Books and Authors

NEW BOOKS

By-Ways of War. The Story of the Filibusters. By James Jeffery Roche. Boston: Small, Maynard & Co.

Mr. Roche suggests that the original filibusters were the Norsemen, who exploited their adventurous spirit when piracy was considered a legitimate vocation. Filibustering was again the vogue when Cortez raided Mexico and introduced the system on the whole coast of Central and South America. The Buccaneers were filibusters who mercilessly warred against the rich towns of the Spanish Main. Mr. Roche includes Aaron Burr among the filibusters, for he planned the conquest of all Spanish North America for —Burr. There were other filibusters who sought to carry out Burr's idea in whole or in part. "Davy" Crockett was one of these. The massacre of the Alamo stimulated the filibustering spirit which ultimately brought independence to Texas and then added Texas to the union. The filibustering expeditions against Cuba began with that of Lopez and practically ended with the Virginius expedition, ill-starred, in 1873. Of William Walker, the greatest American filibuster, there is much printed in this book. After trying law, medicine and journalism, Walker began his career of adventure by going to California in 1850. After fighting a few duels there, he planned the conquest of the western states of Mexico and made extravagant offers to men who would enlist under him. He was badly defeated, tried and acquitted, and then devoted his attention to Nicaragua, where he set up a government which was recognized by President Pierce, but the Walker republic soon went to grief and the great filibuster surrendered to Captain Davis of the United States navy. Walker had less than 3,000 men when he set up his government, and his opponents had 21,000 men, 15,000 of whom perished in the campaign. Walker made another attempt on Nicaragua, which failed. He was a remarkable man. He kept order in Nicaragua with more success than had any native ruler, and he came very near making his venture a permanent success. Mr. Roche says he was like Cortez in some respects, but not as cruel. He was brave and insensate to hardship and danger, as was Cortez. Most all the filibusters with Walker were southern men, who believed in "expansion."

The Westminster Biographies. George Eliot. By Clara Thompson. Boston: Small, Maynard & Co. Price, 75 cents.

This biography is very well prepared. The author has admirably set forth the motive and spirit of the Eliot novels, which have today a strong hold on thoughtful people and will, no doubt, hold their own for a long time in the future—at least some of them will. As this biographer says, George Eliot's books "generally leave a profoundly sad impression, for, while describing the sufferings of mankind, she offers no very satisfactory solution of life problems." George Eliot's faith, religious faith, evaporated gradually under the influence of the hopeless and unsatisfactory teachings of Sarah Hennell and her brother. Her beautiful agnostic hymn contains nothing really tangible by an immortal spirit. Life in minds made better by some human influence is not sufficiently satisfying for the human soul, oppressed with a sense of shortcomings; and then George Eliot's attachment to George Lewes, a man who had a wife, marred her preachments as a regenerator of the morals of the world.

Her Majesty's Minister. By William Le Queux, author of "Zoraida," "Scribes and Pharisees," etc. New York: Dodd, Mead & Co. Minneapolis: Wm. Donaldson & Co. Price, $1.50.

Mr. Le Queux in this book has given his readers a rather thrilling insight into the storm and stress, as well as the brighter side of diplomatic life. The story is told by Gerald Ingram, second secretary and confidential officer of the British ambassador at Paris, and, while to a considerable extent a narrative of Britain's work, thwarting the machinations of foreign powers, as the threatened purchase of the island of Ceuta from Spain by France, so menacing British control of the Mediterranean, the second secretary gives a very thrilling account of the adroit work of numerous spies, male and female, and of his own love affairs with two women, one a celebrated beauty and spy with whom he fell desperately in love and imperiled his position as an attache of the British embassy, to see her. The other woman, an English girl, he had loved before he encountered the beautiful Yolande, but she becomes a spy in behalf of the French government, in England, under compulsion of an Italian spy, who threatened her with death if she did not take the telegraph messages which passed and were tapped between Downing street and Windsor palace. There is much about cipher messages, thefts of dispatches, the feigning of love by women to extract state secrets from members of the diplomatic corps, all of which is very interesting, but the reader will hardly commend the secretary who relates the tale for his gullibility and for the ease with which he drops one love to take up another and showed himself quite the prey of pretty women. He hardly deserved the affection of Edith Austin, the English girl, who was a strong factor of the exposure of the nest of spies, whose work she had been compelled to share. There is room for some incredulity as to Edith's forlorn compulsory spy work; but the story is undeniably very interesting and, in some passages, really thrilling, notably those touching the use of the subtle alkali poison on envelops and the dark machinations of Wolf and Bertini.

