

possible but also scientifically probable. Throughout the realm of vital and animate nature with which we are familiar, first forms of life are rarely ever complete forms, but, commonly, embryonic existences whose quickening, development and perfect life depend upon certain conditions and correspondences. A seed, such as a grain of wheat or an acorn, is not a dead thing but a vital thing; yet it can never be anything else than a seed until it receives and responds to the genial, vitalizing energy of the sunlight and until its latent energies are awakened and brought into correspondence with soil and sun.

A mammalian ovum is a vital entity, yet it can never be anything else than an ovum until it is quickened by that which corresponds to it and develops all its possible powers. In the lower ranges of animal life, the first forms of living creatures pass through transformations which depend upon their fulfilling certain conditions before the highest possible form is reached. The case of a butterfly will occur as one of the most familiar. A bird within its shell and a babe within the matrix have both a foetal life and the possibility of a larger life, but this latter can only be obtained by entrance into a larger sphere and by correspondence with earth, air and sun by which organs and faculties latent, and otherwise destined simply to die imperfect, may be developed.

In like manner, there are affections, like conjugal and parental affections, which lie dormant in the human breast and which undeveloped leave the nature within a more limited range of life than would otherwise be attained which are awakened and evoked by the touch of another spirit and the warm love of other hearts, and which are perfected by certain correspondences. Both the intellectual and the social nature of man may exist within very narrow limits, they may also be expanded and elevated by certain mental and emotional quickenings and correspondences. A first form of life and a second form of life, a first birth and a second birth, a first kingdom with a low and limited range of vital correspondence and a second kingdom with a higher and wider range of vital correspondence are common facts in nature. The New Testament doctrine that the first man is of the earth and was made a living soul (*psyche*) and that he needs the quickening touch of a second man, a man from heaven, who is a life-giving spirit (*pneuma*), before he can receive the things of the Spirit of God and bear a divine image and inherit a heavenly kingdom is in complete analogy and in perfect accord with the scientific facts of the vegetable, the animal, the mental and the social spheres of life to which attention has been called. It is in entire agreement with the various forms and forces and facts of life in lower spheres, that Christianity affirms that a man must be born from above; that that which