

learn from an execration of the time of Amenophis III. of Egypt, about 1,440 B.C. : "Thou shalt be annihilated like to the accursed serpent Apophis at the dawn of the creation, and shall sink like a stone in the great flood." Also, according to Duemichen, the oldest Egyptian texts often speak of the raising of the firmament, and the separation of the land from the water. Very noteworthy is it that the most ancient Sumerian legend corresponds more nearly to Genesis than do the later Semitic and Egyptian accounts. Remember in this connection that Ur was a city of the most ancient Sumerians; and that long ages later it was the city where Abraham was brought up.

With the Sumerians the first part of the creation is the preparation of the dwellings of the gods; with the Assyrian Babylonians, and the Egyptians, the great combat with Chaos: in the Bible the creation of light. Then in all four comes the Firmament in the same order of events.

According to the most ancient views of the Semitic peoples, and of the ancient Egyptians who were their relatives, the sun under the name of Shamash, and Ra, respectively, was the reflection of the highest godhead, and thus the creator of the world was held by them to be personified in the sun. But with the Sumerians it is the Gi-lamma, Mirri-Dugga, the first born of the benign and gracious spirit of the Earth and of the Waters under the earth, that creates mankind and his abodes, and protects them as his wards henceforth from the bale influences of the evil spirits.

Mirra-Dugga the son of the supreme god Ea, creates the world and saves it, and does so without any combat, as peacefully as the creation in Genesis; whereas Ra and Merodach proceed to the creation of the world after an awful combat. But through the three ancient religions there runs the sublime idea of the Son of the Supreme God as intercessor between God and man. This subject of the search after a Supreme Head leads us to briefly consider,

MONOTHEISM.

Few questions can be of so great interest to us as is that of the idea of one Supreme God. It cannot but be apparent to everyone of us that the first thinking man must have observed that there is a harmony running through the natural world that is presented to our senses which clearly indicates one plan, one design, one architect, one builder. Times and seasons, the hosts of heaven, and the hosts of the earth, all form parts of one indivisible whole that point clearly to one Supreme Creator. Do not for a moment suppose that these things have ever in any part of the world escaped the savage mind. Aboriginal people