof, men scorn the arrival of their God, and either disbelieve the birth, or else they say, "This is the heir, Him we will kill, and claim the inheritance as ours."

And even in His infant day, the cruel king, on Christ's destruction bent, all babes of recent birth does slay, and in the town great lamentations cause.

And so through life He humbly walks, unnoticed by the world at large, or only noticed to be spurned, until at last the maddened throng no longer will allow their Lord to live upon the earth. But pierced with nails between two thieves, on Calvary's cross He hangs—a sight to make the angels weep. And Adam weeps; his inward tears are tears of sympathetic grief at sorrow borne so tense; are tears of grief that men, his sons, should ever be so base at heart, and murderers so vile, to crucify their Lord and King whose mission was to save mankind from sin and endless woe. The miracles and

all the works of pitying love He wrought, these do their hardened hearts ignore and look upon as Satan's deeds.

Then opes to Adam's view a time of strife 'twixt good and ill. The world rebels against the law brought down from heaven by the Son; the world will not permit the spread of teaching so sublime and pure, but all the best are hurried now to slaughter or the rack; all those who would to Heaven's laws adhere, not worthy they to live on earth, these Christians each for martyrdom designed.

So ages pass, and centuries, and years by thousands too, until the leaven of the truth, which spreads the more the more 'tis checked, our sire sees advancing far; and still advancing on and on. The glorious era then arrives, that blessed age the seers foretold, when knowledge of the living God is widely learnt, and covers all the world.

And Adam's vision, glancing down past all the lowest depths, discerns a dungeon dark and dank, a bottomless abyss. And bound in burning chains is one—a "thousand years" his term—a prisoner in hell confined. Debarred is Satan from his usual round, when to and fro on earth he roamed—a roaring lion, in his rage—a-seeking whom he might devour.

The earth has peace—Millennial peace. The scene is much the same as that which Adam in the garden saw, and glad he is to view again the world with man in happy mood.

Once more he looks on earth. Alas! The de'il is loose and fiercely vents his pent-up wrath the hemispheres around. The nations now, in warfare fierce engaged, bring on the end, the latter end of earth.

Momentous day! the world's last look!
The types embossed in Nature's book,
Do perish page by page;
Through foreign agencies designed,
Through inward forces long confined,
Does dissolution rage.

With fervent heat the mountains melt,
To lava runs the solid belt
Of this encrusted ball;
Volcanic fires in fury rise,
To meet athwart the florid skies
Those flaming "stars" which fall.

On swiftly speeds the globe through space ;
 Renewed her vigour for the race ;
 Her heat decreasing now,
 On through innumerable years,
 Till 'pon her surface 'gain appears
 The race God doth endow,

Perchance with natures wholly strange,
 Perchance with laws of other range
 While yet the sunshine's source
 Has scarce diminished in its might,
 So vast the orb which waves us light,
 So fierce Sol's heating force.

OF THE FUTURE.

Think you if God in His great wisdom saw
 Those things we judge to be a woful flaw
 In His creations, could with righteous aim
 Be in His rule abolished ; ills that came
 Through Satan's crime, be all completely swept
 From world's away, with nought to intercept
 A saintly progress to the close of life,
 No toilsome struggle, no internal strife ;
 Think'st thou He then could not in heaven have stopt
 That damning pride ? Or e'en to-day adopt
 Conditions which would end for ever sin,
 And cause eternal peace to now begin ?

A view to Adam next is given of spirit life beyond the earth of those who owned descent from him, a cursèd breed which never strove to rise above their sin-born state. This sphere has vanished from his sight, and as he views the regions dim around, dark restless spirits float athwart the depths of space, so numerous, they seem to everywhere exist, a miserable, damned, despairing brood, they people hell in ghostly form and fill the outer gloom, in darkness living, yet is each a burning fire, fierce but not aflame ; smouldering and smothered in the pent-up passions of the evil life that's past. And in a spirit sense they live that life again—a life that took no heed of God or Christ's atoning blood—a life spent solely in the thought of self, ignoring both the golden rule and all the law of heavenly love taught by the Pattern Man. These spirits now are doomed to live a life that is indeed a death—a death that never dies. They each are tied to what on earth they deemed a pleasure, but now all turned to pain ; a groveling in low desires and passions all debased, they burn in agonising fierce remorse from which is no escape.

Each soul, a slave by Satan's will, is held in bondage ; his hard yoke they never now can break, nor hope to escape their owned deserved doom. And where located is this hell ?

Hell's fuming region, as is now confessed—
That burning lake of fierce remorseful fire—
Lies neither north, nor south, nor east, nor west,
But in the outer darkness of God's ire.

Nor picture flames by aught material fed,
Such fires could ne'er departed spirits pain,
Yet fiercer far the burnings thou mayst dread,
If cast where souls for mercy cry in vain.

With sorrowful feelings Adam lifts his vision from this place of awful punishment, from this abode of spirit beings damned, and looking upwards, to the central seat of all Eternal Power, the heaven of heavens, where dwelleth, in the greatness of His majesty, the Triune God, he beheld, "and, lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands ; and cried with a loud voice, saying Salvation to our God which sitteth upon the throne, and unto the Lamb."

And, gazing on this glorious scene with rapture and with praise, fain would our parent join the throng and sing with all his ransomed sons a chorus of divinest song through one eternal day.

All other sights are lost in this,
His soul is borne away to bliss,
He lives in light above ;
For ever would his spirit dwell
In ecstasy to hear the swell
Of voices tuned in love.

But this beatific vision fades away, and his spirit sight is then directed towards material things. He looks athwart the realm of space, but all is black ; the sun and stars have disappeared, nor glimmers one faint orb of light in all the sky around.

His telescopic sight drawn out,
 He turns it every way about,
 His vision clear and bold ;
 Nought does he see, his search intense,
 Nought but a gloom, and shiv'ring sense
 Of atoms, dead and cold.

Then piercing with a heavenly eye
 This lifeless dust, this dismal sky,
 To central realms Divine,
 Bright lights within this death-born belt—
 Egyptian darkness densely felt—
 In Godshen's land do shine.

That centre of all centres glows ;
 The heaven of heavens, from whence there flows,
 Most soul-enliv'ning light ;
 The Pleiades of longer range,
 A universal centre strange,
 Past depth, past breadth, past height.

Drawn from those scenes so bright beyond,
 He 'gain looks round, and space has donned
 A raiment as of yore,
 But fashion changed and texture too,
 Material old, with pattern new,
 Is now bespangled o'er.

A transcendental starlight strange
 Though atoms still through all this change—
 They worshipped God before—
 Another grand creation now,
 Another universal bow
 To Him whom we adore.

And Adam's telescopic vision travels throughout the width
 of space in search of the end, in search of the furthest of
 these celestial lights of Creation, but on as far as vision speeds,
 yet on and on they still appear.

Down deepest depths and lower still,
 Broader than breadth itself can fill,
 Than highest height yet higher,
 Those burning orbs beyond extend
 Unlimited, they know no end,
 One starlit space entire.

Then does Adam in the spirit see the planets peopled, spent,
 and borne away ; and sun-worlds as a living stage for beings
 elsewhere born, give life enjoyment as their excessive heat is
 in due course dispersed. And other star scenes come and go,
 each fresh creation with some fashion new, the atoms ever in

their ordered change to grander views combine. So vast, so measureless the untimed ages rolling towards the past, eternal do they well-nigh seem, as universal changes robe illimitable space.

And still amidst the increased delight of every new created scene, there yet exists the dark despair of souls pent up in hell, and truly "everlasting" seems the damned one's doom.

But later on our sire looks, and lo, a glimmering light appears in Satan's gloomy cell. At first but faint, so slight the hope to liberty and light regain; yet still 'tis there, and soon extends.

Those raging fires of blasting hate have now burned out, and from the Son enthroned on high there penetrates a beam of love.

And now at last hell's dismal world is seen illuminated with those beams that bear the purged souls aloft to dwell in Heaven's holy courts.

Love now has conquered hate.

For love must rule and conquer all at last.

And even Satan now has joy, content to take in heaven a lower seat, and humbly serve his God.

And God, the Source of light and love, is "all in all," and unopposed He ever reigns, eternally supreme.

O thou great heart, the pitying heart of man
 (Though small indeed thy pity in compare
 To His great heart broke once on earth), and can
 Thy depth of pity reach so far to care
 That even thy great enemy might share
 Again the bliss of heaven? might emerge
 From blackest doom to light? But wilt thou dare
 Forgive a Judas? Could a hell e'er purge
 Clean out a crime like his, which Satan on did urge?

CHAPTER IX

THE BIRTH OF EVE

Behold the sleeper ! Blest th' unconscious birth,
That brought a joy beyond the dreams of earth ;
A beauteous form of most angelic build,
A faultless heart with fond affections filled ;
A daughter true of Heaven's own delight,
She doth indeed an earthly bliss invite.

Hushed were the voices round the archèd bower,
Where lay reposing one of lordly power ;
No creature dared the dreamer to disturb
While on his couch of downy growth superb,
Life lies awaiting there a lofty rise,
A love that in its presence never dies,
An added bliss to Eden's blessed state,
A charming friend, a fascinating mate.

“And He took one of his ribs, and closed up the flesh instead thereof ; and the rib which the Lord God had taken from man, made He a woman.”

AND now let us see what has been going on with reference to the removal of the rib from Adam's side. Many weeks has Adam been asleep, and the operation of abstracting the rib is now almost completed. This separation is accomplished by that process or law of Nature called “fission.”

The law of fission operates at the present day amongst some of the lower animal organisms, and was probably called in aid in the original propagation of the human species. By this law a portion of the individual is cast or broken off, and becomes in process of time a perfect specimen of its class.

The law, though common now in the vegetable kingdom, is rarely seen in action amongst animal life, and never has been known on earth, but in the case of this great exception, to operate on a fully developed and highly organised individual.

In this case there was an absolute need of interference by a Power able to bring in force another law than what is natural on earth, able to borrow from another sphere a method adapted to the occasion; able, in the carrying out of His great design, to perform what we call a miracle. Without this the human family could not be generated in all its purity.

A miracle was necessary when life started in the original germ of the race—a miracle was necessary when the race had to be renewed to higher life, and a miracle—a method out of the usual course of nature—is necessary now to bestow those procreative conditions which shall ensure the propagation of mankind. We may bring these supernatural acts down as near to nature as we choose, but we cannot and need not divest them of the miraculous; for so sure as there is a Being above nature, a Super-natural being, so sure will He, when occasion requires, work out His plans in supernatural fashion.

Now if, in this instance, there had been a multitude of unbelieving onlookers to whom it was advisable proof-positive should be given of the amazing resources the Lord God had at command, of His absolute independence of all the laws of nature ruling on earth or on any other sphere, this woman may have been built up instantly before their eyes. A simple command, and she would have stood before them in all the maidenly beauty of her Maker's imprint.

He had the power. The Omnipotent Creator of a universe might have framed this woman in an hour, as His all-potent will might have made in an hour the man's frame out of the "dust of the ground."

But "the Almighty did not labour as an artificer who shapes every work by handicraft. . . . Nor did God create by intellectual or physical exercise, such as we are capable of, but by means of incomprehensible operations, defined as natural order or law. . . . Natural law being the formula of Divine action."

"If on the one side a man maintains law is uniform and universal, he may be met, on the other side, with the fact that it encloses infinite diversity and a series of surprises" (Reynolds, "Supernatural in Nature").

But there was not an intelligent being on earth to witness such a miracle, no eye save that of Nature to look on and

acknowledge the surpassing skill of an instant moulding. And Nature was not to be taught in that way. Then why the need of haste? Time to a never-dying man, a few years more or less, will be of little moment. This man's life is a happy one; his happiness, if not complete, is at least more secure. Increasing happiness will bring increasing risk. Adam can wait.

The method adopted in the birth of Eve is borrowed, as before said, from another sphere.

We must take you back to the strange life on a strange world belonging to a former universe. A sun-world it was, yet with a character altogether unique. Sahraveh as a central sphere for some reason neglected to cast off, in gaseous or molten form, that material which should have gone to shape his planets and their moons or satellites, but the material clung around his body still as a stupendous rim or ridge; raised up thousands of miles above this sun-world's globular surface, and there the matter all remained, a ring fast fixed around the globe, in magnitude immense. And in the cooling process this ridge was honeycombed with caves and tunnels, miles, some of them, in height, and running, some, right through the rim. And 'twas in these enormous caves that life on great Sahraveh first sprang up. Those electrically lighted cavernous dwellings, though to us most strange, were not wanting in beauty, nor devoid of charm.

But singular indeed were all the rules of life, for one sex only lived upon that world. Nought fertilised, as is the mode on earth, nor animal nor plant life grew from germinating seed. One individual of each class gave birth to one and only one, and this, the only propagating mode, was by a "fission" brought about.

The beasts and birds, when full matured, were seen with small protuberances on the breast, which gradually developed, until in course of time a creature dropped, and, nourished by the life of plants, grew up a sample of the "kind."

But in the case of those who ruled, and were with spirit power blessed, a method wisely ordered there was seen, that inconvenience should not tend the birth. Each being, when the usual age arrived, fell into sleep—a sleep both long and deep; and during this unconscious quiet state the fission birth did in due course take place. Such was Sahraveh's natural law.

And now on earth the adoption of this foreign mode shall in this single needful case be made the law.

A miracle by mankind deemed, yet not unknown as elsewhere Nature's rule. And so may operations on this earth, by Nature here allowed as general law, if on another sphere performed, miraculous be deemed.

For in every universal plan amongst created worlds is found a vast diversity in law from which to make a choice. Life largely varied on the spheres ; no two in natural law alike.

Our parent lies still on in deep repose.

Now, growing close by the side of the arbour was a *Lac-vitæ* plant, which had crept underneath and spread all over that end where Adam lay ; and a thick soft carpet it formed on the well-drained earthy floor. The stimulating and nutritive properties of this plant supported Adam all through his lengthened sleep, for his body needed nourishment to enable him to bear the strain of this extraordinary birth.

The "rib," the bone, disconnected, disintegrated, and dissolved with contraction to an embryonic gelatinous congruity, the organoplastic matter impelled through persistence of the intrinsic aptitude to that separate individuality towards which the process aims, as the swelling protuberance now visible on the sleeper's side develops distinctiveness in members and in functional parts.

Thus while the dreamer with spirit sight surveys those wondrous far-off scenes, the sex ordained to bring him social joy awakes within his own unconscious self, unfolding by degrees the inherent impress of his future beauteous bride.

In the meantime the connection between the protuberance and Adam's body becomes gradually lessened in size, until the umbilical cord at length is snapped through the struggles of the new-born life, and the embryo infant falls on to the downy foliage of the animating *Lac-vitæ*, there to be nourished by its mother earth, through that marvellous medium, a plant producing richest milk, which penetrates the fleshly pores.

So stimulating were the properties of the *Lac-vitæ* that development was much more rapid than in the ordinary course of a natural conception and birth, and before long this infantile being has assumed a perfect likeness to the human feminal form.

Adam still sleeps on until Nature, the great healer, has duly finished the operation and completely "closed up the flesh" in his ruptured side.

Never was born princess cradled on bed of greater native luxuriance, and amid more delightful surroundings than was this embryo woman. That the whole furniture was of Nature's own manufacture only tended to add an indescribable charm to the general effectiveness.

Picture this scene of placid beauty and quiet repose. Quiet only broken by the rushing waters of yonder river as they plunge into the bowels of the earth, or by the aerial songsters which, missing the central figure of the garden, seem here to send forth their songs of praise with softer, more mellowed voice, lest they disturb the sleeping inmate of this palatial bower. Below, to the left, amongst the gorgeous evergreens and ferns, play fountains of sparkling coolness. Away in front is the wooded mountain, clad in all the varying shades of early summer growth. To the right the surface of the pure, pellucid stream shines brightly with a glimmering light, reflecting the glories of that heavenly orb, the life-spring of Eden's verdure and bloom.

Across the front of the spacious bower hangs a curtain of exquisitely woven festoons, racemes of waving flowers and choice-leaved drapery of unexampled native art. The central figure of earthly life is about to enter a "larger room." Nature is even now unloosing—none more worthy to unloose—the latchet of life's sandals. This more sacred stage must be stepped upon with unshod feet, the ground to be trodden will be holier ground.

Nature is now entrusted with the modelling of an exquisite ideal, a most delicate piece of human mechanism, the most charming and beautiful object the world has ever seen; a woman who, with her daughters of the highest type, shall present, in gracefulness of contour and in facial expression the most perfect examples of artistic beauty God has placed before our view.

Now Remnancy in her wanderings happened to find her way for the first time into the garden. She, for obvious reasons, had not been directed thither when the other animals were ordered to Adam's presence "to see what he would call

them"—she could not receive a name—and Remnancy was not aware of the garden's existence. Her bower was a long distance away, though many of her animal charges and friendly companions lived not nearly so far distant. Naturally in walking round this beautiful place, which, though possessing great charms for her, seemed at the same time as forbidden ground, she soon came to the arbour. There she sees her long-lost son lying fast asleep.

But not on this man, her son, do her eyes long rest. That very small but very beautiful babe lying by his side it is which absorbs her attention. Nor does Remnancy stay long gazing on this lovely figure. She knows not how the infant came there, she knows not how it receives nourishment, but she knows it has a great fascination for her, and she longs to become possessed of this motherless babe. Then her maternal instinct prompts her into action; she catches up the infant and flees from the bower, fearful lest the man should awake, and, pursuing, should deprive her of this tender, precious life.

With all speed she quits the garden, and retraces her steps back to better-known ground.

Aware that she cannot nourish it herself, she carries the infant to her friend, the one-time fawn. And it so happens this deer had, only the day before, given birth to a dead young one, so the babe is suckled by the doe, and reared under the double charge of these would-be mothers.

For Remnancy's whole existence now is wrapped up in this adopted daughter, as it had been with her son in years gone by. And this fascinating child, being of her own sex, becomes a companion of even greater attraction and comfort than the man had been.

And here was the maiden reared, amidst the pleasant and peaceful groves of Havilah, with not one destructive enemy amongst the animal creation, and not one troublesome thorn on the bushy evergreen vegetation. Here she and Remnancy lived in the enjoyment of each other's company, in native luxury and wild freedom.

Entirely ignorant was this maiden of the beautiful garden beyond those hills, from whence she had been taken, and which Remnancy was careful she should not yet again enter.

The years roll on, and as this charming child of freedom's

guild grows up she begins to yearn for higher life and company more congenial to her lofty aspirations, and for the fulfilment of her many dreams of coming bliss.

Adam, on awaking out of his "deep sleep," was dimly conscious that an extraordinary event had happened while he lay so long within the arbour. For he recognises how lengthened has been his repose, by the advancement of the season as displayed in the vegetable life.

He now resumes his gardening duties as before, finding abundant employment for some time in checking the exuberant growth of his bower and other artificial formations in the shape of arches and arbours, all of which now need extra attention.

Adam prunes with a stone implement having a sharp edge ; all his tools are of stone, very rude in make, but they answer his purpose nevertheless. Adam was placed in this garden "to dress it and to keep it."

One happy condition, amongst all his other happy surroundings, characterised Adam as a gardener, and it was this. He was blessed with an entire immunity from, was absolutely impervious to, the sensation of pain.

Have you ever considered what pain really is in its intention as generally experienced amongst animal natures? Pain is a conditional sensation, necessary only in mortal natures. Pain is never needed and never experienced by immortal beings in a state of purity and perfection ; but where there is a liability to death, then pain must be regarded as one of the greatest possible blessings, the gift of God for the welfare of all animal life.

Although we may consider all pain in the human race, and a great proportion of the pain amongst the animal creation, as the result of sin, we certainly must not account all animal pain as the natural consequence of man's sin, inasmuch as death reigned on earth prior to the advent of man. We should, rather, look upon pain as a sentinel placed by Nature to guard the body of the living animal from approaching danger ; a sentinel whose presence is felt only in case of need, as it may be possible for a man or animal to pass through life without ever once experiencing it.

And pain may not be so prevalent in the animal kingdom

now as some suppose. Animals which have lapsed into a carnivorous state of living are said to have the power of producing a fascinating, benumbing influence on their prey which brings a more or less immunity from pain. A lion hunter tells us that, when brought down by a lion's paw, such was the influence exercised by the beast over his nervous system, that, although perfectly conscious of what was going on, he felt no pain whatever, even when the lion's teeth were crunching the bones of his arm. From this it is argued that a mouse really feels no pain when in the mouth of a cat. Thus is Nature kind even in her apparent cruelties.

The susceptibility to pain appears to increase in proportion to the development of the creature's organism, having no relation to the size of the animal. The intelligent domestic cat, so full of electric energy, can probably feel pain as acutely as a horse or an elephant.

Pain, as a sentinel, takes many forms. Terror is one form, the dread of impending danger that urges the creature to escape. And although pain, through the sympathy of the nervous system, may, and sometimes does, cause death, death must generally be attributed to the injury or disease which promotes the pain, and not to the pain itself.

And, however desirable it may seem to us mortals to enjoy perfect immunity from pain in every shape and form, any one thinking the matter over must admit that if it were not for those painful warnings, the chances of death to mankind would be increased in a multitude of ways. For instance, what chance would children have of escaping the many dangers to which they are more especially exposed? The fire, the boiling kettle, and other like sources of danger would be fatally attractive but for this trusty guard, ever ready to deter their tender fingers from the burning touch. And the chances of death to adults would be increased a hundredfold. What hinders the individual taking by mishap a drink of scalding water? The sentinel pain will not permit so fatal a draught to pass the lips. Is there internal bodily derangement that might, if neglected, result in death, pain as a rule promptly points out the locality of the disorder or injury, and thus calls for the application of a remedy. But on a world where sin has never entered, the intelligent inhabitant, created

immortal, would never need to be accompanied by the sentinel pain. His life is secure. No matter what happened, nothing could endanger his bodily existence. He has no fear of death, no twinge of pain ever tells him he is mortal; no troublesome sentinel of this sort tracks the path of that exalted being whose lengthened sojourn on his native sphere is ended only by translation to existence more exalted still.

Religion sometimes gives to a man's spirit sensations so sublime that his body seems to become, for the time being, impervious to pain. And this may be akin to what we might imagine would be the state of immortal beings on a material world.

John Wesley, who escaped so many dangers uninjured that he was said to lead a charmed life, relates in his journal that on one occasion when preaching a ruffian came forward and hit him a tremendous blow on the chest and another on his mouth that caused the blood to flow freely; yet he felt no more pain than as if a straw had touched him. No cruel spur or whip, no explosive, villainous saltpetre, no blood-stained butcher's knife, would cause pain to the patient animal creation on a sinless, peaceful globe; nor would any living creatures be allowed to inflict pain on each other.

And so on this earth, when Adam was placed in Paradise, an immortal being, his body was impervious to pain, because the seeds of death were not present in his veins. Adam might have walked, as did Shadrach, Meshach, and Abednego, in a burning, fiery furnace, and not a hair of his head would have been singed.

That act of disobedience it was that caused Nature to cry out in so many cruel forms continually to man to remind him of his mortality. That forbidden fruit it was which poisoned the cup of human existence, sowed the seed in man's veins of every disease with which he has since been afflicted, and brought on the race all the thousand ills that flesh is heir to. Compare the Eden life prior to the Fall with the life of those savage tribes which may still be found on earth, human beings sunk to the most debased and most animal existence.

Our parent Adam probably ranked lower in the scale of civilisation in this sense, that existence was more crude, there was less knowledge as regards the making and the use of

tools, while no clothing at all was needed. And yet what a noble contrast was life then to that of the brutal savage! Perfection characterised the one; degradation characterises the other.

If a gradual rise to greater perfection were "natural," as represented by Darwinism, why are savages of the very lowest type still to be met with? Why has not evolution during so many thousands of years raised these wild tribes above their present pitiable, barbarous condition? The truth is, degradation rather than elevation is the natural process. Not that Nature herself, in her own aims, is degrading. But Nature now is under a curse—is ruled more or less by the author of evil. All real degradation is the result of sin. And man falls especially under this evil influence.

Nature, with her best endeavours, is only able to attain to a certain standard, and any rise above that standard must be the work of man, or the work of God. For instance, man takes a species of vegetable, or fruit, or grain, and by skilful culture gradually raises it to a high pitch of excellence—he has superseded Nature. Or he takes a certain breed of cattle, and by careful selection, judicious blending, and due regard to pedigree, he succeeds in exhibiting a herd of surprising symmetry, most perfect in those special points towards which he has aimed. He has superseded Nature. But let anything interfere with this continual attention on his part, either to the plant or to the animal; let them be again allowed to take their natural course without any aid from man, then will the vegetable, the fruit, the grain, or the cattle most surely deteriorate, and in process of time revert to that standard above which Nature cannot raise them. So with the human species. The Almighty had superseded Nature in the Adam as placed in Paradise. And He is in constant correspondence with, and takes peculiar delight in, the training of his earthly descendant. But let anything interfere with this correspondence, let sin enter as a barrier, let the man neglect the correspondence on his part, discontinue his prayers and praises, and his daily walk with God, and then shall degradation surely ensue, till the man has perchance sunk, like so many of Adam's sons, as near as human beings can sink, to the level of the brute.

The man may exercise his brain powers, he may invent and manufacture implements, he may possibly reach in the course of centuries, as many nations have reached, a high state of so-called civilisation, but if there is no correspondence with the true God, if the supernatural, which is the spiritual, has no recognised share in the government of the individual or of the national life, degeneration and degradation must be that nation's ultimate doom. Notwithstanding all the grandeur, notwithstanding the excellence those people may have attained in the arts and sciences, their state in the sight of God is but a retrogression, they are not so far advanced in the highest and truest aim of existence as were that innocent couple primarily placed on the earth.

