

Church in the United States adopted a resolution requesting the Directors of the American Bible Society to give these signs in their future editions of the Bible accompanied by a brief statement of their meaning. It need scarcely be mentioned that the division into chapters and verses forms no part of the original text. These divisions, the most cursory reader cannot fail to notice, are most arbitrary, and frequently destructive of the sense. The division into chapters was made by Cardinal Hugo de Sancto Choro, about the year 1250. The present arrangement of verses originated with Robert Stephens, the celebrated printer of Paris, and the fact that it was marked by him during a journey from Paris to Lyons, sufficiently shows that the division was not made with sufficient consideration. The heading of the various chapters are also excrescences; they go frequently far beyond their province. They often enter on the work of interpretation and attempt to give mystical meanings. They are not merely tables of contents, but are often very incorrect glosses on the text.

Many of the editions of the authorized version are full of errors. For example, the Oxford University Bible of 1833, in Mat. xxvi. 36, instead of "then cometh Jesus" has "then cometh Judas." In Exodus xiv. 10, twenty words are repeated twice. The edition of 1638 inserted the word "not" into the question in Mat. xii. 23. "Is this the son of David?" and all subsequent editions perpetuate the error. Many mistakes in punctuation are also to be found in our common Bibles. For example, in Heb. x. 12, we frequently read, "But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God," instead of the very different punctuation "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." In Rom. iv. 1. the correct punctuation is "What shall we then say that Abraham our father, as pertaining to the flesh, hath found?" We find in 1632, a fine of £300 was imposed on the Royal printers for the omission of "not" in the seventh commandment, and were a similar dispensation to overtake some of the printers of recent cheap editions, a wholesome lesson might be taught them. If any one is desirous of noting the many differences between our modern Bible and the early editions of the authorized version, a full history of them will be found in Wm. Scrivener's preface to the Cambridge paragraph Bible which may be regarded as the standard edition.

The history of the movement for revision and the sources of information with the canons of criticism will form the subject of a future paper.

### THE LECTURESHIP OF HOMILETICS IN KNOX COLLEGE.

MR. EDITOR,—Accept my thanks for your collation of the items of evidence in proof of the correctness of an expression which I called in question. You take the view that Dr. Proudfoot is appointed until the Assembly makes "some permanent arrangement for the teaching of these subjects;" I take the view that it is the lectureship of which he has charge that was to be continued until a permanent arrangement was made; and I think I can prove my position by citing the simple fact that in 1874 there were two distinct resolutions or decisions by the Assembly instead of simply one, the first making the lectureship itself a temporary arrangement, and the second appointing Dr. Proudfoot lecturer. In view of these facts, the inference is rather precarious and uncertain that the College Board or Senate are acting under the full authority of the Assembly in this matter. But let it be conceded as you claim, that "Dr. Proudfoot's appointment remains until the Assembly shall order otherwise, by making some permanent arrangement," even this disproves the correctness of the sentence in the issue of December 27th. "In the case of a permanent lectureship like that of Dr. Proudfoot in Knox College" &c. It must therefore be plain to every one that without any disparagement of the manner in which homiletics and pastoral theology have been taught, the way is open for the Assembly to make any arrangement at any time that may be thought desirable. After more than twenty years' experience in the ministry I am thoroughly opposed to the idea of entrusting homiletics and pastoral theology to any one man. A method that one young minister can use successfully will be like Saul's armour on David in the case of another, and if persisted in will bring disaster to him. The faultlessly beautiful and perfect theories of mere

theorists on preaching and general pastoral work are very fine, very impracticable often, not to say very dangerous. Students, like ministers, are of diverse types of character, and I should like to see variety of method presented to our students by half a dozen of the most vigorous and successful ministers of our church, every one of whom might have a slightly different method perhaps, but at the same time had built up his own congregation in strength and usefulness. What are known as "popular gifts" are less requisite in any other department in the college than in homiletics. Here the lecturer must not simply tell his students how to deliver a discourse from the pulpit, but show them how to deliver it. And I doubt whether any man, even if he were a prince among preachers and pastors, could do the work as well for the church and as well for the students, as three or four ministers of pulpit and platform acceptability and power, men of undisputed success, who would not simply teach a theory that they had read in books and on the whole appeared to them the best, but who could speak from their own living experience, men large enough and manly enough to make even some of their own mistakes the topics and occasions of useful counsel. In looking over Christendom at the present day, who can fail to be impressed with the fact that the ministers to whom the multitudes gather are distinguished from their humbler brethren far more by the manner than by the superior matter of their discourses; and that instead of preaching after the same cast iron model they all differ in method and manner? The best sermon is the sermon that does the best execution in the hour of battle, let critics and theorists say what they may. While ready to unite in hearty thanks for past services rendered in homiletics in Knox College, I am anxious that it be kept in mind that the present arrangement is only temporary, and that a "new departure" should be inaugurated, and I am not alone in this matter. CLERICUS.

Jan. 17th, 1879.

### AN EXPLANATION.

MR. EDITOR, I am very unwilling to occupy any more of your valuable space with the subject referred to in "An Open Letter," a few weeks ago.

