

thoughts and longings indicative of the fact that there gleamed upon their souls light that once shone in the far off past, and whose precious influence is not yet destroyed. You cannot account for these things without the Eden of Scripture. Light still shines from that end of the human journey, which has thrown brightness on these hill-tops of humanity. At the same time, as you get further from it, you are sensible of a gradual darkening of the moral atmosphere, a gradual dwarfing of human dignity. Abraham is a grander figure than either of his descendants, Isaac or Jacob. Moses is greatly above David, Hezekiah or Nehemiah. And though you cannot mark the steps of the descent, surely you perceive it until the light beams from the other end of the journey through the open sepulchre of Jesus, and he appears upon the scene "who brings life and immortality to light;" who sets them in new and more glorious light. It has been happily said, "From Eden streamed the golden glow which lit the wilderness through which the fathers wandered, and as distance gradually faded the brightness, there comes the flush of morning from heaven through the open sepulchre of Christ, which becomes at length perfect day."

*This first Eden was lost.* How? "And he (the serpent) said unto the woman, yea, hath God said, ye shall not eat of every tree of the garden? And the woman said unto the serpent, we may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked: and they sewed fig leaves together, and made themselves aprons." Then when the voice of the Lord God was heard walking in the garden, they hid themselves amongst the trees of the garden. When summoned into His presence they acknowledged what they had done, charging the evil each upon their respective tempter. They were no longer fit for such a dwelling-place, but were sent out of Eden into a world fitted for man as a sinner, in which he might be subjected to all needful discipline.

This early narrative helps us to understand our own history: of which it almost seems to be a reproduction. We can all trace back our sins to some simple childish transgression like that of our first parents. The desire for the forbidden how strong it is in us from our childhood! Our early shame and excuses how like that of the sinning pair who hid themselves from the Lord God, and who, when broug't before Him, laid the blame on each other or on God! "The woman whom thou gavest to be with me, she gave me of the tree and I did eat," was Adam's reply: very like the reply of the many who say, "The passions and appetites which thou gavest me (God gave them all for good, as he gave Eve to Adam) they allured me, and I did sin." And still though we try to excuse, we are ashamed and hide ourselves; and by and by remorse adds its bitterness to suffering and shame. What is true of the individual is, in substance, true of the race. The form of the tree is not more clearly repeated in the leaf, than the world is repeated in the individual. Adam's history in Eden, his experience of the fall and its consequences, form the root out of which have grown the history and experience of the individual