

Serpent prevail ; man falls prostrate before him ; creation trembles ; and then from amid the trees of the garden comes the voice of God. And lo ! in an enigma mysterious and dark, a new dispensation of prophecy begins. Victims bleed ; altars smoke ; the tabernacle arises amid the white tents of the desert ; the temple ascends all glorious on the heights of Mount Zion ; prophet after prophet declares his message. At length, in the fulness of time, the Messiah comes, and, in satisfying the law, and in fulfilling all righteousness, and in bringing life and immortality to light, abundantly shows forth that the terminal destiny of all creation had been of old fore-ordained, ere the foundations of the world, to possess for its eternal lord and monarch, not primæval man, created in the image of God, but God, made manifest in the flesh, in the form of primæval man. But how breaks on the baffled Tempter the sublime revelation ? Wearily did he toil,—darkly did he devise, and take, in his great misery, deep counsel against the Almighty ; and yet all the while, whilst striving and resisting as an enemy, has he been wielded as a tool, when, glaring aloof in his proud rebellion, the grasp of the Omnipotent has been upon him, and the Eternal Purposes have encompassed him, and he has been working out, all unwittingly, the fore-ordained decree. “For our God maketh the wrath of the wicked to praise Him, and the remainder thereof doth He restrain.”

But enough, for the present, of the poems that might be. Permit me, however, to add, in the words of one of the most suggestive, and certainly not least powerful, of English thinkers, that “a fall of some sort or other,—the creation, as it were, of the non-absolute,—is the fundamental postulate of the moral history of man. Without this hypothesis,” he adds, “man is unintelligible ; with it, every phenomenon is explicable. The mystery itself is too profound for human insight.” Such, in this matter, was the ultimate judgment of