

children so does the Lord pity them that fear Him? Away then, with that hard, cold, unphilosophical, absurd notion which represents the Great Father as absorbed in the vast affairs of other worlds, too proud to bend to our frail state, and afraid of the public opinion of grand angels and archangels in case He condescends to tell Adam of his sins, and speak to him of things to come! We love and honour the King Eternal, Who bends to men of low degree, raises the poor from the dust, attends to the sighing of the prisoner, and adapts His communications of warning, guidance, or comfort to the changing circumstances of His children.

5. *There is a remarkable resemblance between the main features of the early Revelations contained in Genesis and the Revelations of the New Testament.*

You remember that one of the most conspicuous items in the truth revealed in the first chapter of Genesis is, that man was formed out of the dust of the ground. Now I maintain that that representation is more consistent with the character of the Creator as revealed in Scripture, than any theory of evolution or development can be. Why should men think it a strange thing that God the Almighty should form a human body out of the dust of the earth? Has not the Creator *in his own Nature* all the forces which, coming out from his Nature at the bidding of His own Will, can make, by an acceleration of processes beyond our thought, a living frame, and is not all development an outcome of the Divine Nature. Does not the Eternal contain within Himself the primal germ of all laws and forces? A point I more especially allude to is this, that the account in Genesis is of the same class as the Revelations of the New Testament, which declare as plainly as can be, that our new and more glorious bodies, on the resurrection day, shall be formed in like manner from the dust of the earth into which they will have fallen. The act of creation will then be repeated in your instance and mine.

Then, also, the visible display of cherubim, which barred the entrance to the blissful seat after our parents had left it, was not only suited to their primitive and simple ways of life—but has its counterpart in that visible public manifestation before men and angels, when God manifest in the flesh, amidst the gloom of the skies and the rockings of the earth, fell a sacrifice on our behalf and burst open as a glorious conqueror, the gates of a more blissful Paradise to all believers. And, if sometimes fastidious and narrow-visioned readers, are staggered at the unwonted familiarity and persistency of Abraham with the Divine Being, when he pleaded for Sodom and obtained a promise of deliverance on account even of ten righteous ones, let us remember that very holy men can plead with God as none others can or dare, and that the Father does give special heed to the request of those who love Him most intensely. But in addition to this consideration do not forget how, when God dwelt among men, John was permitted as the beloved one to lean on Emmanuel's bosom, and to ask Him questions which none other dare. And finally, not to multiply instances, in the warning specific and impressive, which God gave to the people in the days of Noah, and in the fearful disaster which subsequently came upon them, great and awful as it was,—we have in the New Testament a revelation of something of the same character, only more

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