The Grapes of Wrath. A Tale of North and South. By Mary Harriott Norris. Boston: Small, Maynard & Co.

This is a story of the civil war, when families were divided and brothers and cousins moved against each other on bloody battle fields and there was great mourning in the land when the awful conflict terminated. The title is taken from "The Battle Hymn of the Republic:

"Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored."

The two Virginia girls, Patty and Virginia, whose father is in the Confederate army, are sent by him through the lines to his brother in the north, the old family place being rather uncomfortably located between the contending armies. Their sensitiveness to reflections on the south and their life in the northern home and the kindliness of their relatives to them are interestingly described. The girls return to their Virginia home toward the close of the war, and there they entertain Lee and Jackson and other noted Confederates until the surrender. The story of Captain Rodman's experience inside the Confederate lines with the negro plunderers is an interesting feature, and there is a recital of suffering and self-sacrifice on both sides which suggests very forcibly the truth of General Sherman's remark, "War is hell." Phil Sheridan has a place in the story, with his resistless cavalry. The two fiery young southern girls learned patience and self-control during their northern sojourn, and, in a dignified way, set up housekeeping in the half ruined ancestral Virginia home, after burying the silver plate and other treasures. The taking of Richmond and the collapse of the Confederacy a little later left the proud Virginia with a half-broken heart; her father and mother dead and her home in ruins. Yet there is an intimation that she had heart enough left to gravitate toward a federal officer who had protected her and her sister in the darkest hour.

The World of Graft. By Josiah Flynt. New York: McClure, Phillips & Co. Minneapolis: Nathaniel McCarthy. Price, $1.25.

Mr. Flynt, who has written much about tramps and the "submerged" populations generally, devotes this book to thieves and the idle, predatory classes generally. "A grafter," he says, "is one who makes his living, and sometimes his fortune, by 'grafting.' He may be a political 'boss,' a mayor, a chief of police, a warden of a penitentiary, a municipal contractor, a member of the town council, a representative in the legislature, a judge in the courts, and the upper world may know him only in his official capacity; but, if the under world has had occasion to approach him for purposes of graft and found him corrupt, he is immediately classified as an 'unmugged' grafter, one whose portrait is not in the rogues' gallery, but ought to be. The professional thief is the 'mugged' grafter; his photograph and Bertillon measurements are known and recorded." In the chapters entitled "'Chi—An Honest City," and "'York'—a Dishonest City," the author sets forth the actual and possible grafting in Chicago and New York. Boston, called "A 'Plain Clothes Man's Town,'" is diagnosed as to its criminal side, and thereafter, we have rarely interesting revelations from the guild of grafts and ex-grafts about the situation in Graftdom and its future.

Mr. Flynt drew confidential communications from bunco men, thieves and hoboes in their own picturesque slang, and their opinions of their profession and of the powers that be are worth recording and reading. In some of the cities the grafters regard the police as their best friends, and in others these "guardians" have to be paid for their leniency. Municipal corruption is shown up in all its abominable and detestable enormities. Mr. Flynt is evidently sure of the impregnability of his statements. Especially interesting is the chapter entitled, "What the Dead Ones Say Should Be Done." The "Dead Ones" are those who have abandoned the "World of Graft" and gone into other business. One "Dead One" told Flynt that "the main trouble with the police o' this country is that they're in politics," and "no man livin' can be crooked long in a community where the pub is stuck on havin' things on the level; I'm as sure o' that as I am that you an' me is chewin' the rag now." * * * "When I first started out on the road I only intended to steal a little; I didn't mean to be a perfeshnul. It's the little stealin's that make a man want the big ones, an' that's how I got into the peter business. It's the same thing with the coppers. You've got to have 'em absolutely on the level, and the pub has got to be with you, or they'll graft right under your very nose."

There is sound philosophy in the "Dead One's" remarks. The book is a forceful presentation of criminology from the criminal side.

A Bibliography of Municipal Problems and City Conditions. By Robert C. Brooks. New York: Reform Club Committee on City Affairs, No. 52 William street.

