

18. And the Lord shut them in, verse 16. In the six hundredth year of Noah's life, on the same day that he entered the ark, a storm commenced such as the world has never since witnessed, verse 11. For forty days the rain poured down, the fountains of the great deep burst forth also, probably by some great convulsion of nature, gradually the land was submerged; perhaps the people were not very much frightened at first, thinking the rain would surely cease before long. But for forty days the waters kept rising, one hill after another was covered, till at last the whole inhabited world was overflowed, and no one left alive but Noah and his family, safe inside the ark. Verse 24 tells us "the waters prevailed upon the earth one hundred and fifty days." There was constant rain for forty days, and afterwards apparently, rain less violent for one hundred and ten days, when it ceased, and the flood began to subside.

There is a solemn warning to all in this lesson not to put off the work of repentance till it is too late. "Now is the accepted time, behold now is the day of salvation." Our Lord Himself tells us (St. Matthew xxiv. 37, 39), that His second coming shall be just as unexpected; if we are not "watching and waiting," it will be too late to seek salvation then. Those who belong to Him are safe and happy now, and safe and happy hereafter. Let us take warning from what we see passing around us, listen to God's warnings now, and ask the Lord Jesus to save us now.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

OVER PRESSURE IN SCHOOLS.

SIR.—In your last editorial, (February 12th), under the heading of "Over pressure in schools," you say, "This manufacturing mental forms by wholesale, like casting bullets, all in one hard, narrow mould, is the evil of a public school system." Does not the making of brick, in the same mould, at the building of Babel, and the manufacturing of silver coins, (Acts xix. 24), (see Blomfield's notes on Gr. New Testament), in the same mould, also imply the 'cut and dried' system of secular instruction, in contrast with "the old fashioned" idea that the primary object of elementary schools is to train good Christians, and good citizens no molten images, but each youthful student 'hewn' and 'shaped' according to the place he is to occupy in the building. A. C. F.

CLERICAL SUPPORT.

SIR.—On page thirty-four of Report of Church Congress we find the following from the Rev. E. P. Crawford, M.A. "The chief officer of the diocese is the bishop, our father in God: too often the father thinks more of the people than the clergy. When the bishop visits a parish he ought to inquire into these matters, (clerical incomes). I know of one instance where the bishop in this way, raised the stipend of a clergyman from under \$600 to \$900 per annum. Often the people only require to be told of their duty by the bishop to do it." A comment on this is almost needless. The United States bishops do it, and with marvellous success, why should not ours follow suit. It seems but natural that the father should look after his children's interests, and the wonder is that our bishops require to be reminded of this manifest duty. I hope this suggestion will have a good effect. Yours, 17th February, 1885. A SON.

A COMPLAINT.

SIR.—I read, without surprise, in a secular paper, a stupid notice of the new appointment to the see of Exeter, in which it was stated, that Dean Bickersteth is brother to the present Bishop of Ripon. Of course it should be the late Bishop, as the present is Bishop Boyd Carpenter. The notice was taken, doubtless, from some editor's handy book; but when your Church contemporary, of Montreal, copies the same blunder, a reader may well feel disgusted at this unacquaintance with the facts of the moment, on the part of our Church guides.

The same number publishes a sermon, which it thinks is beyond the need of commendation. It certainly is beyond the help of commendation; for the first three lines show an incapacity for clear thought or expression. "There are extremes in most things, even Faith may lapse into Agnosticism on the one side, and into superstition on the other." Certainly Faith may so lapse; but then Agnosticism can never be the extreme of Faith.

A READER.

POPULAR MODERN CONVERSION VS. HOLY SCRIPTURE.

SIR.—In my letter published in your issue of the 19th inst., I promised that I would, in this second letter, furnish conclusive proofs that popular modern conversion has no place or authority whatever in the New Testament. In redeeming that promise, I shall consider the question both from its negative and affirmative aspect. First, then, as to the absolutely negative, and partially negative view of it.

There is no instance mentioned in the New Testament of any one being told at any time after he had received Christian baptism, that he needed conversion. Nor is there any record of any one being converted after his baptism. Nor is there even so much as the slightest hint given of such a thing being in such case necessary, even though the New Testament clearly discloses the fact that there were bad men among the baptized who needed a change for the better, but such a change as they did need was not then, and is not now conversion, in the New Testament sense and of either that word or the word converted. And what I have here asserted with reference to the New Testament, I also assert with reference to all the writings of the apostolic fathers, and the writings of all other fathers in the Church of Christ, down till at least very recent times, if not till the present hour, and wherever the contrary is the case, the convert before such conversion was either a heretic, a schismatic, or an apostate from the Christian faith. In every instance recorded in the New Testament where any person or persons was or were informed or advised that he or they needed conversion, such person or persons was or were at the time in such a position as that conversion in his or their case involved the abandoning either partially or wholly of some religious system more or less defective or erroneous; such abandonment taking place in every instance where the conversion happened. And that the word conversion or converted in its New Testament sense and use indicated no more grace than was necessary to produce such abandonment; and (contrary to modern notions on the subject) did not necessarily carry with it any such thing as "a new heart"; that spiritual gift be wholly a subsequent work of grace, unless indeed the convert possessed the gift prior to his conversion, as I maintain he very possibly might. And here again what I have asserted with reference to the New Testament I also assert with reference to all writings of the apostolic fathers and the writings of all other fathers in the Church of Christ down till at least very recent times, if not till the present hour.

