

first, they tell us, was the Satya Yug or "age of perfection"; but after that came three ages of sin, each one worse than the one before, till at last this stern, dark Kali Yug or "age of perdition," has come, in which we live; and at the end of this cometh the great destruction of the wicked. But the further back we go, the fuller and more distinct becomes this story of the fall. Thus, when almost 4,000 years ago those Hindus entered India, they found there a yet older race before them, many of whom still remain in the mountains and the jungles. And this ancient people also tell us there was a fall. Long, long ago, they say, God made one man, Pilchu Haram, and one woman, Pilchu Budhi; and he placed them in a goodly garden, and they served Thakur, the living God, who made them, and they were good, and were happy. But after a while came the evil spirit, Marang Buru, and persuaded them to make of a fruit that grew in the garden an intoxicating drink, and they drank and were drunken, and were naked and were ashamed, and they made themselves garments of leaves. But God had left them, and He came no more back, and from that time on to this, they have been the servants of the evil spirit, Marang Buru, who deceived their first parents, and so worship only him, and the wild demons of the mountains and forest who wait upon him.

Older yet than the tradition of the Hindus is also that of the ancient Persians. And they have the old story in their sacred books after this manner: "In the beginning Ahuramazda, the good God, reigned over the creation, and Yima, the first man, lived in a fair garden, and there was no old age and no sin and no death. And men then said, 'Lo, it is Ahuramazda, the good God, who has given us water, the earth, the trees, the beasts and all blessings.' But Angromainyus, the spirit of evil, in the form of a mighty serpent, descended to earth, and he deceived men, and they began to say, 'Lo it is Angromainyus, the great serpent, who has given us the water, the earth, the trees, the beasts and all blessings.' Therefore Ahuramazda cast Yima and his children out of paradise, and He gave men up to the rule of the serpent, that he might rule on earth and work evil for 6,000 years, till Ahuramazda shall appear to destroy the serpent, raise the dead and reward his faithful worshippers."

Even the very stones bear witness to the same story. In the Sandwich Islands, Kotzebue tells us that he found in the enclosure of a temple, a group of statues, a man and a woman who plucks a fruit from a plant, which the man is taking from her hand. On the other side of the world, in the Kullu land, deep in the Himalaya mountains, stands an ancient stone temple, on which is carved a man and a woman and a tree and a serpent. In the British Museum is a cylinder from the ruins of old Babel, on which is engraved a man and a woman in the act of plucking a fruit from a tree, while beside the woman a serpent raises its head on high. I might add much more, but this will suffice to show how the traditions of the nations, and even the very stones, unite in testimony to the solemn tale of Genesis, that there has been on earth a fall.

Disregarding minor details in the story, these traditions commonly agree as to the following essential facts.

1. Man began on earth, not as a beast, a kind of man monkey, but as a moral agent, in full and free communion with his Maker, without sin and without sorrow.
2. That he fell away from God by voluntary sin, and thereby lost his holiness and all fellowship with God, and thus brought upon the race its inalienable heritage of sin and pain.
3. And the most of these traditions further agree that man fell through the temptation of a malignant personal spirit, who is very commonly represented as appearing in the form of a serpent.
4. Finally, they usually agree that the special outward form of the first sin was the indulgence of the appetite in a forbidden food or drink.

Now you will observe that these facts mightily confirm the story that we have in this book of Genesis. For it is plainly in the highest degree improbable that all these diverse races, many of whom have had no intercourse within historic times, should have all had these same traditional beliefs, except there had been some kind of foundation for them in fact. If these traditions had no such common basis of historical fact, then of course they were made up. But the 7, what conceivable motive could any one have had for making up a story so utterly discreditable to man in the past, and so disheartening for the present and the future? And if, nevertheless, it was made up, yet how came it to pass that all men accepted the story for true, when it was the exact opposite of the truth of man's amazing development, a fact—a fact—so exceedingly creditable to man in the past, and so full of hope for his future? And then, again, if the story of the fall be false, and the story of the original beastliness of man be the truth, why is it that no race has preserved a tradition embodying the true history of the case, and distinctly rejected this very discreditable story of the fall?

But I well know that however such considerations may deservedly have much weight with some, and help us all to answer those who charge Christians with superstitious reverence for a "book," yet many of us need no such testimony. We are Christians; we believe in Christ; and because we believe in Christ, we believe that when He endorsed the words of Moses, as God's infallible truth, He could not, being what he claimed to be, have been mistaken; and He spoke the truth, and not falsehood. We believe therefore in that dark and terrible mystery, the fall! No story of the Scriptures can be of more weighty import to us all, except that other story of the redemption from the fall! Let us, therefore, attend and learn from this what God would teach us. And we are told here of three things: 1. Of the tempter. 2. Of the temptation. 3. Of the sin.

