

calls by the Gospel. This promise of the Holy Spirit to be with us shedding the love of God abroad in the heart and testifying with our spirit that we are born of God is like the promise of salvation sure to all that obey the Lord, for his promises are yea and amen to the glory of God the Father.

Jesus promises His people never to leave them, so that they can boldly say the Lord is my helper and I will not fear what man can do unto me. He will be with His faithful followers till death. When they pray to God Jesus is in full sympathy with them and advocates their cause before the eternal throne. He is everything to them and gives them strength as they need it and promises them eternal life in the coming future.

V. But the glorious Gospel has also its *threatenings* which we cannot pass by. The blessed Jesus says: "He that believeth shall not be damned." How terrible to hear these words come from the Saviour. He did not come to condemn the world, He did not die to condemn men. He came to condemn sin, died to condemn sin; but He came to save men, to separate men from sin, to condemn it forever, but to justify and exalt them forever. But when men are determined to cleave to sin, and not be separated from it, they must be condemned forever with and in their sins. But one condition is mentioned on which men will be condemned. *Unbelief* will do it. Jesus does not say, He that believeth not and repenteth not, nor he that believeth not and prayeth not, nor he that believeth not and is not baptized shall be condemned. No, unbelief will do it. It qualifies a man for any disobedience and disqualifies him for anything that is right.

Reader, are you yet unsaved? Jesus came from heaven and died on the cross to save you. He is anxious to save you. He has sent you the glorious Gospel of the blessed God to tell you all about it. Your salvation is a matter between Christ and yourself. Let no man or nothing come between you and Him. O, believe Him.

Original Contributions.

FRIENDLY CRITICISMS.

There is so much that is both interesting and instructive in the last CHRISTIAN that I propose, in this paper, to glance back over its pages, reproducing a few of the most excellent things found there, and offering a word of criticism on some of the articles which I have read with interest and profit.

The department of the junior editor, on the first page, presents a most excellent bill-of-fare. Every word of this department, from the gentle reminder to delinquent subscribers in the first paragraph, to the last line on the page, should be carefully read, and the suggestions heeded, that the work of the Lord in these provinces may be prospered.

The editorial, "Things Seen and Unseen," has been read and re-read with much profit. How grand to be led up, by times, on highest ground, that we may get a glimpse of faith, of the "things which are unseen." Such articles are both instructive and comforting and help us much in our dark days. It always does me good to read after a man whose faith is strong in what he writes and who is able to give "a reason for the hope within him." May time sit lightly on the head of our much beloved brother, and may he long be spared to counsel and instruct the church of God.

"I Will Arise and Go to My Father," by Bro. Emery, is a very readable paper. The parable, from which the lesson is drawn, is very happily explained, and the point reached in the closing

part of the article is, to my mind, very forcibly made. How strange that men, with an open Bible before them, will continue to misrepresent the God of love by this practice of "agonizing with God" to make Him willing to save poor sinners, who are at the very threshold of their Father's house begging for admission; when the whole Gospel abounds with the love of God and His willingness to save all who will come to Him through Jesus Christ His Son. It is, indeed, true that we need to plead with the sinner, even "agonize" by times to persuade him to come to Christ; but never are we taught to "agonize" or plead with God to persuade Him to accept the sinner. His willingness to do this is written in blood in every line of the Gospel of the love of God; and the invitation is to "all that labor and are heavy laden;" and the promise is, that if they will come Christ will give them rest. We need many such articles as this in the pages of THE CHRISTIAN, that its readers may be instructed in the right way of the Lord.

"Majorities," by Bro. H. Murray, is well worth a careful reading. These are questions that are forcing themselves upon us. They should be carefully considered, that we may be able to act wisely. For my own part, I am satisfied that in all matters in the church of God, which are left to the discussion of the brethren, the principle of rule by the majority is correct. But a question arises just here: Would it be right, under all circumstances in the church, to use our lawful privileges? Paul says: "All things are lawful unto me, but all things are not expedient." From this it would appear that there are some things that are lawful, but it would not be wise to do them. While it might be perfectly "lawful" for a majority to rule, there may be circumstances under which it would be very unwise for them to exercise this power. What "is to rule in these cases?" I answer, "the wisdom that is from above!" With this "in our hearts and common sense in our heads we will gracefully submit" to either the majority or minority rather than make trouble. Look at this wisdom "which is first pure, then peaceable, gentle and easy to be entreated." No man governed by this wisdom can possibly make trouble in the church of God over things for which has not a "thus saith the Lord."

