

giddy rounds of pleasure, they did not believe what they had been told about a coming flood; no doubt they pitied Noah as the victim of some mental delusion. But at the first intimation of the fulfilment of his predictions their faces pale with terror. What horror filled their souls as the storm of water burst on the doomed world. What a scene! ceaseless torrents of rain descended from the open windows of heaven, lightnings flashed across the sky which was covered with clouds of the blackest hue, peal after peal the thunder crashed through the leaden air. The fountains of the great deep were broken up and helped to swell the fast increasing waters, brooks swelled into rivers, the rivers into seas which stretched out over the country. The population flew to the hills for safety, but the waters rose; and the rain descended and the water rose still higher and drove before it up the mountain sides men, women and children, beasts and reptiles, then reached up its liquid arms and swept them off into the seething foaming flood. At last the few survivors reached the highest point, still the rain did not cease, the waters continued to rise and the last survivor of the doomed race was swept from the highest mountain-top and went down beneath the overwhelming flood.

Forty days had the rain descended, now it ceased. The water was now fifteen cubits, or twenty-two feet above the top of the highest mountain. For one hundred and fifty days the waters prevailed on the face of the earth.

God's work had been accomplished. Silenced were the voices of those mighty men, nothing but the voice of God could now be heard in the rolling of the giant billows as they swept round the world.

Alone on this vast unbounded shoreless ocean floated the ark, bearing the most precious freight that was ever borne on the waters of the world. Within were the gems of the future world. Guarded and guided by the invisible hand of God she came gently over the surface of that silent sea which rolls over an extinct race, who, with all their wickedness, had been swept away.

God caused a wind to blow over the face of the water; the clouds which had obscured the sun were swept away and it came forth and dried the waters from the earth. The ark rested on the side of Mount Ararat. Noah sent forth the winged messengers to bring him tidings of the fast abating water. What joy within the ark when at evening, the dove returning, bore in her mouth an olive branch. With what gladness they hailed this token of peace restored. After one year and seventeen days from the time he entered, at God's command Noah stepped forth from the ark on to the purified earth, and on the mountain side built an altar, offering sacrifice to his Deliverer which was accepted. God, well pleased, promised no more the whole earth to destroy with a flood, for man's sake.

WHEAT AND TARES.

In THE CHRISTIAN for April there appears an article under the above heading from the pen of Bro. Cooke. He seems somewhat puzzled over this parable and asks for light. Of late I have written several articles on the "Kingdom," which have appeared in the columns of the *Christian Leader*, and as this has a direct bearing on that question, I ask permission to present a few thoughts on this parable. But I would first offer a few remarks on what Bro. Cooke has written in order to show what has called this article forth.

He bases his conclusions upon the rendering of the Greek text as found in Wilson's "Emphatic Diaglott." Does Bro. Cooke know that there is not another translation of any note that will uphold the reading of that verse (Matt. xiii. 24) that the author of that book was a materialist? that he did not believe in future punishment, and what is more (and this

accounts for his rendering of the parable) he believes the Kingdom of Christ is still in the future, not yet established? Building upon this foundation, Bro. C starts out with the idea that the Kingdom is likened unto the field, not unto the man. Christ in His explanation says, "The field is the world." Now according to Bro. Cooke's logic, we would reason something like this, "The kingdom is compared to a field; the field is the world; hence the kingdom of heaven is likened unto the world." Will this agree with the teaching of Christ, who says, "My kingdom is not of this world." Paul says, "The kingdom of heaven is righteousness and peace and joy in the Holy Ghost." Can peace and joy in the Holy Ghost be compared to the world? I think this should convince any candid mind that the field is not the subject of comparison.

I have before me at this writing six different translations of that verse, viz.: Authorized Version, Revised Version, A. B. Union, Anderson, Rothham, and the Diaglott. The first five all agree in likening the kingdom to a man sowing seed in a field. The Diaglott alone says that the field is the subject of comparison, and that is done in order to suit the author's opinion. Now I think this parable one of the most simple, one of the easiest to comprehend in the New Testament. You ask why? and I answer because Christ explains it; and that in such plain terms that none need make any mistake in what He means to teach.