And, first, of the tempter. Sin, we are told, did not begin with man, but with the devil. In this Sadducee age, which believes not in the resurrection, neither in angel nor spirit, many tell us that Satan, the old serpent, is only an Oriental figure of speech, and simply denotes the evil principle that is in us. Every man's heart, they say, is all the devil there is. But you can see at once that this narrative

absolutely shuts out that explanation. A person Satan is, the Scripture tells us, of power and craft and subtilty far transcending ours: in a word, exceeding powerful, exceeding crafty, but pure evil; as boundless in malignity as he is mighty in power and angelic wisdom; "a liar, and the father of lies"; "a murderer from the beginning," intent on bringing every one of us to that unending woe which is his own irreversible doom. And it is this mighty, invisible spirit of evil, who, this narrative tells us, is the primal author of all the sin and the agony and the death, which have filled the earth with woe through weary millenniums of pain. This is a very momentous and terrible fact in any case; but it becomes far more so, in our day, that through his consummate art, Satan has brought many, even of Christians, blindly to deny that he exists!

Next we have to note the temptation. It is well worthy of the tempter. His first utterance is hypocrisy. In the guise of friendly interest in the new created pair, he thus speaks: "Yea, hath God said, Ye shall not eat of every tree of the garden?" And in his next word he impudently charges God with falsehood. The woman had answered: "God hath said, Ye shall not eat of the fruit of the tree that is in the midst of the garden, neither shall ye touch it, lest ye die." And the serpent said: "Ye shall not surely die." That is, what God has said is not true, and He knows it. You may break His commandment if you will, and not die, nay, be better off than before. For Satan's next word is more audacious still. He charges God with a miserable jealousy of his creatures, and thereby blasphemously denies His goodness as he had before denied His truth. "So far from dying, God Himself doth know that in the day ye eat thereof, ye shall become as God. God knows well the virtue of this fruit, and He will not have you rise. He will keep you down, down in the dust! For He knows that it is in you to become quite like Himself." And with this miserable traducing of the blessed God he appealed to Eve's pride, ambition and self-love. "Eat this! A new world will then open unto you, poor foolish creatures! Your eyes shall then be opened, and ye shall be as God, knowing good and evil." And it sounded fair and promising. So temptations always seem.

And then you are to note the sin. It has often been scoffingly objected that, according to the Bible, God must be a very tyrannical ruler to visit such tremendous and lasting penalties on something so trivial as the mere eating of a certain fruit. But the objection utterly misrepresents the whole case. To eat or not to eat a certain fruit is in its very nature an action which has in itself no moral quality. That was not the essence of the sin. But it was a sign and symbol of revolt.

The first sin, men commonly say, was eating the forbidden fruit. In a sense this is true; that is, as regards the outer act. But in another sense, and that the deepest, truest sense,—this is not true. For when Eve reached out her hand to take that fruit, she had already fallen, and man was lost. For sin had already begun when the free will determined to have its own way against God. And the purpose, of course, preceded the act, and in that free determination she fell.

In the region of the intellect the first sin consisted essentially in not believing God. God had said: "In the day that thou eatest thereof thou shalt surely die." Eve did not believe this; if she had, she would not have eaten, and man would not have fallen. Instead of believing God she believed the devil, who said, "Thou shalt not surely die."

In the region of the affections the first sin was supreme self-love. Before man two paths lay open—to exalt God by denying self; or to exalt self by disobeying God. Of the two, Eve chose the latter. She would rather exalt herself than have God exalted; and thereby declared not merely that she loved self, which is not sin, but that she loved self more than God, which is of the very essence of sin.

From the very nature of the fall, we may learn the only possible way of recovery from the fall. For the first sin began in refusing to believe the testimony of God. It lies, therefore, in the very nature of the case, that return from sin must begin by believing God. Men sometimes object to the doctrine of salvation by faith, that the condition is arbitrary, and ask with incredulity, why so much is made of faith? But the way is not an arbitrary way. For if it was by unbelief that man departed from God, then it is plain that his return must be by believing. There absolutely is and can be no other way back to God than the way of faith. We must go back by the same door through which we came out. Do you talk of works? "This, this is the work of God that ye believe on Him whom He hath sent." As unbelief in God is the root of all your sin, faith in God must be the root of all your righteousness. We must believe the testimony of God. We must believe that God is true and shape our lives accordingly, or we must perish eternally. We must follow God's warnings. He tells us that, unrepentant, we are all "condemned already"; it is a heavy word, but we must believe it with our heart, or be lost. God tells us that we are ruined, and that, if unrepentant, His wrath abideth on us; it is not pleasing tidings, but we must believe it, or we must be damned. Then only shall we be ready for that other word of God, "the record which God has given of His Son"; and this too we must believe, or perish; we must believe Christ and the blood of the cross to be, as God tells us, man's only hope, or we must be lost. We must believe that Christ is able to save us, or perish. We must believe that He is willing to save us, or we must perish. No questionings are allowed in these matters. Not to believe all or any one of these is still to stand on the old ground of the first sin, and persist in making God a liar. Lost as we are by unbelief, we must, every one of us, the best and the worst alike, return to God by faith, or never return at all, and so perish miserably, and without remedy.

