

matter. The fact of this union will account for the wide range in man's development, as shown in history.

He then gave us a philosophical distinction between body, soul and spirit. The body is matter taken from the earth, and is fed from the earth by food prepared for assimilation by vegetable life. The soul is a refined organism common to man and beast, which is the life force, by which activity matter, as food, is assimilated. This organism, the soul, is fed from the air. Its food is assimilated with much greater rapidity than the food of the body, and its supply is demanded much oftener. We breathe about twenty times a minute, while we eat only three times a day.

The spirit of man came from a still higher source, from God. When it was imparted, man became a *living soul*. The source of food for the spirit, is God, who is spirit, and who has life within himself, and has power to impart it. As a body that ceases to eat food dies, as a soul that ceases to breathe dies, so a spirit cut off from God dies.

We may have a body with a soul, and thus have a *living body*, while we have a spirit without God, and thus have a *dead spirit*.

Thus he explained the statement in Scripture of a certain class who are dead while they live. Animals are never said to have a living soul, while man is, because he has a spirit which is the link joining him to God, the never dying. When this link is broken by sin, man dies.

He then looked at God as our Father, as infinitely more rational and satisfactory as a philosophy, than the tadpole or ape which evolution offers.

The question was asked, Why does man die? Some say sin, original sin, killed him. No, he dies because shut off from the tree of life. Sin puts up the barrier. Every man's sin does this for himself. Why may man live forever? Because sin may be taken away, and the tree of life again reached.

Here, then, we come to the philosophy of the death of Christ and the great Atonement.

This is why we preach the Gospel. It is the power of God unto salvation to everyone that believes it. True belief carries in it the thought of obedience, and thus Jesus Christ becomes the author of

eternal life to them that obey him.

We are sorry our space forbids us giving a more full account of this able lecture. It was entirely extemporaneous, the speaker not even using notes. This always gives freshness when a subject is well matured; but we think the address would be improved in smoothness and elegance, if not in power, by writing and careful studying, even if the MSS is not used in the delivery. When Bro. Campbell makes his visit to the East and returns, we hope to have the pleasure of hearing him again. *Pacific Church News.*

#### Mistakes Will Happen.

Dear Bro. Stanley:

In preparing my articles for the HERALD I am compelled to alternate between writing a sentence, or part of a sentence, and attending to my daily business. I am aware, therefore, that my expressions are liable to be very much confused and muddy. I have greatly desired to prove the Scriptural statement of Paul, that Christians "are not under commandatory or statutory law," as there are a great many who do not believe it. But I find that my first article on this subject is so badly mixed up that I fear I will not be understood at all. If I am not understood, no one will be edified. Now, I do not blame the printers "at all, at all," (as is so customary with poor, or muddy writers), for I am sure that it is all my own fault.

In reading over the "No. 1," just at hand, I was reminded of a certain preacher's sermon. He saw his old servant very busy with paper and pencil, and knowing that he could neither read or write, asked him, when they had returned home, what he had been doing. "I was taking down de sermon," he replied. The preacher asked to see it, and on looking at the marks and scrawls, remarked, "Why, this is all nonsense." "I jess thought so all de time you was preachin' it," the servant quickly replied.

I did not intend to write, as printed in first column, "In this article two use the term law," etc.; for that "is nonsense," but I did intend to say, "In this article I will use the term law," etc. Again, I did not intend to say, as in middle of 2nd column, "The real power and purifying virtue of all such 'law' is just the same, whether it is enacted by God, or by some man, or by a body of three

men who are capable of imparting it," for I can see no sense or meaning to that string of words either; but I did intend to say, "The real power and purifying virtue of all such 'law' is just the same,

whether it is enacted by God, or by some man, or by some body of men, who are capable of enforcing it." Again, I certainly did not finish the last sentence, for I intended to say, "Whoever teaches it, or tries to enforce it in 'the house of God,' has 'need that one teach them again which be the first principles of the laws of God.'"

But I will try to be more careful, hereafter, for anything that is worth writing or doing at all, is worth writing and doing well; so I was taught when a boy.

But in my article as written (and printed) not only the writer, but the printer and reader, will all "suffer loss," for they will not be edified.

Very kindly your friend and brother,

S. C. ADAMS.

#### Had an Eye on Him.

"That young Brown has become a Christian, has he?" So said one business man to another.

"Yes, I heard so."

"Well, I'll have my eyes on him to see if he holds out. I want a trusty young man in my store. They are hard to find. If this is the real thing with him, he will be just the man I want. I've kept my eye on him ever since I heard of it. I'm watching him closely."

So young Brown went in and out the store and up and down the street. He mixed with his old associates, and all the time Mr. Todd had an eye on him. He watched how the young man bore the sneer of being "one of the saints;" if he stood up manfully for his new Master and was not afraid to show his colors. Although Mr. Todd took rides, went to church, or did what he pleased on Sabbath, he was very glad to see that Brown rested on the Lord's day and hallowed it. Though the Wednesday evening bell never drew the merchant to the prayer-meeting he watched to see if Brown passed by. Sometimes he said: "Where are you going, Brown?" and always received the prompt answer: "To prayer-meeting." Brown's father and his teacher were both questioned as to how the lad was getting on.

"For a year or more Todd's eyes

were on Brown. Then he said to himself: "He'll do. He is a real Christian. I can trust him. I can afford to pay him. He shall have a good place in my store."

Thus, young Christian, others watch to see if you are true; if you will do for places of trust. The world has its cold, calculating eye on you, to see if your religion is real, or if you are just ready to turn back. The Master's loving eye is on you also. He sees not the missteps alone, but also the earnest wish to please him. He, too, has places of trust. The work is pleasant and the pay good. These places may be for you when, through his strength, you have proved yourself true.

Fix your eye on him and he will keep you in the way.—*Congregationalist.*

#### Personal.

—Pres't. Elston, of Hesperian College, Woodland, Cal., has returned from a visit to Missouri and expresses himself as glad to get back from the land of sun strokes and cyclones.

Bro. W. A. Melon has engaged to preach for the church in Oakland, Cal., and has now returned to Missouri to bring his family to Oakland.

Bro. W. H. Martin has declined to longer occupy a professor's chair in Hesperian College, that he may devote all his time to preaching.

If all the blind men in the kingdom should endeavor to bear me down that the sun is not bright, or that the rainbow has no colors, I would still believe my own eyes. I have seen them both; they have not. I cannot prove to their satisfaction what I assert, because they are destitute of sight, the necessary medium; they would not—they could not—hesitate a moment, if they were not blind. Just so they who have been taught of God, who have tasted that the Lord is gracious, have an experimental perception of the truth which renders them proof against all the sophistry of the infidel.—*Newton.*

Virtue is what man owes to himself. Though there were no heaven, nor any God to rule the world virtue would be none the less the binding law of life. It is man's privilege to know the right and follow it.—*Ramayana, Hindu.*

He who has filled the measure of his days has only learned how to begin to live.