

FAITH AND SCIENCE.

"Through faith we understand that the worlds were framed by the word of God. So that things which are seen were not made of things which do appear."

"The statement in the first verse of the first chapter of Genesis, that in the beginning God created the heavens and the earth, is the strongest mode of stating the fact furnished by the Hebrew language. It states that the world is a creature; that matter is created in an article of faith. Not so, however, is it that the world was necessarily created in six literal days of twenty-four hours each. We may view the verse last quoted as an introduction of all the rest of the first chapter of Genesis in stating that matter was made. The Fourth Commandment has been used as an argument in favor of the theory that the days mentioned were periods of twenty-four hours, but the essence of reason for the Divine resting was not the number of hours of resting, but the proportion of time, which recalls Dr. Chalmers's beautiful suggestion that in dividing the seven decades of a man's life he should use the first six of them in active work and the last of them as its Sabbath. But some may say that this theory of periods of creation has been invented for the purpose of answering the assaults of modern geologists. A glance at the history of the two theories is a sufficient answer.

"St. Augustine, whom you all know not only as a great theologian, but also, like St. Paul, of high literary and scientific acquirements, suggested the theory that the world was created during periods as distinguished from days. Leonardo da Vinci, a man of universal and wonderful genius, about the sixteenth century, was the first to call attention to the study of geology, and as a science it has had but little standing until the present century; so that we find that the Bible has been the leader of scientific thought; that imperfect science has caused misunderstanding of its statements, and that upon further progress of science its perfect truth has been established.

"Men of science are wont to regret that theologians do not know a little of science, and so I frequently regret the ignorance of scientists of Greek, Hebrew and especially of logic. There is a great difference between collecting facts and reasoning upon them. A simple illustration coined for the purpose will exhibit this point. Suppose a man comes to me and says that on the first of January, 1877, we shall be on a gold basis because the price of coal has fallen, and insists that I shall believe this. I ask him his reasons, and he says that he has just been to the gold mines of Colorado and the coal mines of Pennsylvania. I venture to differ with him, not seeing the logical connection. He triumphantly asks me whether I have ever been into a coal mine, then whether I have ever been into a gold mine. I tell him that I have never been into either. He says that he has been in both, and I say that I possess reasoning faculties and shall insist upon exercising them upon the facts which he has derived from his observation.

"There is nothing in the point that there are diverse readings of Scripture. I would ask whether there are not diverse readings of fossils? Faith rests on the testimony of the living God. Let me illustrate this, so that the children may understand what I mean. Suppose a boy, the son of a father who lived in a foreign country, has left to him by his father's will, his estate and a history of his early days and of his family. In the latter he finds an account of the old school house, where his father was taught, the fields in which he played, and the

friends with whom he associated. The boy goes back to his father's home, visits the old school-house and meets his father's friends. Now, because he meets friends of his father not mentioned in the history, does he believe that the whole story is false? Every lawyer will tell you that omission is not contradiction. The office of science is to corroborate the Word of God, even in those most advanced in their condition. It is publicly confessed, and especially in geology, where materials are so scattered and the gaps so many, that it cannot be relied on for evidence against the testimony on the other side. Especially does this apply to recent writings. A writer in Appleton's 'Encyclopædia,' apparently an earnest believer in the doctrine of evolution, states that discoveries made in regard to sponges in 1872 change entirely the doctrine of evolution. So that these people claim to overthrow the Mosaic account by a theory invented within four years."

WHAT A PLANT DID.

A little plant was given to a sick girl. In trying to take care of it the family made changes in their way of living. First, they cleaned the window, that more light might come to its leaves; then, when not too cold, they would open the window, that fresh air might help the plant to grow. Next, the clean window made the rest of the room look so untidy that they used to wash the floor and walls and arrange the furniture more neatly. This led the father of the family to mend a broken chair or two, which kept him at home several evenings. After the work was done he stayed at home, instead of spending his leisure at a tavern, and the money thus saved went to buy comforts for them all. And then, as the home grew attractive, the whole family loved it better than ever before, and grew healthier and happier with their flowers. Thus the little plant brought a real as well as a physical blessing.—*The Sanitarian.*

Christmas Carol.

Words by Rev. K. L. JONES.

Music by Rev. E. P. CRAWFORD.

The inn was full; there was no room for Ma-ry, pure and mild;

So in the rock-y man-ger bed was born the Saviour Child.

On stable low, The stars shone bright, That holy night, So many years a-go.

II.
The angels in the heavens sang
Of peace, to men goodwill,
While shepherds watch'd their sleeping
flocks
On fair Judea's hill;
On earth below
The stars shone bright,
That holy night,
So many years ago.

And all our sins forgiven;
With holy glow
The stars shine bright,
This Christmas night,
Upon our fields of snow.

III.
O Saviour in Thy manger bed,
Whom love hath brought from heaven,
Whose blood hath washed our guilt away,

IV.
Teach us the song the angels sang,
Grant us Thy peace on earth;
As in the manger, in our hearts,
This Christmas be Thy birth,
And they shall glow.
As stars shine bright,
This Christmas night,
Upon our fields of snow.