This volume is of great value to the student of municipal reform. It embodies the most complete collection of titles and publishers of books, pamphlets and periodical literature on municipal affairs of the United States and leading European countries, which the Reform Club has yet issued. It contains over 12,000 different entries of subjects, topically arranged and in the author list there are 8,000 titles referred to under the names of nearly 4,500 authors, the greater number of titles being in the English language. The principal topics indexed are nearly forty in number, and among them are Bossism, Charities, Civil Service, Elections, Fire Departments, Finance, Garbage and Refuse Disposal, Home Rule, Libraries, Liquor Problem, Parks, Municipal Ownership, Pavements, Police, Proportional Representation, Sanitation, Schools, Sewage, Transit Facilities and Water Supply. The indexing is admirably done and the student will find his investigations greatly facilitated. The volume reveals the enormous increase of public interest in municipal reform during the last decade. Within this period the movement for organized municipal reform has commanded attention in every state of the union with more or less zeal. A few years ago there were no publications specially devoted to municipal reform. To-day there are many, and the newspapers and periodical literature devote much space to the discussion and our consuls in Europe contribute in their reports valuable information touching the management of municipal affairs abroad, where there are examples of effective reform which can well be imitated in our own country. The subject index indicates the largest discussion of a subject which, a quarter of a century ago, entered only slightly in the public thought in this country. Upon actual municipal reform this country has hardly entered. It is on the threshold only. The incessant discussion has not been in vain. Within another decade there will be strong and successful action.

The Hall of Fame. By Henry McCracken, chairman of the New York University senate. Illustrated. New York: G. P. Putnam's Sons. Minneapolis: N. McCarthy. Price, $1.75.

In this volume Chancellor McCracken of the New York University, details the origin, constitution and purpose of the Hall of Fame, which was recently dedicated in New York with impressive ceremonies and addresses. The site of the building was the scene of many historic incidents in the earlier period. The hall, with its colonnade, was designed for an educational use, while it was architecturally necessary to complete the symmetrical arrangement of the university buildings on University Heights. The University accepted the gift of $100,000 for the construction of this "Hall of Fame for Great Americans." It contains 150 panels for inscriptions and at the end of every five years five additional panels will be inscribed. Last year the commission selected only twenty-nine great names. The list is to be completed by A. D. 2000, and statues and busts may be placed either in the museum of the Hall of Fame or in the hall itself. The sole purpose of the structure is patriotic commemoration and the committee invited the public to send in names worthy of honor to the senate of New York University, who selected 100 electors of names to be honored out of those sent in. The committee's decision resulted in the honoring of twenty-nine names, of whom only thirteen received their livelihood or fame through the service of the state. The story of the work of selection, familiar to the public, is given in detail, showing the fairness of the assignment of electors according to the states and sections. The analyses of the vote is an interesting feature of the volume. The judges have, of course, met with some severe criticism. They have been abused for slighting the physicians, for selecting the three theologians and preachers from two of the small religious denominations, but in such a matter, it is impossible to give general satisfaction. The Hall of Fame is regarded with deep interest by the nation. As Dr. MacCracken says, the hall will have a widening and increasing influence upon the youth of America. "Its work here is in the realm of souls and souls are immaterial," he says. "The memorial will serve a high purpose by conferring honor where honor is due. The national tribunal of electors will promote unity of thought and feeling. It will know no south or north: no east or west. Its calm, clear judgment will overrule sectional and partizan outcry." The volume contains biographies of the twenty-nine "immortals," with the text of the inscriptions on the panels where their names are inscribed, and extracts from editorial newspaper comment throughout the country.

The Inheritors. An Extravagant Story. By Joseph Conrad and Ford M. Hueffer. New York: McClure, Phillips & Co. Minneapolis: Nathaniel McCarthy. Price, $1.50.

This is a rather "extravagant" story, as the title indicates. It is, moreover, somewhat incoherent. The heroine, calling herself a "Fourth Dimensionist, who talks like a phonograph reciting a technical work," plans a social, moral, religious and political revolution, to abolish the existing order and introduce a race, practical, incredible, with no ideals, prejudices or remorse; no feeling for art and no reverence for life; free from all ethical tradition; callous to pain, weakness, suffering and death. She herself has neither heart, conscience nor feeling. The woman accomplishes her cataclysm and virtue and probity vanish. The Fourth Dimensionist, who relates the story, was unable to keep up with the procession and falls in love with the female thaumaturge, with a result of black despair. The revolution accomplished by a woman makes the earth a hell.