Not one single example in the history of the whole world will you find of the permanent dominion of a nation or empire founded on earthly wisdom and greatness alone. Degradation is permanent enough. The savage heathen tribes might remain savage another 5,000 or 10,000 years did not some exalting, heaven-sent influence supervene to rouse their dormant spirits to a sense of life Divine.

Material deeds can never compass this. No force of earth or man will in the least avail. Not by the sword is true civilisation to be brought about. A conspicuous example of one form of religion disseminated and upheld by the sword, do we now behold in that debased, wholesale butcher who has of recent years so completely hoodwinked the greatest powers of the world—a disgrace to Europe as a monarch, a disgrace to his nation as a man. "They that take the sword shall perish with the sword." So spake the Christian's Pattern. And yet so imperfect is poor humanity, so low down in the scale of Christian perfection, so far from fulfilling their Leader's command, are even the foremost Christian governments on earth, it would seem as if the sword were still an indispensable adjunct to the efficient management of human affairs. As the charge of dynamite first loosens the stony material which, lifted from the quarry and shaped to useful form, is to build up the future noble edifice, so war will even now force open the avenues of wider knowledge, and clear a way for that message of the greatest import—the preaching of the gospel of Christ to perishing souls.

And yet warfare—the slaughter of fellow-men—ought not on any pretext whatever to be associated with the spread of the gospel of Christ—a gospel of pure love—and these violent measures cannot possibly be justified from a truly Christian point of view.

Many noble sons of Britain have there been, and many men of deepest thought are there now, who would not only put a speedy end to all aggressive war, and even expeditions of a retaliative nature, but would have no standing army to exist. “Impracticable,” says the imperious Englishman; “must not the honour of Britain be maintained abroad?” Undoubtedly. But force is not always essential to the maintenance of honour. Duelists certainly consider it is, and so this country, while prohibiting the duel, still upholds the practice in a multiplex and international form. The Second Adam came on earth to restore, if possible, that peaceful condition we have pictured in Eden, but so long as war is raged between the nations the world stands rather on that degraded stage which saw Cain murder his brother Abel, than on a rise to Eden’s peaceful heights. For what is war but murder legalised? The shedding of human blood commenced with Cain, and warfare is after all but a repetition of that direful deed. Were our beloved Queen’s extended rule, though the most powerful the earth has ever beheld, maintained abroad by her armies alone, then would we predict that as surely as a Gibbon took up his pen to portray “The . . . Fall of the Roman Empire,” so surely shall some future historian record the “Downfall of British Dominion.”

But Britain attempts not to force a dogmatic religion on her sons and daughters by the fiendish rack or the fiery stake. We do not fear, as we in confidence talk with a friend, being hailed as heretics and hurried off to rot in a loathsome dungeon.

Liberty upholds the British realm, liberty of conscience and liberty of the press, such as no nation under heaven has before seen the like, such liberty as only a Christian nation can enjoy. Let England mount still higher in her righteous aims.

Disarm every British regiment and let every soldier earn his bread by some productive labour. Convert every warship into

a merchantman, and let England for defence depend upon prayer to Him who governs all the affairs of men ; let her cleave in all her undertakings to that golden rule, Do unto others as you would have others do to you. And not all the combined armies of earth shall rob her of her great possessions or damage her welfare in the smallest degree.

“Art thou come to take a spoil? hast thou gathered thy company to take a prey? . . . Son of man, prophecy and say unto Gog, Thus saith the Lord God, In that day when My people . . . shall dwell safely, shalt thou not know it? . . . For in My jealousy . . . I will call for a sword against him . . . every man’s sword shall be against his brother. . . . And I will plead against him with pestilence and with blood ; and I will rain upon him and upon his bands . . . an overflowing rain, and great hailstones, fire, and brimstone. . . . And I will be known in the eyes of many nations, and they shall know that I am the Lord.”

But to revert from this digressive theme to the story of one who, on his tranquil trial ground, did tread as yet in trustful grace secure.

The years move on, and still Adam awaits the “help meet for him.” But he has not now that lonely feeling he experienced previous to his sleep ; visions come to him of a beatific form, a more exquisitely fashioned counterpart of himself, and his dreams will have reference to this angelic creature whom he anticipates some day meeting with. His labour, never arduous, more of a recreation than otherwise, is performed with even greater zest, with an anticipated pleasure in connection with a lovely image, and time passes swiftly. These are, in truth, the years of Adam’s courtship. Not so much the less enjoyable through bodily separation, for anticipation gives continual delight ; that good time when separation shall cease is looked forward to without a shadow of misgiving, and waited for with the certain knowledge that their Heavenly Father will bring it to pass at the season deemed most fitting for their mutual good.

This is a courtship carried on through affinity of thought with thought. A part of the man is absent, and as this absent portion developed mind so was there a correspondence between these parts, between these two minds, thought answering

thought. Absent in body yet present in spirit. So great was this influence that it was an education to each of these beings. Eve in this way received that education which befitted her as a bride and a "help meet" for Adam. He has great patience has this man. As patient now in the anticipation of pleasure, not turning happiness into unpleasantness and pain by an impatient eagerness for pleasures thus postponed, as he was patient in after life, penitently patient, awaiting release from a life which, if not without redeeming features of occasional joy, must necessarily have been to him, on the whole—seeing what the world was drifting to, and knowing he himself was to blame for it—a grievous and painful existence. "And brought her unto the man."

Remnancy and her fascinating companion, who was now twenty-five years of age, started out one morning—they had spent the night a long distance from their arbour—with the intention of finding their way again to the garden where dwelt the man. This was Remnancy's aim, or, rather, she seemed impelled now as by some higher Power to travel with Eve in that direction.

It was late in the spring of the year, and they journeyed on and on till near evening, when they came to a range of hills. Following along the foot of this range to the right they soon entered on a pathway leading up the hill, the only accessible approach to Adam's domain. This path, wide enough for two or three to walk abreast, led them over to the other side, where they see, some distance down, a river flowing through a rock-lined ravine.

Their road now turns to the left above this river, along the side of a precipice. Sure and fleet of foot, they have no fear of the rugged road, as, hand in hand, they nimbly step along this elevated course till suddenly a scene opens to their view which caused Eve to hold her breath with rapturous delight and amazement at the surpassing grandeur, the inexpressible charm of the picture presented to their vision. This young bride had in her dreams seen something approaching it, but the reality exceeded everything imaginable.

After waiting some time in the ravishing enjoyment of this glorious scene, where a wealth of bloom on tree and plant was exhibited in massive profusion, variety of colour, and

effective splendour, they proceeded down the hill, and on through the garden, alongside the river.

Now Remnancy had an instinctive feeling that this beautiful creature Eve, and the man, her son, whom she seemed afraid of meeting, would wish her or compel her to stay with them. But in this garden she felt as if she were treading on forbidden ground, as if it never could be a home for her. That greatly as she was attached to Eve, attending and waiting on her pets and wilder companions in native freedom would be preferable to the comparative constraints and confinement of this abode. Although now advanced in years, her strength and agility had little abated. So, the instant she saw Adam approaching, Remnancy turned and fled in haste from the garden. It were useless Eve attempting to follow; besides, her attention was now directed entirely towards this grand being boldly advancing along the river bank, with easy grace and dignified mien, the very image of her oft-repeated dreams.

“As she stood at the left side of Adam, on the day of her espousals, in the bridal robes of angelic beauty and love; as she stood in the ambrosial bower of Eden’s paradise, attired in all the charms of intellectual grandeur, moral beauty, and ecstatic bliss, Eve was the most attractive spectacle ever seen on earth, robed in all the charms and graces of a heaven-born and beatified humanity” (Alexander Campbell).

This evening hears the first conversation, face to face, between earthly beings of intelligent minds, the first verbal utterance of a language destined to rule for a very lengthened period, a language with which we are entirely unacquainted; for Babel it was gave the world the roots of all the languages at present known. There had been intelligent sounds uttered long before, but social language, comprehensive and divinely taught, now adds its most decisive charm to Nature’s pleasing tones.

The “feast of reason” and the “flow of soul” thus dates from this eventful day. Imagine not that language of the rational man grew spontaneously by gradual stages from the sounds instinctive to the nature of the brute, evolved through broader brains.

The spirit—the “living soul”—implanted in the animal was the primal cause, the primal propelling power of that burst of

eloquence which Eden heard when Adam poured forth from his lips the sentiments of his Godlike nature. Eloquence as miraculous, as much above the capabilities of the animal, as that "gift of tongues"—the effect of a more intense inpouring of God's spirit—at Pentecost, was above the capability of the carnally minded, illiterate man. Neither manifestation was the outcome of natural causes, neither could have occurred save through the interposition of the supernatural.

When Balaam's ass spoke with man's voice the extraordinary act was plainly a miracle; but we who acknowledge the supernatural as a power on earth do not believe in the story any the less on that account. Darwin's disciples disbelieve it of course. Yet why should they? They have not so much reason to deem it miraculous as we have. They believe that an animal, without any intervention of the supernatural, opened his mouth to speak with human voice—taking time, certainly, to do it—till at length his powers of elocution are those of a Gladstone! The only difference between this assinine animal speaking out with an intelligent voice, and the human animal acquiring his speech, was simply a question of time. What was in the one case accomplished in a minute, in the other case took, perchance, unnumbered generations! Heed not their doctrine. Rest assured that without a spirit given directly from heaven—a miraculous act of intervention—no tongued utterances such as those which flow now from the lips of man had ever been heard on earth.

Adam, and especially Eve, often thought of that tender-hearted creature—so like to themselves and yet so unlike—which had proved such a mother to both (that she was a real mother to either, or, may it be said, to both of them, they were never to know), and had intentions of quitting the garden in search of her; but something held them back; a barrier appeared to prevent their exit; they did not seem to be free to leave this spot; and never again was Remnancy seen by those united souls. To none is it known how this affectionate creature—this aggrandised connection linking a maternal descent of the dimmest antiquity with a human life exalted and Divine—came at last to her end. That she would feel keenly the parting with Eve there can be no doubt, that she felt her work on the earth was finished, her mission accom-

plished, is probable, though while strength lasted no sick animal which came in her way would be likely to go unnoticed.

But Remnancy is supposed to have perished on that awful day when Adam and Eve were driven out of Paradise. All nature on that occasion seemed to be in sympathy with the terrible catastrophe, and many of the animal species were overwhelmed in the earthquakes, the hurricanes, and the generally disturbed atmospheric conditions of a pained creation groaning in sympathetic grief.

Adam has now his heart's desire—every happiness life could wish. A perfect "help meet for him" has been provided, and in her company he works and spends his happy days, and the garden is now a paradise indeed.

O thou the fairest of created forms,
O woman, how the heart's affection warms
With fervent love for life ennobled thus,
A bliss for Adam, and a bliss for us !
Thy glad arrival on this verdant globe
Was well arranged ; drest in a Sabbath robe,
E'en thou must needs t' advantage then appear ;
Postponed, thy advent on this pleasant sphere
Till God's creative working days did end,
That life should charms uninterrupted lend :
So wast thou wed within the sacred spot,
While Adam's heart extoll'd his happy lot.

CHAPTER X

THE FALL

The source of Adam's highest joy
On earth will Satan now employ
To wreck this happy life ;
She raises him to raptures first,
Then after drags him down accursed,
Does Eve his witching wife.

To what a depth ! from such a height !
The angels stand aghast with fright
At this degrading fall ;
They, from the past, its import know,
The suicidal, baneful blow,
"Twill mean to mankind all.

“ And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat ; but of the tree of knowledge of good and evil thou shalt not eat of it ; for in the day that thou eatest thereof thou shalt surely die.”

MUCH has been written on the perfection of Adam as placed in Paradise, but misconceptions may arise as to the nature of that perfection.

Only one perfect man has ever lived and died on this earth. This was the Second Adam. Though the first Adam, when created, was, as a man, perfect as the Second Adam in the innocence of his nature, yet he was not a God. It was the purity of his character that constituted his perfection in the eyes of his Maker. Adam was placed in Eden a responsible being, liable therefore to fall ; he was human. The Second Adam was sent to the earth, possibly, some would say, liable to fall—for He was in all respects tempted as we are—but

with a nature so matured and perfected, that His fall was well-nigh impossible. He was more than human, His nature was Divine.

The being created and placed here as the progenitor of the race must be either an infallible God, or must possess a human nature liable to fall. And Adam, though created perfect, did possess the latter.

A writer in one of our leading theological journals, signing himself "Evolution," finds fault, as it were, with the Almighty for not placing a God on the earth to start our race—a being much above the angels (for even angels are liable to fall) instead of this Adam, whom he styles "mentally an infant and morally an idiot." "A man who could fall so easily, at the first exposure to temptation, knowing what the consequences were, was too stupid to be responsible for his actions; and to damn the whole of his descendants because they were cursed with an imbecile ancestor were an act rather of Neronic tyranny than of Divine justice."

Did our parent fall "at the first exposure to temptation"? The Bible does not say so. There was a very general legend abroad in the East that Adam lived 817 years in innocency.

Eight-and-twenty years, according to our narrative, has Adam been in this his trial-ground. Eight-and-twenty years have passed since he was shown, on his introduction here, that tree the fruit of which he is forbidden to taste. Most days during the whole of this time he has admired the beauty of that tree and the richly blended tints on its tempting fruit, for it grows at no great distance from his arbour, and however much he may have been tempted to eat of that fruit, he has hitherto resisted the desire, and retained his moral rectitude. But Adam may have been tempted in other ways; he had a most powerful antagonist, a most active schemer, in that "lord of knowledge," the devil.

Because the eating of this forbidden fruit was what occasioned his fall, we are given particulars concerning it; but it by no means follows that Adam could not have transgressed in other ways. Adam may have been tempted to sin in many other ways.

"Mentally an infant."

What is the science called evolution? We have always

taken evolution to mean, in all nature, the gradual rise and development from the protoplasm right up to perfection in the model type. So must be evolution in the life of the human race. From a mere little animal, a gradual development of body and mind, until the perfect stature of the man is reached in mental and spiritual endowments.

And yet "Evolution" is not satisfied that our original ancestor, a man living in the very childhood of the race, should have been "mentally an infant." Did "Evolution" expect the Almighty to create straight off a Shakspeare? a Milton? a Gladstone? Or, as one writer puts it, as a type of the "coming man," Milton and Holmholtz rolled into one?

To what age in the mental growth of man does "Evolution" belong? On what stage of development in its upward rise does the human race now stand?

We believe in evolution. We believe in mental evolution so far as to say that the cleverest individual this earth has ever produced may be reckoned "mentally an infant" in contrast with the capabilities of the future, the vast expanse of knowledge remaining to be acquired, and which knowledge yet will be acquired by the developed intellect of the race. Hear what an eminent scientist has to say from his (scientific) point of view; and we presume the mind of mankind has developed in science, the science of nature, to as great an extent, if not greater, than in any other branch of knowledge. "Those who assume, as is assumed by some popular writers, that we are now acquainted with all, or nearly all, or even with any assignable proportion of, the forces at work in the universe, show a limitation of conception which ought to be impossible in an age when the widening of the circle of our definite knowledge does but reveal the proportionately widening circle of our blank, absolute, indubitable ignorance."

"Morally an idiot."

The Almighty is not only blamed, as it were, for creating a man not fully developed to the present standard of mental attainment, but also for giving us, as an ancestor, one so stupid, so "morally an idiot," as to disobey His laws. Verily we are all in this respect "idiots"; excepting, of course, "Evolution," who has evidently attained to such a height of

wisdom and moral rectitude that he could not possibly be stupid enough to commit sin !

“For the good that I would I do not ; but the evil which I would not, that I do.”

“Evolution” practically says, Had I been placed in Eden as Adam was, would I have been “morally” such an “idiot” as to disobey God’s commands, and damn my descendants? No ; not if I had lived there a thousand years. If my wife had eaten of that forbidden fruit I would have had nothing more to do with such an “idiot” of a woman. Earth should have remained unpeopled, if the Almighty could not have supplied me with a more perfect wife than that “stupid” woman Eve.

“The foolishness of God is wiser than men.”

“Evolution” goes on to say, “The Fall myth, for such I regard it, is true enough as natural history of the race. It were a libel on the wisdom and beneficence of the Creator to regard it as literal history referring to a particular human couple.”

“Evolution” admits the fall of man, but it came about as “natural history,” *i.e.*, through nature. Now how can his creed, as generally accepted in the word evolution, accord with this fall? Evolution in nature invariably means a rise, an ascent, a development from small things to great, from bad to good rather than the reverse. Evolution admits of no falling back, or if once commenced what is to hinder the backward process continuing? Professor Drummond says, “The pursuit of the type is just what all nature is engaged in. Plant and insect, fish and reptile, bird and mammal, these in their several spheres are striving after the type. To prevent its extinction, to ennoble it, to people the earth and sea and sky with it ; this is the meaning of the struggle for life.”

“The Christian in his life-aim is in strict line with Nature.”

Sin, the sin of man, has been seriously detrimental both to the true development of human nature and to the natural conditions of earth, but Nature herself has had no evil influence on the human race ; this malevolent influence must come from some other source.

There may be degradation, degeneration, and strife on the

earth through human sin, but sin could not, by any conceivable means, have entered this world through nature.

"Sir, didst thou not sow *good* seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this." "The enemy that sowed them is the devil."

"From the time that, 'If thou eatest thereof, thou shalt surely die,' was heard in Paradise, this solemn word has been linked with human interests of eternal moment" (Drummond).

"The tablets discovered with the cuneiform inscriptions, or 'Chaldean account of Genesis,' agree with the Scriptural account of Creation and of the Fall." "The Assyrians, who made these tablets, acknowledge that they borrowed from Babylonian sources. It is certain that the Babylonians, in the period about B.C. 2,000 to 1500, believed in a story similar to that in Genesis. We may therefore regard it as settled for ever that the Bible account of the Divine creation of man, of his temptation and fall by means of an evil spirit or serpent, are not modern inventions. It follows that the doctrine of Redemption recorded by Moses in connection with the transgression and Fall disposes of the error as to Christianity having been evolved from human consciousness, apart from Divine or supernatural influence. The essentials of our faith are all foreshadowed in the primeval record."

"If you take away the ancient narrative, deny the recorded events, refuse the essential meaning, assert that there is no record of the universe having received damage, what then? You are without any explanation of that in man which leads to devil-worship, and of those almost universal traditions which relate of sin entering by means of an evil principle" (Reynolds, "Supernatural in Nature").

"Evolution" writes further: "On this earth of ours there are whole races in the mental and moral state of the typical Adam and Eve. They are creatures of impulse, yielding without resistance to every sensual temptation, their morality so rudimentary that even when they become Christians they fall and fall and fall again, repenting with bitter tears. . . . Little by little the will of the converted Congoman or Hindoo, or South Sea Islander, or East End slum sinner, is strengthened, and little by little through the individuals the morality of the race is built up."

Need we go so far as the South Sea Islands? need we go far from home, to find a race the individuals of which are impulsive enough, plenty of them, the greater portion of whom, if they do repent with "bitter tears," yet fall and fall and fall again?

What brings people together every Sabbath day throughout the length and breadth of this favoured land of ours, if not, in addition to praising God, to ask His forgiveness, and, with repentance, pray for pardon for those many sins committed during the past week?

We, as a nation, have had through Divine Providence a thousand years' start of those degraded races, in the upward climb towards perfection—how far up the hill we have advanced we cannot tell; and if all other nations had reached so high a stage, this advance having resulted from the preaching of the gospel of Christ, we presume the world would stand on a much higher level of perfection in the Creator's sight; but if it comes to the matter of sinning and repenting—and the acknowledgment and sincere repentance of sin is really the test in God's sight of a fitness for His kingdom—and especially with reference to the sin of each individual soul, there may not be so great a contrast between these "creatures of impulse" who yield to sensual temptation, "repenting with bitter tears," and the highly civilised man whose sins are perchance of altogether a different character.

The greater the advance in intellect, and the higher the rise in civilisation, so much the wider and more varied will be a man's temptations to sin, and so much the larger his responsibility. Are sins of the flesh more heinous in the sight of God than the sins of more refined and highly developed individuals?

"We have no balance to weigh sins. Coarser and finer are but words of our own. The chances are, if anything, that the finer are the lower. The subtle and unseen sin, that sin in the part of the nature most near to the spiritual, ought to be more degrading than any other. Yet for many of the finer forms of sin society has yet no brand" (Drummond on Ill-temper).

When the self-righteous Scribes and Pharisees brought to Jesus the woman taken in adultery, He saw more sin in their

proud hearts than in the heart of that despised woman, saw that not one of them was worthy to cast a stone at her. "Hath no man condemned thee? Neither do I condemn thee. Go, and sin no more."

The obstinate temper of the elder brother is deemed a greater sin than even the profligate life of the prodigal son. The latter repented and returned to his father, but we are not told that the former forgave or repented at all. The publican in the temple, praying, "God be merciful to me a sinner," was justified in God's sight rather than the proud Pharisee who supposed he had no sins to repent of; and if this poor sinning publican had gone up into the temple a hundred times repentant under the consciousness of recent sin, he would a hundred times have been forgiven. "I say not unto thee 'until seven times,' but until seventy times seven."

Some people, in the pride of their intellect, have arrived at the conclusion that it is beneath the dignity of a man, this highly evolved being of the nineteenth century, a man whose thoughts soar, or endeavour to soar, above the great God Himself, it is undignified for this lofty-minded human being to call himself a sinner; while to repeat the words of our Prayer-book, "Have mercy upon us, miserable sinners," is quite too lowering and debasing. "Whoso exalteth himself shall be abased, and he that humbleth himself shall be exalted."

"Evolution" looks down from his lofty height of self-satisfied perfection on the "East End slum sinner," but who, we ask, is doing the most towards the ennobling and betterment of the race—this unlettered "slum sinner," the man placed, by circumstances probably over which he has no control, in a degraded position as regards his environment, the man who is forced to sweat and toil for his daily bread, and help to support in luxury possibly "Evolution" himself; the man who aims in his humble way to raise himself and his fellow-men to higher life, yet who, so dire are the difficulties he has to contend with, "sins and sins and sins again," and "repents with bitter tears," still continually struggling against his adverse environment; or the man of means and culture who endeavours to deprive this very "slum sinner," and with him the world generally, of the very foundation on which this struggle depends? To remove the solid pedestal on which

the pillar of Christianity is founded, and to shake this poor man's faith in the truth, the foundational truth, of that Book which he has learnt to reverence and love.

We ask, who will be "justified" and judged the most perfect by his Creator—this "slum sinner" when, after a life spent under degrading and miserable conditions, he quits this world triumphant, having at least tried to do his duty in that sphere of life in which it had pleased God to place him, or "Evolution," who takes up his pen to accuse his Maker of "Neronic tyranny" for giving him an "imbecile" ancestor "stupid" and "idiotic" enough to commit an act destined to be committed in the designs of an all-wise, all-foreseeing, and beneficent Creator? "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, 'Why hast Thou made me thus?'"

"Little by little the will of the converted Congoman . . . is strengthened."

Strength of will is a valuable gift; directed aright strength of will is a most valuable gift, and a weak will is, to say the least, debasing; but if a man relies on his own strength of will alone he is in danger, and by no means perfect from a Christian point of view. Better a repeated sinning and "repenting with bitter tears" than a strong will obstinately opposed to the will of God. Such a will had Satan. And is not a sense of weakness rather than a sense of strength the mark of the true Christian? "When I am weak then am I strong."

Entire reliance, a childlike reliance, on a Father's will is the most worthy indication of a Christian character.

A certain man, a sea captain he was, brought a deciduous shrub from a foreign country and planted it at home in his garden. It was a peculiar plant, inasmuch as, though precisely alike in appearance and growth to other fruit-bearing shrubs indigenous to his own land, at least none but a keen botanical eye could have detected the difference, yet the berries of this bush were decidedly poisonous.

The captain took the precaution, of course, to have this foreign specimen planted in a part of the garden entirely by itself, and also, when the berries appeared, to have the plant conspicuously labelled "Poisonous." He likewise acquainted his household of its injurious character. Especially was he

particular to instil this fact into the mind of his only son, a curly headed, loving little fellow.

The father did unwisely, perhaps, in introducing a fruit of so deadly a nature into his garden. He ought not to have placed any such temptation in his son's way, for these berries were not only beautiful in appearance, but had a very tempting look for the palate ; but the captain was given to collecting rare specimens of vegetable growth, and any plant with a special singularity he was sure to secure. Besides, his son was a good little boy—a very good little boy—and the father had great faith in his goodness and obedience.

However desirable those berries may seem, the son believed his father's word, and would no more have thought of eating them than of cutting off his finger. He passed by the shrub often enough, and would sometimes wonder why these beautiful berries should not be as good to eat as were those that appeared exactly the same at the other end of the garden ; but his father knew best, and 'twas not for him to trouble himself about that ; his father had told him not to touch them, and sure he was his father loved him well.

The seasons pass, and years roll on apace, the captain going on his long voyages and rarely returning home without some fresh specimen in plant life.

Meanwhile, as the son increases in stature, so his mind develops, and not only his mind, but his will. And the father now begins to find that, instead of an ever-obedient child, he has to deal with a young person who possesses a will of his own—a son whose will, alas ! occasionally clashes with his, notwithstanding the love cherished for him deep down in that son's heart.

Now it happened that the captain, through his official duties, was instrumental in bringing punishment on a man who had lately arrived in the neighbourhood, and partly on that account, and partly for other reasons, this man, who was really a vile character, harboured a deadly hatred towards him, determining to bide his time, and in some way have his revenge. Murder was in this man's heart. He laid a scheme, thinking that through it his opportunity of revenge would arrive.

So one day he presented himself before the captain in a

very supplicating manner, for he could be very fawning and servile and appear very humble, could this fellow, saying his children were famishing, he had had nothing to do for some time, would the gentleman be good enough to find him a job of work ?

