

Sin, its Influences and Results.

By one man sin entered into the world and death by sin and so death passed upon all men for that all have sinned - Rom. v. 12.

Man, although the last work of creation, was by far the greatest, having bestowed upon him those faculties which make his life true, noble and grand. He has the ascendancy over the brutes in that he is endowed with a thinking, reasoning, acting, intelligent mind, by reason of which he was given dominion (or government) 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. He was created in the perfect image of God Himself—as pure, and good, and holy—lacking in nothing but knowledge.

When we reflect upon the blissful happiness of our foreparents as they stood with the bright beams of pure sunshine streaming about them, with nothing but beauty and purity pervading the clear atmosphere of their blessed abode, knowing nothing of sin and the sorrow which it brings—even the terrible consequence, death—we cannot but wish that nothing would cross our minds to mar the enjoyment derived from these reflections.

But can we fully realize that past state of things? Can those minds of ours, which have been so long contaminated with sin and its influences, dwell upon such a scene in thorough comprehension of its grandeur? No! and never shall we be able to see the purity of that scene until we have finished our work here in this sin-polluted world and donned the glistening robes of the purified throng in that upper and better kingdom, where we shall have free access to the Tree of Life, with nothing before us but such a scene of beauty without the least speck to distort our vision or mar our understanding.

Yes, man was originally upright and pure. The all holy God Himself pronounced him good. But man was free; good and evil lay at either hand, and he could reach out and take whichever he preferred. He chose evil. God had given him power to stand upright. God had warned him of his trial. He explained clearly the consequence of disobedience—if he sinned he would die. Death follows sin as effect follows cause, as the plant grows from the seed. Death was not God's arbitrary punishment, but the natural result of sin. When man sinned, upon that very day and hour death possessed his nature, not his body only but his inner nature, the soul became dead, fit for nothing but death and hell.

By sin man lost both holiness and happiness. We are born under far different circumstances from those under which our foreparents were created. They lost holiness, eternal life, companionship with God. These were theirs, they are not ours. We as their descendants are only deprived of inheriting them. They were born with a tendency toward good, we with a tendency toward evil. But before the first child of Adam was born God offered help to him and his children, by which this tendency could be overcome and they be enabled to regain what had been lost. With the help God is willing to give we have at least as fair an opportunity of choosing good as was given to Adam.

All pain is the result of sin. Pain was never known until the first sin in the Garden of Eden, and since that time sin, pain and death have walked hand in hand down the path of the ages, and will continue so to do until the end of time.

When a sin is committed it remains a sin for ever, and will follow us until blotted out from the Lamb's Book of

Life by the finger of God, who, in His divine mercy, has provided a means by which we may escape the terrible doom of the sinner. Let us, then, having in our minds at all times the words of the inspired apostle, "The wages of sin is death," strive to free ourselves and ever to be free from the manacles of the soul-destroyer, Sin.

WILL G. CHARLTON. College of the Bible, Lexington, Ky. Nov. 1, 1890.

Convention Notes.

S. K. HESTER.

In response to the request to report for THE CANADIAN EVANGELIST the proceedings of the General Christian Missionary Convention, which was held in Des Moines, Iowa, October 20-25, I must say that neither time nor space will permit me to render a full report; therefore a partial one must suffice.

Des Moines, the largest city and the capital of Iowa, has a population of 52,000, and it is said there is not a single saloon in the city. The Central church, in which the sessions of the Convention were held, is a very fine and commodious building. It is built of brown stone at a cost of \$85,000. It has at least twenty-six rooms including the auditorium which has a seating capacity of 2,800. The fixed seats accommodate 1,500 of that number; the remainder can be comfortably seated on chairs. Our people are making many and expensive efforts to take the city of Des Moines for Christ. They are building a new house at University Place which will cost \$40,000. They also have one church and two missions in East Des Moines.

I spent most of the week preceding the Convention with my brother, who is living in Southern Iowa in the town of Moulton. I expected to go on to Des Moines Tuesday morning, but I missed the train and consequently did not get to the Convention until Wednesday morning. Bro. A. McLean was reading his report when I entered the church. I, therefore, give the following from the pen of Bro. Darsia: "The Woman's Board received \$36,516.81; the General Convention, \$51,285.84 (which includes \$15,620.19 for Church Extension), and the Foreign Society, \$67,750.49. The Woman's Board has an endowment fund of \$16,925, from which was received the past year an income of \$885. It also raised for the Ann Arbor, Mich., church building, \$11,500. The Foreign Society received from bequests \$12,000; it realized \$4,641 from the sale of securities. The rest of its income was from churches and Sunday schools."

