

since God was willing to work thus slowly, we must not imagine that we can do good things all at once. We must submit to that law of slow development, of which the world gives us such beautiful proof.

Science is coming more and more to illustrate the truth of the two fundamental statements of Genesis 1:1. It is proving that the world had a beginning, and that it bears the trace of the mind that made it. Science seems to prove that there were primordial elements called atoms, and that they could not have been developed, one from the other, but all of them bear the traces of a "manufactured article"—really created. That is, science is driven back to the fact of One Great Mind who originated all.

Science is proving, also, that man is the

crown of creation. "I have," says Professor Orr, in his "Christian View of God and the World," "frequently been struck with this in reading the works of Mr. Spencer and of other evolutionists, that none of them suppose that evolution is ever to reach a higher being than man: that whatever future development there is to be will not be development beyond humanity, but development within humanity. In this it is implied that man is the end of nature, and that this end of nature is a moral one."

"On earth there is nothing great but man; in man there is nothing great but mind."

"The true shekinah is man."

Since man is made in the image of God, we can come to love and know God by knowing and loving our fellow-men.

LIGHT FROM THE EAST

By Rev. Professor Ross, D.D., Montreal

BABYLONIAN EPIC OF CREATION—The greater part of six out of seven Assyrian tablets dating from 600 B.C., and copied from Babylonian originals twenty centuries earlier, have been found, containing the story of the origin of the world. A shorter and different version exists in the old Sumerian speech. While these narratives are grossly polytheistic, they have many striking and far-reaching points of coincidence with Genesis. Either the Babylonian account is the degenerate remnant of an earlier revelation, which

finds its full and final expression in the Bible, or the author of Genesis has cast his description of creation in the mould of primitive Semitic tradition. The latter view is in harmony with the usage of the Bible, which speaks of all the phenomena of nature in the language of the every-day life of the time. The majestic Hebrew narrative of creation centres around the unique thought that everything sprang from the will of Israel's God, the one only living and true God.

TEACHING HINTS AND HELPS

For Bible Class Teachers

By Rev. Principal MacVicar, D.D., LL.D., Montreal
AN ANALYSIS

Teachers should not attempt to explain in detail all that is contained in this lesson, nor should they consume time in stating and combating modern theories of creation. Let them dwell upon:

1. *The creation of all things by the Triune God, Father, Son and Holy Spirit.* Regarding this great fact the narrative records, (a) The time of creation, "In the beginning." How long ago we cannot tell. The essential truth is that all things originated by the sovereign will of God, who alone is from everlasting to everlasting. (b) The original

condition of this world—waste, void and enveloped in darkness, i.e., unorganized, empty and lifeless. In this state it was acted upon by the Spirit of God, the author of life, v. 2. (c) By successive creative acts, described in verses 3-25, it was gradually prepared to be the abode of man, the theatre of his activity. According to geologists these acts extended over many ages. (d) This world and myriads of worlds and of living creatures are sustained in being and ruled by the exercise of the omnipotence, wisdom and goodness that gave them existence. God does not abandon His works to the governance of blind laws. He keeps His hand upon them. (Ps. 106:20; Col.