Romola. Vols. I. and II. and (including) Silas Marner. The Personal Edition of George Eliot's Works. Biographical introduction by Ester Wood. $3 per set. New York: Doubleday, Page & Co.: Minneapolis: N. McCarthy.

These latest volumes of this fine edition of George Eliot's novels are amply illustrated with views of localities referred to in the books, a feature which greatly enhances the interest in the stories, "Romola" and "Silas Marner," stories entirely different in conception and construction and coloring, are placed together. They present entirely different phases of the brilliant author's literary constructive ability. "Romola" is properly described by Esther Wood in her introduction as "a laborious technique, deliberate and self-conscious art; a monument of the industry of genius in a foreign air, rather than its quick and free movement on familiar ground." George Eliot was at home and without constraint when she wrote such stories as "Adam Bede" and "Silas Marner," because she had breathed the atmosphere of rural England and knew the folk of English rural communities, as is shown in that fine novel, "Silas Marner," where the local color is so truly brought out and once read, no intelligent reader can ever forget the picture of Raveloe life, the squire and his sons and Silas, the weaver and miser, whose stony life and misanthrophy were softened and conquered by the coming into his home of a little golden-haired babe, who crept from the atmosphere of a tragedy to his hearth. How full of quaint philosophy is "Silas Marner," and how the kindliness and helpfulness of apparently unrefined human nature crop out when an appeal to the better nature is silently made. What unconscious humor in the rural mind is developed, as when Dolly, in the kindness of her heart, takes her lard cakes to poor Silas after the robbery, and says, "I don't eat such things myself, for a bit o' bread's what I like from one year's end to the other; but men's stomichs are made so comical, they want a change—they do, I know, God help 'em." Among the illustrations in "Romola" are the Vecchio palace, where Savonarola was imprisoned and the interior of Savonarola's cell and the cathedral which witnessed the trial by fire. There is a facsimile of a portion of George Eliot's manuscript of "Silas Marner" and photos of some of the old cottages at Raveloe oand Griff.

A History of the American People. By Francis Newton Thorpe. Author of "The Constitutional History of the United States. 1765-1895," etc., etc. Chicago: A. C. McClurg & Co. Price, $1.50.

This book is an excellent specimen of intelligent condensation of historical facts. It covers the history of this country from the landing of Eric the Red on the New England coast, in the year 986, to the beginning of the twentieth century. It is notable for its clear and attractive account of these latter years of industrial and territorial expansion; the struggle for the franchise through the whole history of the nation and the opposing political types of Hamilton, Jefferson and Franklin are distinctly defined. The author reviews with a master hand the great questions which have agitated our country during the century past, and of special interest is the chapter entitled "America in Our Own Time." Touching apparent drift from individualism to socialism in these latter days, Dr. Thorpe says: "The state is viewed to-day in an entirely different light from that of a century ago. The industrialism of 1776 complained of too much government. To-day it complains of too little. Then the state was not conceived as an organism functioned to promote the general welfare; now the state is conceived as the source and fountain of justice, protection, and authority. No one in Jefferson's time conceived of the state as the true and exclusive owner of rights and privileges in our day exercised by common carriers, such as railroad, steamship, telegraph and traction companies. State ownership, county ownership, city ownership of such properties is no longer an unfamiliar thought. The later constitutions are full of "latent socialism of which those of the eighteenth century contain no hint. Nor are these later instruments unsupported. A various and voluminous body of legislation embodies an approving public opinion. There is evidence here of a discontent which turns with confidence to government as the common protector and to national government as supreme. The confidence bred by prosperity is strengthened by the hope bred amidst adversity. The socialization of government has begun." The author's review in his last chapter is exceedingly interesting and suggestive.

Literary Notes.

Cassell & Co., New York, have issued in their Word Handbooks a volume on Taxidermy, giving directions in the art of preparing and preserving the skins of birds, mammals and fish and of stuffing and mounting them.

Small, Maynard & Co., Boston, announce "The Road to Ridgely's," by a young writer of Chicago, Forrest B. Crissey, who died before he had read a page of proof of his book. Crissey did reportorial work on the Omaha World-Herald, and in 1893 went to Chicago and made an unsuccessful effort to start a magazine there. He then wrote the story of farm life in the middle west whose title has been given.

Ernest Seton-Thompson's new book, "The Lives of the Hunted," will not be completed until the autumn. The volume will be elaborately illustrated.

