

understand inbred sin to be, is sin cultivated in the heart until it leavens the whole. If that infant lies under the penalty of death, because of transgression of another, is it lawful for us to say that down in the soul are the seeds of inbred sin. Can we say that soul has the seeds of sin that knew no sin, and never transgressed any law, although born in sin, or in other words, under condemnation of death, the penalty of the fall. Can we say that the soul of that infant (who has no knowledge of sin) is not pure in the sight of God? but if there is inbred sin it is not pure, and if it passes away in its infancy it must pass into the impure regions, away from the presence of God. But this is not so; Suffer little children to come unto Me, for of such is the Kingdom of Heaven. Now I hope my good brother will not misunderstand me, and will discriminate between the stages of manhood and infancy; actual development of sin, and unconsciousness of transgression; and not conclude I have said we are not born in sin. The word *IN* means within; inside of; surrounded by; not outside; not outwardly; but inwardly wrought. The word *BREED* means to procreate; to beget; form by education; or to grow. Now I understand that inbred sin is the outcome of conscientious transgression of divine law, sinning with our eyes open; can this be said of the unconscious infant? I would not like to conclude thus. Therefore we are not born pure by nature, "fleshly." Also the sin of actual or conscientious practice of sin or transgression must take root in the heart before we have inbred sin; the seed of actual transgression must be sown in the heart to bring forth death, and that by cultivation.

H. E. COOKE.

Westport, April 20, 1889.

SUNDAY RAINS.

Dear Christian:—I have just received your issue for April and find, some paragraphs touching the puzzling nature of "Sunday rains." Possibly I may suggest an explanation. The difficulty arises from our confounding things that are different. The *N. Y. Herald*, and also the Kentucky writer, fail to distinguish between the material and the spiritual. They confound things secular with things religious. Sunday is a religious day. In this respect only is it different from any other day of the week. Whether Sunday rain is religious rain, or just the same old, every day, secular thing I cannot say positively. But assuming that it is the same as that of Saturday or Monday, we are to take account of the fact that on Saturday it is only the bodies of these Christians that are exposed to it. Their physical nature can resist and endure the influence of this secular rain while they are engaged in purely secular labors. Their religion is safely housed and kept perfectly dry all the week. They never take it out or use it except on a Sunday. It is a sickly sort of a thing any way, and it never could stand the rough contact of the elements of this world. It can only venture out on a very fine, heavenly sort of Sunday. Then all these Sunday ailments are not so much of the body as of the spirits of these people. It is a moral rheumatism that they have on wet Sundays. It is a religious indisposition that troubles them and it is peculiar to Sunday, only because that is the only day their religion thinks of venturing out.

Now it will do no good to rub a man's limbs with "St. Jacob's" oil to cure this spiritual rheumatism. The soul must be anointed with the Holy Spirit. It is some spiritual tonic that is required. Then if you can give the religion some good exercise for an hour or so daily, rain or shine, and make it to grow vigorous and robust so that it can endure the contact of this present evil world and be none the worse, then the Sunday rain will have lost its power. Now I think I have indicated the nature and the seat of this trouble, and suggested the proper remedies and treatment. If those sug-

gestions are followed faithfully a speedy recovery is sure to follow. I charge nothing for this advice. All I ask is that when you have tried it and proved its virtues you will recommend to any others that you may know to be suffering from these same complaints. But remember that you must continue the treatment, and keep up the exercise continuously or you may have a relapse, and your case then will be worse than before.

Very truly yours,

NEIL MACLEOD.

Evansville, Ind.

ESSAY OF ONE THOUSAND WORDS ON THE FLOOD.

The history of the flood causes us to look back and think of the sad condition of mankind at that time. How low they must have fallen in sin, that God should have had to destroy them, both man and beast, from off the face of the earth, by a flood. If the sons of God had not intermingled with the daughters of men, this sad condition of things might not have occurred. However, God was displeased with them, and said, "My spirit shall not always strive with man, yet his days shall be an hundred and twenty years." Noah, for one hundred years or more, preached unto this people to repent, warning them of the danger there was in rejecting the counsel of God. But Noah, being a righteous man, and one who feared God, obeyed his commands and instructions, prepared an ark to the saving of himself and his family. The time came when the ark was ready to receive her living freight—Noah, his wife, his three sons and their wives. Of beast and fowl, seven clean of a kind and of unclean two, and two and two of a kind went into the ark. The hand that shut Noah and his family into the ark, the same hand shut out the world. And God in justice to himself poured out His wrath upon this people by the down-pour of rain, and in opening up the fountains of the deep. After forty days the ark floated majestically on the face of the waters; leaving the whole human race to perish from off the face of the earth, but Noah and his family were safe in the Ark. Let us picture to ourselves the sad condition of those at that time, struggling with death, loved ones clasped in each others arms, mothers clinging to their infants, husbands to their wives; but on every hand death stared them in the face; there was no escape for them; they all sank to a watery grave. The old, the young, the infant in its mother's arms, met the same sad fate. There was no place of refuge for them to flee to; the vengeance of a just God had overtaken them. They had sinned away the day of grace, consequently their destruction from His presence forever. Let us look for one moment while rain descended and waters rose, so that the people could no longer remain in their dwellings. What great struggling there must have been; also what a stampede of man and beast, with the roar of the lion, the braying of the ass, and bellowing of cattle, with the bleating of the sheep, all mingled with the groans of the drowning, must have been something dreadful to contemplate. This sad event should cause our hearts to sink deep within us. Noah, being a spectator to this scene which we have pictured before us, and an onlooker of this sad event, must have had great reason to thank God for his wonderful deliverance. But men, today as in Noah's day, are preaching and warning man to flee from the wrath to come, that they might lay hold on eternal life, enter the ark of safety, Christ Jesus. How will it be with those who have rejected the Gospel, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ. Let us take heed to our ways that we fall not into the same con-