A criticism of the scheme propounded therein appeared in your journal of 3rd inst, and I would make no reply at present were it not that, if I understood your respected correspondent aright (Mr. Tait), he quite misapprehends the scheme he would dissuade from, and apprehends evils from its adoption which are never likely to arise. I only ask that the proposal made be correctly understood, and then disposed of as each may decide. The point I would specially draw attention to is, that the scheme in question proposes nothing in principle different from what is now acted upon to some extent in our Church, and has been for many years. It merely proposes that what has already been tried and found to work well in some places, shall be extended to "weak" and "supplemented" charges under such regulations as may be adopted.

In the Brockville and Ottawa Presbyteries, in Manitoba largely, in Muskoka, and along the Georgian Bay, missionaries are now at work under appointment such as the present writer recommended in other cases.

Students, too, are sent out every summer in virtually the same way, not to speak of the appointment of missionaries to the Foreign field, and the result—what has the result been?

"Heartburnings?" as your correspondent predicts, "Strife and division?" "mutual liberty of choice on the part of pastor and people denied the hearers?" "a veto imposed upon pastor and people?" these dreaded evils have not been the result thus far, and are not likely to be by a further extension of the scheme. And surely it is only due to the "Open Letter" to notice the all-important fact that the congregations concerned are in every instance to be consulted before any missionary be appointed by Presbytery, and their consent secured.

Where then is the invasion of their rights? If they object, the matter drops; if they approve, the plan proceeds.

I pass over several other points of the criticism including that part which represents the proposal as a reproach and contempt of those congregations. Suffice to say I give place to no one in my admiration for the pluck, and devotedness, and liberality of many of our

"weak charges." They are weak only in numbers; not in head, nor heart, nor enterprise. And it is doing me an utter injustice to represent the proposal in the manner referred to.

As to a "Sustentation Fund" as commended by your correspondent, I would hail such a scheme in Canada if there were any good ground to suppose it is forthcoming soon. But, is it practicable? That question was up before the Assembly in 1877 and again in 1878 and the reply was in the negative. It will be up again next June. Are the prospects of its creation any brighter than they have been? See minutes, 1877, pp. 24, 25, and 1878, p. 43. Thanking you for your courtesy, Mr. Editor, I am etc.

Lindsay, 14th Jan., 1879.

J. HASTIE.

PRESBYTERY OF LINDSAY.—At Woodville on 14th current the Presbytery of Lindsay held a *pro re nata* meeting. Being constituted, the moderator's conduct in calling meeting was sustained. There were ten ministers present and two elders. The Rev. J. McNabb reported having moderated in a call at Woodville on 2nd January, addressed to Rev. James Cameron of Chatsworth, signed by 243 communicants and 208 adherents. The Moderator's conduct was approved. Commissioners, Messrs. J. C. Gilchrist, Rev. R. Gunn, were heard. Reasons of translation were given in. The call is unanimous and hearty. Stipend promised \$1,000 with manse and glebe. The Presbytery sustained the call. The Rev. J. McNabb and Mr. D. Grant were appointed by the congregation representatives to Owen Sound Presbytery, and Mr. McNabb was also appointed to represent the Presbytery of Lindsay. Rev. D. D. McLennan laid on the table a unanimous call from the congregation of Cannington addressed to Rev. C. Fletcher, M.A. The moderator's conduct was approved. Commissioners, Messrs. Darres and Anderson were heard. The call was signed by fifty-one communicants and fifty-seven adherents. Stipend promised \$800. The call was sustained. Rev. S. Acheson presented a call from the congregation of Sunderland and Vroomanton addressed to the Rev. A. Burr. After the Commissioners from the congregation were heard, the Presbytery having taken into consideration all the circumstances, resolve, for the interest of the minister called and the congregation, that the call be not sustained. The Clerk was instructed to arrange for the supply of the vacant congregation and the allocation of probationers.—J. R. SCOTT, Pres. Clerk.

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Division Street Church, Owen Sound, on the 17th ult. Mr. Mordy, the minister elect in Lake Shore and Leith congregations, was examined in his trials for ordination. The examination was sustained. Mr. Currie introduced a motion on Presbyterian visitation. The Presbytery, approving of the principle of the motion, appointed a committee to prepare a scheme to be submitted at the next meeting. Mr. Fletcher declined the call to Menford. The evening sederunt was to a great extent occupied in discussing the "Report on the State of Religion." The Presbytery resolved itself into committee of the whole, and considered the section of the Report on the "communicants of the church," and the best means of getting the young into full communion. The subject will be continued at the next ordinary meeting. Rev. E. B. Rodgers resigned his position as missionary in the Warton District. The resignation was accepted, and his name, along with that of Mr. N. MacPhee, forwarded to be put on the list of probationers. Committees were appointed to look after the financial interests of all the mission stations and the supplemented congregations. Mr. Stevenson gave notice of an overture to the General Assembly in reference to the status of retired ministers, and Mr. Somerville gave notice that he would move at the next ordinary meeting to have six regular meetings of Presbytery in the year instead of four as at present. The business sent down by the General Assembly was considered, and answers prepared. An Examining Committee was appointed for 1879. The Presbytery agreed that the sessions of vacant congregations be held responsible for the necessary expenses of the *ad interim* Moderator appointed by Presbytery, and also for expenses of members appointed to take part in ordination services. Adjourned to meet in Leith, at eleven a.m., Dec. 19th, for Mr. Mordy's ordination. Next ordinary meeting to take place in Division street Church, March 18th, 1879, at ten a.m.