

position in man's affairs ; but simply involves the conviction that, because God is wise, He will be sure to adapt the *form* of His Self-Manifestations to the knowledge, the moral perceptions, the prior modes of thought and the immediate necessities of the person who is to be favoured with them. Considering the inevitable differences that must arise in the mental and moral state of man during the course of ages, and giving heed to what has just been said about the certainty of man, even in the beginning, receiving some definite revelation from God, beyond that arising out of the quiet communion of spirit with spirit—it follows that we may expect, in the early accounts of Divine interposition, peculiarities of *form* suited to the comparative infancy of the world's life.

What were the elements that made up the sum of man's primitive mental and moral condition, we know not absolutely ; but we know much of him as he then was relatively and negatively. Adam had no books to read, no hereditary systems in proof of the existence of an unseen spirit, no oracle that spoke to ear and charmed the eye. He knew of spirit existence in the bodily form of Eve. He knew of a presence by sight and sound. Clearly then a bodily manifestation of the Invisible One would be in same accord with his nature and needs. Nor would the familiarity of converse be altogether unnatural. The same line of reasoning applies to the case of Noah, Abraham and Jacob. There must have been an adaptation to their circumstances.

I think, then, that we have in the foregoing considerations the clue to the rational exposition of the marvels of Genesis. Limited space compels me to refrain from the details of this exposition. The only moral question on which a word may be uttered now is that of the Divine Dignity. There is a feeling that the Divine Dignity is scarcely to be maintained if we take literal views of, say, the "Wrestling" with Jacob. But what is "Dignity?" Often it lies in the greatest condescension. The moral "Dignity" of God is not compromised in His becoming "flesh," in not having "where to lay His head" and in "touching" vile lepers. The Incarnation of Divinity that appeared to Jacob was as noble as that which discussed with the Syro-Phœnician woman ; and the long physical struggle that took place with him for his good was as natural to Jacob's character and mental condition and immediate training as was the triple testing of Peter's love to his then state of mind and future usefulness.

CHARLES CHAPMAN.

MONTREAL.

AN ACT TO INCORPORATE "THE CANADA CONGREGATIONAL MISSIONARY SOCIETY."

The following is the text of the Act obtained from the Legislature of Ontario at its last session. Clause 14 is in the form adopted by Parliament in all such cases. The Society will now be able to acquire church sites in advance in likely places. It would be a good thing next session, to procure a special Act authorizing trustees of certain specified disused properties to transfer them to the Society.

Whereas by the petition of the Reverend F. H. Marling on behalf of the Canada Congregational Missionary Society it is amongst other things set forth that that society has been for many years in existence, having for its object to aid feeble Congregational churches in sustaining their ministers ; to spread the Gospel by means of missionaries, and to promote other general missionary objects of the Congregational body ; that the members of the society are the persons subscribing to its funds ; that the terms of membership and the operations and management of the society are regulated by a constitution adopted by the members as