So much, then, for the negative aspect of this subject, and here I crave leave to say that if any one considers the view which I have in this letter so far taken, as a false view of the matter, then with such an one must wholly rest the proof of error, and for the production of such proof, I challenge the whole professing Christian world; all the theological quacks and the varied and numerous hosts who sympathize with them and follow in their train, not by any means excepted.

And, now, Mr. Editor, as I fear my last letter required too much space in your columns to insure a very prompt insertion, I make this shorter.

In my next letter, I shall, with your kind permission, proceed to establish the soundness of the position which I have taken on the subject upon which I write by considering it from its affirmative aspect.

19th February, 1885.

LAYMAN.

SPREAD THE GLORIOUS NEWS!

"The coming of the Lord draweth nigh."—James 5th chap.—"Watch and Pray."

SIR.—Readers, I desire to shew you some scripture and truth so that you and I may profit thereby: "The Lord Jesus Christ shall judge the living and the dead at his appearing and his Kingdom."—2nd Tim. 4th chap. The world *Kosmos* passeth away, the earth *Ga* abideth for ever.—Eccles. 1st chap.; Psalm 104. "The Son of Man shall come in the glory of his Father with his angels then shall he reward every man according to his work."—Matt. 16th chap. Those that have laid up treasures in heaven shall each receive their treasure and reward when he comes again to the earth. Behold I come quickly, and my reward is with me, to render to each man according as his work is."—Rev. 22nd chap., Isa. 40th chap. "Those that love his appearing shall receive great and rich prizes."—2nd Tim. 4th chap. "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, who shall be punished with everlasting destruction, from the presence of the Lord and from the glory of his power."—2nd Thess. 1st chap. At, or after Christ comes, the living saints shall be changed (not die but be fashioned anew, made sound in body and mind) in a moment in

the twinkling of an eye, at the last trump."—1st Cor. 11th chap Phil. 3rd chap. After he comes the millenium commences, and the kingdom be restored to Israel. "They are not all Israel which are of Israel."—Rom. 9th chap. "And if ye are Christ's, then are ye Abraham's seed, heirs according to promise."—Gal. 3rd chap. "When the thousand years are finished, another glorious change takes place for God's elect people."—Rev. There shall one day stand upon the renewed earth, the heavenly Jerusalem decked in gorgeous splendour whilst around it near and far shall glitter numerous lesser cities. "Scripture points to degrees in glory, to one is given dominion over five cities, to another ten, and so on." And the Lord shall give unto him (Christ) the throne of his father David.—Luke 1st chap. Does anyone, male or female, want to be good-looking in the world to come? Obey Christ's gospel and he shall make you more beautiful every way, than the loveliest mortal that ever trod the polluted face of the earth. God's people in the world to come shall eat and drink, dance and sing, dance to music that shall thrill with ecstasy the hearts of angels. Adam and Eve ate and drank after God created them. Jesus ate after he rose from the dead, and he told certain of his soldiers that they would eat and drink at his table in the heavenly kingdom and also sit on thrones.—Luke 22nd chap., Rev. 22nd chap., Jeremiah 31st chap., 2nd Sam. 6th chap., etc. In the resurrection they neither marry nor are given in marriage, but are as angels in heaven." To those who profess to be Christians: "Knowing this first that no prophecy of scripture is of private interpretation."—2nd Peter 1st chap. If you wish to have the eternal life and everlasting joy, partake of Lord's Supper. "Except you eat the flesh of the Son of Man, and drink his blood ye have not life in yourselves."—John 6th chap., Luke 22nd. "For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come."—1st Cor. 11th chap. "Ask in faith and he will make you fit enough to partake of the holy sacrament. We must through much tribulation, enter into the kingdom of God."—Acts 14th chap., James 2nd chap. There might come a time when God's saints can visit (in their renewed bodies) heaven, the home of the angels, and, perhaps, other habitable worlds in the universe. "Delight thyself also in the Lord, and he shall give thee the desires of thine heart."—Psa. 37. To the unbaptized: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."—Acts 2nd chap., Mark 16th chap. To the ungodly, the filthy talkers and impure dealers: "Obey Christ's gospel and escape the eternal punishment, the second death the everlasting death. God is love, God is just, Christ died for the ungodly."—Rom. 6th chap. "Repent ye therefore and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord, and that he may send the Christ who hath been appointed for you, even Jesus, whom the heaven must receive until the times of restoration of all things, where of God spoke by the mouth of his holy prophets which have been since the world began."—Acts 3rd chap. "Howbeit when the Son of Man cometh shall he find the faith on the earth?"—Luke 18th chap. "He that overcometh shall not be hurt of the second death."—Rev. 2nd chap. "In the last days mockers shall come with mockery saying, where is the promise of his coming? For from the day that the fathers fell asleep all things continue as they were from the beginning of the creation."—2nd Peter 3rd chap. The end of the age is drawing near, the great and notable day is approaching. "Behold I come as a thief. Flee from the wrath to come. The truth shall make you free. Love God and keep his commandments, and he will give you what is best for you now, and in the age to come a million times more joy than you can now think of." There is abundance of proof in scripture to confirm each and all of these statements. James J.

Family Reading.

BAREFOOT.

A very poor Irishwoman appeared one bitter frosty day at a dispensary to ask relief and medicine from the Sister in charge. She was barefoot, and the Sister expressed compassion for her state.

"Sure, ma'am," said the poor woman, "I did wear my own shoes and stockings once, and I was a bit inclined to fret over the loss of 'em and the bad times; but then it came into my mind," and she lowered her voice to a tone of reverence, "that I never saw a picture of the blessed Lord but He was barefoot too."