Just then the captain happened to be in want of a handy-man ; the garden was running rather wild, and having heard that the applicant was skilful in his profession (of gardener), and out of pity to the man's wife and children, he gave him employment. A few months afterwards the master started on a long sea voyage.

This new gardener, who did all he could to court the friendship of the captain's son, one day said to the lad, who was watching him at work near the beautifully berried foreign shrub, "What did your father stick that label up by this bush for?" "Why, of course," answered the youth, "to warn people not to touch the poisonous fruit." "Poisonous!" exclaimed the man, "those berries are no more poisonous than any other fruit in the garden. I have lived in the country where that bush came from, and the people eat those berries by the bushel. It must have been a fad of your father's, or perhaps he put that label there just as a test for you, to see whether you would believe and obey him or not."

Now this latter thrust went even deeper than the malicious man had anticipated. It made the youth feel indignant ; and the more he mused upon it the more indignant he became, to think that his father should go to any special trouble to test his obedience, should tell him what was not true merely to try him.

Such is his state of mind as he one day stands opposite this bush, so heavily laden with the ripe and luscious-looking berries. A few years back if any one had attempted to persuade him his father was wrong he would not have believed it for a moment. But that was before his mind and will had developed. Then he relied, and was happy in relying, entirely upon his father's word and judgment. No one else knew as much as his father.

But now he can think for himself, and his conceited mind, as we have stated, had at times opposed even his father's, so that the youth is quite inclined to believe what the gardener tells him about these berries, for why should he not believe

him ? There is no reason whatever why these berries should be poisonous. They appear to be precisely the same in colour and appearance as those he has been in the habit of freely eating.

Besides, has he not seen the gardener pluck berries off this bush as he goes by, and put them into his mouth ? Thus the son reasons, and being particularly fond of fruit, and these berries being the only ones now left in the garden, he decides to have a feast from those thickly clustered bunches. His father will never know, and if he should know it would not matter. If charged with this act of disobedience he can turn on his parent and accuse him of deception.

The taste was delicious ; such flavoured juices must do one good. To think of the times he had passed this shrub, so eagerly wishing for fruit, while these luscious berries were dropping and rotting on the soil beneath.

But what is this coming over him ? Suddenly his sight fails, he reels, and falls to the ground, and soon after is carried into the house. Carried to weeks of agony on his bed ; to years of suffering ; to a punishment of pains and penalties so long as life shall last.

If the captain, his father, had been at home, he would have instantly ordered a decoction of the leaves of this bush to be administered without delay ; for he had been given to understand that an infusion of the leaves, if taken at once or within an hour or two, was a certain antidote to the poison of the fruit. The captain had acquainted his wife of this, but she happened to be far away on a visit, an aunt of the lad being left in charge, to whom the matter was unknown.

Many pleasures had this youth enjoyed during his young life, but none greater, none looked forward to with keener delight, than the welcoming home of his father after his travels on the sea, and wayward though he had been at times more recently, he still loves his father, and well does he remember the last affectionate embrace. But now ! what joy will that parent's return give him now ? Ah ! if he had only believed his father's truthful word ! If he had only obeyed his father's wise command !

It is the fashion in this age amongst freethinkers and so-

called reasoners, men to whose minds "the interference of the supernatural with the natural as an interposition from another sphere is repugnant," to look down on such a story as an evil spirit entering into a serpent, and speaking through this serpent with human voice, as a thing altogether too absurd for belief. We are too far advanced, they say, in intellectual acumen to credit such a tale as this, which must only be interpreted in a spiritual sense. Such is the opinion of the modern evolutionist. The eating of the forbidden fruit and the whole story of the Fall is of too childlike a nature for these men of understanding!

Now what could the evolutionist want or expect in the infancy of the race other than childlike proceedings? Is it at all unreasonable to picture methods then as simple and childlike, compared to the methods of the race as at present developed? Or was there anything more strange in Satan entering into a serpent than in a legion of devils being allowed to enter into a herd of swine, thus showing in their destruction our Lord's disapproval of the keeping for the purpose of human food these unclean, foul feeders? But this latter being one of our Lord's miracles, will likewise not be credited, of course, by men who can find no place in their creed for the supernatural?

Is it a thing outside of present human experience for a youth to commit a sin, perchance against his parent's direct command—a sin that not only ruins his after life, but has a most baneful influence, it may be, on his immediate descendants? And in the whole circumstances of the childhood of our race, in the life, in the temptations, and in the sin, we might naturally look for something comparatively simple and essentially childlike.

A favourite resort of Adam's in the heat of the day was beneath the bowery branches of the noble Life Tree. Here he and Eve would recline on the moss-covered ground, leaning their backs against the smooth-barked trunk. And here they were resting one day in exquisite enjoyment of each other's company and their charming surroundings, conversing on many themes, amongst others of that magnificent tree close by, wondering why that tree, of all others, must be avoided; wondering why a fruit so very attractive and desirable in appearance is forbidden them.

Here they sat and talked, little dreaming that within a foot or two, crouching and listening to every word they said (for he has keen ears), perfectly secure from observation down in the gloomy hollow of the tree, was a shape so uncouth (no need here, out of sight, to put on a pleasing form), so alarming evil, so devilish in intention, that had they only seen him as now in his true character and form, the sight would have banished all happy thoughts from their minds, yea, had made them flee from the happy garden itself rather than again risk encounter with so horrid and evil visaged an intruder.

But there the wily tempter crouches, gathering, with a satisfactory rub of his horny hands, that this felicitous and innocent couple are forbidden to eat of that delicious-looking fruit he had noticed on the tree just by.

Now the arch fiend feels certain of the success of his plot ; now he foresees the facility of their fall.

How Eve was deceived by his artifice and lies is told in the Book.

As to Adam himself, we must not lay too much blame on his conduct. When he found that Eve had eaten of the forbidden fruit our sire was placed in an awkward position in many respects ; and we know not how fascinating an influence she might have exercised upon him. That his wife's influence over him was pronounced appears to be evidenced from his excuse afterwards, "The woman . . . gave me of the tree and I did eat." And though to thus lay the blame on Eve was on Adam's part cowardly behaviour, for in its accusations of culpability "conscience makes cowards of us all," yet he told only the simple truth.

Previous to the arrival of Eve in the garden the command with reference to the Tree of Knowledge of Good and Evil was a simple affair. He had then only himself to consider. "Eat, and thou shalt die." And as far as he himself was concerned, we may presume Adam would never have disobeyed this injunction. But now he has his wife, and matters concerning his wife, to take into consideration. He has now other obligations as binding and as important as the command not to eat of that fruit.

When Adam wedded Eve, united at Nature's hymeneal altar by the great High Priest Himself, he took her, as a man

now takes his wife, for better, for worse, for good or for evil ; and come what will Adam " shall cleave unto his wife."

Whatever men in the later stages of the world's history may be allowed to do, or may be compelled to do, Adam, at any rate, had no choice in the matter, he must " cleave unto his wife." And not only that but another command has to be obeyed. When Adam and Eve were joined together God said, " Be fruitful and multiply and replenish the earth." We notice this is the first command met with in the Bible as having been given to intelligent man. Not " Be fruitful and multiply so long as ye remain perfect ; if ye fall ye shall die, and I will create others in your place " ; nor " If one only shall fall, he or she shall die and be replaced by another, so that by all means the earth shall be peopled with a perfect race." Nothing of the kind. Instead of this, in looking further on we find God said unto this sinful, fallen woman, " I will greatly multiply . . . thy conception." Now that sin has to be reckoned with in the race, and through sin death ; death by murder, death by violence, death by war, death by disease, and death by suicide ; all the more need to " multiply" the " conception:" in order to counteract these destructive influences ; for the earth must be peopled, the command " be fruitful and multiply" must be obeyed. For this purpose were those two beings created, and from them shall descend the human race. If they sin, some of their descendants will curse them, and perchance curse the God who made them ; nevertheless—

" We may be sure that when we have attained that point whence we can view the Divine plan as a whole, we shall find the power of God has not gone beyond His wisdom, nor wisdom exceeded goodness. Granting that evil is a veiling to some, and a casting down to others, it is an unveiling to many more, and the disciplinary means to every creature of receiving power to ascend beyond the former height." " Thus the transgression of the first man, transmitted to us by natural inheritance, is made the ground of advance into higher knowledge and life" (Reynolds, " Supernatural in Nature").

That Adam might have transgressed in other ways, in worse ways than even eating of the forbidden fruit, I will attempt to illustrate by a parable.

When Eve offered him that deadly fruit, had Adam in his

mind's eye the scenes enacted on Vinarth, one of those worlds he discerned in his vision when in the "deep sleep"? This is what he saw on that most fated sphere.

Although a vast variety rules in every universe, the conditions of trial were somewhat similar on Vinarth to those on earth. The first couple, Daman and Veve, were forbidden to eat of the fruit of a certain tall-growing, perennial plant. Veve, whose sex corresponded to that of Eve, deceived by Satan in the garb of an angel, partakes of the poisonous fruit and falls.

Now Daman was a most righteous being, much too righteous was he to commit the sin of eating the forbidden fruit. Daman, likewise, was an intellectual being, ever ready to display before his weaker partner his superior mental powers. Indeed it was this great contrast between their mental abilities that chiefly induced Veve's disobedience to the command of God. She greatly admired Daman's intellectual endowments, and would herself, if possible, be gifted likewise. And Satan had told her plainly that knowledge was to be gained through the eating of that fruit which God, wishing to keep her in simple ignorance, wrongly forbade them to touch.

So righteous a being as Daman was naturally very indignant with his partner for her contemptible weakness and credulity, and although Veve humbly pleaded his forgiveness, he would hear nought of it. All her pleading and tears availed nothing. Daman repulsed her, and when she continued to cling to him, he at length drove her with force from his presence.

The infliction of this punishment may have caused some pain to Daman's heart; but justice must be done, and (for this being imagines he is acting according to the will of God) the command of the Almighty must be carried into effect. The years roll on. And how does it fare with Daman? Is he happy in his Paradise? Why should he not be happy? He is a righteous being, he has sacrificed much for the sake of doing right. He is a just being, he has punished his sinning partner, and she was deserving of punishment. He is an obedient being, he has not disobeyed God's command, has not eaten of the forbidden fruit.

Happy! Daman cares not to contrast the time when Veve was with him and his present state. He knows, that heart of

his tells him, that he has not spent one happy hour in the garden since he turned Veve out of it. Yet he was happy enough by himself before Veve came. Yes, but now, though by himself, he is not at one with himself.

Besides, formerly he had his Father's company. Now his Father never walks with him in the garden, nor does he feel that he would care for that Father's close fellowship.

Daman was fully occupied in various kinds of work ; he does experience a certain degree of pleasure when at work ; labour occupies his mind, drawing his thoughts outside of himself ; within there is no peace. And his mental faculties are enlarging as he studies the varied character of nature, and endeavours to discover the laws which operate in the plant life of this his pleasurable trial ground. But although nature is still joyous in that garden, it bestows little joy on this being—no charm from the songs of bird life will cheer his soul, no evening's contemplative worship ends the day now ; praise of his Maker or his Maker's works he is not inclined to offer ; prayer this perfect being has no need of, no sins to repent of, no pardon to ask. The culture of the mind and pursuit of knowledge pertaining to his present domain is to him of paramount importance ; his soul is too righteous to need religion.

And so the years roll on. And Daman's mind develops to a wonderful degree. He is conscious, too, of this development, deems himself very wise, and has come to look on things generally in a different light. He is very clever in natural science. Though he cannot yet quite make a living animal, though he cannot yet put life into a dead plant, he knows all about them from the original protoplasm up to the perfected type ; knows precisely what this type ought to be. And as his knowledge of type increases he discovers that many plants and animals are not as true to type as they might be, are not constructed as they should be, or as he himself would have made them.

Particularly is Daman interested in one little animal, which to him is quite a puzzle. This creature seems to possess no special characteristic or type of its own, but appears to have borrowed all the component parts and organs of its body from the other animals, one organ from one species and another organ from some other quite distinct species. Why such a

mixture should have been put together to be named he cannot comprehend. Then the type varies so much in the breed of this little creature there is never any knowing what form it will take. To liken them to living creations on earth, one will develop the face of an ape, another a lion-like visage display. His legs may be borrowed direct from the frog ; his hands and his feet show a simian make ; while the eye has an eagle or owl-like look. His nostril resembles the beak of a hawk, or at times takes its shape from the snout of the swine. Altogether the complicated structure of this queer little creature is to Daman's mind a perfect enigma.

The boldness and walk of the lion have some, and others the caution and tread of the cat. This one possesses the strength of a horse, while that one has weakness akin to the rat. The sounds they emit like the growl of a bear or the talk of the parrot, and songs may be heard deep bass as the thunder or raised up to heaven as the nightingale's note.

Then many of these creatures are coloured quite black, while others are white or of yellowish tint, or perchance they are red. After much thought and deep research in connection with these extraordinary animals Daman arrives at the conclusion that they are no true species at all but a chance evolution from some protoplasmic mixture which must have existed in some bygone period.

This wise individual has studied and examined all the animal and vegetable life in the garden, and is beginning to wish for wider range of investigation. But there is one plant, and its fruit he has not yet turned his attention to. He need not eat this prohibited fruit, but he will examine it and experiment upon it.

Daman is entire master of the garden and all it contains, and there is not the slightest reason why anything should interfere with his actions ; he has an absolute right, so he now thinks, to do aught that he may choose. He makes a close examination of the forbidden fruit, and at length decides that it contains no poison whatever. That this fruit may be as freely eaten as any other fruit this reasoner now believes.

Daman therefore partakes of it. This is what Satan, with all his vast mental machinery, was aiming at. He knew he would have to encompass the downfall of this strong will on

different lines to the crafty deception brought to bear on simple-minded Veve ; but he is full of resource, and in this instance was more than likely to prove successful.

As Daman had driven Veve out of the garden, so must he, his eyes now opened to his sad condition, be driven out, to seek again his lonesome partner, and cleave to her for life. But not until he has received judgment and sentence from his offended God. And unto Daman God said, " Because of the magnitude of thy sins ; because thou refusedst forgiveness to thy repentant life-partner ; because thou hast opposed thy will to My will ; therefore the power of thy will shall be taken from thee, and thy partner shall rule over thee and thou shalt be her slave. And because thou hast in thy heart raised thy mind above the mind of thy Maker ; and because thou thoughtest thy finite wisdom equal to My infinite wisdom, therefore thy mental gifts shall be taken from thee, and from thy sons for ever, and in the other sex shall concentrate the intelligence of the race. A mere working animal shalt thou be, suffered to exist on Vinarth a necessary evil—necessary to the propagation of thy kind, but evil in thy influence on the world."

Before or since there never has been a world so terribly debased. Veve's able daughters took full care to subjugate the other sex, to treat their toiling mates as slaves, nor ever made the least attempt to raise to higher life those servile beings so accursed. Not one on Vinarth, therefore, heavenward looked ; not one escaped the clutches of the Evil Fiend ; not one escaped the purging fires of hell.

Did our parent Adam take a warning from this world ? Decide to stand by Eve, to take the fruit and share her lot, a lesser evil than others which might come ? Resolve that in his heart at least no hateful pride should find a place, no unforgiving temper damnify his soul ?

But let it not, from things said here, be thought that it is the one invariable rule for sin and ill at first to enter on a world through innate moral weakness on the gentler sex's part.

Adam in his vision did perceive this sex on many of the noblest spheres to stand most firm and save the entire race. Their gentle, loving influence felt, they turned the strongest

from an evil path, till trial days were ended on their world ; when, Satan banished ever from the scene, they all live on in happy, sinless state, a deathless race, their home at length midst glories far above. And so on earth, though Eve was first to fall, her saintly daughters often now do surely aid the strong, the ruling sex, to walk straight in the road of righteousness and peace that ever leads the pilgrim up to yonder blissful heights.

“And they sewed fig-leaves together and made themselves aprons.”

Picture this primitive couple, marvellously beautiful still, poor, naked, shamefaced sinners though they be, sitting just within the bower, ashamed to be seen at this unfortunate, though necessary, task even by that wise-looking parrot perched, talking, on yonder young pine ; picture them at work with their wooden needles, wiry grass, and tough, broad leaves of the Eden fig-tree scattered around.

Then look over a Nottingham lace factory, watch the wide web growing, thread by thread, and inch by inch, all through the wonderful and complicated machinery, and meditate on the march of intellect, the astounding development of inventive genius, in this industrious creature man ; and the marvellous mode in which the command to “subdue” the earth is being obeyed in a thousand ways, and the forces of nature brought into subjection by, and made subservient to the convenience of, the ruling race on earth. Think of how clothing, first put on with shame, has come—particularly in its ornamental character—all the world over, from the lowest savage to the highest in civilised life, to be donned with pride, as if the human body were especially made to be decked with manufactured raiment. “Unto Adam also and to his wife did the Lord God make coats of skins and clothed them.”

Climatal changes, a cooler temperature with, perchance, chilling winds, necessitate a warmer covering than vegetable aprons.

It is not improbable that sacrifice was now instituted, and if so, the skins of animals slain would be used by our parents as clothing, they being divinely instructed in this as in the matter of sacrificial offerings.

Driven now out of Eden's garden were Adam and Eve, never more to gaze on its beauties.

Nor was that sacred enclosure ever again encroached upon by mortal or immortal man. Unless it be true, as a certain manuscript hath it, that Enoch at one time found his way thitherward, was permitted by the "Cherubim" to enter, plucked the one ripe seed off the Tree of Life, thereby putting an end to its further germinal existence, and at the same time partook of the fruit, thus insuring to his body immunity from death.

There the superb and unique vegetation long remained, a floral wilderness of tangled growth as generations passed, undisturbed save by the decay of time, till the wrecking deluge came and washed out of existence all the garden's grandeur and charm—whirled by the waters of the "hornèd flood" away to a wondrous past.

And since that event an earthquake of great violence has so shattered and levelled the southern boundary of hills, altering at the same time the course and character of the river, that it would now be impossible, from any description of its former configuration, to recognise the locality at all.

"The whole creation groaneth and travaileth in pain together until now."

Well may Nature groan under this her first twinge of painful travail brought about by the Fall of Man. From this day an appalling and cruelly vexatious reign commences. Instead of blessing has come the curse. Instead of the smiling corn spreads out the thistle and thorn.

The ground is to bring forth in abundance, through Satan's agency, the pestering weed, which before was a sparsely growing, simple, harmless plant. And as men and animals develop a snappish and spiteful disposition, so do certain kinds of vegetation develop prickles and thorns. A curse on the whole earth, a retribution, wide and severe, of Nature's reluctant wreck. No one can deny that a curse, grievous and of universal prevalence, exists to-day in Nature's rule on earth. Wherever we turn our eyes, whether to life in the animal kingdom or to life in the vegetable kingdom, there we are confronted with a condition of things which cannot possibly harmonise with that pure and peaceful, that comparatively painless existence which even man would regard as "good," or as a state approaching the acme of earthly perfection. But he is

so accustomed to this so-called natural ordering of life, impregnated with evil though it be, that it comes to be looked upon as perfect according to Nature, that is to say—man takes it for granted that God created and ordained life thus from the beginning, and therefore it must be essentially right.

“Let dogs delight to bark and bite,
For 'tis their nature to ;
Let bears and lions growl and fight,
For God hath made them so.”—WATTS.

True enough it is that through the curse God has designed them to be so, or that were not now their savage nature ; but in pronouncing the curse on man, and through him on the world in general, God gave a licence to the Evil One through whom the curse originally came, to further pursue his destructive and hateful actions and influence, and it is Satan, not God, who has made the “bears and lions to growl and fight.”

We admire that sociable little bird, the robin redbreast—so tame and sociable that he will even hop on to the toe of your boot or alight on your hand to pick up the proffered breadcrumbs. No one has a word to say against the robin. In our garden he is a good servant, taking nothing for payment in the way of fruit buds, fruit juices, or grain. Yet the robin comes under the curse, and his habits of life, especially as concerns his sustenance, are an outcome of the curse. Even these apparently innocent little songsters will pursue one another in a fighting attitude, nor stop till the older and weaker are smitten to death. The robin aids in ridding our gardens of those pests which destroy the crops ; he feeds on grubs, slugs, and injurious insects. Now there was a time when no curse in the shape of these blighting and voracious parasites prevailed on earth. Both the grub and the slug may have existed as species, but not in numbers detrimental to the productiveness of plant life. The succulent vegetable would invariably thrive, notwithstanding the latter, and the promise of a fruit crop would never be nullified through the ravages of the former. And the bird would then hunt in vain for a sufficiency of food from that evil-engendered source.

But Nature is wise in her methods of adaptation, and now the robin and other birds, in taking their sustenance from the

animal kingdom direct, and devouring by myriads these persistently populous depredators, do thereby greatly benefit the tiller of the soil. So that any attempt to injure the robin we look upon as cruel.

On the other hand, man feels no compunction in twisting the neck of the blackbird or starling, though they still adhere, in their taste for the choicest fruits, to the conditions of that age of primitive innocence when destruction by birds of the life even of the creeping thing was unknown. This behaviour on our part is likewise an outcome of the curse—the struggle for life, the weakest to succumb to the strongest; for did no blighting influence, no maladjustment, exist, then would the fruits of the earth be so abundant, and man's labour to secure them so comparatively easy—the struggle for life in this respect so slight—that no human being would ever dream of depriving the blackbird or starling (breeding then in limited and harmless numbers) of life when seeking that food which Nature so bounteously provides, and to which every bird would have, as God's creations, an indisputable right.

Man has become so accustomed to killing things, the practice is so ingrained in his perverted and curse-governed animal nature, is possibly in his present debased conditions of life more or less necessary in his struggle for existence, that he regards sport—the slaughter of birds, &c., with the gun—as a perfectly harmless amusement. Yet, depend upon it the time will come when the opinions even of mankind in general will be entirely revolutionised in this respect, a refined human race most decidedly condemning it. That peaceful era shall surely arrive when the wholesale destruction of beautiful created life, simply for the sake of pastime and amusement, will be looked upon as a cruel and unholy deed, not only as it now is by Him without whose notice not one sparrow falls to the ground, but by the ennobled being man, in God's own image made.

“In the sweat of thy face shalt thou eat thy bread.”

The Earth, with her rich underground deposits, was evidently built up and designed for beings to whom labour is not only a blessing but a necessity, so much of a necessity as to be often a curse. The earth was intended, in its present stage at least, for man as we see him now, a toiling, sweating,

struggling, delving creature, whose enterprise shall in process of time wholly subdue it and utilise all the wealth of forces Nature has so lavishly bestowed for his benefit. Without sweating labour how would the coal and mineral wealth be available for man's use? Let other worlds which have been made without these valuable stores be inhabited by those beings who in the Great Design have never fallen from the state of purity in which they were created—beings whose lives are free from necessitous and slavish labour—beings who exist, as man may even yet on earth exist, in a calm enjoyable fashion on what the surface only of their fertile sphere provides. But meantime the inhabitant of earth, a planet of the richest make, must of necessity be a hard worker, must of necessity—if he is to thoroughly “subdue” and bring under his command all the forces of a nature so rich—be an energetic, enterprising, and inventive creature. This globe was designed for a race doomed to suffer much pain and misery, yet destined, when pain as a punishment, either in this world or another, shall have accomplished the end for which it is sent, to rise above it all, and ultimately to reach to a more exalted life, a happier existence, than even those beings who have never stood in need of a sacrificial atonement for sin, and on whose behalf the Son of God has never suffered pain.

In degradation driven out,
 By “flaming sword” and Heaven's rout,
 To till accursèd ground,
 By sweat of face, in sorrow fed,
 No rest, enslaving toil instead ;
 To this was Adam bound.

But is the Maker's purpose just
 To frame a man from out the dust,
 And destine him to deed
 That direst wrath brings on the race
 A curse which shall well-nigh embrace,
 And damn th' entire breed ?

Is this a loving Father's will,
 Who made the world, and rules it still,
 To cast His children down ?
 Men question thus, with wayward pride
 They deem God wrong, His acts deride
 And on His foresight frown.

In all the great Creator's schemes
His vision on the future beams,
His actions forward tend.
In works of greatness, deeds minute,
His ways and means must e'er be mute,
For all will speak the end.

How oft the child in wilful mood,
His temper hard to be subdued,
In errant thought construes
Parental government austere,
As cruel even will appear
The course that love pursues.

But sorrowful that parent's heart
Whose offspring from the pure depart,
Towards sinful ways inclined ;
He grieves, yet hopeful looks beyond
When they shall all to love respond ;
So God regards mankind.

With grief he notes the wail of pain,
The "violence," the vengeful rain,
The following sinful brood ;
But brighter days illumine the earth,
Salvation comes through "Second Birth,"
Each soul with love imbued.

Her upward rise, her heavenly stage,
Her peaceful, pure, Millennial age,
That earth shall gladly greet,
Will recompense for miseries past ;
Till wafted hence man wins at last
A crown of joy complete.

CHAPTER XI

THE LONGEVITY OF THE ANTEDILUVIANS

Though sentenced to a certain death,
Yet earth obtains him long reprieve ;
Man had inhaled the Spirit's breath,
And Nature did the rest achieve.

HOWEVER doubtful the chronology may be as to the duration of that period from Adam to Noah, there is no reason whatever why any should dispute the length of those lives as there recorded.

Yet some say those ages should be divided by ten ! Such a notion is really ridiculous. How will it read ? "And Noah was *fifty* years old : and Noah begat Shem, Ham, and Japheth." "In the *sixtieth* year of Noah's life . . . the rain was upon the earth." "In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark."

Noah's three sons under ten years of age and yet all married !