The term "Kingdom of Heaven" is sometimes misunderstood. What does it mean? In Daniel ii. we read of a vision which appeared to Daniel informing him of the king's dream and the interpretation thereof. When Daniel came to the part where the king had seen a stone cut out of the mountain without hands, he explains it thus: "And in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed." Now we know that in the days of the Roman kings Christ came. John the Baptist preached, saying, "The kingdom of heaven is at hand." The parable says, "The kingdom of heaven is likened unto a man who sowed good seed in his field." Christ says the good sower was Himself. The field is the world. Now the church and Christ are one. He is with the church always. The mission of the church is to preach the gospel to the world. Is this not sowing good seed in the field? What is the devil's mission? "He goeth about like a roaring lion, seeking whom he may devour." Who is he seeking for—the wicked? Oh no; they are already his. He waits until the good seed-sowers go to sleep and then he gets something that looks very much like good seed and commences his sowing. We read of an Ananias, a Simon Meegus, a Diotrephes, and if we want further evidence concerning the sowing of tares (the wheat was sown first) let us hear the Apostle Peter, "But there were false prophets also among the people, even as there shall be false teachers among you." 2 Peter ii. 1. Read this chapter and then compare 2 Tim. iii. with the message to the seven churches of Asia, and you will be convinced that the tares were already growing in the apostles' time. There were tares then; there are tares now. There always will be tares. The true child of God will always sow good seed; hypocrites and deceivers will always sow bad seed; and it will be so until the harvest. The harvest is the end of the world. The angels will gather out of His kingdom (church) all things that do offend. The likeness between the tares and the wheat may be very great but the great Judge will discern the good. He will divide the sheep from the goats.

The parable teaches us an important lesson—that the church is neither pure nor perfect while in the world. But eventually it will be presented without spot or blemish. But if we go speculating about the stalk and trying to find out where the tares came from, we will likely want to know next where God got the skins with which to clothe our first parents. Let us sow good seed; be good seed; and have a good harvest. W. H. HARDING.

Correspondence.

HALIFAX LETTER.

The following question has been put to me by a number of brethren, "Why have you not written for THE CHRISTIAN lately?" And I beg leave to answer that I have done so, but my MSS. miscarried and I did not know it until informed of it privately by Bro. Capp. I hope this will not share the same fate, for if I was to write a letter to the officials at the Dead Letter Office I would write something different.

I am made glad in reading the accounts of success that are coming from various quarters. I learn from private sources that Bro. Cook has had one addition at Westport. It is in the parsonage, and I believe has come to stay. In Halifax we are still holding the fort, our audiences are growing and a visible interest is being manifested. One young lady made the good confession and was immersed about a fortnight ago. The brethren will make a big effort this summer. I'll not tell just now what it will be, but do not be surprised if you hear of matters "booming" in Halifax this summer. The strength of the church here has been considerably augmented by the arrival of several good brethren from Newport and West Gore. Come on, brethren, we want some more.

The church at River John is making a move towards securing a preacher: they have expressed a desire to have me go among them for a while. This is the oldest church in the province, probably the oldest organization in America existing under the name of "Disciples of Christ," and I think that the interest there should be looked after and maintained. Here is a good field for mission work. At my present writing I have not made up my mind which course to pursue. There are so many places where preaching is needed in order to keep churches alive, that I feel as though it would be wrong for me to remain continually in one place unless compelled to do so. When I say wrong, I do not mean for a moment to say that those brethren are doing wrong who are located with a particular church. These brethren believe they can do the most good in that way. I believe I can do the most good by acting as an evangelist, and I believe every man and woman in the Church of Christ should act from that principal, doing the most good.

I commence a meeting of days at Shubenacadie next Lord's day (April 27). Brethren, pray for us, that our efforts may be crowned with success and God's name glorified. W. H. HARDING.

News of the Churches.

NEW BRUNSWICK.

Our special meetings which has been in progress since March 17th closed on Lord's day evening, April 20th, having continued five weeks with twelve additions. There was a short service before the preaching each evening—the special feature of which was reciting passages of scripture—a large number taking part, and Bro. Romig commenting upon them, and good interest was manifested throughout.

He preached on the 'Pre-eminence of the Christ' on Lord's evening April 20th, to a large audience, at the conclusion of which they repaired to the Sunday school room, and after thanking the brethren for their kindness and hospitality, bid them all farewell.

Bro. J. A. T. Romig left in the 4.10 C. P. R. train Monday afternoon for Michigan. After a short rest, he will engage in a meeting at Newton, Kansas.