

*It is unwise to rely on an enemy.* The enemy of souls should not get the throne of the heart. Your adversary, the devil, goeth about as a roaring lion seeking whom he may devour. It is unwise to listen to his suggestions. His whispered promises bode no good. Can it be wise to believe a liar? He is the father of lies. Close your eyes to his painted devices. Friendly colours may be shown, but he is the arch-pirate after all. Resist the devil and he will flee from you. A fool plans and plots for sin, and may be said to enter into the devil. He bends his sail and steers right for the whirlpool. He fires the train and sits above the powder. He scatters firebrands, arrows, and death, and saith, I am in sport. On the sad engagements of every sin-loving soul, may the light of heavenly wisdom fall; may the silver-toned voice of love be heard above the dim and clamour of earthly follies. Wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of concourse, in the opening of the gates: in the city she uttereth her words, saying:—How long ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit upon you, I will make known my words unto you.

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### THE TWO EDENS—No. I.

The Bible opens, after a brief account of creation, with an Eden of purity and blessedness, a truly golden age, temporary but beautiful; and the precious Book closes with another Eden—a scene of surpassing loveliness and glory, not temporary, but of everlasting bliss. It thus exhibits to us the dignity and excellence in which God made and placed man at the beginning, and it shows to us His gracious purposes regarding him at his ending. No, God did not create man to damn him, though he may be damned: He rather called him into being that he might reflect His own glory; that he might live on earth in excellent majesty, and dwell for ever amid the grandeur and glory of heaven. Thus far up and back in the glade of time we find God's Word most perfect—man sinless and happy in Paradise, and all nature smiling in gladness—and far down and forward in the glade of time, we come in prophetic vision to cloudless brightness and bliss, “an exceeding and an eternal weight of glory.” The Bible begins and ends thus.

Between these two Edens, however, there lies a dreary wilderness of sin and sorrow and darkness and struggle; intermingled, nevertheless, with joys and hopes—a strangely mocking scene of experiences to the children of men. The road from the one Eden to the other is often a tangled jungle of thorns and briars; is dangerous because of traps and pitfalls; is strewed here and there with the bleached bones of those who have failed in their journey; is often to the soul of the traveller “a waste howling wilderness;” and is at all times only tolerable because of some measure of lighting up from the brightness issuing from both ends of the journey.

As we study the history of our race and mark the course along which it passes, the setting out is seen to be bright and beyond measure promising. Instead of the undeveloped infancy and mere savageism which the fancy of theorists sketches as the start-point of humanity, we find an age of largeness of soul, of purity, of happiness undisturbed by aught of evil. “God made man upright”—and *there he is* in his uprightness most blessed! But alas! he falls from his integrity, plunges into sin and misery, and loses his Eden