These reasoners affirm they cannot believe in those very long ages because they are miraculous. But how can any one living now assert positively that those long lives were not natural ? If a man lived to be nine hundred years old now it certainly might be regarded as a miracle, but we in modern times are entirely ignorant as to the conditions of life that prevailed before the Flood, though we are surely justified in assuming that those conditions would be widely different from our own. There need not be necessarily anything

miraculous in the lengthened time life was then sustained, for many natural causes may have conduced to it.

Climatic conditions and the food then partaken of would doubtless have a great influence on life, but the primary cause of that long-continued individual existence on earth must be considered as due to the "breath of life" breathed into the nature of the first man Adam. Though death was natural to the former animal race, the certain consequence of the re-creation was life; so long as the ordered conditions were complied with the man is, as a god, to live for ever; he is not to taste death in any form. Whatever may have been the ordinary life term of those animal natures which led up to, and constituted the earthly links of, the perfect man, death was the natural complement of their existence; but when Divine renewal and heavenly birth entered into the constitution of the race, life, never-ending life, was infused into man's physical nature. So that the little short of a thousand years which man, notwithstanding his death warrant, managed to evade the grip of that grim monster, may have been but a short period in comparison with what would have been the life or stay of existence on earth of the body continuing in the original purity of Adam's birth. It is useless to speculate how long the stay on this earth may have lasted, under an innocent existence, had that been the design of the allwise Creator, as we may reasonably suppose it has been the design with reference to created beings on some other worlds.

In Benson's Commentary we meet with the following: "Some natural cause may be assigned for their long lives in those first ages. It is very probable that the earth was more fruitful, the products of it more strengthening, and the air more healthful, before the Flood, than they were after." No doubt there is much truth in this, much more truth in it than men are generally in this age willing to acknowledge.

And the curse of sweating labour did not of necessity tend to shorten life.

"Any principle which secures food to the individual without the expenditure of work is injurious and accompanied by the degeneration of parts." "An idle life," says Goethe, "is death anticipated."

- Depend upon it when God said to Adam, "In the sweat of

thy face shalt thou eat thy bread," it did not mean a shortening of life here ; rather was it Nature's effort to check the working of that poison which Adam took into his system when he ate the forbidden fruit ; it meant "sweating" the poison out of his body and preventing it reaching a vital part.

Consider awhile the entirely altered conditions of life in this respect under the curse to what it had previously been.

To Adam, as created, a man whom no deathly influence could affect in any way whatever so long as he retained his innocence, it mattered not whether he laboured or was idle, his body was in perfect health, and could not be otherwise. His spirit dwelt in an immortal frame, a body built up and periodically renewed through the sustenance it received from the products of the earth, but at the same time a body which contained no seeds of decay or death, and to which was no allotted life term, a body superior to, and independent of, many of those earthly laws we call natural. In short, Adam as created was endowed with perpetual youth, a being to whom old age—which naturally means ultimate death—could never come. When we read of Daniel in the den of lions, uninjured by them, and of Shadrach, Meshach, Abednego in the burning, fiery furnace, unharmed by the flames, we regard those events as miraculous ; and yet to escape hurtful or deathly influences thus was perfectly natural to, would be in fact the ordinary experience of, man as first created in a state of innocence.

But all that was changed when man brought on himself the curse. Pains and penalties then supervened, the seeds of death were sown, and remedial measures were ever needful to ward off the approach of that enemy as long as possible. And one undoubted aid to length of life was then, as it is now, due exercise, or labour, physical or mental, or both.

As having largely to do with the length of those antediluvian lives must be reckoned the vast difference between those times and the present as regards a natural mode of existence. Most of the diseases with which human beings are afflicted may be said to be caused by artificial modes of living.

How few people die really of old age and free from disease ! Those who attain to an advanced age are generally carried off at last by some disease or other. Influenza attacks them

perhaps, or they die suddenly from injudicious diet, or the failure of some vital organ, which under more advantageous conditions would have continued in healthy working many more years. The death resulting solely from old age is a gradual exhaustion of living energy, a painless loosening of the hold on life. No matter how aged the individual, a painful death is not truly a natural death, for Nature will not need, through the unwelcome yet warning voice of pain, to ward off a perfectly natural wearing out and stoppage of the wheel of life.

Animals living in a state of nature are subject to very few diseases compared with man. The more artificial the life, so much the more is the creature affected by atmospheric and other extraneous influences. Our horses or our cattle will lie out night and day, exposed to the elements through the most inclement winter, without taking colds or any other complaint ; much less subject to disease, in fact, thus exposed than if they were housed in a warmed or a draughty shed or building. And doubtless the antediluvians lived on the whole a natural life, at least those who attained to these wonderful ages.

The clothing of the body is an artificial method, and most probably those primitive long-lived beings clothed themselves very scantily indeed, and were naturally hardy in the extreme, and entirely uninfluenced by atmospheric changes, &c. Though as regards climate and the weather, we may reasonably suppose the conditions on earth at that period were so much more favourable to length of days that this in itself would account in no small measure for their extended lives.

The wearing of clothing over the whole body appears to be largely a matter of custom and habit ; more so than a real necessity, at least in any temperate clime.

A nobleman travelling in North America was surprised to see his companion, an Indian, going nearly naked, while he himself, though warmly clothed, felt keenly the bleak winds that were cutting across the prairie. He asked the man how it was he did not feel the cold. The native looked at the gentleman, asking him in turn if his face was cold. Oh no, replied the traveller, I don't feel the cold to my face. We are not accustomed to cover our faces. "Me all face," said the Indian.

Not that habitually wearing little or no clothes would of itself necessarily tend to lengthen life, further than in the sense that it conduces to hardiness (and the harder a man's frame the better chance it has to endure); for those who are civilised and fully clothed live longer perhaps than the savage who goes more or less naked. But other conditions must be recognised also as exercising a proportional influence in this matter. That the food partaken of by the antediluvians was more calculated to prolong human existence than that which is now generally consumed may be taken for granted. This was indeed probably the chief secret, the chief natural factor, in their lengthened probation here below.

For man's food then was exclusively vegetable, pure, unadulterated, and probably uncooked. We are not alluding to those violently wicked men who lived on flesh—how long they lived we are not told—but there can be little doubt that the line of descent from Adam to Noah, those men whose prolonged ages are recorded, confined themselves solely to a legitimate diet, viz., the fruits and vegetable productions of the earth.

How often do we hear it said now with reference especially to the cure of chronic or constitutional complaints, diet is of more importance than doctoring! How often do we meet with cases where the usual span of life has been materially extended through special attention to this one thing, a completely wholesome and well-regulated diet.

Old Parr, it is said, lived 152 years, and might have lived even longer had he not come under the notice of royalty, which resulted in his being taken away from his usual quiet life and plain fare, consisting largely of brown bread and old cheese, to the richer and more artificial living of a Court, that change quickly proving fatal to him. In the matter of diet it is very important to regulate one's food according not only to the requirements of the individual constitution, but to the occupation or work that has to be performed. Those who partake freely of flesh whatever their regular employment must of necessity have recourse to exercise of a more or less energetic and continued nature if good health is to be maintained; but one-tenth part of that physical exertion would probably suffice if a more sparing, simple, or vegetable diet

were adopted, while the brain would be clearer and the moral perceptions enlarged.

Possibly in this climate and land those who are compelled to a life of heavy, muscular toil need—under present conditions at least—a more or less flesh diet; but there can be little doubt that the brain worker generally would benefit morally, mentally, and physically by the adoption of a diet in which flesh formed but a very small proportion, and in which fruit and other such phosphatic foods shared largely and regularly.

Flesh food is not essential to the development of muscle, especially in a warm climate. The coolies of India, who are trained to carry enormous weights, live almost entirely on rice. Taking only one or at the most two meals a day, they have to feed bountifully while they are about it, and the method they are in the habit of adopting to know when a sufficiency has been consumed is at once simple and original. Taking their measuring tape, kept for the purpose, they fill themselves out to a certain measurement at each meal.

After all this is only doing by measure what we have known done in this country by weight, when the patient, perchance by the doctor's orders, places a pair of scales on the dining-table and weighs out so many ounces of this and so many ounces of that, before consigning the food to his weakened, disintegrating organs. Still another method is by count. A late well-known and worthy member of our legislative assembly, who prided himself on having retained good health to so advanced an age, by living principally on fruit, consumed his grapes by count. His was a striking instance of a man who, inheriting by no means a strong constitution, yet managed with the aid of a natural diet and the general compliance with other healthful conditions of living, to attain to ripe old age, with faculties clear and strong to the last.

A young man who had lived in Australia told me that the Chinamen there carry very heavy burdens, though their food is principally rice. With these weights on their backs they go along at a kind of half trot. He once met with one on the road who had put down the burden so he may rest a few minutes. My friend attempted to carry it, but could not even lift it off the ground, although he considers himself a very good specimen of the strong muscular Englishman. One of

the most active labouring men with whom the writer was ever acquainted—a little man he was, and a total abstainer at the time—said he lived chiefly on bread and butter ; yet he could take a full share and even excel in carrying the heaviest sacks of grain up the granary steps. And in games or trials of endurance, such as racing on foot or on the bicycle, how often do we find the vegetarian taking the lead and far out-distancing the meat-eating competitor ! Analysis proves the superiority, as regards real nutriment, of those very welcome and much-needed additions to our diet the various hygienic makes of brown bread now obtainable, over even the best of lean beef ; and there is not a question as to which has the most beneficial effect on the system. While the animal food has a tendency, especially in some constitutions, and where the digestive organs are not strong, to induce disease, a meal of “Hovis” has a decided curative effect.

That a vegetable diet, as man's original and natural food, tends towards the lengthening of life is now pretty generally admitted. And rest assured the vegetarian and food reform movement which has sprung up within the last half century, though derided yet by the greater portion of this meat-eating nation, is a step in the right direction ; particularly as the reform includes total abstinence from intoxicating drinks. Depend upon it the movement tends towards that climax of happy earthly conditions, the Millennium, when man's spiritual nature shall raise him so far above all other terrestrial creations that as an animal he will no longer cruelly prey upon other animals, but will lead on to its summit of perfection that peaceful rule which sees on earth no creature strife.

After the Flood the conditions of life on earth were materially altered. We have referred elsewhere to those atmospheric changes which produced showers and storms of rain, instead of the gently falling nightly dews, and no doubt the weather altered much in many respects. Then, too, was flesh allowed as man's legitimate food, probably in the first instance on account of the scarcity of vegetable produce immediately after the Flood, and this would have a tendency to hasten man's dissolution. So that in the ten generations from Shem to Abraham, inclusive, we see a gradual shortening of life,

from the 600 years of the former to the 175 years of the latter.

How scant the knowledge wisest men will glean
Of foregone epochs ; few and far between
The records left, disclosures of a past
O'er which obscureness as a veil is cast.
And mortals now in ignorance would gauge
The lives and deaths of some primordiate age
By metres only to the moderns known,
Environments that now to life give tone ;
Forgetting that as years by thousands roll
So alters much on earth from pole to pole ;
Change ever wakeful, ever on the wing,
Vast transformations to the world will bring.
In Nature viewed, though not in Nature's laws,
Effect which follows closely on the cause ;
Contractions come—as in the measured life
Of man, as ill conditions are more rife ;
Expansions also must we recognise
In many things, an onward upward rise,
As wisdom true with power takes the lead,
And goodness doth the evil supersede.

CHAPTER XII

THE GREAT LAND CURSE ; OR, THE FLOOD A BALANCE OF NATURE.

Though giants they, inured to hardest toil,
Their work is thankless, barely will it bring
The daily bread from out the thirsty soil,
So close to labour must the tiller cling.
Few mirthful songs is man inclined to sing
But fearful oaths are uttered day by day ;
They kill, and cries of pain from creatures wring ;
Till Noah comes to preach, and work, and pray,
When washed was cursing drought with cursing men away.

“Cursed is the ground for thy sake ; in sorrow shalt thou eat of it all the days of thy life ; thorns *also* and thistles shall it bring forth to thee ;” . . . “In the sweat of thy face shalt thou eat thy bread.” “When thou tillest the ground it shall not henceforth yield to thee her strength.” “Lameck said, This same (Noah, *i.e.*, Rest) shall comfort us concerning our work, and the toil of our hands, because of the ground which the Lord hath cursed.” And after the flood, “The Lord smelled a sweet savour (a savour of rest), and the Lord said in His heart, I will not again curse the ground any more for man’s sake.”

NOW it may be inferred from these texts taken together that there was a special curse on the ground up to the time of the Deluge—a curse which was then removed through Noah’s perfect walk and great faith in obeying God’s commands.

And what was the grievous curse which caused so much sweating toil and compelled men to eat their bread in sorrow ? It could not have been the growth of thorns and thistles, *i.e.*, weeds ; they have since prevailed and still continue to prevail, giving the tiller of the soil trouble enough. ’Twas evidently some more serious curse of the ground than even this.

There must have been an impeding, more labour-compelling,

unavoidably troublesome, and continuous hindrance or detriment connected with the production of food which we, as a rule, have not to contend with. A sweating, sorrowful, uncomfortable existence, a life of increasing toil must have been the lot of the antediluvian livers. Not even a Sabbath Day's rest and quiet, but one round of grinding labour and battling against this terrible land curse. This was the necessary accompaniment of subsistence on the herb of the field, that is grain, or any other vegetable whose "seed is in itself."

One way there was out of that irksome existence, a way taken in all likelihood by the bulk of mankind, viz., the killing and eating of any animals which could be procured, eaten probably with the blood. But what did this disobedience to the command and permission of their God lead them to? Such a course of violent wickedness, such utter corruption of their nature, and extinction of all the higher impulses and aims of a God-like race, that no striving of their Maker's Spirit, no warnings or preachings of righteous Noah, could awaken their deadened consciences to a realisation of guilt and danger, or produce the slightest impression on their hardened hearts. But what was the ground curse, and by what means was it removed? What should make the land more fertile after the Flood, and by what natural process is this increased productiveness induced? To answer this question, we ask, What is that element which more than any other, in every temperate clime, and especially in every tropical clime of the globe, is essential to food production? Water. Water from the clouds preferably, but water otherwise from any available source, whether from the river or the spring.

What is the greatest curse or disaster which can befall the land of any inhabited country? Drought—no rain, and no water supply as a substitute. Ask the owner of that large garden, a comparatively poor man, and barely able to earn a subsistence from the proceeds of his plot, ask him, as he lowers the bucket down to the fast-decreasing pond supply at the bottom corner of his ground, and carries up the water, journey after journey, to the thirsty plants, and tells you how he is giving up in despair all hope of profit from the withering crops, those freshly planted trees requiring now all the water

while it lasts to keep them alive ; tells how the benefit of gallons poured on one spot will by the following day appear as lost ; ask this sweating, slaving man what would be the greatest blessing, what the one petition uppermost in his prayers ? Rain, satisfying, comforting, rest-giving rain.

“ For the Lord God hath not caused it to rain on the earth, and there was not a man to till the ground.”

There may have been design in connecting these two sentences. With the commencement of grain culture and the accompanying land tillage, Nature may have been so arranged that in the ordinary course, and as needed in the profitable pursuit of this industry, rain, not necessary before, should then fall, and would have fallen, but for this terrible land curse.

Those ante-Adamite creatures in the form of men, being only animals, had not the mental qualifications necessary to construct even the very rudest tool without which tillage of the land was impossible.

A mind was essential here—a mind which has been ever since the creation of Adam gradually developing, until at the end of this nineteenth century from the Great Birth we find the forces of nature on the earth subdued with a speed and impetuosity such as could never have been contemplated even by preceding generations. To such a pitch of development has the inventive mind of man reached, that land tillage has become, as far as manual labour is concerned, a very easy matter indeed. That mighty motor steam will now perform the work, and future ages yet will see advances greater still, when electricity is brought in safety and complete control to do the will of those ordained to rule.

In connection with this land curse let us consider more fully the “ weather ” of the ancient world. And as water has much to do with weather, we will trace this element back to the very origin of its existence on this planet.

As soon as a solid crust commenced to form on the melting lava-like consistency of the globe, a combination of the gases oxygen and hydrogen, in due proportions, would form water, or rather steam, for the temperature was too high, and continued too high probably millions of years, for water to settle in a liquid state. And this steamy, misty, dark condition

would surround the earth, lasting, more or less, up to that time when "God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

A dense vapour of compounds volatile only at high temperature, chloride of sodium, probably one of the chief constituents. Carbonic acid above this, and then oxygen and nitrogen and vapour of water yet higher. In cooling, the saline vapour and chlorides would condense, and cover the shell of the earth with a solid layer several feet in thickness. A portion of this salt would then be dissolved by the condensed steam, and the oceans would be formed. The water, at first in a boiling condition, gradually increasing as the earth's crust thickens, through the continual condensation of steam and the further combination of its component gases.

Then we come to the period when land in a marshy condition, but free from the constant flooding of the briny ocean, throws up a profusion of mushroom-like vegetation, saturated ever with the densest mists; and further on to that stage when permanent continents and islands are drained to something approaching their present outlines, and creations, specially designed for man's subsistence and convenience, transform the hitherto chaotic earth into a beautiful and appropriate residence for the coming race. Tides ebb and flowed, waves lashed the foaming spray upon the rocks, along the sea coast of the ancient world—and who can tell what rock may not have been at one time rained upon by the dashing waves and spray of the ocean—leaving marks which may be mistaken for real rain marks.

And these tidal waves have had a greater influence in the formation of the continents and islands of the world than many would suppose. For at one period, when the moon was much nearer the earth and had consequently more power of attraction, the difference between high and low tide would be measured by hundreds of feet. The ocean would then roll in on the land as it were mountains high, and we can scarcely imagine what such a force must accomplish in the way of disintegration of the strata along the coast lines of uplifted land. All this oceanic disturbance simply through the attraction of that comparatively insignificant luminary, the moon.

What a wonderful force is attraction. If we ask you what causes water to run down hill, or an apple to fall to the ground, or a ball thrown straight up to return to the hands of the thrower, you will perhaps say 'tis the weight of the water, the weight of the apple, and the weight of the ball. But what is weight? Weight, as regards things on the earth, is only another word for attraction. Take away the attraction of the globe's centre, and water would run up hill, leap off and vanish into the air; the ball would never return to the ground, and the apple would rise to the sky; and even the tree if you rooted it up would follow the apple and travel into space.

If earth's attractive power were stayed we should all be hurled from off the sphere, yea, and even Earth herself must needs be shattered and dissolved. So that it would not be difficult to imagine the sudden ending and annihilation of a universe simply by the withholding (by that Power who maketh all laws) the force of this one law which firmly towards each centre draws—if planet or if sun—material things around those centres placed. When the period arrives on earth for the more advanced vegetation to spring, then the mists which have gradually cleared away and have settled in part above the firmament in the shape of clouds, now disperse entirely from the sky, not again to obscure the light of the sun by day, until, as we are attempting to illustrate, that day of vengeance, the Deluge, comes, and the floodgates of heaven are opened on the wicked inhabitants of this ill-savoured world.

This may be termed the dew period. It was the middle stage between the dense mists which prevailed day and night, and our present rain-needing era. The land would be, indeed, no dryer, as a rule, than now with our copious rainfall. Rivers would be supplied (mountains having an extra attraction for the mists), and flow on as at present, though never causing floods, nor, save in rare or special instances, ever overflowing their banks.

But when man was driven out of Paradise to till the ground and raise corn to supply himself with bread, then probably a new state of things, a special change in atmospheric influences, was now due in the ordinary course of nature to balance the

gradually decreasing supply of moisture from the "mists" and to give that increase from the tillage of the land which was required and demanded by the tiller.

But there was a curse on the earth, and not only shall thorns and thistles and choking weeds develop and increase to the great annoyance of the cultivator, but this now needed rain shall be withheld and possibly the dew fall lessened also. So that, as these adverse conditions became intensified in degree, constant labour in the way of artificial watering at the most critical stages of growth would be absolutely requisite to insure a supply of that grain indigenous to the land. No famines would there be, such as have been known in those warmer countries since, for the land would at no time support more than a limited number, and these would reside principally along the banks of rivers and streams or wherever water might be available in quantity to supplement the scanty dew supply. Nor would seasons vary as they do now, but every year this laborious watering or irrigation must be undertaken or there would be failure of crops.

Now we should have expected a race of giants, as were the antediluvians, to have left some mark on the earth in every country where they lived—substantial erections which would endure far into the future to acquaint the world of their mighty doings. This we should have expected under favourable conditions of life, for we know those giants had attained a knowledge which enabled them to skilfully rear monumental structures. But if their conditions of life were not favourable, if they were all or nearly all compelled, as we have shown, to till the land or to resort to the chase in order to gain a sufficiency of food that would account in great measure for the lack of durable works requiring the employment of a large number of labourers in commemoration of their age. Yet in one land we do find remains of their labour, and very massive monuments they are, even the mighty pyramids of Egypt.

It is generally now acknowledged that the greater pyramids were built by the antediluvians, and there are, moreover, pretty sure signs in that rainless land of the devastation caused by the Deluge—signs of a cessation for a more or less lengthened period of all industrial works.

Now why should antediluvian monuments be found only in Egypt? Simply because in that land alone were the conditions of life favourable to gigantic undertakings of this description. Nature there supplied abundance of food, and that meant labour available for works of enterprise. The great river Nile overflowed its banks and watered a wide stretch of land on either side, thereby ensuring every season an ample crop of Egyptian corn. How great an advantage this was to that country in olden times, and how abundant must have been the food supply and consequently the surplus labour supply, those towering pyramids palpably attest. No wonder, then, that Egypt should rank high in the civilisation of the ancient world, and stand alone as a witness of the unique and advantageous conditions under which that land is by nature placed.

And since the land curse has been removed and rain gives man, as a rule, a sufficiency of food; when the rain was withheld and famine stared a country in the face, "there was corn in Egypt," and thither the famished ones went to fill their empty sacks. And certainly it seems a strange thing that those countries which depended so much on rain for their living "staff" should have been supplied with corn from a land where no clouds do drop their "fatness."

Although rain in most countries is so indispensable, yet so fickle is the cloud supply, that famines and floods seem to be in a greater or lesser degree inevitable accompaniments of this atmospheric arrangement. "When thou tillest the ground it shall not henceforth yield unto thee her strength."

Although this was spoken to Cain it may be taken to include not only his immediate descendants, but all who after mingled with them in marriage and became violent and wicked men.

Cain might have been fifty years of age when he slew Abel, and, driven away as a fugitive and vagabond, he is accompanied by his favourite sister (for Adam's family included daughters, and, probably, at that time other sons also), who, notwithstanding his crime, still clings to him, and afterwards becomes his wife. This was not unnatural and unlawful then as we deem it now; indeed, such a connection was absolutely indispensable in that primordial family.

Cain, as his sons grow up, builds a city, but we are not to

suppose that city could bear any comparison to even the meanest of modern cities, rather might it be likened, at least in its primitive stage, to the few rude cabins an American erects and terms in anticipation a city, or, as some suppose, excavations protected with rough rocks or boulders. Then in the course of centuries, when Cain's descendants had increased to a numerous community, the city might attain to somewhat substantial proportions.

Cain and his family would find time for this work. Having shed human blood, and seeing that the ground would not "yield her strength," Cain would have no hesitation in slaying what animals came within his reach, and consuming their flesh as food. And this forbidden form of food was probably partaken of more or less all through that line of descent.

Yet through this branch we find the arts and sciences and the manufacture of musical and other instruments introduced. Viewing the world at present, and seeing the most Christian nations ever to the front in constructive enterprise, it seems strange that those gifted conceptions of the brain should have developed primarily in the most debased branch of the human family (a murderer the first to build a city); but it proves that this kind of energy has, in itself, nought to do with, does not enhance in the slightest degree, the morality of mankind; proves that such enterprises are of no worth as regards the spirit's welfare.

Yet are they of the highest value in the government and economy of the world when inspired through a God-directed influence. Our ancestors had not been preserved when the flood overwhelmed the earth if the builders of the Ark had possessed no mechanical skill, and no small ingenuity must they have been gifted with to construct efficiently a vessel of such huge dimensions.

It is when inventive genius and enterprise is linked to natures ennobled through the exercise of the highest forms of spiritual religion that exalted benefits accrue, when the material works of man are made the instruments of spiritual advancement.

Thus we view now the greatest nation, the most Christian, the most religious, that ever ruled on earth, also the foremost in mechanical ingenuity, in manufactures, and in all mighty

enterprises, paving the way, with her ships, with her armies, and with her commercial activity, throughout the whole world for the induction of that doctrine of love which the Second Adam came on earth to teach.

Thus we see this powerful people, the British race (notwithstanding national iniquities, notwithstanding internal disputes, notwithstanding occasional dishonours abroad), ever extending in influence, ever unfurling the flag of liberty and truth, till at no very distant period, through gospel preaching and through a pure enlightening press, every nation under heaven has been won over to that most soul-saving form of religion, the Ransom of the Cross. Jehovah's praises sung in every land, one language then throughout the world—that one the English tongue. So shall the grandest works of man lead on to glorify his God.

Though "God is a spirit and they that worship Him must worship Him in spirit and in truth"; though God may be worshipped as sincerely in the cottage room as in the most imposing temple; yet that man is surely wanting in lofty conception who fails to see the fitness of standing up in the most beautiful edifice the city has reared, surrounded with architectural embellishments of the most inspiring character, to praise the Lord of Heaven who delights in displaying to the children of men the sublime and the beautiful both on the earth and in the vaulted sky. Though Cain's descendant Jubal "was the father of those who first handled the organ," and though music is not essential to worship—or all had been thus naturally gifted—yet we whose souls are lifted above the earth, above the things of earth, by the sublime grandeur, the softly waved ecstatic notes, the inspiriting chords of the cathedral organ, lifted to heights where angels might be chanting songs of praise, we deem the man who has no music in his soul deprived of much in worship's holy joys.