Professor John Fiske, the philosopher and historian, was born in Connecticut and his original name was Edmund Fiske Green, which was dropped for the name of his great-grandfather. Like John Stuart Mill, he was alarmingly precocious at 6 years of age, when he began to prepare for college, and when he was 8 he had read all the ancient histories and Shakspere and the other great English poets, and had begun his Latin, and at 9 read Greek. At 18 he was loaded to the brim with reading of the solid kind and digesting it. Then he went to Harvard. Harvard has no more scholarly son.

The Literary Era says: "A short time ago a young author whose book had just been accepted was talking to his publisher, John Habberton, the genial author of 'Helen's Babies' happening to be present. The publisher finally turned to the young writer, saying: 'Your book has one great element of weakness, which, however, I hope may not be fatal.' 'What is that?' replied the startled youth, with almost a gasp of consternation. 'Well, it has not been rejected by enough publishers; it takes at least four or five rejections to make a phenomenally successful book.' The puzzled look of dismay on the young man's face gave way to a smile as his critic turned to the veteran author at his side and asked: 'Wasn't that the case with "Helen's Babies"?' Mr. Habberton, with the courtly bow which his friends know so well and which is only one of his many charms, promptly responded: 'It was rejected twenty-one times.'"

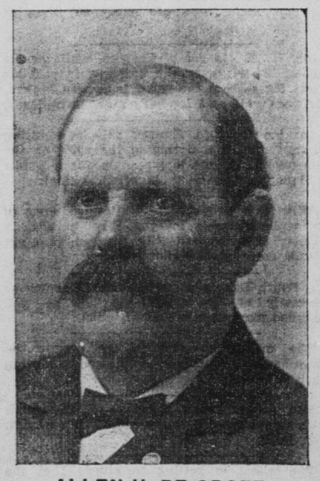
Maxim Gorky is the favorite author with young Russia. He is an ex-baker's apprentice and ex-tramp, according to a writer in the Critic. The Scribner's will publish the first of his novels to be translated into English by Isabel Hapgood. The title is "Tama Gordyeef."

In Norway, government subsidies are given to young writers of promise in order to preserve the pure Norwegian-Danish idiom. The pension list this year includes the name of a woman, author of a historical romance. Where writers achieve popular fame without being able to make a decent living by inkshed, the government increases the stipend to $1,100 or more.

The J. S. Ogilvie Publishing company, No. 57 Rose street, New York, have issued a love story entitled, "When We Were Twenty-one," developed from the play of the same title, by H. V. Esmonds. The Peerless Series. Illustrated.

During the present love letter boom, distinguished Americans shouldp either burn or turn the key on any collections of their old love letters they may have on hand. No man or woman of distinction is safe from the publication of such reminiscential matter. If the boomers can't get the real stuff, they sit down and work off masses of sentimental hysterics with titles to suit.

The Wardrobe Publishing company, Chicago, will issue the first number of the Gentleman's Magazine in August. The new venture will be edited by William Henry Baker, who will devote his time to ministering to the interests of men.



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Sabbath-School Lesson.

FOR JULY 7, 1901

God the Creator of All Things—Gen. I. 1 to 2:3.

By John R. Whitney.—Copyright, 1901.

Golden Text—In the beginning God created the heaven and the earth.—Genesis 1., 1.

The course of studies upon which we now enter, and which will command our attention for the next six months, begins with "The Creation" and ends with "The Exodus." It thus covers about 2,500 years of time, or more than half of the interval between the creation of Adam and the birth of Jesus of Nazareth, or the advent of "the first man," who "is of the earth," and the advent of "the second man," who "is the Lord from Heaven." (I. Cor. xv., 47.)

The prominent men whose lives gave character to each successive period in these 2,500 years were Adam, Noah, Abraham, the twelve patriarchs and Moses. And such was the length of life in those days that there was no difficulty in accurately transmitting history. Thus all that Adam and his sons knew of "The Creation" and of "The Fall," they could easily communicate to Noah and his sons. In like manner, Noah and his sons could just as easily communicate what they knew to Abraham, Isaac and Jacob. And these again could transmit the accumulated information which they possessed to Moses and the patriarchs who went out of Egypt. Thus a chain of only four links—Adam, Noah, Abraham, Moses—connects the creation of man with the exodus from Egypt.

