

of the MESSENGER AND VISITOR that the members of the Fredericton church, a month ago, extended to Mr. McDonald a call to become their pastor. After considering the matter for three weeks he came to feel that duty pointed towards a return to the pastorate, and on the 3rd inst., he tendered his resignation to the secretary of the Board. As the executive committee is not competent to deal with the resignation of a principal, the Board was immediately summoned. Mr. McDonald has devoted himself to his work with the utmost zeal, and it is a matter of general regret that he should feel constrained to relinquish the work at Wolfville. In view, however, of the evident singleness of his motives, and the decisiveness of his convictions as to duty, the Board found no other course than to accept the resignation. Mr. McDonald will be followed, as he returned to the pastorate, with the best wishes of those who have been associated with him in work here. Mrs. McDonald also has endeared herself very much to those who have known her well at Wolfville and will carry with her the warm regard of many friends. A nominating committee was appointed by the Board, to nominate a successor to the retiring principal at the June meeting of the Board if possible. The vacant position is a difficult one to fill, and the committee will need much wisdom for their task.

BIBLICAL AND THEOLOGICAL WORK.

As it was necessary to call the Board together, and another matter had matured for presentation, it was intimated, in the call to the Governors, that the Ministerial Committee would submit their report on the feasibility of appointing a second professor on the G. P. Payzant foundation.

For three years past a limited portion of theological work has been in progress at the expense of the Payzant fund. The amount of the fund having increased sufficiently to warrant the appointment of a second professor, it was believed to be according to Mr. Payzant's purpose that the full income should be put to use without unnecessary delay. In view of the fact that the bequest does not furnish the means for a full balanced theological course, it has been a matter of much concern to know how to organize the work in a really useful and effective way. The matter was referred to the Ministerial Committee, and at the hands of that committee it received earnest and prolonged consideration.

In the end it was decided to recommend the Board to appoint a second professor to begin work in October, 1901. This recommendation was adopted by the Board on Wednesday last with unanimity and heartiness, and a nominating committee was appointed to make a nomination to the Board at the meeting in June. Together with the above recommendation, the committee presented a scheme of biblical and theological work, which it was proposed should rest upon the Payzant foundation, and be taught by the two Payzant professors. This scheme was also cordially and unanimously adopted by the Board. As it will be a matter of interest to many, I shall ask permission to present the scheme next week, in extenso, to the readers of the MESSENGER AND VISITOR.

Wolfville, May 9th.

T. TROTTER.

Commencement at Rochester.

The commencement exercises of the Rochester Theological Seminary were held May 5th to 8th. The annual reports showed the Seminary to have had a very prosperous year. It was shown that the productive assets of the Seminary had increased in the last year \$64,162 76. There had also been an increase of \$1,300.02 in the library and a decrease of \$3,500 in the indebtedness that has stood against the current expense account.

Other items of special interest in connection with the annual meeting were the granting of a year's leave of absence to President Strong, to date from May, 1902, and the appointment of Professor Walter R. Butteridge to the chair of Hebrew and O. T. Interpretation, vacated one year ago by Dr. Howard Osgood. It is understood that the year of Dr. Strong's absence from his administrative and professional duties will be devoted to the revision of his standard work on Systematic Theology, and to travels among various Theological Seminaries in the United States and Europe.

The graduating class this year numbers 27 of whom one, the Rev. D. E. Hatt, is a Province man and a graduate of Acadia (class of '97). He will settle in Nova Scotia, having received an unanimous call from the first Cornwallis church and will begin his work there June 1st. During his course here, he has had pastoral charge of the Lyell Avenue Baptist church of this city, and his departure is greatly mourned by this people.

On Thursday evening, May the second, the members of the church and congregation at Lyell avenue tendered Mr. and Mrs. Hatt a very hearty farewell reception, and at the close of the programme presented them with a beautifully worked autograph quilt and a silver tea service.

Other Acadia men at the Seminary here are the Rev. J. O. Vince (class of '99) and the writer. We hope to see quite a large reinforcement from our own Alma Mater next year. In next year's graduating class there is at present no Acadia men.

H. G. COLPITTS.

Hope and Faith.

Three hundred years ago, on the lonely shores of Sable Island might have been seen the uncouth forms of twelve wretched men. They were clothed in the skins of wild horses roughly sewed together; their hair and beards were long and matted; they lived in holes which their hands had scooped out of the hillocks of sand; though it was winter, though the ground was covered with snow, they had no fire to warm them, or to cook the wild meat which they caught. During the years they had been in that plight their numbers had decreased from forty to twelve, the others having been slain by the deadly forces around them, cold, hunger and disease and by their own passions.