As in things material the life of man has vastly, since the Fall, enlarged, so it is with religion too. St. Paul's religion was of a supremely higher standard than Adam's even before he fell. The religion exemplified in the life of the saintly Christian man or woman is as far above that of our primitive parents as is the New Testament dispensation above the most perfect type of the Old. And this rise to the present level of possible

attainments is in one sense due to the existence of evil in the world as antagonistic to the good which characterised men's primal creation.

But for the Fall there had been no Christ, no need of a Redeemer. The Fall it was which in the great design led up to this sublime self-sacrificing and truly Divine love that Christianity has exhibited to the world in so many of its most ardent adherents. For in an Eden life, where no struggle was, such love, such religion, were impossible. The curse is followed by the blessing, even the blessing of the Second Birth. Instead of the weakness of Eve the world witnesseth the strength of the martyr. Instead of death comes richer life.

The flesh eating of the antediluvians, especially if that flesh was eaten raw and with the blood, would have a baneful effect on the moral character. We may all lawfully eat flesh. "And God blessed Noah and his sons and said unto them . . . Every moving thing that liveth shall be meat for you, . . . but flesh with the life thereof, which is the blood thereof, shall ye not eat."

This was the first permittance given to man to eat flesh. (And there may have been a special reason just then for granting this licence. Not unnaturally, when Noah and his family had quitted the Ark, there would be a scarcity of vegetable food for a time on the sea-washed surface of the earth : hence the need of animal food.)

The modern meat-eater may thus be likened to a man living with his lawful wife, and the antediluvian flesh-eater to a man living in adultery. The one is legal and moral, the other was illegal and immoral.

And polygamy sprang up first amongst Cain's descendants. "Hear my voice, ye wives of Lamech." Then afterwards, when "the sons of God"—the descendants of Seth and his younger brother—"saw the daughters of men"—descendants of Cain—"that they were fair, and took them wives of all that they chose," there were giants born unto them ; giants in frame, giants in intellect, and giants in wickedness—the result of the cross between these two branches which had so long remained separate. But the select line from Adam to Noah we may presume remained free from this admixture and comparatively pure in moral life.

A curse frequently takes the form of withholding some blessing which we are used to or which comes in the ordinary course of nature. "Elijah . . . said unto Ahab, . . . There shall not be dew nor rain these years, but according to my word." . . . "And the heaven was closed up three years and six months." And it came to pass at the end of that time, "the heaven was black with clouds and wind, and there was a great rain."

This "great rain" was the balance of nature for the long period of drought. We have our seasons of drought alternating with very wet seasons, we have decades of deficient moisture followed by decades of increased rainfall, but nature is balanced in the long run. And, as a consequence of the curse on man, as a cure likewise for the great land curse, might not that tremendous downpour which resulted in the Deluge be in truth regarded as a corrective balance in nature's earthly conditional rule? For whether in twenty years or in two thousand years, nature must be balanced. The earth's orbit is said to be balanced once in every 1,700,000 years.

Now six or seven inches of rainfall, or dewfall, withheld at the season or seasons of the year when a liberal supply of moisture is most essential, may mean a difference to the cultivator of the soil, between a full crop and a scanty one; the difference between leaving all to nature and resting content, or having to set to work and by arduous toil of the hands endeavouring to supply by artificial means what nature refuses to bestow.

Reckon up seven inches for every year in the 1600 from Adam to the Deluge, and we have 933 feet. When it was raining those forty days and forty nights, about the heaviest natural downpour we could imagine would be, say, twelve inches in an hour. This amounts to 960 feet, so that nature would then be balanced as regards rainfall. I am aware that this calculation will not hold good if the Antediluvian era has to be lengthened to meet any demands necessitated through scientific or archæological research. But, as the Flood was a supernatural event, the rainfall might have been double that here reckoned on, or the calculation might be made in different form, the deficiency much less in the earlier than in the later years.

While, on the other hand, an extension of the recorded Antediluvian and post-diluvian period would aid this theory in one respect, viz., in allowing, what in nature seems needful should be allowed, a time more remote when those atmospheric conditions existed—so unlike the present conditions—when on the earth rain never did descend.

If you bring forward, as an objection to this theory, the passage, “And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man . . . from the face of the earth”—if you ask, “How, in accordance with this rendering, could waters have accumulated, as it were, all that length of time, beforehand, for this destructive work?”—I ask in reply, “Is not foreknowledge an attribute of the Creator? Can He not as well foresee what will happen in ten thousand years as in ten days?” This attribute of God is plainly taught in Scripture, or how could men be inspired to prophesy of events which do and which most certainly will come to pass. In all God’s designs regarding the earth we must look on Nature’s works as fitting in with what does happen, and never as designed for what might, under other circumstances, have happened. Nature’s operations are slow and gradual, but the results fit in precisely with God’s intentions at the time, or with man’s immediate needs. This is very evident, in some cases most striking, at the present day. Men may often call it coincidence, but a Providence guides and overrules nevertheless. And so on this sphere it always has been. When the stream leaped forth from Mount Horeb to satisfy the needs of the thirsty Israelites, the waters were not miraculously manufactured for the purpose out of the solid rock, but had been perchance for centuries accumulating and nearing the surface, ready at the fitting moment to aid in God’s designs.

We know that water destined to fall as rain need not necessarily be visibly accumulating long beforehand in the atmosphere overhead. You rise in the morning, after a long drought, and the heavens are as brass, not a cloud to be seen; yet before the sun has set the sky may be overcast with the darkening tempest, while thunder rolls and rain descends—a roaring, drenching flood.

Gradually, all through those years, we see the wickedness of man increasing ; gradually we see God's patience decreasing ; gradually we see the water rising, accumulating, year by year, in the reservoirs of nature ; until an aggrieved God, knowing that in one hundred and twenty years the waters will reach the top of the "flood-gates," which must then give way, unable longer to withstand the urgent force, announces to man the coming woeful doom.

We see the scales of Justice balanced midway between earth and heaven, man's wickedness on the one side and God's patience on the other side ; gradually the balance grows more unequal, man with his wickedness bringing down the one scale lower and yet lower, until at last resting on nothing but earth—a most insecure foundation—the pressure becomes too great, and all the world, with all her weight of wickedness, begins to sink beneath the rising waters of the waving, surging sea.

We look up at the other end of the scales, and behold the beam has risen higher and still higher, until it touches now the heaven itself, lifting at the same instant the bolt of the flood-gates, and of God's most grievous wrath. Then the torrent descends with an overwhelming intent, meeting and mingling with the fountains of the "great deep," engulfing these desperate sinners in that doom of their desert.

The strain had been intense—the violence fierce, the patience long—the pressure of waters great—but Nature is at last relieved, her balance now regained. The curse is now removed. "I will not again curse the ground any more for man's sake."

Rest will there be henceforth, a comparative rest, for the man who tills the ground, and the Earth shall give her increase. "This same (Noah) shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed."

Henceforward the rain descends in showers, as needed, and the rainbow, nature's ornamental accompaniment of the disappearing sun-illumined shower, for the first time now is seen by man. Seen as a token that the curse is removed, that the flood-gates of heaven shall be no more closed for the waters to accumulate to the hurt and destruction of the children of

men. "I do set My bow in the cloud, and it shall be a token of a covenant between Me and the earth." "And the waters shall no more become a flood to destroy all flesh."

The storm has passed, now ope your door and see
The gorgeous rainbow, young and old agree
How glorious is the richly tinted arch
Seen as Sol's rays reflect the onward march
Of yonder shower, as evening now draws nigh,
With purest beauty painting earth and sky ;
In grandeur both embracing in its bend,
The iris doth a charm to nature lend.

CHAPTER XIII

THE DELUGE

The giants scorned and jeered at Noah's word,
His boat but showed a madness on his brain,
Long had they lived and this was all absurd,
This preaching and this prophecy of rain ;
They curse his God again and yet again,
They eat, they drink, the world the same goes on ;
A deluge ! such a thought do men disdain !
But up they swell, those waves the world upon,
The giants shriek and groan, then all, engulfed, are gone.

WHATEVER might have been the extent of the Flood, for opinions differ widely on this point, the weight of Scriptural evidence goes to prove that the whole of mankind perished in the waters except those few saved in the Ark—that over every country on the face of the earth peopled by man “the waters prevailed.”

When we consider the number of years those long-lived men were multiplying, that pretty well up to the end of their lives they “begat sons and daughters,” we may reasonably conclude that an immense population then covered a portion of earth, and that the race must have very widely spread. If, as some say, merely a small and limited area was under water, what need of all that extensive preparation to save not only representatives of the animal species, but fowls of the air likewise ?

Pouchet says : “There are not wanting signs of a vast and widely distributed overflow of waters on the American Continent. The existence of skeletons of animals standing upright, evidently overwhelmed by the flood and *débris*, and the discovery of the skeletons of an ancient race of horses and

other species—for the present race has sprung entirely from animals imported into the country—seem to indicate the total destruction at one time of at least a great portion of the animal creation in America.”

There is in Africa, some few miles from Zamibabye, a hill called the Mount of Footprints, where may be seen prints of human feet and hoofs of animals, showing that men and beasts must have passed over the rocks when in a pulpy state.

A missionary who visits the scene states: “Here are thousands of impressions in the granite rock. Human foot-steps by hundreds, some long (11 ins), some short (5 to 7 ins.); some of right feet and others of left feet; some going up the rock and others going down. Then thousands of footprints of animals—lions, jackals, wolves, and various kinds of antelopes, with others we could not identify. In most places the feet are so crowded together it is difficult to separate them; and, indeed, on the top of the mount the appearance is as if a crowd of men and animals had rushed up there in a fright in some time of danger, and had hustled each other.

“At whatever period these footprints were made, it must have been before the outer surface of the rocks had hardened.

“The distance from where the footprints begin to where they culminate on the mount is about two hundred yards; while the space on the mount where they are so crowded is about thirty yards square. Further on along the ridge of hills southward could be seen no signs of any footprints, though the rock is exactly the same.

“Here, then, is a problem for the learned in such things.”

This rock was, perhaps, at the time of the Deluge a volcano with molten material flowing from a small mouth or crater. The nearest or any prominence would be taken advantage of by man and beast flying in mortal terror from the overwhelming flood, and as the water rises and they are driven to the summit of the hill in close quarters, even on to the molten rock, the fear of each other not so great as the general dread of their awful doom, the wretched, shrieking, struggling creatures sink into silence, scorched by the burning lava and drowned by the flooding sea.

Thus would this hilltop tragedy, save the painful burning by the molten material and the marvellous registering of the awful event, be repeated on every hill and mountain-top in every inhabited country of the globe; group after group submerged in the flood, till at last the world was washed clear of these created human failures and freed from their foul blasphemies and often-uttered oaths. "And all the high hills, that were under the whole heaven, were covered."

As to the cause of the Flood, the supernatural must be allowed as having been brought to bear on the elements of earth to produce this destructive effect. During the Deluge the sun, moon, and stars are said to have changed their places in the heavens, and that the east was invaded by polar seas.

In antediluvian times Siberia was peopled with such herds of elephants and rhinoceroses that travellers say the soil of some islands in the Icy Sea is at present literally stuffed with their bones and tusks.

Immense herds of these animals, roaming over the magnificent prairies of the north, all at once disappeared through one universal catastrophe. Engulfed were all in the sudden embrace of ice-bound Arctic seas.

These icy records seem to say,
 When Earth on Atlas' shoulders lay,
 As he passed o'er a rugged way,
 The globe obliquely slipped
 Athwart; commenced a novel spin,
 Eccentric poised; her axis pin,
 Meanwhile, through other poles pushed in,
 Earth of all order stripped;

And mountains in the ocean dipped,
 Warm waves lashed furiously and whipped
 The ice-bound hills; while creatures nipped
 By Zero's sudden sway
 Are, solid, by the cold encased,
 The warm-climed beast by ice embraced,
 His carcase all preserved from waste,
 Cool-chambered from decay;

Till years by thousands pass away,
 Then comes a warmer wave, a day
 That sees this body, by the bay,
 Standing in upright state,
 In hairy skin and fleshy frame,
 As when that death enclosure came;
 So fresh the meat, wolves come and claim
 Antediluvian bait.

Could we have had a history of Noah's life from his youth upwards with the customs of the Antediluvian age, an account of men and manners, the country and its chronology, the general mode of living and general government of the world, with particulars connected with this most tragic and exciting event of his life, the Deluge, how fascinating would such a volume be now, beyond the interest of the most absorbing romance, read equally by the student of theology, geology, astronomy, and botany, not to mention the antiquarian value of such a rich primordial work. Telling how Noah, through those hundred and twenty years, preached to that race of hardened sinners, giants in wickedness, the while proving his faith by executing the wondrous order received from above, the building of his gigantic boat ; how in not one single instance was his pleading successful, but how, amid the constant jeers and mockery of mankind, he alone with his sons patiently persevered in their Heaven-instructed labour ; not one, even of the hired workmen, earning, by repentance and belief, a refuge in this ark of safety ; how children would be brought to view this great sight of the country, a madman building an enormous ship on the land right away from the sea ; the taunts and ribald jokes regarding his predicted flood from rain which they knew nought about—that everything was going on, and would go on, always the same ; how the children would grow up and still see the mighty work progressing, reared plank by plank, and beam by beam, and how all would get so used to Noah's reiterated warnings as to take no heed of them ; how, as the material of the ark was preparing and the frame-work set up, the boy Shem would be interested and wanting to handle his father's tools, eager to begin his apprenticeship to this novel inland industry, and how he became in time the most skilful mechanic and his father's foremost hand.

For this Shem, Noah's youngest son, ninety-eight or one hundred years old at the time of the Flood, was a favourite with his father, who afterwards promoted him to the chief place, above "Japheth the elder." And, as the ancestor of the Israelites, Moses in writing the history would naturally place Shem before his other brothers.

Then there was that good old man Lamech, who died five

years before the Ark was completed, and who used to be very frequently in Noah's company, watching the progress of this stupendous undertaking in which he was so greatly interested, and concerning the Divine injunction of which he entirely believed.

For Lamech would tell Noah how, when a young man, he had often been in Adam's company, and was specially noticed by that primogenial veteran, a grand old man, a perfect specimen of humanity, with his sorrowful, yet patient countenance; how Adam before his death had blessed him, and foretold that his firstborn son would be an instrument in God's hands to remove this long-endured curse, this desperate dearth, from the unproductive ground.

Lamech would no doubt wonder at the strangely terrible and awfully overwhelming way in which this prophecy was about to be fulfilled as regards mankind generally, lamenting the fearful fate soon to overtake his many other sons with their numerous families, all these hundreds of wilfully wicked men, so nearly related to Noah and yet so infinitely removed. And there was Noah's grandfather, Mathuselah, still able to take exercise, and watch his great-grandsons at work, recounting to them meantime many of his early experiences; and it seemed as if God mercifully, in mercy to the old man and to Noah's family, allowed the well-worn machinery of his physical nature—an endurance which had carried him, possibly to the utmost limit ever allotted to an inhabitant of this earth—to quite wear out and prevent, just in time, his witnessing the fate that overcame so many thousands of his descendants.

We say "possibly" Mathuselah was the oldest man who ever lived, but not necessarily, for as we have the ages given of ten men only from Adam to Noah inclusive, it by no means follows that other men may not have reached a greater age than even Mathuselah.

"Two of every sort shall come unto thee to keep them alive."

A lion and lioness crouched in their lair. If they were awaiting any unwary prey which might chance to come across their path, or contemplating the approach of night with an eager longing for blood, they must now for a season throw off this acquired carnivorous nature, for a call from

Heaven comes to them and quiets the fierceness they may have copied from the violent human race, and now their nature all at once reverts to ancestral ways. A sudden instinct arouses them; they rise and stretch themselves, gazing at each other as if uncertain as to this their call; then coming to a mutual understanding, they commence travelling towards the west, onward and yet onward, driven by some strange impulse strongly felt.

A herd of elephants are in a wood, browsing the foliage off the trees, when two, comparatively young ones, a male and a female, are drawn towards each other; then they gradually leave the rest, walk to the opening, emerge from the forest, and take a journey towards the south. Two bears wake up as if they heard a calling voice—they shake their shaggy coats and rise; and then together too they march towards the south, a journey long. From all directions the guests arrive.

Thus on the day the Ark was all complete, one week it was before the rain commenced, birds came swiftly through the air, seven of each kind flew in at the window, and selected their "nests" in the roof; the beasts walked of their own accord up the temporary staging to the door, to be gently driven, each into their own prepared apartments and stalls, and the reptiles came creeping, all the species instinctively drawn to the door of this refuge, conducted then by Noah's sons to their respective "rooms," till the whole native animal creation of birds and beasts and creeping things was represented in the Ark, in sevens or in twos. Watch this great assembling host. Such a gathering together as never on the earth before was seen nor ever shall be seen again. "Let everything that hath breath praise the Lord." In the air and on the land this company of elect worshippers are wending their way to spend a lengthened Sabbath, and a time of quiet rest, from strife and turmoil every creature free.

The noble walk of the lion, the graceful tread of the tiger, the leap of the antelope, and the glide of the creeping rattlesnake; the wolf by the side of the hare, and the coney with the cur—all under this Divine summons, tame and silent and subdued.

Consider the enormous dimensions of the Ark, and the immense storage room required to accommodate the speci-

mens of all our domestic animals, of most of the occupants, (save fishes) of the Zoological Gardens, and of many other species, perhaps, besides.

Think of the extensive arrangements for the storage of fodder, seed, grain, and other food for the various animals, and tanks to hold some nine months' water supply; very convenient arrangements too must there have been for those eight persons to manage the feeding, watering, and sanitary work connected with so extensive a head of stock; the surface floors of the stalls and "rooms" being nearly three English acres in extent.

"And take thou unto thee of all food that is eaten, and thou shalt 'gather' it unto thee, and it shall be for food for thee and for them."

May we not with certainty conclude that of these animals for which Noah had to "gather" nearly a year's food supply, none of them were then carnivorous?

Whether any of them in their wild state had developed a taste for flesh, and preyed on each other we cannot say; very probably they had, but in the Ark at any rate they will not be nourished on flesh.

"And the lion shall eat straw like the bullock."

Noah and his family have now taken up their abode in the Ark. "And the Lord shut him in."

Safe in this castle from the rage and fury of that mob of giants who, when they found Noah's prophecy being fulfilled and the flood in earnest coming upon them—the waters of the great river Euphrates instead of flowing on as formerly, dammed up below, overflowing and threatening to soon overwhelm the land—when they found no way of escape, were ready, in their mad despair, to wreck, and if possible ruin this mighty building which some of them had helped to rear; but the Great Master Builder, the refuge and strength of righteous Noah, put a barrier round his elected few which effectually prevented not only injury from the violence of the mob, but entirely debarred them from any attempt to gain a footing on the mighty structure.

Amongst this doomed and desperate throng might be seen that ambitious young giant (young for those longevous beings) who had been one of the most constant workers at the Ark,

had felled a great part of the timber from that grove of tall gopher trees, the firs which produced the pitch to render waterproof the ship, and from which were hewn the strong, heavy planks he had aided in carrying with so much ease.

Ambitious for wealth was this man, and bent on making a good thing out of Noah's mad building mood. He had agreed for payment in kind, to undertake a share of the work, his now drowning sheep having formed part of Noah's flock. And mark that powerful fellow, a clever mechanic, skilled in joinery with his chisel and mallet, who had earned a pile of gold—Havilah gold which was "good," but no good to him now—he curses his fate as the rising waters lap around him to smother soon his loud, despairing cries.

Think of the awful wickedness of this drowning race.

"The earth was filled with the violence of man, and every imagination of the thoughts of his heart was only evil continually." This could not be said of the inhabitants of earth now, from the patient plodding peasant to the prince of the people in any civilised or even uncivilised nation under heaven.

Vile and wicked as many are in the present day, few would be found who have not some good trait in their character, some good thought in their heart, some tender spot in their nature. While the very lowest and most debased tribes on earth are so susceptible to higher and better influences, that they have, even in the course of a single generation, been raised from gross darkness, cannibalism, and crime, through the preaching of the gospel of grace, to a standard of moral growth entitling them to rank as useful citizens of this world and as inheritors of the kingdom of heaven. But these antediluvians were altogether and utterly irreclaimable; the whole of them, the teeming millions, possibly hundreds of millions (for even at the slow individual procreative rate of those days men were so tenacious of life, comparatively few deaths occurring from old age the first thousand years, that there would have been ample time for the growth of an immense population), all to the infernal regions swept, the greatest harvest ever reaped at once by hell's unholy gang. A necessary riddance from this planet earth. Necessary it was that this wholesale destruction of a degraded and corrupt

race should be accomplished while there yet remained one man worth saving ; one man with sufficient faith to undertake this tremendous work of rescue, or a re-creation of the whole animal species would have been needful, seeing that, although God's spirit was still striving with man, the world had become entirely past reform. In a few hundred years more Noah would have died, and though probably each of those other seven human beings who went with him into the Ark had so far profited by his precepts and example as to be reckoned amongst the righteous, we do not read that one of them in after life "walked with God," or attained to any superlative degree of goodness. A new work of creation would not have been in accordance with the keeping of God's Sabbath with respect to this earth. Once and only once since has the Creator superseded the laws of Nature as regards nativity, and then not in a new Creation, but in a scheme such as may well add to the sanctity of any Sabbath : the great and merciful scheme of Redemption for those vile sinners, and for all vile sinners ; the culminating point of the prophecies, the birth of a Pattern Man—A Man who, although "tempted in all respects as we are," was so perfect that not one fiery dart of his formidable adversary could mar the spotlessness of His human character, or blemish the purity of His Divine God-nature ; but each and all were hurled back to the bruising of the subtle serpent's head.

"The same day were all the fountains of the great deep broken up."

Probably extensive submarine upheavals of volcanic origin, minor examples of which are occasionally met with in the present day, causing disastrous tidal waves. This subterranean disturbance would be supernatural only in its degree, as the rain was supernatural in its duration. We may picture the world when that overwhelming catastrophe occurred, as peopled somewhat after this fashion. The older, more central parts, inhabited from the earliest period, would have reached a standard of civilisation comparatively advanced as regards constructive enterprise, and the wealthier classes would be familiar in some degree with refinement and luxury.

In Western Asia and Eastern Europe many cities of importance existed, more or less substantially built, but no

erections were attempted which could in any way compare with those pyramidal monuments reared on the plains of Africa near to the river Nile. Those mighty undertakings, the only antediluvian structures that appear to have survived the Flood's destructive force, reveal a surprising knowledge of mechanics; a knowledge which would scarcely be altogether confined to the land of Egypt; and other countries may be supposed to have developed art and science to a considerable extent, though, possibly for reasons elsewhere adduced, nothing remains to acquaint us with their works.

The descendants of Adam, gradually spreading over the face of the earth, had reached not only to the eastern boundaries of Asia, but to the extreme west of Europe, even to this land of ours, which was not then an island but joined to the European continent; its distinctive island character not formed till after the Flood, when the receding waters settled permanently in the channel sunk through a submergence of the land owing to subterranean disturbances.

A narrow neck of the sea, yet who can estimate its vast importance? Who shall compute the influence on the whole world of this one interceptive "silver streak"?

But for this divisional flow of waters which so emphatically separates England from the Continent, and which has made her a nation distinct in so many notable particulars from the other nations of Europe, the world had now been governed on a widely altered plan.

The Almighty Fashioner of earth, to shield secure this favoured land, did form, through Nature's ordered moods, a deep defensive moat.

For in His wisely planned designs shall there in future years proceed from this same sea-girt strip of soil, though insignificant the Briton's home appear, a powerful, noble, blessed band to wrest from sin and Satan's yoke their brethren's souls the hemispheres around.

The further those primitive inhabitants of the globe were dispersed from the more populous centres the less regard would they pay to the conventionalities and comforts of life. The most forceful influence in dispersion would be then, as it is now, the difficulty of gaining a living from the land when con-

fined to a limited area. But in those days this difficulty—the struggle for existence—would be met with wherever man might roam. And the farther he wanders, while those regions remain more sparsely populated, the fiercer in one sense the struggle for existence. For whether he choose to subsist on vegetable or animal food danger tracks his footsteps, the beasts having become like man through the curse, cruel and aggressive, and it taxes the adventurer's skill, amidst these savage breeds, to hold his own and feed his hungry young. So that all his inventiveness would now be directed towards the construction of those instruments of slaughter needed either to supply him with flesh as food, or to defend his life while providing other sustenance, such as fruits and nuts, edible herbs and roots, probably eaten raw.

And under these conditions any natural protection, such as a cave, would be taken possession of to make at least a temporary home for these wild animalised men. Thus would many a cavern and rocky hollow to be found in certain parts of this land, afford a lodging to some antediluvian family. But we are not to suppose that any considerable proportion of the inhabitants of this country in that era dwelt in caves. One family in a hundred, perchance, may have so existed. For aught we can tell our country may have contained a population at the time of the Deluge equal to that at the time of the Roman invasion. 'Tis true no traces are left behind, save the stone implements discoverable in the so-called "river drifts"; but that is not to be wondered at when we consider what a tremendous force was at work during those nine months of flooding—every grave emptied of its occupant; every bone disintegrated and ground to powder by the turbulent rush of the interloping sea; every fleshy corpse finding a ready sepulchre, all quick digested by the creatures of the deep. Think of those days immediately preceding the Deluge.

Behold this land now, so verdant, so fertile, so richly clothed, as sure as summer comes, with divers hues, all clearly marked between the hedgerows and the flowery meads—seed time and harvest, if not propitious every year alike, yet ever sure as rolls the season round; and think how on these very plains, in these same valleys, on these hillsides, those violent, brutish beings trod, and viewed with abject dread the coming tragic

doom. Up till that time all life's affairs, even if outrageous and shocking, had run on in the usual earthly groove.