"Wheat and Tares," by Bro. H. E. Cooke, is a good article. I have carefully read it, because he is writing on a subject in which I am interested. Evidently, Bro. Cooke has put much thought and study on this subject. While I am pleased with the article I fail to agree with all the positions taken. I cannot understand how anyone can make the world—the field of the parable—and the kingdom one and the same. It appears to me that they are as distinct as day is from night. I understand the world in the parable to be the same world into which the Lord sent His Disciples when He said, "Go ye into all the world and preach the Gospel to every creature." I also understand that such of the world as heard the Gospel and understood it and brought forth fruit, etc., compose the children of the kingdom. It is also evident that while this work of building up the kingdom is going on, some bad material, the tares, if you please, find their way into the kingdom. The "wood, hay, stubble," is built on the same foundation with the "gold, silver, precious stones," and only the great day when every man's work shall be tried, when the angels shall be sent "to gather out of His kingdom those that offend and them which do iniquity" shall a perfect separation be made. These tares, or the "wood, hay, stubble" got in just as did the wheat, that is, into the visible church. They heard and outwardly obeyed, so that at the saving time no one but God could see the difference. But when the seed sprang up and began to bring

forth fruit, then the tares were not so much like the wheat but that the servants could at once see them. This fact destroys the force of the argument of the great resemblance between the wheat and the tares. There is much more that I would like to say on this interesting subject, but I fear I have already taken too much space.

There are also other good things in THE CHRISTIAN for April that I would like to speak of. Bro. D. F. always makes a point both in his letters and in the column where the money for missions is credited. I believe in such men speaking right out in meeting. But I must close. There are other articles in this paper of which I intended to speak. But my paper is full.

E. C. FORD.

Port Williams, April 17th, 1890.

ONE THOUSAND WORDS ON THE FLOOD.

H. B. STEVENSON.

For about fifteen hundred years after the fall of man, his wickedness had made rapid strides. Cain had steeped his murderous hands in the blood of his righteous brother Abel. Seth, the third son of Eve, took the place of Abel, and through him was established the line of the Patriarchs and those known as the sons of God.

As men increased on the earth, the sons of God married and intermarried with the daughters of men, the descendants of Cain, and the result was that their progeny became mighty men, and all the inhabitants of the earth were corrupt. Men lifted themselves up against the God of heaven, indulged in evil desires, trampled God's law beneath their feet until His mercy had reached its utmost limit. Man whom He had created in His own image, pure and perfect, had become degraded, his very presence polluted the earth. Heaven's pure air resounded with cries of violence, all was confusion. Might was reigning regardless of the cries of injured right, horrors and atrocities were committed by a proud and arrogant people beneath the eye of an angry and insulted God.

How fallen had man become! He who at first had been stamped with the impress of the divine image, had become so degraded that scarcely one trace of the divine nature was to be seen, his evil passions had been gratified to their full extent.

God, beholding man in this condition, repented that He had made him on the earth, and determined that He would destroy him and every living creature and substance on the face of the earth.

Amidst all this abomination and sin, this discord and strife, this lust and violence, there was one who had not been contaminated with his evil surroundings, one who could trace his lineage back to righteous Seth, one whose blood had not been defiled with that of unrighteous Cain. Noah was an upright man and perfect in his generation. To him God declared His purpose, and commanded him to build an ark that he and his house might be saved, and He also commanded him to take seven clean and two and two of unclean of all the animals with him into the ark that they might be saved from the flood that was to come on all the earth. Noah did all that the Lord commanded him. He completed the ark, and at the command of God entered it seven days before the flood began, and with him his wife, his three sons and their wives and the animals and food for their sustenance. Noah had entered the ark and God shut the door. He had preached his last sermon. No more could he warn the people of the coming calamity, his work was done, God assumed all responsibility. Safe in the keeping of the Great Father Noah rests assured.

Seven days after Noah entered the ark the flood commenced. Until that time men pursued their