No better illustration of hopelessness is furnished by American history than that presented at this time by these survivors of the abandoned convict colony of the Marquis de la Roche. Day after day they had scanned the black wintry sea in vain until now all hope was gone of seeing again beloved France, their native land.

But one morning, as he was looking more carefully than ever astronomer gazed for an unknown planet, the keenest sighted man among them thought he saw a sail. In the wildest excitement they gathered around him and swore and wept and prayed. But it was merely a hope as yet; there was nothing to trust in yet. The object might be but a cloud illumined by the sun; the man who thought he saw it might be mad, for madness was no new thing there; if it were a ship it would in all probability keep away, for what business could it have on that dangerous coast, and if it came to land, it would likely turn out to be a pirate or an enemy's ship which would have no pity for them, the convicts of France.

Yet they joyfully cried, "A sail, a sail!" They could hardly believe their own eyes, and yet they had a hope unknown for years. Hope was the white sail on the dark horizon. But when the hulk of the approaching ship appeared and they were able to make out the French flag at the mast and to read the name at the prow, then to hope was added faith, and they could trust the vessel to carry them back to France.

Hope may be unreasonable, but faith is always based upon reason. O impatient man by the Pool of Siloam, dost thou hear rumors of a mighty miracle worker in the land of Judah? Thou mayest then hope that he will come thy way. But has he come? and does he bid thee arise? Then thou mayest do more than hope: thou mayest trust him. O fellow sinner, dost thou hear that One died for sins? It is the sail upon the far horizon; thou mayest hope he died for thee. But canst thou hear his voice within and read his word inviting thee to come? Then trust him, trust him, and thou shalt be saved.

JUDSON KEMPTON.

Mt. Carroll, Ill.

A Song of Spring.

BY ETHEL MAY CROSSLEY.

Gladsome and gay, along the way,
Laugheth the Spirit of Spring;
Over the hillsides and down by the hillsides
She wakeneth everything.

Yes, all things are waking, the forests are shaking
And clapping their hands for mirth;
Full of sweet spring-time folly, laughter, happy and jolly
Wells up from the heart of the earth.

The birds, each new comer a herald of summer,
Are telling the story of spring.
The story of spring time, the very best singing time,
O'er the woodlands and meadows they ring.

The green grass is growing, spring fairies are going
Full blithely from blade to blade.
They whisper, "Grow fast, for the winter is past;
In beauty let earth be arrayed."

In wild woodland places uplifting their faces,
The Mayflowers, so dainty and sweet,
Where soft winds are blowing, in fragrance are growing,
Low down in the fields at our feet.

O sweet spring-time spirit, in the forests we hear it,
Making love to the tree-tops, I ween.
The buds are all swelling; of leaves they are telling,
Such a many, so fresh and so green.

O April and May time, that follow the gray time,
Stay with us, stay with us always.
The winter is over, here's the West Wind, wild rover;
I would it were always May.

St. John.

New Books.

The Changing View-Point in Religious Thought, And Other Short Studies in Present Religious Problems, By Henry Thomas Colestock, A. M., B. D.

This is a book of 300 pages. Its twenty-four chapters embody as many short studies on topics having to do with Christian life and doctrine. Some of these had already appeared as magazine or newspaper articles, and many of them are in the style of spoken rather than written discourse. The book evidently embodies the endeavor of a young minister to present the leading doctrines of the Christian religion in harmony with the changed view-point which, in the author's opinion, is made necessary by the now generally accepted teaching

in the realms of scientific philosophy and criticism. Mr. Colestock's thinking appears to proceed in harmony with the theological system of Dr. W. N. Clarke, from whom he quotes very frequently. The thought of the book, if not very profound in conception or especially vigorous in expression, is reverent and earnest in spirit. It is a call, and should be likewise an inspiration and a help, to an intelligent conception of the religion of Christ, and an honest endeavor to realize that conception in a worthy life.

Published by E. B. Treat and Company, New York. Price \$1.00.

ENCYCLOPEDIA BIBLICA; A Critical Dictionary of the Literary, Political and Religious History, The Archaeology, Geography and Natural History of the Bible. Edited by the Rev. T. K. Cheyne, M. A., D. D., Oxford Professor of the Interpretation of Holy Scripture at Oxford, etc., and J. Sutherland Black, M. A., LL. D., Formerly Assistant Editor of the Encyclopedia Britannica: Vol. II. E to K. Published by Adam and Charles Black, London; The Macmillan Company, New York, and George N. Morang and Company, Toronto. Price per vol. \$5.00.