Let us look in upon one of the cave-dwellers of that day, glance at his life's history, and view his condition and that of his family during those fearful darkened hours which ushered on the earth the Flood's portentous rise.

Nobad secreted himself and those belonging to him in a cavern naturally formed near the foot of a hill towards the western part of this land, bordering on the mountainous district known to us as Wales.

Now Anud, the grandson of Jubal, lived in a city on the shores of that inland sea in modern times called the Mediterranean. He was surrounded with all the luxuries so primitive an age could bestow (luxuries which he continued to enjoy till the Deluge put to him and all a sudden end), for his father had invented the organ, and as novelty is ever sought after by man, music quickly became in that land to all who could afford the leisure a fascinating pastime.

Anud's descendants were very numerous, but he little expected that a grandson of his would ever become so degraded in the social scale as to live, like a wild animal, in a cave. Yet here is his grandson, Nobad, fain to shelter himself and family in the gloomy recesses of a caverned hillside.

How Nobad came to be here, the details of his travel, full of startling incidents, cannot now be narrated—such would more than fill a volume. Suffice it to say he was as a young man fond of adventure, and, having the means at command, he built a boat of unusual dimensions, fitted up with many conveniences, and in this vessel set out with several companions on a voyage across the sea.

They sailed towards the west to the further side of this inland sea, but, the boat running on some jagged rocks, they were wrecked on a small island; eventually, however, with the aid of a raft landing safely on the main shore.

In that country, since named Gaul, Nobad took to himself a wife, and three daughters were born to them. Then, after many hairbreadth escapes, not only from the ferocious animals but from men likewise, some of whom were about as wild and savage as the beasts themselves, they find a temporary home amongst the natives here.

To depict the lives of those debased human beings who peopled the Western world at that period were a difficult task. We can hardly imagine existence so low. Such a thing as love or any true affection of a spiritual nature was utterly unknown. The natural affection which animals have for their young existed of course, but when once the children were fully capable of providing for their own wants, though families still lived together, all love seemed to vanish. A father would not hesitate to slay his son if that son stood in the way of his own selfish interests, nor did the grown-up son regard his parents with any degree of attached feelings. And so was it between man and man everywhere. Each for himself, each for his own evil appetites and desires. No real friendship, no real love ; for where love dwells in the heart there good thoughts must, in some measure, exist. And concerning the man of that age it is said, "every imagination of the thoughts of his heart was only evil continually." To rid the earth, therefore, at one fell stroke, of such brutalised creatures, in whom there was no possibility of amendment, were in truth an act of merciful deliverance as regards the well-being of the world.

Nobad, with his young family, had occupied this cave two or three years, and although numbers of his kindred race lived in the neighbourhood around, lived in huts made of leafy branches, in tents made of skins, and in sheltering hollow trees, there was little intercourse between them, so repulsive were they in character and so dangerous in disposition. Else Nobad, being in every way superior to these natives, would have welcomed the occasional company of others as he had at his father's home, could he have met with any beings at all his equal in culture. As it was, the specimens of the human race he came across were to be avoided as much as the wolf or the adder or the bull.

Nobad, and naturally his youthful offspring, preferred a vegetable fare when such was procurable, and in the autumn nuts and blackberries and whinberries which abounded on the hillside were freely partaken of, and in fact, with aromatic roots, formed their chief sustenance ; but in the winter months they had to depend mostly on the animals they killed or on the fish they caught in the river just below.

The stature of some of the native game which afforded them

a supply of food would astonish England's sportsmen now. Enormous beasts of elephantine build did browse the foliage from the forest trees ; such shapes as never since the Flood have roamed on Albion's plains.

One morning, on awaking and peering out of the cavern's mouth, Nobad beholds a wondrous thing. Instead of the sun rising, as ever was his wont, even in this now fickle clime, in richly tinted splendour, the sky is dark with ominous clouds, and water falls from overhead in frequent splashing drops.

Now although the barbarous dwellers in this land knew nought of the doings in the East where Noah was building his ark of refuge, Nobad, before he started on his lengthened journey, had heard about it, had heard of the predicted flood which was to drown the world, but he no more believed in it than men would now believe a prophecy of the speedy end to all human life.

What reason was there why he should ? Everything seemed to point to permanence, much more than in the present day. Change did not in any respect characterise that age. No sudden vicissitudes in human affairs, in the weather, or elemental influences, affected the steady onward roll of each successive year.

The young man sees his ancestor living hale and hearty, though born eight or nine centuries ago, and he naturally reckons, if violence or accident hinder it not, on reaching an age as prolonged.

Rarely by any disease was the thread of life then snapped asunder. Diseases, now so pitifully rife (originated and encouraged by our pampered and artificial modes of living), were scarcely known amongst those hardy inhabitants of the globe. So many conditions then tending towards endurance, it appeared to their worldly minds extremely improbable, if not impossible, that anything should occur to check or put a stop to the usual course of earthly existence.

But when Nobad's vision met this marvellously altered outlook—the daylight dimmed and rain descending fast—his thoughts instantly reverted to those rumours circulated in his native city with reference to a flood. And he recollects this is the exact time that prediction should be fulfilled. And terrible is the dread that now torments his soul.

He abides day after day in the cave, for he has just laid in an ample store of food to supply them many weeks, and no need is there to fetch water from the spring outside, as the rain soon drops through crevices and fills up the cavities on the cave's rocky floor.

Then Nobad sees the swelling flood submerging all the plain. He hears the roar of the wild beasts and cattle as they rush in terror by the cavern's mouth, and many are the attempts of animals and men to enter there for shelter from the drenching tempest's rage. But Nobad has securely barricaded the entrance to his abode with boulders, large and firmly fixed, for gigantic is the cave-man's strength; and all efforts of encroachment by the creatures outside he, with his trusty spear, successfully resists.

Higher and higher the deluge rises; nearer and nearer the water approaches the cave, and still Nobad waits within. When he is compelled to quit, when the water threatens to really flood his rocky dwelling, then will they emerge and flee further up the hill, but at present he deems himself and family better off where they are. They are at least protected from the persistently continuous downpour. And as regards creature comforts they do not fare so ill. For as it is now winter, they are warmed with the fire which, notwithstanding the increasing moisture, they have managed to keep burning with the wood stacked in the cavern's roomy nooks, and of those large and woolly skins they likewise have no lack.

But what a scene outside! Destruction now reigns on the earth supreme.

When Nobad last had, in the brightness, viewed the forest growths below, the fertile vale teemed with active life, and Sol's full rays on all the landscape fell. Not a sign of the forest was now to be seen. The squirrels that race in the lofty tree-tops disport themselves no more; their little span of joyous life—a shortened span—has ceased.

Steadily but surely the waving waters rise, seen close beneath the boulder barricade.

One more night will Nobad, his wife, and three daughters sleep in their rocky retreat, and then must all decamp and climb the wooded hill. Fatal delay! Yet 'twere as well for them; their coming doom the keener felt the longer 'twas

delayed. The sea waves now had supplemented water from the clouds, and lo ! they leaped, the billows, quickly up, and in the night filled all the cave, and wrapped those souls in death.

There Nobad lies till nothing but his fleshless bones remain. Now drips the water through the limestone roof, and on that skeleton a sediment will cling, silicious, which hardens as the centuries do pass.

By thousands will the years roll on ; fossilification deepening undisturbed. Till comes a day in Queen Victoria's reign when man, inquisitive, the cavern's bed explores, and breaking open this petrescent mass, he gazes with a scientific eye, and speculates, gives many a guess, which evolution prompts, regarding Nobad and that distant age ; and then propounds exaggerated dates for what he terms Palæolithic times.

As the antediluvians were dispersed over the face of the earth by the difficulty of gaining a living off the land, the struggle for existence would naturally lead to the fishing industry amongst the dwellers by the sea. Large trees hollowed out and fitted for safely pursuing this occupation might have been noticed in numbers along the sea-shore with other craft of improved make, and the fisherman's life was, if more risky, at least a pleasanter one than the continual toil of the land tiller.

Let us follow a few of these primitive craft on that day when "the windows of heaven were opened," as the fishermen are returning with laden vessels towards the land.

Even these people have heard the story of a coming flood, foretold by some man far away inland, who was going to save the animals in a big boat and let the men and women around him perish ; but what was that tale to them ?

Day after day, and all their lives, they had carried on their calling, and were as much at home on the water as on the land, so that drowning to them had few terrors. Besides, they had their boats, and even if the land was flooded they could float safely in them. This day these men had paddled further out than usual, to a spot where a good catch was to be relied upon. But as they were starting homeward, what was that extraordinary appearance across the western horizon ? A cloud, small at first, but enlarging and drawing gradually

nearer ; and now a dark object in the firmament emitting flashes of light. This startling phenomenon is noticed to be rapidly spreading over the sky, while ominous rumblings are heard, and the fishermen hasten with bolder stroke to the yet distant shore, toward which the boats appear to be carried with more than usual ease, while the sea itself, although there is yet no wind, is disturbed by some unusual force, rising into waves, swelling and heaving, and greatly "troubled." But another cause of alarm now is added. From these black clouds which have accumulated overhead water in great drops descends, the flashes of light are fiery and blinding, and the roar of the elements is positively appalling. Fear ! These iron-nerved beings with the hardihood of wild beasts, afraid ! Worse than afraid are they, their hearts are struck with abject terror.

They have been accustomed to rough weather, accustomed to wind on the sea and foggy spells, but no stretch of their imagination could have pictured so awe-inspiring a scene as this.

"And the flood-gates of heaven were opened." To lade out of the boats the accumulating water with the skins which clothed their bodies, and thus preserve life as long as possible, was instinctive to them all.

A constant occupation this for days and even weeks, for they never reach their native shore, and soon they had nothing left to subsist upon, as their cargoes of fish have long since been cast away, till in the last extremities of hunger some of them succumb to the furious storm and furnish the rest with a human repast ! But this pitiless downpour, this never-ceasing water-spout, all day long and all through the night, the darkness of which is only relieved by the flashing elements opening and admitting a momentary light on the weird and wild, tempestuous scene !

"And the windows of heaven were opened." What is a window ? An opening for the admission of light. What would the windows of that age consist of ? Certainly not of glass, probably not of any transparent material, simply "an opening." And in the absence of transparent material a window "shut" would mean a closed shutter. To close the "windows" would mean to exclude all light.

Imagine, then, an immense and lofty building. Around the walls and over the roof are a hundred "windows," or shutters, which when closed confine the place in complete darkness. At an organ-like instrument in the centre sits a performer. From this instrument to every "shutter" round the hall a wire, not discernible, leads, and each "shutter" when opened and closed strikes a musical note, each a different and strangely powerful note, the lowest lower than the deepest organ bass. Outside of each window and exactly opposite is a fierce electric light. The audience are seated, the windows all are closed, and darkness reigns supreme. The concert begins. As the keys of the instrument are struck, eight of the "shutters" open simultaneously over various parts of the building, the musical chord is perfect; and the flashing rays of light as each harmonious rolling sound re-echoes thunderous through the hall in intermittent blackest gloom, give a grandeur to the chant and a weird and wondrous effect to every changing fugue.

"And the windows of heaven were opened" on a flooded, drowning world, as the electric sheet and forked flame zig-zags through the air, opening for the admission of this blinding light, and illuminating the firmament with instant glory, and then as suddenly the windows close in reverberating succession, under the pealing artillery of atmospheric force; fit music to accompany this slaughter of a vile race, this wide tremendous carnage on a world of hellish souls. And how fares that one great attractive object, the Ark, amidst this darting stream of electric fire, this furious tempest and storm?

We read of an Indian juggler who places his child against a boarded wall or screen, stands back and hurls in quick succession, but with unerring aim, knives or javelins close to the head and body of his son, until the lad has a halo of shining blades nigh touching him all around; but walks from the target without a single scar. And shall the Almighty Dispenser of Nature's laws, who has the guidance of every shaft of this fiery fluid in perfect control, allow one single bolt to imperil the safety of this His ordered refuge, the abode of His elect?

In bold security she rides, this roomy Ark, defying all the

tempest's rage, nor dare she drift in danger's way, for see! her anchors all are held securely firm, each in the Rock of Endless Ages fixed.

Under the most trying conditions it is natural for men to cling tenaciously to life as long as possible, but few, very few, of those fated fishermen were alive at the end of the forty days. And when the wind arose to clear away the clouds, and the waves lashed in fury against their helpless craft, the last hour of these hardy men had come, and their emaciated frames at last do sink, a prey to the finny dwellers of the dread encroaching deep. Teeming as had been the earth with inhabitants, in its dry state, it was hardly less full of life now as a sea.

A feast there was for the fishes, which in shoals of immense multitudes from out the vast expanse of the mighty ocean, disturbed by the volcanic upheavals and convulsions beneath their native waters, had rushed away and been carried with the rising tides up to their great banqueting-hall—a continent submerged. Every one of these ocean inhabitants, from the huge leviathan and ferocious shark, to the smaller of the finny tribe, will here find a novel repast, variety in abundance, until, as the scavengers this once of earth, they have cleared the flooded ground of every carcase; reptiles and insects, elephants and fowl, old men and infants, food for this floating army of voracious invaders, finding a grave with all the beautiful feathered race, through these ever-devouring jaws. Thus would the world be freed from corruption, and thus would the earth be fitted for peopling afresh. The land, before corrupt, was now washed and purified, cleansed as the sea is continually cleansed by the sanitary properties of the salt-charged ocean waves.

All along each end of the narrow deck which surrounded the main body and "rooms" of the Ark, Noah had arranged his gardens. Foreseeing the destructive influence which the sea water and wave force was likely to have on vegetable life and growth generally, he would select specimens from all of the most valuable and tender plants, especially of those varieties that were more usually, or with greater facility, propagated from cuttings, and thus preserve a stock for future cultivation.

Protected from the drenching rain, yet open in a measure to the light of day, these borders would contain various kinds of quick growing and tender herbs, coming in for use on the vessel ; but the plot of most value and receiving the greatest attention was one set with young vines from cuttings, a choice and most prolific variety, which Noah afterwards planted out to form his "vineyard" ; the original stock of the vine which so flourished afterwards in that vale of vineyards, the Valley of Eshcol, whence the Israelitish spies cut the magnificent bunch to exhibit as a specimen of the fertility of this famous territory, that from its productiveness was termed a "land flowing with milk and honey." "And Noah began to be an husbandman, and planted a vineyard." And coming in one day, thirsty and exhausted from the interesting labour in his fully cultured vine-garden, Noah drank too freely of the fermented juice of his richly flavoured grapes, became morally unconscious and dropped off into a drunken sleep.

It is possible and not at all improbable that Noah's wife died prior to this accident, or soon after quitting the Ark. For although "Noah lived after the flood three hundred and fifty years," and the replenishment of the earth was now commanded as a matter of importance, he did not, as his ancestors had done, beget children to the end of his life.

Shem lived after the Flood five hundred years, and begat sons and daughters. We do not suppose this was the first introduction of intoxicating drink ; drunkenness had most probably been one of the many vices of the antediluvians. And the drinking of the fermented juice of the grape would not tend to shorten life as does the drinking to excess of our modern spirituous liquors. This experience of Noah's would be, we may reasonably suppose, his first and his last. Simply an accident.

The eating of flesh as food, now allowed for the first time, might have been one predisposing cause for, might have led in one sense to, this unfortunate fit of intoxication. For it is well known that drunkenness prevails amongst flesh-eating races more than amongst those whose food is of a purely vegetable nature. The grape evidently took a lead then as now amongst fruits ; the most valuable to cultivate in a hot country—valuable not only on account of its luscious and

health-restoring properties, eaten as a fruit, but as yielding a most nourishing, refreshing, and life-sustaining drink.

And though the natural process of fermentation produces a spirit, often evil in its effect, that is the fault of man, not of the fruit. Because some men choose to abuse God's gifts is no reason why we should deny the fact of their being His good gifts.

At length there is rest, a comparative rest, for the tillers of the ground. The rain, the showers, with their ever-reviving, ever-beautifying and blessing influences, drop fatness on the rapidly increasing verdant vegetation, and dispel, as with a magic wand, the long-continued curse. The husbandman may now sow and plant, leaving to Nature the watering, resting while the rain (not absolutely and in every season dependable, perhaps, but reckoned on with a certainty to meet average requirements) descends in shower and in storm to germinate the grain, which, free of moisture but full of life, is committed to the earth, and soon with the spreading rootlets begins to extract, through this dissolving element, water, her wealth of food constituents, converting them into a manifold and profitable crop for the daily bread of man. To those who till the ground she now doth yield her strength.

And lest there should be mingled with this blessing to those who have witnessed or to those coming after who shall hear of the desolation and dire calamities which it is in the power of rain to produce, or any lingering fear lest a like fatality, owing to their sinful natures, might be meted out to them—"I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth. . . . And the waters shall no more become a flood to destroy all flesh."

The sun shone above the clouds all through those awful forty days of deluge, but not an opening was there for the "bow," not one ray of sunlight or hope, nothing but dark despair, terror, and dread for those workers of iniquity.

But now will Noah and his increasing descendants stand gazing at this wonderful and fascinating picture of nature, lifting their thoughts with thankfulness to their Creator, and with confidence and trust to their covenant-keeping God.

And the children will turn to look at this beautiful bow,

while Noah explains its meaning, and how the good God had told him His reasons for setting the bow in the cloud, and the comfort it gave them to look at His token and think of His love.

Her haven reached, she rests, the roomy Ark,
On Ararat ; and there they disembark,
With thankful hearts the earth again to tread,
For not to sea-life were they born or bred.
The bulky boat abandoned now for aye,
That mighty vessel, she has had her day ;
Although her huge dimensions took six score
Of years to plan and build and calk her o'er,
Not e'en ten months—though nobly she behaves—
Rides she upon the devastating waves ;
Cast thus aside where none shall ever find
One bolt or beam or vestige left behind.
Retirement now (an ample task for one)
She well has earned, her duty nobly done ;
A ship was she of mercy, sent on errand blest
To save the creature species and of men the best.

CHAPTER XIV

THE SECOND ADAM—THE GREAT BIRTHDAY

“Therefore the Lord Himself shall give you a sign ; Behold a virgin shall conceive, and shall bear a Son, and shall call His name Immanuel.”

“I who erewhile the happy garden sung,
By one man's disobedience lost, now sing
Recovered Paradise to all mankind,
By one man's firm obedience fully tried
Through all temptation, and the tempter foiled
In all his wiles, defeated and repulsed,
And Eden raised in the waste wilderness.”

“His mother then is mortal but his sire
He who obtains the monarchy of Heaven.”
—“*Paradise Regained.*”

“The work begun by Nature is finished by the Supernatural. . . . For the goal of Evolution is Jesus Christ.”—*Drummond.*

“For as in Adam all die, even so in Christ shall all be made alive.”

THE First Adam was the joint creation of the Godhead. “Let us make man.” His birth was a special creation, the creation of a spiritual being.

But the Second Adam was no new creation. That temple, the body, was simply a new building, reared after a fashion natural to the earth, but the Spirit, the Being Himself, had existed “before the foundation of the world.” The first Adam was a son of God, and we, as His descendants, are all sons of God ; the Second Adam is “the Son of God.” “The only begotten of the Father.” And, as a God, the only Son of God.

This Great Birth, when God first breathed in humble human

form on the earth, was the greatest event in the history of the world. Too much cannot be said in praise of It, too high importance cannot be attached to It.

The influence of Christ's birth and life is felt now in every nation under heaven, and wherever the record of that birth, that soul-enlightening Book, the Bible, has been introduced, there humanity is sooner or later permeated with this wide and ever-extending influence. This gospel doctrine cannot be retained as a life-guiding force, generation after generation, without influencing the coming individuals of the race. And, even though these individuals may, as they do to-day in some cases, deny the name of Christ, or at least make no profession of religion, their natures will be so refined by this implanted influence, that their actions will often be more or less Christ-like, and notwithstanding their creed, or want of creed, will tend towards the betterment of the race. Some are thus influenced by, and may be unconsciously more conformed to, the Perfect Type, than many who make the loudest professions. "For it is God which worketh in you both to will and to do of His good pleasure." "I am come that ye might have life, and that ye might have it more abundantly."

The birth of Christ on earth was a miracle of mercy. It was in every sense of the word supernatural. Take away from it the miraculous, and you make Christ a mere man, the most perfect of men, He might be, but simply a good man, nothing more. Confine the character of His birth to the laws of our earthly nature, and you take away its whole significance.

Look for the Divinity of Christ, the super-eminence of His Divinity, in His manhood, in His human nature, as the son of Mary, and you fail utterly to find it. To err is human. With a natural birth Christ would have erred. Born of sinful parents in the ordinary course of nature He must have inherited the sinful nature of man. It is from the supernatural character of His birth that we look for His Divinity and the perfection of His nature. As a God and the Son of God, not as man or the son of man, must we look for the Divine in Christ.

Now the creed of the evolutionist, founded on the Darwinian theory, will not allow of a belief in the miraculous; all that occurs in the world must be according to the laws of our

nature. No gap in the natural law must there be to allow the special working of God's Divine law. The narrow vision, the material outlook, the earthly mind of the evolutionist confines his view to things of earth ; he cannot see, nor will he believe in, the wider law of the spiritual world. How can one who holds this creed call himself a Christian? He believes not in the Bible—as a supernatural Book, revealing supernatural things ; he believes not in Christ—the Christ of the prophecies, born of a virgin—the Christ who worked through miracles. Then how can this man rank as a Christian? How can the man who says, “The interference of the supernatural with the natural as an interposition from another sphere is repugnant,” class as a believer in true Christianity?

The Incarnation, as a miraculous conception of the Son of God in human form, is the mainstay, the very essence of the Christian faith. No matter what is said, no matter how he may object to be thus classed, the views of the so-called Christian who really believes in the Darwinian theory of evolution must be essentially the same as what we term Unitarian, and he cannot possibly rank higher in the scale of Christianity than those who pretend to worship Christ under that denomination.

If Christ is to be regarded as an outcome of evolution—and as a mere man he must necessarily be so regarded—why might not evolution in the course of coming centuries give to the world an even more perfect pattern of humanity, more perfect, that is, according to the views of the world? For was our Lord, in the judgment of man, a Pattern to be entirely followed? Do not our teachers to-day say that a Christian should be ever rejoicing, a being in the happiest of moods, one who can laugh and be merry and enjoy life to the utmost? Such, it is said, will the “saint” of the future be. Then why was not the Christian's Head and Leader a man after this type? Why should the followers of Christ assume a different character to that of Christ Himself? The only answer to this is that Christ came to take upon Him our sins and to suffer in our stead, and therefore He must needs have been “a man of sorrows and acquainted with grief.”

But the evolutionist will have nought to do with what he terms “the sanguinary doctrine of atonement.” That God

sent His Son, born of a virgin—a supernatural conception and birth—to save the sons of Adam from the curse of Adam's deed, that is a doctrine the evolutionist does not believe in, for nothing miraculous must enter into his creed. Hence there was no reason why Christ, from the point of view of the evolutionist, should not have been in every sense, as the best and highest type of men, a pattern for mankind generally. According to this modern theory there was no need for a Redeemer, for evolution will do all that is necessary for the salvation of men. The race is gradually being raised by a natural process from a low to a high standard, from the animal to the spiritual being, destined to ultimately reach evolution's highest aim! It is evident the Great Example of the evolutionist has not yet been evolved! The Great Pattern for the man who so worships intellect and who looks on poverty as a disgrace, for the man who disbelieves in fasting and in that spirit power which is able to perform miracles, has surely yet to be produced.

Why should a believer in this modern creed worship a *Man* whose precepts and whose actions were contrary in many respects to that ideal which is deemed so unassailable?

If Jesus Christ was God then let all render to Him the worship due to God; but if Jesus was a mere man let the world wait awhile and withhold its worship, for surely evolution shall yet give mankind a pattern more after the modern ideal of life!

Let the scientist ignore everything of a supernatural character if he must; it is natural, we suppose, for him to do so. But vain is it for a believer in the Bible to attempt to banish the miraculous from his creed. Had Professor Drummond's "Ascent of Man" been written on different lines, we might have had, in those chapters on the development of mind and language, both genuine and instructive information, as such developments in the race are in one sense indisputable facts. But the Bible is ignored; statements both in the Old and New Testaments are utterly ignored. We gather from the Bible that it was the confusion of tongues at Babel which gave to the world the roots, as it were, of all the languages now spoken. Those various languages have since developed and branched out to well-nigh innumerable forms of speech. But

that confusion of tongues, that breaking up of the one language known to the survivors of the Deluge, the same language probably which Adam derived from his ingrafted spiritual nature, was a supernatural occurrence, therefore science will have naught to do with it! All human speech, the scientist says, evolved from animal sounds! Drummond's deductions may be scientific, but where, as a Christian teacher, he argues against all miraculous intervention in God's dealings with the human race, his reasoning is weak, illogical, and in fact nothing less than foolish; and we are not surprised to hear that before he died—carried off in so distressing a manner by a mysterious disease—he repented having written the book in such a form, repented having given prominence to certain statements therein. Here is one sentence referring to miracles. "Those who yield to the temptation to reserve a point here and there for special Divine interposition are apt to forget that this virtually excludes God from the rest of the process." Was there not a "special Divine interposition" on this planet when the original life germs were implanted? Was there not a "special Divine interposition" in St. Paul's life at his conversion, but did that exclude God from his further Christian evolution?

Noble and truly Christian as was the character of Professor Drummond's life, he was through his esteem of human intellect most certainly led away by the materialistic arguments of the age, and in his teaching as professor of natural science was too ready to adopt the theories of scientists, in lieu of plainly stated Scripture truths.

