

whole, there is considerable haziness about the matter. That is, taking the all but universal belief concerning Paul's ability to dogmatize on the subject of church orders, and the liberties taken with his deliverances by the very persons who are ready to anathematize all who will not subscribe to their postulate about Paul's being inspired for this very purpose. All must admit that the whole subject is, from the standpoint of *orthodoxy*, a rather perplexing one.

But when unfettered by the traditions of men there is little difficulty with the passage. Paul was, we think, simply enumerating some of the gifts which the Holy Ghost had distributed amongst those who were spiritual, for the edification of all. There is nothing further intended than to call attention to this form of the work of the Spirit, as exemplified amongst them; nor is it implied by Paul that he even believed, let alone taught, that such would always be the manner or order of the gifts of the Spirit, which tended to the edification or building up of His Church. There was no intention on the part of the apostles to lay down precedents or rules for the visible Church. Another generation might witness additional gifts, or the withholding of some of those then given, without in any way compromising the Giver, or those receiving that which was given. In short, the whole passage has no more authority than a similar enumeration of those who at the present day are plainly the recipients of the variety of spiritual gifts needful for the edification of the body of Christ.

All Protestantism acts along this simple exegesis of the passage, and yet, strange to say, few dare let their words or formulated creed harmonize with their acts.

If we must give account of every "idle word" take care also lest you have to answer for an idle silence.—*Ambrose*.

SECRET and refined sins are as dangerous as open and gross ones. A man may preach fervent sermons, but if he does so for emulation or love of popularity, he is as much in the flesh as the sinners who tremble in the pews beneath him.—*Norton*.

THE SAME NOW AS THEN.

God is represented as calling Adam, in the garden of Eden, and Adam shrank from such close, intimate contact with Him; but, conscious of guilt, he tried to lessen the consciousness of His nearness by manufacturing his fig-leaf garments, to interpose between himself and God.

So now, universal man shrinks from the immediate presence of God, as indicated by His voice in the soul, and, Adam-like, he starts his legalistic loom, with which to weave rules and regulations as a covering to hide his conscious sinfulness from His searching sight.

And so it comes to pass that, however considered, whether as historical or allegorical, this tragedy of Eden, in all its details, tells the story of man's present, universal attitude towards God. To listen to the voice of God, as revealed to us by Jesus Christ, viz., as the ever-present Comforter and Guide into all truth, is to have Eden restored to us; for then, as with Adam before his fall, God walks in the garden of our regenerated, righteous life, and is an ever-welcome guest and friend. There is then not the slightest trace of fear on our part, or desire to hide away from His presence, much less interpose the barrier of legalistic device.

"In Him the tribes of Adam boast
More blessings than their father lost."

What perpetual endeavors are put forth by teachers and writers of every kind to increase everywhere this fear concerning the voice of God, and thicken the fig-leaf covering, which is calculated to deaden the voice of the Lord in the inner kingdom of the soul!

How Satan must smile the smile of infernal satisfaction as this army of industrious laborers second his hellish designs! To our first parent he whispered of the probable hypocrisy of God in His prohibition concerning the tree of knowledge, hinting that to listen and implicitly obey the voice of the Lord would result in childish imbecility. The way of divine guidance he boldly declared was the way of dwarfage, of ignorance; whilst the way of legalism was the way of godlike knowledge. It was avoid-