

## Correspondence.

## CONGREGATIONAL COLLEGE.

Sir,—I was very much pained in reading the statement in your journal of February, conveying the fact that our *only* college is not receiving from the Churches the support which it deserves, and to which it is entitled.

I wonder whether the Congregational Churches in Canada realize what starving our college means?

If it is worth our while to keep up our denominational work at all, surely the college, an essential feature of it, must be sustained.

There never was a time when College matters with us were more propitious, when the institution was so well housed, the students so numerous, and the training and tuition so effectually carried out; and now is it to be permitted to die of sheer inanition and financial atrophy? Have the churches, who send and recommend students to the faculty, no duty in this matter?

It does not need that *large* sacrifices shall be made by the churches at large for the college, but that all shall make at least a little effort for it, that each minister shall constitute himself a special agent to collect and transmit funds to the college treasury.

Why, if all the churches east and west and down by the sea, were to contribute as much as they would willingly pay to see a Barnum show and circus annually, it would be all that is required!

If I understand the question, the Scripture rule is this, we are not *forced* to vow unto the Lord, but when we vow we are bound to pay.

To apply this principle: in establishing the college have we (the churches), not vowed to support it? If so, our duty is plain, and cannot be neglected without serious injury to the interest of religion, as it is represented by the denomination, and guilt to ourselves.

If we could stir up a spirit of Christ-like devotedness in all the churches, the success of the college would be assured.

In fine, what is required is immediate and concerted action, and a willing mind. Exodus xxxv: 5; Psa. cx: 3. The alternative will be leanness,

not only in college halls, but in our own souls. "There is that withholdeth more than is meet." Prov. xi: 24.

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## THE "SIX DAYS" IN GENESIS.

Sir,—May I ask the readers of the INDEPENDENT, whether the following curious theory in explanation of the creation story has ever come under their attention? Every plain reader of the Bible would suppose that the story of the Creation was intended to be read and understood as extending over a period of six natural days of 24 hours duration. Scientific research, however, appears to contradict this for a long time generally-received interpretation, requiring that these days be extended into six successive periods of indefinite duration. To meet this difficulty, the Rev. Geo. Henslow, M.A., F.L.S., F.G.S., in a lecture on behalf of the Christian Evidence Society, London, some ten years back, suggests the following novel interpretation:

"Let us now," he says, "enter upon a short enquiry as to the probable meaning of the word 'day.' The first thing I notice is that the writer could not have been present, nor a witness of the progress of creation. No man was alive. How then was a knowledge acquired? On reading the injunctions from the Lord, so frequent during the times of Israel and Judah, there is the frequent expression, 'Thus saith the Lord,' and then follows the actual words as uttered. It is not so here. The expressions used are of a descriptive style, as if from an observer or listener. . . . May not then these descriptions be of views brought before the writer's eye, during six distinct *nightly* visions? It is not out of keeping with God's method of instruction to adopt dreams and visions, while the remarkable expressions that the evening and the morning were a day, seems to lend countenance to the idea; for the views would be, so to say, daylight views, though seen in a dream at night, that is between evening and morning."

This interpretation appeared to me on reading it so ingenious and at the same time so plausible, that it struck me I would like to bring it before the attention of the readers of your paper, asking for a free expression of opinion upon it as to its tenableness as a theory.

Yours truly,

BIBLE STUDENT.