

fire. Quite a blaze was kindled which however was subdued before very much damage had been done. In this part of the country heavy rain accompanied the storm, and the body of snow was considerably reduced. But by Friday morning winter had resumed its sway with the mercury in the vicinity of zero, and by Saturday morning it had descended to a point some degrees below the cypher.

In accordance with announcements previously made, sermons were preached in most of the Protestant pulpits of St. John last Sunday having reference to the centenary of the British and Foreign Bible Society, and to the beneficent and ever enlarging work which the Society has been carrying on through a hundred years of existence. In German Street, church, Rev. Jesse Gibson, pastor of the Dovercourt Baptist church of Toronto, and vice-president of the Ontario Branch of the Bible Society, was the preacher at the morning service, and his sermon was highly appreciated. In the evening Mr. Gibson addressed the congregation of the St. Andrew's (Presbyterian) church. The eighty-fourth annual meeting of the New Brunswick Auxiliary of the B. and F. Bible Society was held on Monday evening in the Centenary Church. Addresses were delivered by a number of ministers representing the various denominations, Mr. Gibson being also among the speakers.

An enquiry into the charges of polygamy, etc., preferred against Mr. Reed Smoot, the Mormon Senator elect from Utah, is proceeding before the United States Senate. The inquiry is evidently involving a rather searching investigation into Mormon doctrines and practices, and some of the testimony goes to show that polygamy is by no means so much a thing of the past among the "Latter Day Saints" as it has sometimes been represented. Joseph Smith, President of the Mormon Church, has been subjected to a long and searching examination on the witness stand, which elicited a number of interesting facts, among which was that he was himself the husband of five wives with whom since 1890 he had continued to live in defiance of the manifesto making polygamy unlawful in Utah, and also since the date mentioned he had had children by all his five wives and had acknowledged them openly without interference or disturbance from the people of Utah whom he characterized as liberal and broad minded.

—Rev. Chas. A. Eaton, D. D. of Cleveland, Ohio, is contributing to the Press of that city a very readable and interesting series of articles on Canada. With wide knowledge and a large grasp of his subject the writer sets forth the extent, resources, present status and capabilities of the Dominion and the character of its people. Evidently Dr. Eaton has not lost any of his faith and pride in his native land since he went to reside under the stars and stripes, and if the people of Cleveland do not come to entertain a favorable opinion of Canada and its people it will not be his fault. Of the people of Canada Dr. Eaton says: "Racially the Canadian people are of the finest stock. In the Maritime Provinces mainly New England Yankee, Scotch and United Empire Loyalists. French Quebec adds a touch of Gallic grace to the heavier Saxon qualities. Ontario is English, Scotch and Irish—sturdy, sober, granitic; the west a polyglot population with Eastern Canadian and British powerfully predominant. And these people educated, deeply religious, unspoiled by wealth, self-reliant and hopeful, strong in mind, soul and body, are equipped and fit to face all their large new problems and rear upon the foundation of their heroic past a great and prosperous nation."

He Speaks for Himself.

Dear Editor:—The task set for you by the Rev. Rupert Osgood Morse, M. A. of telling what subject or subjects I had been discussing must have created in you the wish for a choice of tasks say, the squaring of the circle or the drawing of a map of the moon. Let me relieve you.—I set out to confirm the rank and file of the churches in their faith that the Bible is the Word of God, i. e., inspired word of God. (1) I first took the admitted historical facts of the person, life and death of Jesus Christ; (2) The doctrines of the Trinity, the incarnation and the atonement taught by Him; (3) The support of his claims and teachings by miracles; (4) The endorsing as we say by Him of the Old Testament, and the consequent placing of the Old Testament on the foundation of his miracles, side by side with his claims and doctrines; (5) The further unfolding of Christ's person, mission and doctrines by the apostle Paul and other New Testament writers, and therefore the placing of the New Testament on the same foundation with the Old Testament, the claims and teachings of Christ—the Old and the New Covenants resting on Christ, and he declared to be the Son of God with power, especially by the great crowning miracle of his resurrection from the dead; (6) Then I referred to the matter of fixing the list of the books of the Old Testament and the New, so that the limits of the inspired writings might be seen; (7) Then came a discussion of the proposition that as it is admitted the Bible was given for all the people, it followed that all the people, learned and unlearned alike, had at their command the means of knowing that the Bible is the inspired Word of God; (8) Then followed the dealing with some difficulties—slavery, polygamy and the permission of strong drink.

