

**Which Rev. Dr. Symonds Declares Is a Most Valuable Service to Truth and Religion---McGill Professor Asserts That The Old Theology Is No Longer Believable.**

Regarding Christendom as the only true religion?

**RIBLE NOT INFALLIBLE.**

I was brought up to believe that Christianity is true because it is taught in the Bible; that the Bible was God's word and that God would not allow anyone to write or speak in God's name by doing miracles. Now this belief, like many of the orthodox beliefs had a curious history. One large body of Christians held that the true Christian doctrine was conserved and promulgated by the organized church, presided over by the Bishop of Rome. Amongst the doctrines so promulgated were the doctrines of the certain Jewish and early Christian writings called the Scriptures. Luther pointed out that the doctrines contained in the Scriptures were in direct and flat contradiction to the later doctrines promulgated by the church; he, therefore,

based on the scriptures. The scriptures contained in the Afore said Scriptures were often in fact contradiction to the later traditions and the latter were often in fact rejecting the authority of the church, preferring the scriptures as giving a true picture of the life of Jesus. The scriptures means attributing infallibility to them. In particular he called the epistle of James the "epistle of straw" because of the desire of the masses to have something infallible to lean on— in a word, to be supported by something. The scriptures of the later reformers to oppose an infallible Book to an infallible church, and thus to free the church from the burden of a load from which it is only now beginning to free itself. Our God-given reason is the only thing that we need for granted, and of seeking for evidence for every statement put before us. At the same time we must not lose sight of the fact that the Bible is the only authority the Bible is for no other reason than this, that it is, not one book but a collection of books, and that it is the word of God. We have no right, that is, to take the noble language of a part of the Gospel to prove the impurity of the other parts. The impurity of the latter the higher critics have shown us that there is no reason to believe that. The Bible is not a book, it is a collection of books in other way than other books; they show us that these books were compiled from

and that many of them contain large interpolations by later hands. All admit, first three, give us the earliest recollections of the teachings of Jesus Christ, which He made on His first followers.

THE TEACHING OF CHRIST.

Now, if we try to call from this impression what Christ taught and how He lived we see at once that He taught the highest and best of all mankind into one family. He further declared that in teaching these things He was declaring the will of God, that he was sent into the world for that purpose; and that, whoever was willing to do the will of God, should be born of himself that it was the will of God. Now these are tremendous assertions, and require the most abundant evidence. But if the human spirit be the truest picture of the All-Spirit, these things are true, and the authority greater than the sun-jew, after all, is only a *significat* hot stone-jew, more concrete than the sun-jew.

run; then if taking Christ at His word and trying His experiment the results which He predicts will follow, if the soul thus enters on a happy and harmonious development, we have strong grounds for believing that Christ will declare the will of God, and was in point of fact the revelation of God. In a word, Christ vindicates His Claims, because in response to His word, an answering something rises

If the question is raised, whence did Christ get His revelation? Was it not only an amplification of previous insight on the part of the prophets and sages? I think one may safely say that He never got it from the contemplation of external nature. He saw the sparrow and yet knew its nature, and the God of the Jews, the God of the Gentiles, the God of His predecessors: the most orthodox person believes that He had omniscience; but, let any one apply the experimental test,—take the writing of any other sage—and see whether they will produce the same result as Christ's sayings have done on

MIRACLES.

any value. It is impossible to separate between inherited ideas and inherited language—the latter by its very structure is a repository of ideas which are absorbed unconsciously in learning the language. We must make the necessary allowance for this, just as it was necessary to translate His words from Aramaic into Greek and from Greek into English. Further, though doubtless in the Man of Sorrows, the Divine Ideal glowed with such bril-

blance as to press into insignificance all that was temporary, yet we have only received those rays through the turbid minds of His first followers, who by their own confession did not fully understand their Master. In the age in which they lived, wonderful and magical deeds were supposed to occur quite frequently; and the

wonderfulness of Christ's works did not arrest their attention so much as their gracious and loving character. It is quite possible that had we been witnesses of these deeds we should not have termed them miraculous, but have seen in them instances of the wonderful effect of mind on mind in curing nervous diseases—but of course this is only a hypothesis.

THE RESURRECTION.

To this hypothesis one great exception must be made, namely, the resurrection from the dead. However we may explain it, the first disciples believed that they saw their master after His death, and that this appearance of Christ was placed by them on an utterly different footing

with many most thoughtful theologians of the present time, he took the resurrection of Christ out of the class of modern miracles and placed it in a class of its own.

There are many other points in the address on which he would have liked to have spoken; and he might, he added, on some future occasion, refer to the attitude of modern science to the recorded story of Adam and the fall of man. In conclusion he said he thought that there would yet, and at no distant date, be general recognition of the permanence of re-

ligion and of its immense value to mankind. It was true that men of science had sometimes met with undeserved hostility and suspicion; but wisdom was justified of her children, and he desired to say, with a full sense of his responsibility, in speaking from the Cathedral pulpit, that Dr. McBride had, in his opinion, rendered, by last Sunday's address, a most valuable service to truth and to religion.

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HEART  
AND  
STEADY  
NERVES**

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The price of Milburn's Heart and Nerve Pills is 50¢ per box or 3 boxes for \$1.25. Can be procured at all drug and general stores, or will be sent on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.

Rev. George Steel, pastor of Sackville

Methodist church, has received a unanimous invitation to become pastor of Be-  
dique church, P. E. Island, and has ac-  
cepted subject to approval of conference.

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## STRAINED BACK AND SIDE

"While working in a saw mill," writes  
G. E. Kenney, from Ottawa, "I strained  
my back and side and severely I had to go  
to bed for a week."

Methodist church, has received a unanimous vote of the members of the Methodist church, P. E. Island, and has accepted subject to approval of conference.

### STRAINED BACK AND SIDE

"While working in a saw mill," writes C. E. Kenney, from Ottawa, "I strained my back and side so severely I had to go to the hospital. After several weeks of treatment, I tried different oils and liniments, but wasn't helped till I used Nervine. After the first application I felt better. After a few days I was again at work. Other men in the mill use Nervine with tremendous results. It has been established the value of Polson's Nervine."

Ray Vawter, who spent a month at St. John looking after the winding up of the estate of his father, the late Daniel N. Vawter, has returned to Montana.

Montreal, Feb. 9.—(Special)—A. R. McLeod, of Montreal, has been elected Moderator by McGill to be this year's Rhodes scholar at Oxford. Mr. McLeod

Miss Alice Criley has returned after a delightful visit with friends in St. John. Miss Leila McVay is visiting friends in St. John. Miss Bridges, of St. John, is a guest of Miss Frances E. Todd.—St. Croix Courier.

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
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NOTICE IS HEREBY GIVEN that the Saint John Railway Company will apply to the Legislature, at its next session, for the passing of a bill for the purpose of making an agreement with the City of Saint John relating to the repaving of the streets and the removal of snow, as well as to the extension of the Saint John Railway power. The Company and City to have the power to arrange for the payment of the usual sum of a percentage of the Company's earnings in lieu of taxation.

The Company also apply to have all acts and orders amended, which are inconsistent with 50th Victoria, Chapter 30.

January 31st, 1906.

WILKINSON & McLENNAN,  
Solicitors.

## *A Calendar*

## ATLANTIC CITY

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**MUTUAL ANXIETY.**  
Lonwish (on the porch.) "Yes,  
Lonwish (onthe porch). "Yes, any good resolutions for the

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**BETTER LATE THAN**  
Parson. "Well, John, have

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