

THE DOMINION PRESBYTERIAN.

THE FIRST FAMILY: ADAM.

By Alderman Armstrong, London.

The first and noblest of God's creatures, the last in the order of creation. Five days had been employed in the work of creating bodies celestial and bodies terrestrial the sixth day's work was the formation of a being which combined both the celestial and terrestrial. Physically man was made "of the dust of the ground," spiritually the "Lord God breathed into his nostrils the breath of life; and man became a living soul." In a limited degree he was a living prophecy, a foreshadowing of Him who in an infinitely higher degree was the Son of Man and the Son of God.

There are important resemblances between the first and the second Adam; both were human and both bore the image and likeness of God. Adam: "so God created man in his own image, in the image of God created he him." Christ: "The brightness of God's glory, the express image of his person." This image must be moral and spiritual for God has no corporeal or physical form except when these are assumed in His intercourse with man. There are, however, differences in their nature and character. The first Adam, as we know, from sad and bitter experience, was capable of moral weakness and sin; weak when assailed by temptation; the second Adam, Christ Jesus, was "without sin" and strong against temptation and the cunning wiles of the devil. The first Adam brought sin into the world and all our woes; the second Adam redeemed the world's sin; restored the lost divine image and bestowed happiness and peace.

Man originally was created erect—physically and morally; different from all other conscious semi-intelligent existences; made, in fact, to rule and have dominion over them. He was the masterpiece, the crowning glory of creation. In the order of creation everything was prepared for man's comfort and necessities. The sceptre of authority was placed in his hand, he has retained his power and in a considerable degree has shown his capacity to rule.

Adam, the first man, and representative of our race, not born, but created; must have possessed intelligence in a large measure and knowledge in a less degree for the first recorded day he performed was one which would test his intellectual capacity and his knowledge of natural history. "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature that was the name thereof. Can we call it otherwise than an intellectual triumph? Had he been as strong in his moral life as in his intellectual, how different would human history have shaped itself! But, alas! it was not good for man to be alone. Companionship was a necessity; the other living being's like himself had been made "out of the ground," but in every other particular they were very different and altogether unfit for companionship. They had no b.e.n.dowed with a "living soul." Their moral capacity was nil; their intellect instinct. A living soul needed a living soul; and so an extra work of creation was exercised. "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said: This is now bone of my bones, and flesh of my flesh; she shall be called woman because she was taken out of man."

Adam means earthly, taken out of red earth; this last act, a special creation, shall be called woman, because she was taken out of man. Was she a blessing or otherwise? The divine intention was that she should be a blessing. Was she? She early displayed her weakness and her strength; her weakness in easily yielding

to flattery; her enemy without much difficulty playing upon her vanity and pride, raising her hopes and expectations told her, "ye shall be as gods knowing good and evil." Her strength in the influence she exercised over her husband. Forgetting the divine prohibition she listened to the temptations of the evil one; the temptation became the tempter; she took of the fruit thereof and did eat, and gave also to her husband with her and he did eat. Thus sin entered our world and death by sin, so death passed upon all in that all have sinned. The glory and brightness and light of Eden was transformed into midnight gloom. Man has fallen! God's latest moral creation has rebelled. Disobedience and transgression have tainted our race, but a gracious Father publishes the glad tidings "the seed of the woman shall bruise the head of the serpent." As in Adam all die even so in Christ shall all be made alive.

GWALIOR PRESBYTERIAN MISSION.

(By Mrs. Anna Ross, editor of the Journal of the Mission, 38 Collier St., Toronto.)

To understand the more recent news it will be necessary to get behind the scenes a little, and watch the new Brotherhood of Gurus or Teachers in its formation.

Early in November last a deepening sense of need and the news of Revival in other parts of India combined to lead the Mission workers to commence waiting on God in daily prayer, seeking for the knowledge of His will and the Holy Power to do that will "as is done in heaven." It is an old prayer, but is often prayed without thought of an answer. But these men waited on God for an answer.

On December 18th a letter was handed to Dr. Wilkie of which the following is a part:—"The undersigned few names of true brethren thus prayed this morning that the Lord Jesus Christ may unite these for His own glories sake in true love for good and holy purpose. And also beg the kind shepherd of Jhansi towards sheep of Jesus for this union tie of Brotherly love that these may be united as well as the leaf to the twig and the twig to the branch and the branches to the trunk, now, and to the one of their lives."