"Mr. — also draws attention to the passage in the New Testament in which it is recorded, 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life,' and he seems desirous of knowing whether I believe that statement. Well, for his satisfaction, I will say that in my youth, when my reasoning powers were but little developed, I had a strong leaning in that direction, but circumstances, which I need not here mention, propelled me into the open field of intellectual freedom, which I have since enjoyed, untrammelled by subjection to any superstitious notions."

I do not know whether the writer of the above paragraph

has any pretensions to a belief in Christianity or not, but the gist of the whole matter lies in what he says. It is the pride of intellect which is at the root of modern freethought and of modern unbelief. Man relies on his "reasoning powers," and unfortunately his powers in that direction are very weak, and are confined within very narrow limits. What are the "reasoning powers" of man? His power to reason is as small compared to the reason which rules all nature as this puny sphere, the earth, is small compared to the universe. "My thoughts are not as your thoughts nor My ways as your ways, saith the Lord." Man in these days prides himself on his reason, but where is the reason of the modern evolutionist? Has he ever taken the pains to work out the problem of evolution according to facts? Not according to some other man's theory, but according to the evidence of facts? If men would take Mr. Gladstone's advice on this matter we feel assured that belief in this base-born human descent would soon be a thing of the past. "Put it on its trial; allow none of its assumptions; compel it to explain its formula; do not let it move a step except with proof in its hand; bring it front to front with history; even demand that it shall show the positive elements with which it proposes to replace the mainstay it seems bent on withdrawing from the fabric of modern society."

Six days previous to Anno Domini 1, according to our present computation of time, did this event of the centuries, the birth of the Second Adam, take place. Starting then we soon come to the first milestone on that upward road which leads mankind right on to a millennium. Not only must the recording of all time throughout the Christian world be commenced afresh from this date—whenever we head a letter, bill, or business memorandum we make an unconscious note of this auspicious day—but all previous time must be reckoned back from this birth. Do we realise this sufficiently? Do we take into consideration the fact that commerce, by far the greater portion of the commerce of the world, is carried on guided by figures, increasing as the years increase, written at first, as it were, by Christ on the most important page of the world's history, and stamped by Him with an ineffaceable impress on the business transactions of this and of every future age. Even "men who deny Jesus date their letters from

His manger and their day-books and their ledgers from Bethlehem.”

And as we count back by the year to that first Christmas Day, so we count forward to each coming Christmas. And glad are we to see the last of those dark days of fog and gloom preceding this joyous, festive season.

If any birthday should be celebrated joyfully on earth this is the one. The day prophesied of yore; the time when “that old serpent the devil” was doomed to suffer defeat, his head bruised by the seed of the woman; the day long looked forward to; the day of salvation to the human race.

And will not that yet distant time arrive when the words of Christ, His golden rule, shall govern every transaction between man and man, between nation and nation? and the full benefit of His short life on earth begin to be felt in every country, every clime, around this now sin-laden world?

And what conditions are most calculated to hasten on that desirable climax of earthly pacification? Simply by each inhabitant of earth following the precepts of the Great Teacher. And what did Christ come into this world to teach? “Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God.” Here was a doctrine quite new to the world. A man must be born again—must undergo a spiritual birth. Here is a process quite foreign to any earthly method, a birth which no earthly power, no natural law, or evolution could ever bring about.

Former pages have referred to the spiritual birth in the infancy of the human race, that birth which produced a perfect man. And this new birth spoken of by Christ might be likened to the Adam birth, inasmuch as both were and are absolutely essential to life eternal in the “kingdom of God.”

“That which is born of the flesh is flesh, and that which is born of the spirit is spirit.” And as it was impossible for those animal prototypes of our race, evolved by the earth—born of the flesh only—to have eternal life, so is it impossible for the unregenerate man who lives after the flesh—the man who has never been born of the spirit—to see the kingdom of God. And as without the supernatural birth of the First Adam the human race could never have reached its present dominant position, could never have risen above the brute creation, so

without this spiritual birth proclaimed by the Second Adam—an essentially supernatural birth—mankind can never attain to that exalted, happy state which would in truth bring heaven down to earth.

A perfect structure cannot be erected unless there is perfection in each of its component parts. Therefore to lead up to that height of earthly blessedness which Christ came here to promote, a universal “kingdom of God” on earth—for “the kingdom of God is within you”—it is of supreme importance that each individual should, through his second and spiritual birth, become a fitting counterpart in the building up of a truly Christian world.

Important in the interests of mankind generally, and not less important in the interests of each human soul, this new birth ever is and ever will be a matter of individual concern. No evolution, even of a spiritual nature, will ever supersede or dispense with the requirements of this regenerative influence so long as a son of Adam exists on the earth. No matter how the race may develop in holiness and in Christlike character, as the descendants of our sire, as inheriting the curse pronounced on him, every human being born into the world comes naturally under the curse of sin, and this curse cannot be eradicated save by the second birth. This spiritual birth may be sudden or it may be very gradual. It may be the work of a moment or the work of a lifetime. It may take place at any period of life—in youth, in manhood’s prime, or in old age; but the birth must be a real and heaven-sent experience in the individual or the curse of sin will cling to the soul even beyond the tomb.

To be born again after this manner is the one sure road not only to eternal happiness but to all that is most noble on earth. The whole history of the world since the Advent of Christ testifies this latter truth. Vain every effort to reach heaven independent of this new birth. A man may live a very moral life, he may, in the eyes of the world, live a very religious life, and yet fail to enter heaven, for his actions alone, however good, will never open to him heaven’s door.

“It is quite idle, by force of will, to seek to empty the angry passions out of our life. Who has not made a thousand resolutions in this direction, only, and with unutterable mortification,

to behold them dashed to pieces with the first temptation?" (Drummond on "Ill Temper").

Here is a plain admission that the carnal human mind or will, which is of the earth, is absolutely incapable of raising man to higher, heavenly life—an admission that no earthly power, no natural evolution, can ever of itself lift the soul above the base desires and sins inherent, more or less, in every human being. Nothing but the letting in of that love which Christ came to bestow on each life—a love altogether and inestimably surpassing the noblest earthly love—can ever elevate the character to a God-like standard. Now anything that is above the natural must be supernatural or what we call miraculous. This new birth, then, is plainly a supernatural gift, for the natural man is quite unable by any worldly process to gain it.

And yet Professor Drummond, in his "Ascent of Man," urgently argues that the miraculous or supernatural must have no place in man's evolution, even in its higher earthly stages. It is unscientific! It is a gap in the natural process, and there should be no gaps!

Consider more closely this wonderful change. The individual has naturally what we term a bad temper. By his outbursts of passion and his querulous disposition, he makes every one about him miserable, and must necessarily be miserable himself. He is conscious of his failings and has often determined to overcome them, yet as often gives way again, till he comes to be the despair of himself as he is the despair of his neighbours.

But it comes to pass that his friends find in him a sudden change. This man who before on the slightest provocation, or even without any provocation at all, was a prey to "jealousy, anger, pride, uncharity, cruelty, self-righteousness, sulkiness, touchiness, doggedness—for these are [according to Drummond] the staple ingredients of ill-temper"—is now seen a pattern of meekness, forbearance, long-suffering, gentleness, and kindness.

And how has this mighty transformation been brought about? Simply through the new birth. The man is converted. What the natural could not perform has been accomplished by the supernatural. All who knew him might truly

enough call it a miracle—a very miracle of grace. This is no fanciful story. Many in the world there are, and have been, who have undergone such a change. And what is possible to one is possible, with God, to all. Just imagine every ill-tempered person truly born again. Just imagine all “jealousy, anger, pride, uncharity, cruelty, self-righteousness, sulkiness, touchiness, doggedness” banished from the world. Why, we should be ready to think the Millennium itself had suddenly arrived. The quickest, surest, and most direct way, then, to a Millennium, which must be the result of the evangelisation of the world, is not, as many well-meaning Christians in the present day appear to think, the bringing about gradually and primarily those material conditions deemed necessary before the truth can be effectually received by mankind, but the preaching pointedly, earnestly, and without delay, to every individual in whatever circumstances he may be placed, the gospel of Jesus Christ, which has for its aim the granting to each this spiritual birth.

It is the fashion in this highly developed age to discredit conversion, at least a conversion at all sudden in its character. But were not conversions in Christ's time, and in the early days of Christianity, of a sudden character? When from our Lord came that soul-saving and life-giving word, “Thy sins be forgiven thee,” was not that an instantaneous conversion? Was not that being suddenly born again? And are the conditions of salvation so changed, is human nature so altered, that this spiritual birth must of necessity be a gradual development or evolution rather than the experience of a day, or an hour, or a moment?

How many there are in this favoured Christian land who, born perhaps of godly parents, are reared in a religious atmosphere, say their prayers night and morning, attend regularly a place of worship, and look upon themselves—having committed no sins of a gross nature—as undoubtedly belonging to the elect, but to whom conversion, in its true apostolic sense, is a thing quite foreign to their experience. Yet the words of Christ are as applicable to them and to this generation as to the Jews of old. “Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God.”

It is an easy matter for any one not exposed to special temptations to arrive at so self-satisfied a state that he comes to regard his walk in life as well-nigh perfect. And the evolutionist who discredits all supernatural intervention in human affairs, who discredits an answer to prayer which would interfere in the slightest degree with the ordinary course of life, is particularly liable to lapse into this unchristian state. This self-righteous individual is perhaps unconscious of committing sins that need to be repented of—such sins as would condemn him to future punishment; he is altogether above his weaker brethren in this respect. “I came not to call the righteous, but sinners to repentance.”

Not that these “righteous” individuals needed no repentance. “There is none righteous, no, not one.” Therefore do they all stand in need of repentance. But Christ did not call the “righteous” Pharisees to repentance, for the simple reason that it was perfectly useless so to do. It was impossible that they should hear the call, therefore His “call” was not for them. These self-righteous men stood on a stage so far above the crowd amongst whom Jesus mixed—His friends the publicans and sinners—that call as loudly as He may, it would have been of no avail, His voice could never reach to their presumptuous height. Should one of them perchance be convinced of sin and step down below, stand before Jesus on a level with the publicans and sinners, then is he brought within sound of the message, then in him would the mission of Christ, His call to repentance, be answered, and the voice of Jesus heard, “Thy sins be forgiven thee.”

Both from the Old Testament and from the Gospels we gather that pride is far more heinous than other sins in God’s sight. Nowhere in the Gospels do we find Christ’s anger kindled against the “publicans and sinners”; He turns and looks upon these even before repentance comes to them, as He looked upon swearing and lying Peter, with an eye of pity and love. But when He looks round on the self-righteous Scribes and Pharisees, on the man who says, “God, I thank thee that I am not as other men are,” He cannot find language strong enough to express His condemnation of their proud and conceited hearts.

“Woe unto you, ye hypocrites; ye fools and blind; ye

blind guides ; ye serpents, ye generation of vipers, how can ye escape the damnation of hell ?”

And so hard is it for men to repent of pride, and so impossible is an entrance into heaven with pride dwelling in the heart, that God on occasion will permit the best of men to fall into sins of the most criminal character, in order to rid them of that even more hateful sin, the sin of pride.

Take the case of David. A certain kind of pride seems to have been inherent in his nature.

“ And [his elder brother] Eliab’s anger was kindled against David and he said, Why camest thou down hither ? . . . I know thy pride, and the naughtiness of thine heart.”

And David’s promotion to the most powerful position in the kingdom was not calculated to lessen this pride. But notwithstanding this great fault, which was a different pride to that of the “ Scribes and Pharisees,” King David was a “ man after God’s own heart ” ; he was elected for heaven, and a sin so dangerous to his soul’s welfare must be got rid of at all costs. Therefore was He allowed, when temptation came in his way, in the shape of the beautiful Bathsheba, to fall very low, to commit adultery, and even murder, that his soul might be brought to the deepest humility. These sins, atrocious as they were, could be repented of easier than the sin of pride.

“ It is at the least probable that every member of every order—planet, sun, galaxy, and so onward to higher and higher orders endlessly—has been, is now, or will hereafter be life-supporting ‘ after his kind ’ ” (“ Supernatural in Nature ”).

And when, in contemplating the life and busy scenes on these myriads of greater worlds, we lose sight, as it were, of this little earth, when we consider the unnumbered multitudes of other worlds, peopled, probably many of them, with beings, who, like the human race, given freedom to obey and disobey, have, through the hate and subtlety of Satan, fallen from their first estate ; when we think of the unbounded love which sent the Only Begotten Son to suffer and die here ; that there must exist the same love for all and every one of the created beings of those other worlds ; are we justified in supposing that during the whole eternal life of the Son of God He should visit our earth only on an errand of surpassing self-sacrifice ? Is this puny planet the only stage of an atoning

death? Are the dwellers on this insignificant sphere to absorb in so special a degree that unfathomable Love which fills the universe? May not redeemed souls, in other worlds innumerable, have cause to bless and praise the Author of their being for having taken their nature upon Him and suffered in their stead?

And as the few years spent on this earth in bodily form were as a mere unit in the existence of Him who is from everlasting to everlasting, may not this sacrifice, vast as it was, and momentous as were the consequences, be as but one drop in the ocean of His unutterable love? May not this life of sorrow be as one tear in a fountain that has flowed and that will flow on account of the ingratitude of created and responsible beings? Is ours the only race, was Adam the only created being, destined to a degraded downfall, in order that the rise to higher life may ultimately be the more complete?

Does this thought, the accumulated agonies of many worlds, tend to lessen the perfect happiness and supreme kingship of the Almighty Ruler?

Let us see what nature has to say on this subject. Take evolution. "The struggle for the life of others starts its upward course from the same protoplasm as the struggle for life." "As evolution proceeds the one struggle waxes and the other (for life) wanes." Here we find the highest point towards perfection—and the highest perfection and highest happiness must necessarily in the spiritual world be closely allied—when the "struggle for the life of others" is the most severe; when the happiness and perfection of other lives is the aim, and own life, the life of self, is lost sight of. And this struggle for other life is carried by the advanced and more elevated evolution into spiritual life. Natural law is applied to the spiritual world.

We then find, according to this rule, the greatest perfection and highest happiness attained by the most intense "struggle for the life of others." And in following up this law we see, not the love only, but the happiness of "perfection" as found in this God-Man, the perfect type, increased, instead of lessened, by this struggle for the lives of those created beings amongst whom he is pleased to dwell and reveal Himself in

the flesh. "Shall we [then] continue in sin that grace may abound? God forbid."

But, as regards humanity, was not Adam, as first placed in Paradise, a specimen of the perfect type, and a specimen of perfect happiness? No. Neither perfection in type, nor perfection in happiness was reached in Adam. Our type of perfection must be a Being whose nature is such that any lowering of it is an impossibility. And although Adam was, in a sense, perfectly happy as placed with Eve in Eden, his was rather a passive sort of happiness, not the happiness such as redeemed spirits shall hereafter enjoy, a height reached from which it will be impossible again to fall.

Notwithstanding inherited sin and imperfection, doubtless there have been individuals, and doubtless there will be individuals, of the human race on earth whose happiness has and will reach a higher point of perfection than ever was experienced by Adam.

Adam's happiness was such as Satan and his host enjoyed before their rebellion; and might it not have been the absence of all motive in the lives of our first parents to "struggle for the life of others" that constituted one chief feature in the facility of their fall?

We look into space, and we see an infinitude of shining starry lights, the stronger our vision the further do they extend, and let it penetrate as far as it may through the most powerful telescope ever invented, these glowing lights are still beyond, increasing, illimitable.

So we look with the eye of faith at spirits exalted to the highest heaven and with reverence at their Redeemer, although perfect in happiness now, yet ever increasing in happiness on through the eternities, as each successive universe of redeemed and happy spirits, their own happiness ever augmenting, shall add to His crown of glory, and laud and honour the God of love, incomprehensible in greatness, for ever around those unbounded realms of bliss.

As to the attainment of happiness on earth, we suppose no human being exists without some wish or aim to be happy in one way or another; yet how few, how very few, enjoy constantly that state of calm and holy contentment which results alone from a full whole-hearted acceptance of the gospel Christ proclaimed to man.

What is it which really constitutes the happiness of people generally? Look around amongst your friends and acquaintances, take note of every one in fact with whom you have in any way to deal, and what will you find to be the ruling thought, the chief ambition of most? No matter whether they be high or low, rich or poor, professors or non-professors of the Christian religion, is not the possession of money, the gain of gold, the maintaining of their social position, or the acquirements of more comforts, uppermost in the minds of nearly all? Do not these things appear to be, so far as you can perceive in the general behaviour and conversation of each, the principal aim in life? Their happiness depends on this. When they are in receipt of an ample income, when business prospers, when employment is to be obtained at a good wage, then are they happy; but let their income partially fail; let their business prospects suddenly droop; let the labourer lose his work, and now instead of happiness comes anxiety, dejection, vexation, and grief.

“But is not this perfectly natural?” you will say. “Have they not many depending on them for whom it is absolutely necessary they should obtain sustenance?”

True enough, yet it was to all human beings placed under trying circumstances such as these that Christ said, “Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for the body what ye shall put on.” “Take no thought therefore for the morrow, for the morrow shall take thought for the things of itself”—an injunction which, carried out according to its true meaning, involves nothing of an improvident nature, no laxity in the habit of thrift, but does most emphatically necessitate the avoidance of all cankering care, all fretful anxiety, concerning the needs of a morrow which none can be sure even of living to see.

Some persons are continually looking for and seeing losses and trouble ahead. Their lives are thus rendered miserable, and present blessings are neither recognised nor enjoyed; while the smallest occurrence of an unfortunate nature pitifully augments their anxieties and dismal forebodings.

“Sufficient unto the day is the evil thereof.” Are there others depending on you? then by all means preserve cheerfulness. It is your duty to them to maintain a cheerful de-

meanour, it is your duty to them to be ever trustful and hopeful. From a worldly, from an economic point of view, it is the worst possible policy to fret over troubles. See the doctor driving up daily to yonder suburban residence. Each visit means so much to pay. The master of that house has, poor man, been almost at death's door, and many weeks must elapse ere he is able to resume his usual occupation. And what was the cause of this illness? Simply, in the first instance, a money loss. He took it to heart, it affected his digestive organs, hence this serious attack of disease. He will now have to pay his medical attendant even more than the amount over which he grieved. He has also lost two or three months' salary—being in no club—to say nothing of the constant bodily and mental strain to his wearied, patient wife. How came your neighbour across the way to commit suicide? Anxiety led to it. Anxiety concerning his business. He feared he would not pay his way. His troubles were by no means irremediable, but he magnified the mole-hill of misfortune into a mountain of difficulty. He allowed the devil to rule his thoughts, and those thoughts led him to that criminal and cowardly act. No small aid, indeed a most potential aid, to happiness is the possession of a calm temperament that allows the individual to look on all occurrences, and especially those over which the mind has no control, as wisely ordered in the dispensations of Providence. Yet is this felicitous frame of mind not a matter of mere temperament or a state attainable only by the few, it is within the reach of all. The secret lies in allowing yourself to be guided entirely by good influences.

We are all under the rule of two great powers, two great opposing powers—the Good and the Evil. And events shape themselves in our lives in a large degree according to which influence we chose for our governance. Thus the very same things happening to two individuals may prove a blessing to the one and a curse to the other.

Take, for example, any pecuniary gain. When a man finds himself in receipt of money, of a competence, or of wealth, no matter whether it has come suddenly or gradually, looked for or unlooked for, if he gratefully acknowledges it as a gift from God, if in his prayers he is humbly thankful to his

Maker for this special benefit bestowed upon him, then is that money, that competence, or that wealth, a blessing to him. God gave it, and God is pleased with His servant's gratitude.

But if a man looks on his gains merely as luck, or as due to his own cleverness, or superior business abilities, then will his money probably prove a curse to him. It was not God's gift at all.

It was not God, but the devil, who gave that gambler at Monte Carlo his pile of gold. It was not God, but the devil, who gave that betting man the thousands he won on the Derby. It was not God, but the devil, who gave that speculator on the Stock Exchange his extraordinary "luck." It was not God, but the devil, who gave that retired tradesman his riches—a curse to his soul and a curse to his sons—riches ground perchance out of the sweating labour of many a poor employé barely able to earn a living wage.

On the other hand to him whose real aim is to follow the footsteps of the Great Pattern Man, to him whose soul is in God's special keeping, misfortunes are often sent of the direst character, calamities which it is always in human nature to dread, yet are they in truth blessings in disguise.

Satan is allowed to afflict mankind, but his cruel inflictions oftentimes result in the greatest ultimate good.

The welfare of man's soul is God's chief care. Ease of the body, pleasures of the mind, all earthly conveniences and comforts, are as nothing in God's sight compared to the welfare, the eternal welfare, of the soul. "Seek ye first the kingdom of God and all these things shall be added unto you."

To show the importance of a trustful dependence on that Heavenly Father who ever aims to benefit our souls, and the evil of permitting our thoughts to dwell too much on worldly gains, I will give an illustration from real life.

The following are incidents in the life of a gentleman who, thirty years ago, lived in a palatial residence, surrounded with every comfort that riches could procure. He was a self-made man in the sense that he had acquired the greater portion of his wealth through those superior business qualifications on which he evidently prided himself. Though an agriculturist, he had accumulated his possessions chiefly through the purchase and sale of farms.

But enviable as his position appeared to be, and Christian man as he was, yet true happiness was not his lot. His love of gold and what gold will bring hindered that liberal mindedness which gives to life a true enjoyment. Meanness rather than charitableness characterised his disposition, and Satan tormented him with the fear that all his wealth would vanish and that he would end his days in the workhouse. So powerfully did he permit this to prey upon his thoughts that for a season he was mentally afflicted in such a manner as to incapacitate him from the management of his own affairs. However, he partially recovered and rushed into business keener than ever. Ambition was his curse, and his ambition now was to become the nominal owner of as much landed property as possible. So he bought up land largely, borrowing money, wherever he could on mortgages. He had acquired his wealth through the purchase of estates, and he would add to that wealth by the same means. But just then agricultural depression set in, which caused a rapid fall in the value of landed property. And in a few years this one-time wealthy landowner is found on a bed of sickness, a pauper in reality if not in name. The very disaster he had so terribly dreaded—the loss of all his worldly goods—has come upon him.

How cruelly Satan tormented that man's soul! The devil delights in tormenting mankind. Certain sentimental individuals would depict Satan as a sorrowful sort of being—a being who would even, were he allowed, benefit mankind.

Heed not ideas so erroneous. Satan may, and sometimes does, through the Almighty's designs, benefit man, but it is only through his cruelties and sorely against his will.

When you see men and women in their heated quarrels bent on doing all they can to injure each other; when you hear their terrible curses or their wrathful imprecations, think you that the master whom they do then obey, the spirit who then dwells in them, is in anywise better than these his servitors? Never. Their fiercest ebullitions of wrathful hate are mild compared to the devil's habitual moods; the foulest acts of murder ever committed, the cruellest cuts ever slashed by ill-tempered tongue, are but as sparks from that awful fire of burning wrath raging in the devil's breast—a fire of hate

which would blast, were it possible, all the happiness of Heaven itself.

So was Satan well pleased when he had deprived this man of those possessions his heart had so highly esteemed, and the devil was ever whispering to him, "Curse God and die."

This poor man thinks nothing worse could have happened to him. Yet did he but know, it was all for his real benefit. That he should be thus deprived of all his worldly gains was the will of a loving Father. Better for him far to be brought to this humiliating position than to have remained in his former state.

This man was the son of a praying mother, he was the son of a godly father, and their supplications on his behalf are not to be unavailing. This man is elected for the kingdom; and his soul must needs be fitted for that kingdom. Notwithstanding all his chapel-going, notwithstanding his regularity in family prayers, it were as impossible for this man with his pride and love of riches to enter into the kingdom of heaven as for a camel to pass through that narrow gateway—the needle's eye.

Therefore has this earthly calamity overtaken him. And now, eased of his hindering load, humbly repentant, and trusting alone in that gospel message he so often has listened to—even the all-atoning blood of God's only begotten Son—his ransomed spirit at last finds peace, and, quitting soon the transient scenes of earth, he soars above, where Heaven's door opes wide to grant him everlasting bliss.

How can any one in the face of Scripture evidence presume to disbelieve in the Atonement? As well give up belief in the Bible altogether as attempt to banish from it the all-prevailing efficacy of the blood shed on the cross, the all-sufficient redemption through the death of Jesus Christ. Does not this doctrine run through the whole Book—through both the Old and the New Testaments? "Surely He hath borne our griefs and carried our sorrows He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. . . . And the Lord hath laid on Him the iniquity of us all. . . . He was brought as a lamb to the slaughter an offering for sin He shall bear

their iniquities." "Behold the Lamb of God which taketh away the sin of the world."

A purely voluntary act on the part of Christ was His death upon the cross.

As the Virgin Mary was ordained as His mother that He might be born into the world after a manner natural to the flesh, so was the murderous hatred of the Jews ordained as a natural means to His sacrificial death. But Christ had perfect power to prevent His death had He so willed.

"Thinkest thou that I cannot now pray to My Father, and He shall give Me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?"

"I am the Good Shepherd. I lay down My life for the sheep. . . . I have power to lay it down, and I have power to take it again. . . . This commandment have I received of My Father. . . . I and My Father are One."

Look to the Cross ; on Christ's redeeming death
Let all thy hopes of endless bliss converge ;
With boundless faith, till breathed thy latest breath,
On Jesu's merits all life's actions merge.

Look to the Cross ; that so the scene might purge
Thy pardoned soul from every sinful deed ;
Let gratitude within thy spirit surge,
For powerful doth the Crucified One plead.

Look to the Cross ; the blood shall supersede
Man's best endeavours ; deeds will count as nought
If he allow not Christ to take the lead,
Or, knowing, ne'er the Saviour's aid has sought.

Look to the Cross ; for dearly there was bought
Your spirit's entrance to a world of light ;
"I am the Way," through Me the work is wrought,
Cried One who came to guide mankind aright.

