

of its sins, public and private, in high and in low society, than Dr. Goldwin Smith, and, like Lord Tennyson, he is seeking after a clearer vision of the Infinite Father. He cannot in any sense regard the former as the necessary or even as the contingent outcome of the latter.

If the Old Testament did nothing more than give us, in plain, simple language adapted to the comprehension of a child and of the childhood of humanity, this momentous philosophical truth concerning the origin of evil, it would still have accomplished what no other ancient book has done. Dr. Goldwin Smith says, very truly, that a man has no recollection of what happened to him in his cradle. With the preceding part of his statement one need not agree. Whatever may be said of other parts of the Old Testament record in regard to extent of inspiration, this primeval portion of Genesis must have been inspired by God who knows all, whether, with the writer, one believes the story to be of actual fact conformable to aboriginal human childishness, or whether he look upon it as the revelation from heaven of a great philosophical truth. Since the days of Celsus men have sneered at the primitive naked pair, the tree of knowledge, and the tempting serpent, (Dr. Goldwin Smith does not) but on what better ground or in what fitter way as adapted to the infancy of the race can they account for the stupendous fact of the reign of sin and concomitant evil? Dr. Goldwin Smith does not remember how Dr. Buckland dealt with fossil records of geological races and the appearance of death in the world before the fall of man; but, whether one will receive it or not, the Scriptures are quite consistent, for who can tell by how many ages pre-Adamite man ante-dated his brother of to-day, or when first came into God's universe and into our earth that sin the wage of which is death? A great saving clause for our humanity is that it is not the originator of sin, and the inspiration of the Almighty in psalmist, prophet and apostle sets forth the divine compassion for its ignorance and its temptations.

There have been and are in the world men without God and without hope. Christ came to give a fuller and better hope, for there was hope before He came. St. Paul before King Agrippa said he was judged for the hope of the promise made of God unto our fathers. Why was the Hebrew eye ever set forward into futurity looking for Him that should come? Why did Eve say when Cain was born, "I have gotten the man from the Lord;" and Lamech call his son Noah, or rest; and Abraham, Isaac and Jacob look for an heir of the birthright; and Moses tell of the prophet like him but greater; and David sing of his son and Lord: and Isaiah ring, seven hundred years before He came, the Christmas chimes for the child born unto us who is the Everlasting Father? Why? Because, in the third chapter of Genesis that Dr. Abbott would cut out, is the promise that the seed of the