The mutual pledge is written out, "For every good purpose by the help of Holy Ghost I will be ready." Seven names had been solemnly signed to the document when it was handed in to the missionaries.

Dr. Wilkie and Dr. Forman were much touched and interested in this movement springing up spontaneously among the men while waiting at their Masters' feet. The new Brotherhood proposed has been formed and set apart to its chosen work, and of it Dr. Wilkie writes:—"These men have resolved to form themselves into a Brotherhood of Gurus, or Teachers, pledged to the cause of making known the way of life as it is in Jesus to their own people, and each pledged as well to seek to develop a Christian community that will have and support its own pastor or Gurn." A self-propagating, self-supporting Christian community—no less than that is the work proposed by this humble Brotherhood of seven Indian Christians. (Holy Father, keep them, through thine own name, that they may be one with each other, and one with Christ, as Christ is one with Thee. Amen. Then they will be more than conquerors.)

During the Christmas holidays this band of Brothers started work among the villages round about Jhansi, full of faith and power. Dr. Wilkie writes, Jan. 8th. "The men are today as I have never seen them before, so uplifted and so happy in their work. They believe it is because the Holy Spirit is with them, and is also preparing the hearts of the people for their preaching. The

sense of sin and the yearning for a Saviour is there, and so the work becomes easy and heartsome. In village after village are those who are very near the Kingdom and that have asked to be received."

He writes again, Jan. 18th.—"Our hearts are very glad, and we want to share the joy with you. All the leading men of one small village, Banda, of about fifty people in all, have come out as followers of Jesus, and are today very happy in their new-found faith. One old woman was so touched with the love of God to poor sinners that she completely gave way to her feelings before the people. The sense of sin that has been manifest is to us the most cheering indication, as that marks the work of the Revival Spirit wherever seen in India."

But this advance work into Satan's territory could not go on without some counter move on his part. The "strong man armed" still keeps his goods and will never yield without doing his best and his worst to hold on to his own.

His first move was cruelly like himself. He got in for a little while among the workers. So full of joy were they at their success, that two things happened. In over-zeal to get on, some of them began to be like many of us at home, so busy doing Christ's work that they had not time for Christ's close, quiet companionship. The sure result followed; the oneness with their Lord was marred, and the oneness with each other was broken. Dr. Wilkie writes of them, Feb. 2nd.—"So the Master is teaching them a lesson that needs to be learned over and over again—that the work is all His, and that we are nothing apart from Him. When we have not time for the leisure hour with Him, our earnestness counts for nothing. This some of them had forgotten. I think the opposition is doing all of us much good, and so we may hope for better work still."

Satan's other move is just like himself too. The Brahmins in Jhansi and elsewhere who have control over these villages have set themselves by lies, by intimidations, and by actual persecutions such as we Westerners cannot understand, to crush those who have confessed Christ, and to frighten all others. Dr. Wilkie has sent two of the Brotherhood to live in the Christian village of Banda so as to give the poor people regular instructions in their new faith to be within reach with counsel and encouragement in case the enemies go too far. He has also sent two others to the village of Chamora, where the Brahmins live who have most control over the villages, Banda and Saia, where the new Christians chiefly dwell.

Dr. Wilkie closes his letter with this request:—"Will you not pray for these men in these lonely out-stations, at close quarters with the enemy, and surrounded by much distress. Their families are all left in Jhansi and all supplies have to be obtained from here. The people out there are all so very poor, and rapidly all the food they have is being eaten up. What next? Many are the eager inquiries. We shall have a very trying time for the next five months."

Those who would like to stretch out a helping hand to these poor famine-stricken people may remember that one dollar will give work and consequently food to one adult for 33 days. Money for this purpose, or for any other department of the Mission, should be sent to Dr. Jas. Bain, Public Library Toronto.

The Pilgrim is not a new magazine, but an old favorite under new management, and fully up to date. In its pages will be found all the departments usually appearing in a modern, well conducted magazine. The Pilgrim and The Presbyterian, \$1.50 for a year. See advertisement on last page.