On Wednesday evening, Geo. Darsia delivered an address on "Church Extension." B. B. Tyler, of New York; J. M. Van Horn, of Ohio; H. S. Earl, of England; G. L. Wharton, returned missionary from India, and W. F. Cowden, of Tacoma, Washington Territory, preached powerful missionary sermons; Bro. Tyler's address on "Making the American Republic the Republic of God," and Bro. Wharton's on "The Power of Idolatry, the Power of False Philosophy, the Power of the Hindu Priests in India," more than paid me for going to the Convention. Bro. Tyler is a great man in a great city, but he advises young men to stay in the country.

The estimated number of delegates from a distance was about 600; those from the state and city would make the entire number about 1,200. The next Convention will be held in Allegheny city, Pennsylvania. I hoped it might be held in some city near here so that our Canadian brethren might attend. Quolph, Nov. 10, 1890.

Words of a Converted Brahmin

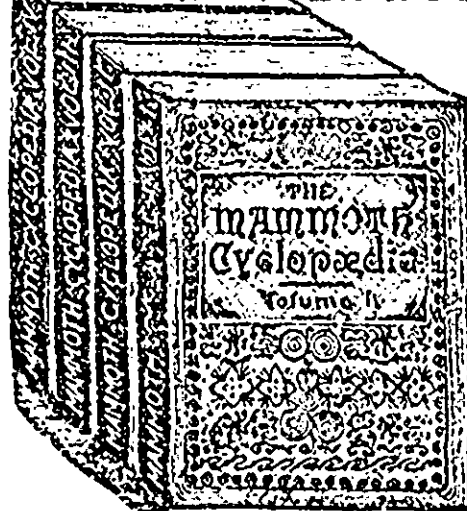
Somo time ago, in reading the Montreal Weekly Witness, I came across the following lines, by a converted Brahmin: they are so strong and true I am sure we shall all be helped by them:—

"My child, it is not necessary to know much to please Me; it is sufficient to love much. Speak to Me as thou wouldst to a mother if she drew thee near to her. Are there any for whom thou wouldst pray to Me? Repeat to Me the names of thy relations, thy friends. After each name add what thou wouldst have Me do for them. Ask much, ask much; I love generous souls who forget themselves for others. Tell Me of the poor whom thou wouldst relieve, the sick whom thou has seen suffer, the sinners thou wouldst have converted, those who are alienated from thee whose affections thou wouldst regain. Are there graces thou wouldst ask for thyself? Write, if thou wilt, a list of all thou desirest, of all the needs of thy soul, and come and read it to Me. Tell Me how proud thou art, how sensitive, egotistical, mean; indolent. Poor child, do not blush; there are in heaven many saints who had thy faults; they prayed to Me and little by little their faults were corrected. Do not hesitate to ask Me for blessings for the body and mind—for health, memory, success. I can give all things, and I always give whom blessings are needed to render souls more holy. To day, what wilt thou have, My child? If thou knowest how I long to do thee good! Hast thou plans that occupy thee? Lay them all before Me. Dost thou wish to give pleasure to thy mother, to thy family, to those on whom thou dost depend? What wouldst thou do for them? And for Me, hast thou no zealous thought for Me? Dost thou not wish to do a little good to the souls of thy friends who perhaps have forgotten Me? Bring Me all thy failures and I will show thee the cause of them. Hast thou not troubles? Who hath caused thee pain? Tell Me all and thou shalt finish by adding that thou wilt pardon and forget; and I will bless thee. Dost thou dread something painful? Is there in thy heart a fear which is not reasonable but which is tormenting? Trust thyself wholly to My care; I am here; I see everything; I will not leave thee. Hast thou not joys to make known to Me? Why dost thou not let Me share thy happiness? Tell Me what has happened since yesterday to cheer and console thee; an unexpected visit which did thee good; a fear suddenly dissipated; a success thou thoughtest thou shouldst not reach; a mark of affection, a letter, a gift which thou hast received? I have prepared it all for thee. Thou canst show thy gratitude and give Me thanks. Art thou resolved no longer to expose thyself to this temptation? Not to finish this book which excited thy imagination? No longer to give thy friendship to a person who is not godly, and whose presence disturbs the peace of thy soul? Wilt thou go at once to do a kindness to this companion who has hurt thee? Well, My child, go now, take up thy work; be silent, humble, submissive, kind; and come back to-morrow, and bring Me a heart still more devoted and loving. To-morrow I shall have more blessings for thee." J. R. A.

Many indeed think of being happy with God in heaven; but the being happy in God on earth never enters into their thought.—John Wesley.

Prayer and praise are like the double motion of the lungs; the air that is drawn in by prayer is breathed forth again by thanksgiving.—Goodwin.

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