The best Commentary that we have on the life and work of these men is found in the eleventh chapter of Hebrews. According to it, each one stands for some special phase of faith. As we study the history, therefore, in the light of this Commentary, we will see how simple faith in a divine creator will unfold and enlarge until it becomes a loving and obedient trust in him. In this aspect the subject of our studies for the next few months may very justly be entitled,

THE GENESIS AND GROWTH OF FAITH.

In the passage appointed for this lesson three important facts are brought before us—the Genesis of Mater, the Genesis of Man, and the Genesis of the Sabbath Day. As the grand panorama of these successive creations passes before the eye of the inspired Seer, he is not troubled with any doubts—and he does not enter into any scientific explanation concerning what he saw—but with no hesitation, or qualification, he emphatically declares, "In the beginning GOD created the heaven and the earth." (Verse 1.) Thus:

"DEUS FECIT."

"He spake and it was done, he commanded and it stood fast" is the most simple and sublime explanation of the creation which has ever been given. It is to be accepted by faith, for as our commentary says, "Through faith we understand that the worlds were framed by the word of the Lord." (Heb., xi., 3.) Faith asks nothing more. And this recognition of a divine creator, and of man's relationship to him, is the very first step in spiritual life, "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb., xi., 6.)

During six successive periods of time, each of which is termed a "day," the process of creation went progressively on. What was the length of the periods, or how long it was between "the evening and the morning" of each "day," is not revealed. Science asserts that each period was a grand cycle of ages, and the Scriptures do not contradict the assertion. For that each one was vastly more than the twenty-four hours which we term a "day" is evident, because in the final summing up of the whole matter, all of the days put together, are spoken of under the same designation as each,— "in the day that the Lord God made the earth and the heavens." (ii., 4.)

When the revelation of the future passed before the eyes of John, he saw the symbols and the forms of things which were perfectly familiar to him as "the sun," "the candlesticks" and "the sea of glass." But when the revelation of the past was given to Moses he saw nothing that was familiar to his experiences. All was "without form and void, and darkness," "so that," as our commentator expresses it, "things which are seen were not made of things which do appear." (Heb. xi., 3.) They were created by the fiat of Omnipotence from things which no human eye had ever seen or could see. Whether they were made instantaneously, or by the slow process of development is of no manner of importance. God made them, and he made them in a way and from material of which Moses more than 2,000 years later had no knowledge whatever.

We may, however, form some idea of how "thngs which are seen" can be made from things which do not appear, by considering the familiar experiment of passing an electrical current, which is invisible, through equally invisible glass, and visible, material water is produced—"not made of things which do apepar." In like manner the photographer exposes his sensitized plate to the sun, and immediately a face or a landscape is produced, made by the chemistry of light in a way which no human eye can discern and with a perfection which no human hand can copy.

Day after day a new wonder burst upon the view of the inspired seer. When "the spirit of God moved upon the face of the water" all that was "without form, and void, and darkness" v. 2), became luminous. It may have become so suddenly or slowly. But there was light. It pervaded all space. It was the first step in creation—the Genesis of Day and Night. (v. 5.)

Then this luminous mass was divided and "a firmament" appeared to "divide the waters from the waters." (v. 6.) "And God called the firmament heaven." (v. 8.) It separated "the waters which were under the firmament from the waters which were above the firmament." (v. 7.) This was the second step in creation.

Then the waters beneath the firmament were gathered together so that the waters and the land were separated, "and God called the dry land Earth; and the gathering together of the waters called he Seas." (v. 10.) Being thus separated, the Earth began to "bring forth grass, the herb yielding seed, and the fruit tree, yielding fruit after his kind, whose seed is in itself." (v. 11.) As "there went up a mist from the Earth and watered the whole face of the ground" (ii., 6), these grew, and scattered their seed and died. The Earth buried them beneath its soil and time transformed them into the coal and oil and minerals which bless and enrich us to-day. This was the third step of progress.

The next step saw the sun, and moon, and stars created, "and God set them in the firmament of the heaven, to give light upon the earth, and to rule over the day, and over the night, and to divide the light from the darkness." (v. 17, 18.)

But as yet there was no living creature on the earth, or in the waters, or in the air. Now, however, everything was ready for their existence, and the first animal life appears. It is seen in the waters and in the air. For the waters "brought forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." (v. 20.)

Then in the next great period called a "day," catle of the field, wild beasts of the forest, and creeping things of the earth began to appear. (v. 24.) Everything, therefore, was then ready for the genesis of man. It was the last day of the creative week.