The inspiration of the Bible, makes it God's revelation, and God's revelation necessarily implies inspiration. Christ, I have made the centre—Old Testament and New meet in Him. In his heart and teachings both covenants are found. He is Alpha and the Omega, the Way, the Truth and the Life. Search the scriptures—the 66 books—for they are they which testify of Me. Christ still says, They are God's revealed will.

The infallibility and divine authority of the Scriptures are due to the fact that they are the Word of God and they are the Word of God because they were given by the inspiration of the Holy Ghost.—Rev. Charles Hodge, D. D.

Since reading the note of Brother Morse I have read the following sentences in Dr. James Denney's "Death of Christ." Brother Morse will scarcely say that this foremost thinker and orthodox Theologian is not discussing inspiration in the following sentences: "The truth is, the unity of the Bible and its inspiration are correlative terms. If we can discover a real unity in it—as I believe we can and do, when we see that it converges upon and culminates in divine love, bearing the sin of the world—then that unity and its inspiration are one and the same thing. And it is not only inspired as a whole, it is the only book in the world which is inspired."

We believe in inspiration because in the whole Bible, from Isaiah to St. Paul, and earlier and later, there is a unity of mind and Spirit and purpose which shines out on us at last in the atoning work of Christ.

When we approach the Scripture with this problem, (how shall a man be just with God?) we not only find sympathy, but a solution; and with that solution is identified all that we mean by inspiration. . . . The Cross dominates everything. It interprets everything."

At a venture, in my articles, I put the Cross in the centre, and the unity of the Bible as the great dominating vital fact. I am now more than glad to find that since I wrote my articles, since I read Brother Morse's positive adverse criticism of them, that I am supported by Dr. Denney, who by many is regarded as the leading theologian of the day.

Christ in the Bible and Christ in the regenerate soul have but one voice. An inspired Bible calls to a Christ-filled soul, and the soul answers, "Speak Lord for thy servant heareth."

Brother Morse must not forget that I made it plain at the beginning that I wrote for the members of the churches, and not for trained theologians like himself; but I have been surprised to get through private correspondence expressions of appreciation of my poor efforts from learned ministers which I class with brother Morse.

I purposely avoided the use of such words as "concept," "concepts," and "definition of concept" and confined myself to homely English, hoping that I might be of some service to church members generally. I shall be very sorry if my writing has been "misleading and harmful."

About the undue length of the articles of which Brother Morse justly complains, I shall make the apology I once heard the Rev. Dr. Crawley make when he presented a long report. With his inevitable smile, he said, "I had not time to make it short."

E. M. S.

New Books.

CHRISTIAN FAITH IN AN AGE OF SCIENCE. By William North Rice, Ph. D., LL. D., Professor of Geology in Wesleyan University.

The author of this volume tells us in a preface that in his student days he became deeply interested in the relations of science and religion, and in the tentative and provisional solution of the problems which the advance of science offers to religious thought. The sympathy he has felt with the perplexities of successive classes of students, in an experience of more than thirty years as a teacher of geology and the cognate sciences, has kept the subject ever before his mind. The thought of many years accordingly finds expression in the book which Professor Rice has now given to the world, and he ventures to hope that it may be found useful to several classes of readers. This hope, we cannot doubt will be realized. The author has been an eager student of science, and he has not studied with the assumption that science must not contradict anything which has been supposed to be taught in the Bible. He has been willing to give due weight to all principles which science has fairly established and an unprejudiced hearing to the facts alleged in support of scientific theories. Some readers may doubtless think that he has been too hospitable in this respect and that he exhibits a willingness to surrender more than the interests of truth demand on the line of the inerrancy of the Bible in regard to matters scientific and historical. But the book is true to the principle of a divine revelation and to the spirit and life of Christianity. It aims to show that the faith which was born in an unscientific age is able to adapt itself to the very different environment of a scientific age. The progress of modern science has involved great changes in the conception of the Universe especially as regards its expansion in space, its expansion in time and its unity. The science of Astronomy has greatly extended man's knowledge of the Universe in space, and Geology has performed a like service respecting its extension in time. The modifications of religious belief which the results of scientific research in these departments of learning have involved are discussed. The author also discusses the unity of the Universe, the conservation of energy, and evolution in the line of Astronomy, Geology and Biology. In this connection also the author considers the theological learnings of the doctrine of evolution. The second part of the book is devoted to a discussion of "The Status of Certain Doctrines