demnation as did the antediluvians, through hardness of heart and contempt; for the word of God spoken unto them by Noah, and in these last days, hath spoken unto us through His Son. The preaching of Noah to those people was something new; also the building of the ark. The people were not accustomed to such teaching and preaching as this and no doubt looked upon Noah as a man of unsound mind. But God from the beginning hath chosen the foolish things of the world to confound the wise, and base things of the world and things which are despised, hath God chosen, and things which are not, to bring to naught things that are. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. But man from the beginning has broken God's laws, and hath done despite unto the Spirit of Grace, and so death passed upon all men, for all have sinned and come short of the glory of God.

We will again turn our attention to Noah and his family, while confined in the ark, and the time when the ark rested on the mountains of Ararat. During Noah's confinement in the ark over one year, nothing has been recorded, but we would suppose all went well, as we neither hear of sickness nor death. It is easy to account for this successful voyage, for God was their Captain and their Deliverer. After the ark had rested on the mountains of Ararat, and Noah had waited sufficient time until the waters had dried up from off the face of the earth, then Noah removed the covering of the ark and looked; and behold, the face of the ground was dry, and Noah went forth and all living with him, once more to multiply and increase upon the earth. It must have been a pleasure both to man and beast, once more to set their feet on the ground. After Noah came forth from the ark he builded an altar and sacrificed thereon to the Lord his God; then God made a covenant with Noah that he would no more destroy the earth by a flood, and said, I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth. Thus dispelling any fear of another such deluge.

W. J. MESSERVY.

127 Maitland St., Halifax, N. S.

Married.

WOOD-MCLEAN.—At Woodville, Kings Co., N. S., March 27th, at the home of the bride's parents, by E. C. Ford, Arthur Wood, and Bessie M. McLean, fourth daughter of Daniel McLean, Esq.

HANDSPIKER-KAY.—By W. K. Burr, in Leonardville, Deer Island, N. B., at the residence of Mr. William Kay, on the 6th ult., Mr. Alpheus Handspiker, of Tiverton, Digby Co., N. S., to Miss Emma Kay, of Deer Island, N. B.

Died.

CURRIE.—At Back Bay, on March 27, Abigail, beloved wife of Hugh Currie, in the 53rd year of her age, leaving a large family to mourn their loss. Sister Currie was immersed by the Rev. Mr. Walker about twenty years ago. She loved the Church of God, and even to the end her faith and hope was "like an anchor sure and steadfast." Death to her had lost its "sting."

OLIVER.—At the same place, on the 22d March, James Oliver, in the 67th year of his age. Bro. Oliver was also immersed by Mr. Walker over twenty years ago. He died trusting in the merits of Christ.

KINNEY.—Also, at the same place, Jennie Kinney, infant daughter of Bro. Loran Kinney, aged 1 year and 3 months. We deeply sympathize with Bro. Kinney, who only a few months since buried his loving wife, and now his little girl. But his loss is their eternal gain. P. D. NOWLAN.

LOVEITT.—At Le'tang, March 31st, Mary Loveitt, aged 81 years, leaving a large circle of children and grandchildren to mourn their loss. Sister Loveitt was immersed by Bro. J. A. Gates about seven years ago. "Blessed are the dead who die in the Lord." P. D. NOWLAN.

LEEMAN.—Bro. Sumner A. Leeman, of Lord's Cove, Deer Island, on the 14th ult., passed peacefully away down through the vale of death. He was baptized by the writer, and enjoyed the cheering hope of a life beyond the toils and struggles of earth. He was a young man of promise, and it was hard to give him up at the early age of 28 years. A large number of friends followed him to the grave. W. K. BURR.