

Let us fully understand this fact, that where two or three unite in attending to the Word of God, regardless of what others may do or say, there will always be success. Two or three on the side of truth are a wonderful power. The cause has never failed to prosper in such hands. But to undertake the work of building up the Church of Christ in any community without this loyalty to the Word of God must prove a failure. We lose our identity when we lose steadfastness to the plain and simple order of worship as given by apostolic precept and precedent. When we lose our love for the sacred institution of the Lord's Supper, we lose our anchorage, and consequently drift into denominational fog. Ought we to expect the prosperity of the cause in any community where two or more brethren reside, but do not meet to remember the love of Christ in His own sacred institution? Have we not such communities in our provinces? Is this not one of the reasons why we do not make greater advancement?

We have another reason in our mind just now, *i. e.* the lack of the consecration of our means—not the lack of means—but the failure to devote them to Him who is the Giver of all we possess. I know that this is a very difficult subject to handle. I had much rather "point a moral or adorn a tale" than to reveal the failure of this burning question. But we must face it. We must look at our needs from this practical angle. Here is a hideous scene that must be cured or other ruin will follow. Can those who are watchmen on the walls of Zion hold their peace, and not cry aloud and "warn day and night in tears." The field is white and ready to harvest. Effectual doors are opened, and the constant earnest cry is for helpers. Nothing but liberal and systematic giving can possibly meet this urgent demand. Looking at the amount of our possessions and then at the meagre pittance doled out by many, presents a fearful portrait. The Jews devoted a tenth of their income to the Lord, and surely we are not less indebted to Him for the infinite blessings of the gospel. But even the half of this would give us a commendable degree of prosperity that has never yet been reached. But what can we say of the Christian who does not give one per cent? Does not such a one entirely destroy the true significance of life, and place himself beyond the touch and communication of his fellow-men, and entirely beyond the hope of the "well done, thou good and faithful servant." "When the probationers in the school of Pythagoras grow weary in trying to be useful to others, and became idle and selfish, they were treated as dead. Obsequies were performed, and tombs were raised with inscriptions to warn others of their wretched end." He is certainly dead to the riches of God's grace who is not devoting his gifts to the advancement of His kingdom. God will pour out a rich blessing only when we bring our tithes into His storehouse. "God's love for us has wealth unheaped, but only in giving is it reaped." Christianity demands a loving self-sacrifice, and a willing surrender of body, soul and spirit. This is the King's business and demands haste, and our best attention. Our privileges and opportunities now for doing good are inestimable. Every moment now is worth a million to us in eternity. Everything here is mere nothingness to us, that dies with death. O, the vast and grand results of the right use of God's precious gifts. Surely there is much cause for tears when we realize the sad condition of the world without this spirit of consecration. May we carefully and prayerfully investigate this subject in the light of Divine truth, and follow its dictates. Then shall we have such a rich blessing that there shall not be room enough to contain it.

H. MURRAY.

A practical Christianity is what the world needs to-day; that which helps us to be of some service to others.

THOUGHTS HERE AND THERE.

I stated in my last that the agents employed by Satan are ever at work. They creep into the very sanctuary and pollute the worship of the living God. They don the pharisaical robes of sanctity and in their pretended extraordinary zeal for the progress of the true worship win the favor of the unwary Christian, and, like Eli's sons, fill with "lust and violence the house of God." Counterfeit money is known to be in circulation in the United States, but it cannot be detected even by experts of the treasury at Washington—it so closely resembles the genuine paper. This money is extensively circulated without the least possibility of detection, and only one way remains to the government to protect the treasury, and that is by capturing the plant. The Devil works in a similar manner in the spiritual world. The closer he imitates a spiritual truth, or the more plausible his apology for its perversion, the less liability there is to detection. As in the case of spurious money, so in this case, there is only one way left for the Christian to protect himself and that is by capturing the plant, and this can only be done by a strict adherence to the Word of God.

Generally speaking those who have the most grace, and the greatest gifts, and are of the most usefulness, are the most humble, and think the most meanly of themselves, just as those boughs and branches of trees which are the most richly laden with fruit bend downward and hang lowest.—DR. GILL.