of Christianity in an Age of Science." Under this head The Personality of Man; The Personality of God; Law in Nature; Providence; Prayer; Miracles; Revelation and the Bible are presented as viewed through the atmosphere of a scientific age. The concluding portion of the book deals with "The General Status of Christian Evidences." To the general question which the book discusses—Can the faith first breathed in the unscientific atmosphere of the first century survive in the scientific atmosphere of the Twentieth Century? the author regards the answer as satisfactory. The result of science has been to create for the world a new intellectual atmosphere. "The flat earth has rolled itself into a spheroid. The once steadfast earth spins in its orbit around a central sun. The heavenly bodies have stretched apart into measureless distances. The six thousand years of tradition have expanded into a duration immense if not eternal. Man himself, through his duration is but a moment in comparison with that of the universe, claims an antiquity far beyond the traditional limit. The traditional manifoldness of nature has given place to a three fold unity—a unity of substance, a unity of force and a unity of process. All changes of matter, lifeless and living alike, are the expression of transformations of a stock of energy which suffers neither addition nor subtraction. From the nebula to man we find no break in the continuity of evolution. Meteors have clustered into suns and planets. The incandescent surface of the earth has wrinkled into continents and oceans. The simplest forms of life have developed in endless ramification into the various species of plants and animals, till animal life has grown divine in man himself." These changes in our thought of the universe have not been without effect in modifying our thought of God and his revelation to man. "But these changes of belief involve the abandonment of no essential doctrine of Christianity. A Heavenly Father, a risen Saviour, an inspired and inspiring Bible, an immortal hope, are still ours."

Published by A. C. Armstrong and Son, New York, and by William Briggs, Toronto. Price \$1.50.

Lecture by Attorney General.

"People I have met."

On Friday evening, Feb. 26th, in College Hall, a very interesting and instructive address was given by Mr. Longley, Attorney General of Nova Scotia, on the Subject, "People I Have Met," dealing with some experiences of the speaker when a visitor at various great centres of population on both sides of the Atlantic.

Mr. Cunningham of the Senior Class of Acadia introduced the speaker, who was greeted with prolonged applause on approaching the platform. The college boys gave a very jolly and spirited singing service, rendering the air with their vocal selections from the College Song Book.

Mr. Longley spoke in an easy, off-hand, yet very effective manner, referring to his visit to London, where he was privileged to meet and converse with a large number of great leaders of thought and action from all the great centres of education in the world.

In a very humorous and pleasing conversational way the speaker gave a clear and captivating description of the careers, customs and various personal peculiarities of distinguished personages including, Sir Wm. Vernon Harcourt, Mr. John Morley, Premier Balfour, Hon. Joe Chamberlain, Lord Salisbury, Sir Richard Webster, (now Lord Alverstone, and well known in connection with the Alaska Boundary dispute), Lord Roberts (now Earl Roberts) formerly commander in chief, Cardinal Vaughan, and the Prince of Wales, (now King Edward VII).

The audience was delighted with the life-like and very humorous description of the restriction in vogue in England in connection with the visiting of the Commons and Lords, contrasting the customs here with the more democratic regulation in force in America. His fitting reference to Gladstone as the most distinguished of great modern leaders was received with prolonged applause by the enthusiastic student body. In the case of Chamberlain, Mr. Longley stated that the rule held good that the man makes the office, rather than the office the man, in England as elsewhere. Amongst other great dignitaries whom the lecturer had met at Grey's Inn, London, was Lord Herschel, Lord High Chancellor of England. In regard to King Edward, whom he met at Grey's Inn when the ruler was Prince of Wales, Mr. Longley spoke at length, giving a very true and pointed review of the many great attributes and personal characteristics of the successor of "Victoria the Great" as a man of most genial nature, pleasing presence, of exceptional talent for tact and diplomacy, he looked upon the King as a truly grand and noble ruler, who had already accomplished great things for the extensive kingdom over which he has been called to reign.

Many other eminent persons of both sexes were brought in graphic view before the audience, among them Sir Lewis Morris, the rival of Austin, the present Poet Laureate, Jerome K. Jerome, the genial and popular proprietor, Francis Hodgson Bennett, the noted writer of fair tales, Mrs. Custer of America, and Marie Corelli, the great anti-Catholic writer of world-wide fame. The speaker held up the latter author as one destined to live for ages in the minds and hearts of the men and women of the future, regardless of the unpopularity with which she has been stigmatized in our day and generation. Zangwill, (who looks much like the famous Disraeli); Mr. Allen, (the great Canadian who has surprised London by his talents and ability); and Sir Gilbert Parker, (the grandest Canadian representative in the old world,) with several other interesting characters were briefly described, as members of the Vagabond's Club of the Great Metropolis.

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