

The Presbyterian Review.

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Toronto, July 4, 1895.

Summer School of Theology, Halifax.

IN order that the establishment of the Summer Theological School down by the sea may be as widely and quickly known as possible, we publish the following extract from a letter just received.

There will be a summer School of Theology held at the Presbyterian College, Halifax from July 16th to 26th. In addition to lectures by the staff, Principal Grant will lecture on "Comforative Religion" and Dr. McCurdy of Toronto on subjects connected with the Old Testament. It is hoped also that Rev. D. J. Macdonnell may find it possible to be present. The evening sessions will be devoted to subjects bearing directly on the practical work of the ministry. The College with its unrivalled situation affords excellent opportunities for boating, bathing and general outing. The fee for board and lectures is \$10, for the lectures alone \$2. There is still some accommodation in the building, and should it be exhausted there will be no difficulty in securing suitable rooms and board in the City. Ministers from Ontario or Quebec who may purpose attending the Christian Endeavor Convention in Boston, will find that the arrangement of time will allow them to attend the school after the close of the Convention. It is hoped that some of our brethren from the West will avail themselves of a holiday offering such advantages at a very moderate cost. All communications should be addressed to the Rev. Prof. Currie, D.D., Pine Hill, Halifax.

Reasons for Taking a Religious Newspaper.

The following letter received by an esteemed contemporary across the line will doubtless be endorsed by hundreds of the REVIEW readers.

1. Because such a paper, rightly conducted, is a public institution of great value, exerting a happy influence over all the varied important interests of society; and I am bound to do my part in sustaining such an institution.

2. Because my own religious growth as a Christian is materially promoted by such a paper. My religion waxes or wanes in life and power in proportion to the clear or dim views I have of the great things of the Kingdom of God. Next to my Bible, my paper increases the clearness and extent of my spiritual vision, giving light and expelling darkness by its never-ceasing supply of facts and appeals, which are sunshine and shower to the spiritual verdure of my soul.

3. Because I want a good commentary on the Bible. My religious paper furnishes it, often by direct

expositions, by items of religious biography, strikingly illustrative of Bible truth; by constantly recurring events of Divine Providence equally illustrative by narratives of revivals, conversions, progress of missions at home and abroad—all showing the power of the Gospel, and explanatory of God's Word.

4. Because I want to be a strong man, armed for defending truth and destroying error. Political partisans about me are familiar with all the facts and arguments which sustain their distinctive views, and are ever ready to assail or defend. I want a similar kind of ability and facility in sustaining the truth and in advancing the cause of my Master. My religious paper furnishes me with a power of defence which is invaluable. It is as if a new arsenal of spiritual weapons were opened and offered to me every week.

5. My family needs to have just such a fountain of religious instruction and influence as is opened in it every week, by such a periodical. The variety found there meets the cases of old and young, male and female, ministering to the welfare of the entire circle.

6. My neighbor needs my paper. He will not take one for himself as he should. But he shall not escape. He shall have a look at mine. For when it has walked into my dwelling, and stayed long enough to scatter blessings on all sides, it walks up street or down street, or over the way, to scatter them further, or takes wings by the mail, and does good a thousand miles away.

Therefore, Mr. Editor, if you find a paper of mine returned with the word "stop" upon it, you may infer that I have gone to the poorhouse, or the narrow house appointed for all living.

Unprofitable Bible Reading.

A contemporary has the following admirable article on Bible reading.

A great deal of the ordinary Bible reading is very unprofitable it says: *The Bible is often read simply as a mere matter of routine, religious duty, and not to meet any felt need or afford any real help or enjoyment. It has been truly said that the average reader of the Bible knows less about the Bible than he does about many other books that he has not read half so much. It may not be amiss for us, therefore, to study for a little time how to read the Bible.*

First of all, we should read the Bible with a definite purpose, and let that purpose determine how we shall read. It may be our purpose in reading to get such information as will strengthen our intellectual faith. If this be our purpose, we should read it critically, using the best possible commentaries; studying the words in the original, if possible, and in their immediate connection, and comparing scripture with scripture. In reading any book of the sacred Scriptures when we recognize the fact of its inspiration, we ought to seek the mind of the Spirit in the connection as well as in the words themselves. Studying the Scriptures for this purpose, we must dismiss prejudice, let in all the light, face every difficulty, be thoroughly honest, never bend facts to fit our theories, and accept the truth as we find it. The man who studies the Bible in order to make it fit his theories, whether he be a Calvinist or an Arminian, perverts the truth, so far as his own faith is concerned, and will soon be