But if we believe then all else follows. As the self-love and self-will followed hard on the original unbelief, so with faith in Christ will love to God come in, and faith and love to God will dethrone self-love to put God on the throne, and take His holy will as the blessed law of life. So shall we learn in happy experience how it is that "where sin

abounded, grace did much more abound, that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord."

Dr. Kellogg was born at Quogue, Suffolk County, Long Island, September 6, 1839. His father, who is still living, is a minister of the Presbyterian Church in the United States, and his mother, Mary P. Henry, died in 1861, the year in which he began his theological studies. Dr. Kellogg commenced his literary course in Williams College, where he attended during the session of 1856-7, proceeding in 1858 to Princeton, N. J., where he completed his arts studies, graduating as B. A. in 1861. After a full course in theology he completed his term in 1864. During the last session of his course he was appointed mathematical tutor in the College of New Jersey. Deeply interested in missions, he offered himself for foreign service, and on the 20th of April, 1864, he was ordained as missionary to India by the Presbytery of Hudson. On his way to the field of labour he had an adventurous voyage. The vessel on which he embarked sailed from Boston on the 20th of December, 1864. Two days after sailing the captain was lost during a storm. His successor in command was incompetent, and life on shipboard during a tedious voyage round by the Cape of Good Hope was by no means monotonous. There were mutinous attempts on the part of one of the officers and crew, and the young missionary's scientific attainments were called into requisition by the new commander in making the daily calculations of the ship's course until her arrival at Pointe-de-Galle, Ceylon, in May following.

Dr. Kellogg began his missionary work at Futteh-gurh, North West Provinces, in 1865, where he continued to labour with unremitting energy until his health was impaired by overwork. The Home Committee suggested his return for rest and recuperation. He only remained in his own country for a year, and returned again to India, making Allahabad, the capital of the North-West Provinces, his home, and the centre of his labours. With unabated zeal he continued his missionary journeys into the surrounding country, and made daily visits to the bazaars, where he found opportunities for preaching the Gospel. In addition to laborious missionary duties, Dr. Kellogg taught some years in the Synod of India's Theological Training School. During these years he was also engaged in the preparation of the first grammar of the Hindi Language and Colloquial Dialects, which was published in Calcutta and London in 1876. He was at the same time a member of the North India Bible Society's Committee for the revision of the Hindi New Testament.

Early in 1876 Dr. Kellogg was called on to suffer a sad bereavement. His wife died suddenly. For the sake of his children he felt constrained to return to America. In the opening weeks of 1877 he was called to the pastorate of the Third Presbyterian Church, Pittsburg, Pa., and on the appointment of Dr. A. A. Hodge to the Chair of Systematic Theology in Princeton College, Dr. Kellogg was chosen as his successor in the Western Theological Seminary, Allegheny, Pa., which position he occupied with distinction till 1886. He did not content himself exclusively with the discharge of his professorial duties, but was actively engaged in preaching the Gospel, having temporary charge successively of East Liberty and of the First Presbyterian Churches in Pittsburg.

Dr. Kellogg also wields a facile pen, and has been a frequent contributor to magazines and reviews; he has also given to the world more elaborate and prominent works. Besides the Hindi Grammar above referred to, he is the author of "The Jews, or Prediction and Fulfilment," New York, 1883; "The Light of Asia, and the Light of the World," London and New York, 1885; "From Death to Resurrection. or Scripture Testimony Concerning the Blessed Dead," New York, 1885; "Are Premillennialists Right?" Chicago, 1885.

In 1872 Dr. Kellogg was elected a corresponding member of the American Oriental Society, and Associate of the Victoria Institute or Philosophical Society of Great Britain in 1885. In 1887 his Alma Mater conferred on him the honorary degree of Doctor of Divinity.

On the 20th of May, 1886, Dr. Kellogg was inducted to the pastoral charge of St. James Square Church, Toronto. Since his settlement, what was before a prosperous congregation has received a new impulse, and in every respect has continued to ad-