

Adam's penalty and its suspension, but God's goodness in his case did not lead them to repentance, and like those that despised Moses' law they were punished by a death without mercy.

Let us here contrast the description of the fall given by the advocates of spiritual death with the Bible record. "The penalty," says one, is, "*He drives man from his presence and hides his face from him.*" (Living Pulpit, pp. 422.) Nothing to be seen in such a description but a God of inflexible vengeance. Nothing in the fallen but hopeless ruin.

Turn from this and see the Holy One like a grieved Father calling to him his fallen, naked and frightened children, asking them what they had done and hearing each one rolling the blame on another till it settled on the serpent. In their presence he pronounces the serpent's doom. He had beguiled Eve, but a Son of Eve would thenceforth meet him at every point until the day of deadly combat, when, with only a heel bruised, he would bruise the serpent's head. Eve, instead of being driven from God's presence, hears and believes the joyful news, and at Cain's birth piously exclaims: "I have gotten a man from the Lord," and is rough disappointed in Cain's life and in Abel's death she still remembered the Lord's promise, so that when Seth was born she joyfully exclaims: "The Lord hath appointed me another seed instead of Abel whom Cain slew." Gen. iv. 25. Reading this history kindles love and inspires hope, and with the poet we sing:

"He saw me ruined in the fall  
Yet loved me notwithstanding all."

Let us hear what God said would happen each of them in the interim while the death penalty was suspended. He tells Eve and then tells Adam, closing with these words: In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken; for dust thou art and to dust shalt thou return. This, then, was to be Adam's lot *TILL . . . till when?* Till the respite was out and the law's penalty was executed till he returned unto the dust.

How anything could be made plainer in so brief a history I cannot conceive. Before man sinned and fell the Lord said: "*Dying thou shalt die.*" Immediately after he had sinned and fallen the Lord rehearsed the sentence in these words: *TO DUST SHALT THOU RETURN*, and told each one what would happen each till the penalty was executed.

But I must conclude. Should any think that this is a matter of little importance one way or the other let them just consider this: If one is allowed to spiritualize a word in the Bible that comes in his way then another can do so with another word and the Bible ceases to be a guide, for although it says one thing it may mean something else, and each would be at liberty to make it mean what suited him best.

I can sympathize with anyone who has long held an error, for it is so very hard to give it up, but when it is done the gain is infinitely greater than the sacrifice. May the good Lord be our guide.

D. C.

FRIENDS tried and true are falling on every hand. One very dear was John B. Wallace, of whose death Bro. Ford kindly informed us. We will remember when first we saw him, a blooming boy on a visit home from teaching in a neighboring settlement. He was eagerly asking his father's opinion on Bible questions which had been put to himself so that the cause of truth might not suffer at his hands. His honest anxiety to know and skilfully handle the word of truth kindled a feeling for him that only deepened on further acquaintance. It was in the midst of his family we last saw him, when a son had just started on the "narrow way" and a cheerful daughter was nearly home. That visit and our intercourse will not easily be forgotten. It was good to be with him anywhere, but there was no place like home. We learned that Bro. Wallace and family felt Edith's death very severely. We could not see how it could be otherwise. And this stroke, unexpected as it was, must fall on Sister Wallace and children with crushing weight. May her Husband and their Father be all in all to them in this time of need.

## Original Contributions.

### THINGS NEW AND OLD.

Some one has said: "The world is full of people who pray with a loud voice that God would convert the heathen and then put ten cents in the plate to help Him do it."

Mrs. Elizabeth Cady Stanton tells an amusing story of how, when she was a girl, the women of her church raised money to educate a young man for the ministry. When he had completed his studies at the theological seminary the young divine returned to his native town and preached his first sermon from the text "Let your women keep silence in the churches."

We clip the following from the *Indiana Standard*, published by Bro. L. L. Carpenter:

"The church in Logansport has very wisely and unanimously called Bro. T. S. Freeman to continue as pastor of the church. His first year's work with the Logansport church has been a complete success. During the year more than 50 persons were added to the church. The Lord's day school is one of the best in the State. Bro. Freeman is a tireless worker. He has the confidence and respect, not only of the entire church, but of the people of the city. And as he is now better acquainted with the people, he will be able to do a still greater work during the year to come."

Bro. A. Campbell said, in the *Mellennial Harbinger* of 1837, pp. 411, in answer to the question "Who is a Christian?" "I answer, every one who believes in his heart that Jesus of Nazareth is the Messiah, the Son of God, repents of his sins, and obeys Him in all things according to his measure of the knowledge of His will."