The second volume of the Encyclopedia Biblica, like the first which appeared some 18 months ago, leaves nothing to be desired in respect to paper and typography. The paper is thick and of fine quality, and the type, while not large, is so distinct that even the small type of the notes is very legible. The portion of the work embraced within the present volume comprises many very important subjects. Among these may be mentioned Ecclesiastes, Ecclesiastics, Egypt, Ephesus, Eschatology, The Exodus, The Book of Exodus, Ezra Nehemiah, Faith, Family, Feasts, Food, Galatia, Galatians, (the Epistles) Genesis, Geography, Gospels, Hebrew Languages, Hebrews, (the Epistles) Hexateuch, High Place, Idolatry, Isaiah, Israel, Jesus, Job, Jeremiah, John, (Son of Zebbedee) and The Book of Kings. The article on Eschatology by Prof. R. H. Charles occupies 56 columns, that on The Gospels, by Dr. E. A. Abbott and Prof. P. W. Schmiedel, 137 columns, and that on Israel, by Prof. H. Guthe, covers more than seventy columns. The scholarship employed in the production of the Encyclopedia Biblica is admittedly of a high order, and, apart from the question as to its attitude toward the theories and deliverances of the more radical criticism of the time, would be highly and very deservedly prized as a store-house of invaluable knowledge upon Biblical subjects. Its very radical attitude in this respect, however, is a great disappointment to many students and will constitute a very serious barrier to its general use. It is speaking fairly within bounds to say that the appearance of the Biblica so far, and especially this second volume, has created consternation in the ranks of English Biblical scholars who are by no means to be regarded as hide-bound conservatives in their views as to criticism. It was known indeed that Dr. Cheyne of Oxford held an advanced position among English Biblical scholars, but it was not supposed that he had gone so far in that direction as to adopt almost the most radical views of Continental scholars in regard to Biblical criticism. Some of the most important articles of the Biblica have been entrusted to the hands of such scholars, a particular instance of which is the work of Prof. Schmiedel, of Zurich, in the article on the Gospels. In this respect the work has received deservedly strong criticism from writers in some of the leading religious journals of England. Dr. W. Robertson Nicoll in the British Weekly has trenchantly reviewed the work, alluding to Prof. Schmiedel as "a critic who plunges the steel into the very heart of Christianity." Dr. W. L. Davidson has written in equally strong terms in the London Quarterly Review of the rationalistic character of Prof. Schmiedel's articles and Canon Cheyne's endorsement of them. It is evident therefore that however valuable the Encyclopedia Biblica may be to scholars and students who desire to compare the more radical with the more conservative views in Biblical Criticism, it is not just the book to be recommended to those who desire a Biblical Encyclopedia which can be trusted as a safe and indubitable authority.

The O'erturn O' Botany Bay or Dipper Folk Idylls. By Aletheia.

This story, the author says in his preface, is strictly founded upon fact, and its aim is "to show what may be accomplished even by the most obscure and humble in our churches, once God the Holy Spirit is recognized and honored, and the Holy Scripture accepted as the rule of faith and practice." The book is largely a biography of a person named "Jack Foster," a Glasgow lad who, beginning life in extreme poverty, and at an early age left an orphan and quite alone in the world so far as relatives were concerned, sought and found the best of all friends and grew up not only God-fearing and industrious but with a controlling purpose to serve God by helping his fellow men. The lad became a member of a Baptist church, and soon, with another young man, a worker among the more degraded classes of the city. His work resulted in much good. By and by he went to College, studied for the ministry and became an able and successful minister of the gospel. The story of "Jack Foster" is a highly interesting one. The author is master of a vigorous and graphic style, and manages "the braid Scotch" with the felicity of one to the manner born. The author writes anonymously, but does not leave us without a clue to his identity. "Aletheia," if we mistake not, is the pen name of Rev. E. J. Stobo, of Quebec, and the picture of Pastor "Jack Foster" and his wife which adorn two consecutive pages of the book bear a likeness too striking to be mistaken to Mr. and Mrs. Stobo. We feel justified therefore in concluding that "Jack Foster" is a very near relative of Mr. Stobo, and that the book is largely a biographical sketch of the latter's early life. As a matter of taste we should have preferred either an autobiographical sketch pure and simple or a story in which that element did not appear. But at all events the story is well told and the lessons are valuable.—Published by the American Baptist Publication Society, Philadelphia.