

MAN was now created the shadow and similitude of Deity (Hebrew), and reflected (so far as moral and intellectual qualities are concerned) the image of his Maker! And soon after—we know not how soon—there stood lovingly by his side *woman*, to be a “help-meet” for him; taken neither from the head nor feet of man, but from his side, thereby indicating that woman was neither to rule over the man, nor to be trodden under his feet, but to be a mutual sharer with her companion in all his joys and sorrows, hopes and fears, his trials here and his immortality hereafter. Milton, in his “Paradise Lost,” thus describes the first human pair:—

“Two of far nobler shape, erect and tall—
Godlike erect, with native honour clad
In naked majesty, seem’d lords of all;
And worthy seem’d; for in their looks divine
The image of their glorious maker shone.

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“For contemplation he, and valour formed,
For softness she and sweet attractive grace;
He for God only, and she for God in him.
Adam, the goodliest man of men since born
His sons; the fairest of her daughters, Eve.”

The degradation resulting from a savage state—on which some modern writers delight to dwell as attaching to our primitive ancestors—began when our first parents lost communion with God, and through a sense of conscious guilt hid themselves among the trees of the garden, and vainly sought to cover their nakedness by sewing together fig-leaves for aprons. We have no reason for doubting the statement of inspiration that the first created human being was possessed of high moral and intellectual powers, by virtue of which He enjoyed communion with his Maker and took delight in all the works of the Almighty. He cultivated the ground, gave names to the various animals as they came before him, exercised the gift of speech which (as Archbishop Magee infers) was of divine origin, and in course of time enjoyed the social fellowship of one whom he called *woman*, because taken out of the loins of man. The Bible knows of but one species of man—for