Then the voice of the triune God was heard, saying: "Let us make man in our image; after our likeness." (Verse 26.) "And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." (ii., 7.) "So God created man in his own image—in the image of God, created he him—male and female, created he them." (Verse 27.) He "called their name—Adam—in the day when they were created (v., 2); and "Adam was the son of God." (Luke iii., 38.) Thus, in some real sense, it might be said of him—"the first man"—as he came from the hand of his maker, as it was said of "the second man" in all of his ministry—in him "God was manifest in the flesh." (II. Tim., iii., 16.)

This man, made in the image of God and imbreathed with his spirit, was made the vice-gerant of God. His dwelling-place was in the Garden of Eden, the early paradise. He was given dominion "over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth; over every living thing that moveth upon the earth." (Verses 26-28.) He was to "replenish the earth and subdue it." (Verse 28.) He was thus to search out its secrets and develop its resources. Its lands were to be explored and peopled; its seas were to be navigated and commerce established; its depths were to be mined; its heavens tsudied and all of its laws discovered. All that has become known, and all that has been done, to the present time, and all that will be known and done to the most distant future, were included in the grand charter given to him.

And in all this God, himself, was his companion, walking daily with him in the garden as his dearest friend. With such companionship, with a nature inbreathed with the spirit of God, with a mind of unlimited capacities, with a body knowing no want, and not subject to fatigue, sickness, or death, with the heavens above, and the earth beneath, and the waters of the seas around, inviting his examination and study, and always ready to "declare the glory of God," to him, with no hereditary bias to sin, and with the tree of life within his reach, what grand and glorious possibilities were open to sinless man.

Such was the federal head of all mankind as he came from the hand of God. He stood as the representative of all who should come after him, as a father always represents his children. He was made "in the image of God," and if he maintained his integrity all of his children were to bear the same image. Surely we could not have had a representative more admirably constituted, or more favorably situated, to secure the highest good for those whom he represented.

Only one other in the history of the world has appeared with whom he can be compared. It is "The Last Adam," "The Second Man" (I. Cor., xv., 45-47), who came to redeem the children of "The First Adam," and bring them back into the fellowship with God which they had lost by transgression. He was indeed the very "Son of God," the brightness of his glory and the express image of his person." (Reb., i., 3.) Like the "First Adam," he stood as the representative of all mankind, that "as in Adam all die, even so in Christ shall all be made alive." (I. Cor., xv., 22.) But they must be "in Christ." There is no salvation out of him, or apart from him.

With the advent of man the work of creation ceased. In all the ages since then no research of telescope, or of microscope, no boring into the bowels of the earth, no study of all that grows upon its surface, no art, or science, has ever discovered a single new creation.

Thus began God's Sabbath. It was the seventh period of time, and in it we are living. For then "the heavens and the earth were finished and all the host of them. And on the seventh day God ended his work which he had made, and he rested," or "ceased" (Young) "on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested (or "ceased") from all his work which God created and made." (ii., 1-3.) Thus, in the very beginning, God appointed one day in seven as a day when man should cease from labor—a day to be sanctified and kept holy.

This was the fundamental idea of "the Sabbath," or day of "cessation." (Young.) It was therefore, afterwards so incorporated in the law given on Mount Sinai. (Ex. xx., 11.) On every "Sabbath" appointed by that law, "no servile work" was to be done (Lev. xxiii., 7, 21, 25, 35, 36), or, in other words, all work for personal support, profit or pleasure was to cease, even if the "Sabbath" lasted for a whole year. (Lev. xxv., 1-12.) The observance of this law was a sign" (Ex. xxxi., 13; Ezek. xx., 12), a sure indication of faith in God, and belief that he would care for those who obeyed him. So it is to-day.

But "the Lord's Day," as we have it, has a higher significance than "the Sabbath." That signified the completion of creation; this the completion of redemption. By just so much, therefore, has it a higher claim upon all of God's redeemed people.

Bryn Mawr, Pa.

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International convention Baptist Young People's Union of America, Chicago. Tickets on sale July 23, 24, 25. Rate, $13.50 for round trip.

International Mining Congress, Boise City, Idaho. Tickets on sale July 17, 18, 19. Rate for round trip, $45.50.

Triennial Conclave Knights Templar, Louisville, Ky. Tickets on sale Aug. 24, 25, 26. Rate, $21.50 for round trip.

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