Do you think it would be wrong to join the church? I do. "Don't you think they are a good people?" I do. "Why then would it be wrong to join them?" Because I would violate the essential principle of Christianity. Did not Christ pray that all who believe on him might be one? Did he not say that a "Kingdom divided against itself could not stand?" Does not the Apostle tell us in I. Cor. iii. 4, that if we designate ourselves by human names we are therefore carnal and cause divisions? and does he not tell us in the eighth chapter of Romans "that to be carnally minded is death?" "But there is nothing in a name, they are not essential to our salvation." So much the worse to make that which is non-essential the cause of division and thus destroy the unity of God's children, the most essential principle of Christianity. We must all admit that were it not for the human names many of God's children, who are now separated, would be one. No indeed. I could not sanction the very thing that is now dividing God's people by accepting a human name. To do this is to overthrow the very principle for which we are pleading, i. e., the unity of all of God's children.

The Halifax church is still holding the fort. They have a larger number of good-minded disciples than we ever saw in the city. Last Sunday there were about 40 persons in the morning service and about 50 in the evening. If they are like Nehemiah and his men, who "had a mind to work," we shall see a successful church in this city. No one thing would have a better influence for good to the cause in our Province than a strong, healthy church here in the city.

The *Apostolic Guide* says that the bane of the church to-day is her do-nothings. The person who does not help is a hindrance. The half-hearted, cold, worldly, and those who have only a name to live make up a large class of inefficients. Too

often those whom we would most expect as leaders in any good work lack the aggressive spirit, who by virtue of their very position and attitude hinder the work and weigh down the working energies of the church.

We lose sight of the difference between defending the truth and establishing it. The design of the church is to establish and build up the cause of Christ, and one of the ways to do this is by defending the truth. But if we see no growth of the church our work of defence amounts to nothing. The great work of Nehemiah was the rebuilding the walls of the city. To do this he had to defend the walls from the enemy. It was necessary that his men should hold the weapons of warfare in one hand to prevent the enemy from destroying the work, but with the other hand to build the city walls. The building was the needed thing to do, and had they spent their time in defending their position their labor would have been in vain. The church that is not building itself up and enlarging its borders is not fulfilling its mission. It matters not how well they may hold their position and protect the faith from the encroachments of the enemy, if the church is not growing, all else is vain. Some one has said that a screwdriver is intended to turn screws. The fact that it has a gold handle neither adds to or detracts from its value if it turns the screw. The design of the church is the salvation of the world, and the value of it is seen in its prosperity in the work of saving others. The best church is the one that is best fulfilling its great design.

Our hearts are made to rejoice in the great and wonderful success of the cause of Christ. Those who read our papers see that there was never greater success than at the present time. Last week's *Christian Standard* reported 3,267 additions. This is only one week's report of one paper. Let every disciple catch the true ideas of his mission in life, and try to save precious souls. H. M.

### THOUGHTS HERE AND THERE.

Mythology tells us that Jupiter gave to men two wallets. In the one which is placed in front of us are the faults of others which we can readily see, and in the other which is placed at our backs are deposited our own faults which we cannot see. This seems to me very true. We see not our own shortcomings, but those of our neighbor are always before us, and it is very often we undertake to correct our brother in faults of which we ourselves are guilty. We are admonished to take the beam from our own eyes before we attempt to extract the mote from our brother's. Nevertheless I believe it is incumbent on us as Christians to point out the faults which we may see in others, kindly and lovingly, and not harshly. See Galatians vi. 1. Could we honestly sympathize with a brother when difficulties overwhelm him and seem about to draw his spiritual life in despair? Could each Christian brother extract from his nature that distrustful spirit and take the advice as kindly as it was given this union of brethren here would be as a garden of sweet scented flowers from which every gentle breeze would waft to the most distant parts of the earth the kindest odor of heaven. How buoyant is the life made sweet by the kindly offices of friends! How buoyant is the death made sweet by the blessed hope of immortality at the glorious appearing of Jesus. That well-grounded hope of immortality of necessity so blends itself with man's spirit that it (man's spirit) becomes subservient to the dictates of the spiritual man, that it will find the happiness of its fellow-beings here as necessary to itself as the soul's future happiness in the Eternal City beyond. Christian brother, are you anxious for something to do for the Master? Then shed about you the happiness of spirit that you