

voice once heard had, by frequent exercise in shouting to the parrots, been developed into a more distinct utterance, and could even, when the creature was pleased with the sweetness of the apples he ate, be modulated into a whistle which caused envy among the birds of the air. Now, it also happened, many years after this, that this wonderfully developed creature looking for a mate, one day met with her beneath an overhanging vine, whither both had been attracted by desire for food. Whereupon seeing no other creature could understand their marvellous voice, they entered into a solemn league and covenant to abandon for ever the woods and groves, and live a decent life, and found a great and noble family to which they would give the honorable name of 'Man.' And so, it came to pass that our first parents begat children more perfect in smoothness, in voice, and in uprightness of backbone than themselves, built houses, planted gardens, raised factories, studied philosophy, in short entered upon civilized life!"

It is necessary to put vague notions into words, in some such way as this, in order that you may see into what tangles they must get, who, making ideas of life derived from our modern civilization the standard by which to judge of the early forms of society, feel uneasy in accepting the Bible narrative of the origin of man, and of the simplicity of his material condition and moral discipline. Don't fancy that by setting aside difficulties in the Mosaic account you can get into a mental sphere clear of all difficulty. That is a great delusion. Remember that whatever view be taken of the origin of man, the earliest state of man must, in external circumstances and moral training, differ greatly from his state in these ages of ripe civilization; but in the earliest and the latest stages he physically and mentally is MAN. The Indian who lives half naked, is ignorant of legislative and other arts, in the prairie, is no less a man than the Prime Minister of Britain or the President of the United States,—though in circumstances they are as wide as the poles asunder. What sort of a creature would people have God made in the first instance and by what methods? Is the Infinite One to be regulated in His creative actions by our notions of what would be great and becoming? Are the crude notions of what man's creation ought to have been, more presentable than the record given in the Bible?

Because God has formed us by a gradual process must He of necessity have abstained from framing the first man by an act of absolute creation? Because we find a help-meet who is of our own race, ready for us with a full consciousness of a common origin by descent, must the Almighty be prevented from creating one for the first man, in such a way as to make him and her feel that they are of a common origin and bound together by ties most sacred? Because God has given us His Word to point out our dangers and to aid us in the work of loving obedience, must He be debarred from appointing to Adam, when books had no existence, and when there were no defenses of a rich and long experience to fall back upon, a definite rule of life that would tend to remind him of his dependence, nourish the new born sense of responsibility and lessen his dangers by concentrating them on one point? Because God has been manifested in Christ, and through Him spoken to us, reasoned with us, made us feel that He is ever near and accessible,—must He therefore not be allowed, by our modern fancies, to appear in definite

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