The lives of great and good men furnish ample proof for the above statement. A truly intelligent man looks upon the world as an ignorant man cannot. An ignorant man can only perceive what he knows, thus causing him to think unduly of himself. On the other hand—the intelligent man perceives what he does not know, or he apprehends what he cannot comprehend, thus causing him to think more meanly of himself. What is true in the intellectual is also true in the spiritual sphere. The true Christian is meek and lowly in heart. There can be no spiritual life unless there be an intellectual. "It is knowledge to know Thee the only living and true God." Christ the great Teacher says, "Learn of Me." In fact the food of the Christian is the Word of God in which is the source of all true knowledge. This knowledge does not "puff up," but humbles. The more the Christian learns of Christ the more meanly he will feel in his own Spirit.

JACK.

ADAM'S DEATH—WHAT WAS IT?

Words are spoken to convey ideas. If a wrong word is used a wrong idea will be conveyed. Again, if we would know the idea of a writer we must know something of his subject. If we would know what kind of life Adam lost in death we must know what kind of life he possessed when alive. Before building a ship the master builder has a plan formed of the exact length of keel, breadth of beam, depth of hold, and length of every timber in the structure before a stroke of work is done on the timber. So God when He said in Genesis i: 26, "Let us make man in our own image," speaks of the ideal man. In verse 27 it says, "And He created (not formed) man in His own image." Some think this image was in trinity—Body, Soul and Spirit. But I think this image meant was not in shape, but in life never ending. God also created the ideal garden. In Gen. ii. 5 it is stated that "He had every plant of the field before it was in the earth, and every herb of the field before it grew, and there was not a man to till the ground." In verse 7 it is stated that "He formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Not it (the breath of life, breathed into the nostrils) became a living soul as we often hear from the pulpit. Now if man became a living soul, as the Word expressly states that he did, I cannot see how

the man can be dead and the soul still alive. It is said by the learned that the word rendered "spirit" occurs in the New Testament three hundred and eighty times, and never means "soul." That the two words "soul" and "spirit" are like the two words "Bapto" and "Raiso," not interchangeable. One is never used for the other in the original Greek. This being the case, man—body and soul—could die as any other creature could die, having animal life, body and soul, as all creatures have. Paul prayed for body, soul and spirit. This "spirit" in my understanding, is what God "created in his own image," before he gave it form. If not so, how could Adam be a fit type of Christ Jesus, who was the second Adam. In Gen. ii: 17 God said, "In the day that thou eatest thereof, thou shalt surely die," or, "death shall be sure to you." God's promises are sure to be fulfilled—lapse of time makes no difference. There was only one kind of death God could, in the nature of things, say would be sure to Adam and his posterity; that must be the natural death.

God at once made a covenant with man, not death penalty for sin, as in the first covenant with Adam, but that man should offer sacrifice of animals, thus confessing his sin and acknowledging God's right to condemn for sin, and looking forward to the sinless sacrifice that was to be offered by the seed of the woman (Gen. iv: 4).

The Lord had respect to Abel and his offering. (Hob. xi: 4) By faith Abel offered a more acceptable sacrifice than Cain, by which he obtained witness that he was righteous. Abel offered the sin offering (the lamb,) and the thank offering (the fruits of the ground); while Cain offered only the thank offering (the fruit of the ground). Who can say that Adam himself did not become righteous before he died, as well as Abel. If spiritual death had been made sure to man, there would not have been one righteous since the fall, Christ himself not excepted. Abraham believed God and was counted unto him for righteousness; in the Divine reckoning as righteous. In John viii: 51 Jesus says, "If a man keep my sayings he shall never see death." Therefore it was not spiritual death that was made sure to Adam and his posterity, but the natural death, that cometh to all.

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NOTELETS.

"They are most apt to speak ill of others who do most ill themselves. We accuse others to excuse ourselves. We are such fools as to dream that we are better because others are worse, and we talk as if we could get up by pulling others down. What is the good of spying holes in people's coats when we can't mend them? Some men throw salt on others, but they smart when a pinch of it falls on their own raw places."

"Don't you think Cornelius was a good man before Peter taught him the way of the Lord more perfectly?" Most undoubtedly he was. But he was a better man after he heard and obeyed the Gospel.

But, suppose that after he learned the truth and walked therein, and then went back again into his former views and manner of life, would he then have been a good man? Can we, after learning the truth, step back and be as good as we were before we stepped forward? Because we see persons whom we believe are good, who have not yet learned the truth, can we step back into their belief and be as good as they are? Here is a grave mistake that too many make. Cornelius was good because he was living up to the measure of his knowledge, and evidently seeking for more knowledge. But he has not the heart and spirit of Cornelius, who, after learning the truth as it is in the Gospel, drifts back again into the meshes of sectarianism; neither can he be as good in so doing as those who have never learned the way. "Go forward" was the