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BUSINESS LETTERS should be addressed R. J. Colpitts, Wolfville, N. S.
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To nearly every honest thinker of these days who in early years was nurtured accordingly to the strict tenets of religious orthodoxy there comes a period of real trouble of mind. He is brought face to face with certain scientific theories and philosophical teachings that at first appearance, at least, are absolutely hostile to all that he has fondly cherished as both foundation and superstructure of his belief. Though not always seeing eye to eye with God's Vicar at Rome he maybe has tenaciously held to that doctrine so conclusively affirmed by Pope Leo XIII in his encyclical called *Providentissimus Deus* which declares that "all books which the Church receives as canonical are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost." Now when the student meets the theory of evolution which seemingly makes havoc of the first chapter of the Book of Genesis, and, what is yet a harder trial, sees his Bible ruthlessly anathematized by the Higher Critics and what he once ascribed to one author and period transferred to another writer in another time so that prophecy becomes for him no longer prophecy and history appears as tradition he is very likely to feel in the first flush of these strange experiences that unless the old truths can be maintained inviolable the very foundations must be swept away from the edifice of Christian faith.

Two possible attitudes toward these inevitable questions concerning not only the Bible but also its interpretation are both so extreme as to be absolutely disastrous to him who takes either. One when called upon to give judgment may vehemently declare with appropriate gestures "I stand by the old Bible," meaning to say that he holds doggedly to the interpretation he has received from the fathers and