Look to the Cross ; and let the sacred sight
Bring heartfelt sorrow, penitential tears,
For all the sum of sin, the cursed plight,
Which Calvary's Ransom from the conscience clears.

Look to the Cross ; the tragic structure rears
A ladder up to heaven's open door,
Climb, strong and faithful, leave below your fears,
And mount rejoicing ever more and more.

Look to the Cross ; and fervent praise outpour
To Christ for His unfathomable love,
And may at last your spirit blissful soar
To sing triumphant in the choir above.

CHAPTER XV

THE MILLENNIUM

“The leopard and the lion a child shall lead,
The wolf and the lamb together shall feed ;
The lion eat straw like th' ox in the fold,
And the child shall die a hundred years old.”

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled.”

“For the earth shall be full of the knowledge of the Lord as the waters cover the sea.”

SCRIPTURAL “days” and “weeks” and “times” and “years” are not as a rule to be taken literally, and we therefore need no more take this “thousand years” in a literal sense than we do the “great chain.” The period when Satan shall be debarred from his baneful influence on earth may be five thousand or even ten thousand years for aught we know, as no human being can say how long this world will last as man’s dwelling-place.

This binding and imprisonment of Satan must be regarded as having reference to the earth only ; he will doubtless have access to other worlds as he is wont. That Satan should be allowed his seasons of liberty on a world, and his seasons of banishment, is not an unreasonable assumption ; and we may suppose that on worlds where he has been worsted in his attempts to destroy the purity of beings first implanted and placed on trial, Satan would ever after be forbidden an

entrance there, so that the descendants of the original vanquishers of sin and evil would be liable to no special temptations, and the world would consequently remain to the end with comparative facility, free from all sin.

A Millennium there will be on earth ; an era not free from sin, but when it will be easier to do good than to do evil—an era when man shall be freed, in great measure, from temptation ; when Satan, with his mighty demon host, shall no more darken the atmosphere and people this planet with the spirits of the damned, invisible but crowding around us, ever ready to drop a spark and kindle the evil passions of human nature, and start in each a hell of hate or burning fierce remorse. Freed from this infernal gang, and aided by those guardian spirits blest who hover round to guide to all good deeds the dwellers' willing steps, this world were then a paradise indeed, and heaven below were verily begun.

If any believe in a Millennium it surely should be the evolutionist. If man is always on an upward march, and ever rising towards higher heights, then must the race at some time reach the grand ideal, must ultimately gain the goal of evolution's aim. And are there not at present signs of progress towards a perfect age ?

As one example, take the Anglo-Saxon race. Two centuries ago this great branch of the human family was very far beneath its present lofty stage. And two centuries do not count much in the history of a world. Though imperfections still abound, both of a public and private character, yet in knowledge, in true civilisation, in science and art, in religion, and in all that pertains to the betterment of mankind, and to the world's real advancement, this ever-conquering race has made prodigious upward strides. And if so much has been accomplished in spite of the continually debasing influence of sin and crime urged on by Satan while he has the power, how vastly greater, how incomparably easier, will be the progress when the devil is fast bound in chains, debarred from tempting those on earth and dragging them deep down to hell.

But in addition to the banishment of extraneous evil influences of a spiritual nature, before a Millennium is possible on this sphere, there must be vast changes in the

conditions of life, sweeping reforms, and entirely new laws to govern society.

Take away from the individual all inducement to the accumulation of wealth ; relieve him from all fear of poverty, or anxiety concerning the necessaries of life for himself or his family ; prevent not only criminal intercourse, but the propagation of his kind by the criminal or lunatic ; banish from use all intoxicating liquors and tobacco ; let man revert in great measure to his original food—a vegetable diet ; gain a perfect knowledge of and control over every form of disease ; encourage religious exercise of the purest and most spiritual and Christ-like type ; carry on all this for a few centuries, and that nation, that land, will arrive at the Millennium. And each and all of these several reforms and courses may be possible and may be pursued in a future age.

“Many shall travel to and fro on the earth, and knowledge shall be increased.” Verily the former of these prophecies is being fulfilled in earnest at the present time.

But knowledge, although “increasing,” has yet to be increased to an inconceivable degree. Ignorance, rather than knowledge, still prevails on earth, even in the nations most advanced. Ignorance of the laws of nature, ignorance of the laws of life, and ignorance of the laws that rule the spirit world.

We see right on in the future evolution of the human species, man raised to a standard inestimably above his present attainments—inestimably above what he can possibly attain to in this material era. We see his exalted nature then more in touch with the spiritual world, and with those unseen things which are “eternal.”

We see the cursing and disturbing consequences of man's sin banished in a great measure from the earth. We see even the elements brought under human control, and the whole face of nature changed to an Eden-like placidity.

This creation that “travaileth and groaneth in pain together” since the curse was pronounced “until now,” we see relieved of its vexatious burden, and the animal and vegetable kingdoms rejoicing in a peaceful and altered existence, their pain-inflicting characteristics dispersed and withdrawn.

We see the animal creation reverting, like man, to the original order of life. “The wolf also shall dwell with the

lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together ; and a little child shall lead them. And the cow and bear shall feed ; their young ones shall lie down together ; and the lion shall eat straw like the ox."

" Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree."

" And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den ; they shall not hurt nor destroy."

The Millennial age will see none of the feverish hurry and pushing competition of the present day ; not crowded up in city streets will people mostly live ; no shrieking engine venting out its steam and smoke will rush across the iron-girdled lands, for travel then is all arranged on principles designed anew, to which our present modes appear as cumbrous, wasteful, incomplete. No arduous delving then shall be at all into the bowels of the earth, for coal and metal stores are either in that age exhausted or the race will see for them no need, unless, by labour not to man severe, they can be brought to serve him in their use.

The surface then of earth shall well supply the wants of daily life, most simple needs compared to what are now by some essential deemed.

This generation sees performed many things that an earlier age would have looked on as miraculous, and in the Millennium shall real miracles be viewed, things thought impossible to us, for spirit power then shall be so strong in man, that even Nature's general mode will oft be overruled.

A fish that safely takes across the sea a living man—a beast of burden speaking in the human tongue—such things as these in that great age will not as marvels seem, so much more marvellous will things be of daily common life.

Men's minds, of modern mould, are so unspiritual in their every thought, so influenced by that most material of all material creeds, the Darwinian theory of evolution, that they are quite unable to grasp the sense of spirit power ; to believe that spirit power is and should be a stronger force than any law which governs life on this or other spheres. Could they extend the range of their now limited and low-directed vision ;

could they but look beyond this earthly horizon and view the methods of nature ruling in the universe ; could they discern the doings and designs of the One Great Spirit, from whom did emanate all their spirits, and of whom their spirits form a part ; could they perceive how spirit governs, how things material all are made dependent on, subservient to, the force of spirit life ; could they but see how Nature operates on other globate worlds—then would these sceptics be no more inclined to say that Jonah swallowed by a fish to save his valued life, or Baalam's ass which spake with human voice, are simply tales absurd.

What did Adam see in his vision of Nuquarth, a planet racing round that star, a neighbour to our sun ? A sinless world was Nuquarth, the primal pair having repulsed Satan's thrice-attempted ruinous designs.

Small inventive power had those beings, nor were manufactures seen upon that world—for what the need ? No garment did those dwellers wear, no naked shame was known. But power they had, a spirit power, such as was once conferred on sinless man, but more complete. “ Dominion over the fish of the sea, and over the fowl of the air, and over every creature ” on the face of their globe, the inhabitants of Nuquarth to perfection did possess. No aerial ships had they, but when a flight to other parts one wished to take, he hailed a passing bird of wondrous strength of wing, and seated, one or several, firmly on the flying steed, those beings safely were conveyed to any part they willed. To steer him in his onward flight the bird obeyed the hand and voice of one who had the guide.

No ships on Nuquarth's sea did ever sail, but over every fish that in their ocean swam a full command those favoured beings held. And when a voyage to the other side a resident would take, a broad-backed, living boat securely carried one or more across the quiet waters of the Nuquarth sea. And if a cabin passage any did prefer, then Nature could accommodate them even well in that. For marvellous to tell, one kind of fish was there which had internally arranged a chamber large, electrically lit, a door likewise by which the passengers an entrance there did make ; and, all embarked, the captain's order given, they voyaged hence to where their spirits willed.

The beasts conveyed them willingly on land ; and Nuquarth

creatures, insects, beasts, and reptiles, all did at command, or when occasion would require, speak in a language learnt and known to those who held the rule. But most astonishing of all was how the insect so minute sent speech intelligible to the student's ear. This Nature there aranged through that unique and curious plant the auris-tree. The insect, tiny as our ant, is placed within a curly leaf plucked off, held by the stem, which, to the ear then placed, conveys the tinkling talk soon understood and often listened to. A marvel this, and yet 'twere much the same as what we have on earth. For Nature there did thus assist to magnify the sound, while microscopes with men do magnify the sight.

When the Gospels narrate how the disciples carried from the hands of Jesus—all taken from five barley loaves and two small fishes—ample food to satisfy the hunger of those five thousand who sat on the grass, is this story to be regarded as a myth because it was miraculous, and could not possibly be accounted for on any natural basis? Christ taught of a power, and many times exhibited that power, superior to the temporal laws enacted simply for the regulation of this planet. He displayed before the eyes of men examples of that everlasting rule, the spirit power which governs the universe. And He taught that even men by "prayer and fasting" might attain to a measure of this superior Godlike power.

"Have faith in God. For verily I say unto you, That whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

A distant scene! Creations crowned!
 Past every universal round
 Of atoms onwards hurled,
 Our vision views far in advance
 Throughout one spacious wide expanse
 Love's flag full length unfurled;

Proclaiming harmony and peace,
 Hatred and evil aye to cease,
 Then ended sin's sad thrall,
 And gladness raised to rapture reigns,
 And ever towards new heights attains,
 And God is "all in all."

CHAPTER XVI

THE RESURRECTION

Men choose beneath a monument
Of stone engraved to will
Their bones when all their breath is spent,
In tombs secure and still.
As if their dust—this clay off-cast—
A value high did own,
Or might be viewed at “trumpet’s blast”
’Gain round the spirit grown.
That living man should wish to rear
Some mark of his esteem
Or love to those no longer here,
Well fitting doth this seem.
Else little can it matter where
Or how, the wide world o’er,
Man’s dust shall lie—his spirit ne’er
Will claim those atoms more.

“For this corruptible must put on incorruption, and this mortal must put on immortality.”

“The things which are seen are temporal, but the things which are not seen are eternal.”

LET us consider these two texts with reference to the resurrection. There appears to have been from the first a general belief amongst Christians in the resurrection of the body, as expressed in the Apostles’ Creed—a belief that the body cast off on earth will again be reunited with the spirit. A belief, we presume, that the material constituents, the dust, which went to form the earthly body, will in some mysterious way be collected, whether “on the earth or under the earth or in the sea,” or wherever scattered, and, in a changed form, shape the future body at the resurrection. But “the things which are seen are temporal!” And therefore, as the con-

stituents of our bodies may be seen (whether cremated to ashes, or dissolved to dust, to mix with the atoms of earth, whatever change they undergo they are atoms still, and as matter may be seen) they are merely temporal, belonging to the earth, and cannot possibly pass beyond this earthly sphere or be in any sense of those "unseen things" which are "eternal."

The body in its component parts is matter, and matter will those parts remain so long as they exist. The human body, formed of "the dust of the ground," cannot then in the future rise and pass as matter, even ever so changed, into a spiritual world.

But we need not, from this argument, abandon all belief in the resurrection of a body. "There are bodies terrestrial and there are bodies celestial." And many hold the opinion, and it is a reasonable opinion, that man has in truth two bodies, a material earthly body, and a spiritual, or "astral," body. The latter is invisible unless at the will of the spirit, but it is buried with the material body, and possibly remains more or less attached to the earth, till the "resurrection."

This is the body which will rise again, a body belonging to the "things which are unseen" and therefore "eternal." And this "ghostly" body will be liable to change and to adapt itself to the standard and form general on this or another sphere, while on earth adhering to the earthly type or shape, and in heaven adapting itself to the heavenly standard. For we are not to suppose our bodies—even "astral" bodies—will assume the form they now possess. They will in heaven conform to heaven's standard, which may not have the slightest resemblance to the moulding of man. We may reasonably believe that great variety exists in the build of beings created on various worlds, and we may also reasonably assume that a spiritual visitor from a foreign sphere would clothe himself in the habitual form native to the sphere he visits; unless perchance, like Satan, bent on some deceit.

This assumption need not and does not contradict individual recognition in heaven, for the sight there will be spiritual sight, and will be able to recognise a friend or a relation intuitively however changed may be the outward form.

It cannot be too strongly borne in mind, in imagining the

conditions in heaven, that nothing of a material or temporal nature will there exist ; that relationship as known on earth will be at an end ; and that life and everything connected with life will be of a purely spiritual character. Nor will the difference in age be discerned for surely none will there appear decrepit, old, or impotent. "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

From every nation on earth since the creation of man have the "little children," the infants, been received, or are hereafter to be received, into heaven. Jew and Gentile, heathen and Christian, savage and civilised—all peoples have parted with those young lives claimed by their Father in heaven. And, at least up to the present time, these innocent "little children," whose fitness for heaven is unaffected by any baptismal ceremonies, form by far the largest proportion of those souls from earth destined to inhabit the heavenly realms.

But are we to picture heaven peopled with an innumerable multitude of helpless infants? Certainly not. Rather may we picture the sainted mother recognising in a future state her earthly infant, however young at death, grown, as it were, in spiritual life, possessing matured and heavenly gifts, and with a spiritual recognition equal to her own.

Borne hence from sin's most bitter, biting blast,
To bud and blossom in a calmer clime.

But if the creed of the modern evolutionist be true, if the Darwinian theory be true, that man, after the first start of life in the atom, has sprung from the earth and has been evolved up to his present condition entirely according to earthly laws of nature—that no intervention of the supernatural has, or possibly could have, had to do with his rise ; then there can be no resurrection, for the simple reason that man can have no future state.

Man is, according to this theory, merely a higher development of material life, the life of plants and animals ; he is solely of those "things which are seen" and which are therefore temporal only ; so that at death there is as surely an end to man as there is to any of the animal creation. The anni-

hilation of man at his death, as purely of the earth, earthy, as purely material, must plainly follow as the result of natural law, in accordance to those very laws on which the evolutionist relies. For as it is an utter impossibility for the inorganic to pass spontaneously to the organic, for dead matter to pass to life, so is it an utter impossibility for material things—those temporal “things which are seen”—to pass spontaneously to spiritual things—those “eternal things which are not seen.”

So that the evolutionist, by the rules of his theory, could have no resurrection, could have no hereafter. His evolution, being material and temporal, could never reach without a direct interference of the supernatural, to the spiritual and eternal.

“Some revelation of the type . . . is necessary; we are confronted at once with the Incarnation. There we find how the Christ-Life has clothed Himself with matter, taken literal flesh, and dwelt amongst us. The Incarnation was the Life revealing the type—God revealed to man. The work began by Nature is finished by the Supernatural” (Professor Drummond).

Doubtless the resurrection of Christ Himself confirmed the belief in a general resurrection of the body. But Christ's resurrection was of necessity miraculous. That His earthly body should rise from the sepulchre was absolutely essential in that age to belief. How could His disciples and others have believed in his resurrection if His body had remained in the tomb? Christ must needs have appeared after He had risen from the dead clothed with a visible body.

The ascension of Enoch, Elijah, and our Lord was ordained in the same—to us—supernatural manner probably as would be the ascension from their native spheres of those holy beings who have inhabited worlds where death, the consequence of sin, has never brought decay to spiritualised creations; but nevertheless we may be certain of this, that nothing material, nothing temporal, ever passes beyond the confines of earth, or of other transient abodes, to that far world of light above where things eternal, things unseen by us, alone can enter or exist. No earthly matter can ever reach that celestial centre of centres whence emanates the controlling Spirit Power of every universe—a land where

mansions, all of spirit build prepared, await the entrance of those souls who in their several ordered spheres of life do humbly and believing walk, their faith firm fixed on God.

Take heed, thou actor on this earthly stage,
 A soul thou hast, though mortal be thy frame,—
 A spark from One who lives through every age,—
 Immortalised through Him from whom it came.
 Thy spirit's life, momentous on this sphere,
 Derives its nurture from the God of love,
 Check not that correspondence needed here
 Between thyself and thy Great Sire above.
 Let not presumptuousness thy spirit lull
 To unconcern, nor be towards evil nerved ;
 Dream not annihilation shall annul,
 Or put an end to, punishment deserved.
 This life was lent thee for some purpose good,
 Strive then to stand where noble men have stood.

APPENDIX

A DREAM OF TWO WAYS

WHERE, O Man, wilt thou find the truth? Many are the pilgrimages of the human mind in search of it. Yet how great the number of those who fail to find it! Canst thou discover the truth—the whole truth—in nature? Some errant mortals seem to think they can; and with their vision fixed on earth, do in a clouded dimness grope, their lives a prayerless waste. Shakspeare says, “More things are wrought by prayer than this world dreams of.” Emerson writes, “When all is said and done, the rapt saint is found the only logician.” Paul was a true logician, but the world had never been blest with his intellectual and irrefutable logic on Christian doctrines if he had not been a “rapt saint.” And St. Paul’s advice is, “Pray without ceasing.” Advice given, not to so-called “religious” individuals confined in monasteries, shut out as it were from the distracting conditions of a worldly existence, but to those who like ourselves, or the most of us, are engaged in the pushing business of life, and have to battle with the world in the act of earning each his daily bread. To “pray without ceasing” must mean an ever upward look towards light divinely beamed. Yet would it seem that many souls are full content to search for truth in Nature’s earthly modes alone; a nature, too, do they present which so-called science must contort to suit their molecule guided minds.

Thus ran my thoughts, as I this theme had with a friend one evening hour discussed; thoughts carried onward through the drifting channels of a nightly dream, where sights bizarre the brain perceives, as well as heavenly scenes; the former,

in the morn with mind awake, amusing often when reviewed.
So real the vision did appear, grotesque in part, and part
sublime, it here shall be portrayed, in verse, as flowing easier
from the pen.

IN QUEST OF TRUTH.

“Every living thing that comes into the world is compelled to stamp
upon its offspring the image of itself” (Drummond).

THE DESCENT OF MAN.

On life's broad way a company—
A scientific band—
Equipped for bold discovery
Of truth, did reas'ning stand.

Some argued in their ignorance,
Knew not what turn to take,
The true solutions to advance
Of questions now at stake.

Then on a journey hazardous,
Primordiate tombs among,
They start, enticing even us—
My friend and me—along.

Pursuing now with enterprise
This ever worthy quest,
Our antiquarian purpose lies
Where types in stone are pressed.

Down excavations cavernous,
Midst old creation's bones,
Through tunnels dank did they lead us,
The way to central zones.

By rough circuitous passages,
Where silence reigned supreme,
And dampness dropt from crevices
Where sunlight sends no gleam ;

Down steps so steep and dangerous
We slid, flight after flight,
'Twas “dim” the taper held for us,
But no “religious light.”

What curious forms, and changeable !
Ourselves did alter shape,
The shadows on the cavern's wall
Did picture each an ape !

Next to an equine quadruped
 We're likened in the dark,
 And as our guide us onward led
 We talked of course—but hark !

“ I beg your pardon, Tapirson,
 Obliged felt I to bray ; ”
 “ No doubt you did, down here 'tis done ;
 The horse's usual way ! ”

Then further, through a watery
 And mud-lined pit we wade,
 Where eggs of croaking things will be
 In spawn-pack'd myriads laid.

When lo ! we're geese—so ludicrous !
 And still more queer, we quack'd !
 Here laughter loud had 'scaped from us
 But for the sober fact,

That earnestly, with hammering,
 Those fossil'd links we seek ;
 As failing solid proofs to bring
 The “ Ascent of Man ” is weak.

Though now my friend is dubious
 If e'er we do—as men—
 Emerge from this declivitous,
 Type-changing, darksome den.

Choice specimens accumulate,
 At least we fancy so,
 To test their value we must wait—
 Too dismal here below.

Our bags, 'tis true, are burdensome,
 But nought we cast away,
 Each stone a fact, and truth shall come
 Up in the light of day.

But upward climb is arduous.
 And each is forced ere long
 To lessen weight, it vexes us,
 None feeling over strong.

Selection here most difficult,
 Reject those proofs we might,
 Which really would—oh, grand result !
 Bring man's descent to light !

So mounting steps precipitous
 We wind our weary way,
 Each bag we drag, though 'tis to us
 A terrible delay

Till down we lie, quite desperate,
 Too hard the task we find ;
 The thought we hate, but such is fate,
 All facts we left behind !

Right glad to be eventually
 In daylight seen emerging ;
 Dazed, but without deformity.
 And no amount of urging

Shall tempt us to participate
 Again in such a travel ;
 Let other people earth's innate
 Petrescent truths unravel ;

We'll mount to heights magnificent,
 Not crawl through caves uncouth,
 When 'gain our mind is boldly bent
 On tracing out the "truth."

IN FUTURE QUEST OF TRUTH.

"Had ye believed Moses ye would have believed Me, for he wrote of Me."

"I am the Way, the Truth, and the Life."

THE ASCENT OF MAN.

The search—our souls unsatisfied—
 For Truth then led us next
 A journey upwards ; we espied
 The passage in a text.

Though longer incomparably
 This way of heavenly look,
 Yet shorter seemed. A passport free
 Is gi'en you from the Book.

A voyage—with what vividness
 The mind recalls the rise,
 Aerial, and of ease'd access,
 Away up through the skies.

And as on wings, we heavenward
 Were borne, as flight began,
 We thought of it in this regard—
 The *real* "Ascent of Man."

By worlds we passed most wonderful
 Bewitching in their beauty,
 And calm delights from them we cull
 Their dwellers bent on duty ;

Exceptions rare ; beatitude,
 Benignity, and love,
 With these each globate home imbued,
 As vision scans above.

And from a few come harmonies
 In notes seraphic sung,
 Songs wafted by th' ethereal breeze,
 Electrically flung.

Such hymns of holy ecstasies
 They lift to heaven the soul,
 And speed our travel through those skies,
 Where richest scenes unroll.

We mount beyond this universe—
 Transcendent is the view—
 Past orbs which do such heat disperse,
 Sol cool compared ; then through

The nebulae of Orion,
 Where circular do chase
 Six mighty suns each other on
 A never-ending race.

Our line, if veiled gloomily
 At intermittent whiles—
 When to the nearest star 'twill be
 A million million miles—

Is signalled by a marvellous
 And fascinating host
 Which can, in patterns various,
 Of coloured garments boast.

Some brightest green, some changeable,
 Some richly clothed in red ;
 We on these wonders dared not dwell,
 But swiftly onward sped.

Our Port the further Pleiades,
 That distance vast divides
 From human sight, the centre these
 Of centres all besides.

Yet though unseen, " sweet influence "
 From this far Power is sure,
 Each system held in safe suspense
 So long as suns endure.

One—more than vast—revolvency,
 Each central point around,
 The whole one wide infinity
 That doth the mind confound.

To man's timed thought, Eternity
 Is past conception, so
 The starry space unbounded he
 Cannot conceive below.

APPENDIX

The depths they light are bottomless,
 The breadths beyond all bound,
 At heights above all loftiness
 Are fiery sphere-lamps found.

And when we reach, with rapturous
 Amazement, Holy Realms,
 The glory so entrances us,
 So joys, so overwhelms,

That we forget the furtherance
 Of what we came to learn,
 Forget that question to advance
 Which doth mankind concern.

The lore of Earth seems littleness
 Indeed to think of here ;
 To tread these Courts felicitous,
 Nor from these Mansions stir,

Felt to be far, ineffably,
 Preferable to other ;
 But from this kingdom how can we
 Delay our earthly brother ?

So—'tis a favoured circumstance—
 We see an honoured guest
 (From Earth death gave him severance,
 We're told) ; and then our quest

We make, that he as messenger
 May higher it convey ;
 Too dazzling the Throne, it were,
 For beings bound in clay.

We listened, saw the luminous
 Rays of th' Eternal Sun ;
 We heard a voice that seemed to us
 Familiar as of One

Who spake on earth, we recognised
 The answer as then given,
 " They have the Book, that Book I prized—
 T' explain it I have striven—

They have that part—all Scriptural—
 Those Books which Moses wrote,
 Let them hear them, and prophets all
 From which I once did quote."

My advocate more urgently,
 Then pleaded Earth's request
 That some great miracle should be
 Performed to put at rest

All faithless doubts of Fatherhood—
 The Fatherhood of God
 To man, as first on earth man stood,
 His Father's name to laud.

We list—e'en more attentively ;
 Our ears the tones receive
 Authoritative, " Verily
 If they will not believe

" The Scripture Books prophetical,
 The Books by Moses written,
 Not by the mighty miracle
 Shall their hard hearts be smitten.

" The truth in all its purity
 The Scriptures do unfold,
 No greater truths shall man e'er see
 In sagest ages told.

" Seek out your learnèd Solomon,
 Though rich in lore he be,
 Behold the lily ! look upon
 More truth and purity ;

" With pureness in comparison,
 And truthfulness arrayed,
 Above what man can e'er put on,
 Though of the wisest grade."

We quit—ah ! how reluctantly !—
 Those realms of blessedness,
 Delights so transcendental, we
 Dare not to men confess.

Arriving in this atmosphere
 Of earthly discontent,
 How strange does human life appear,
 Nigh all on error bent !

Our doubts removed, more ardently
 We this command than ever,
 That search of Truth pursued be
 In Chapters which have never,

Save through the Supernatural,
 Been penned to bless our race.
 And may the Spirit grant to all
 Illuminating grace.

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