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# THE THEOLOGUE.

VOL. 4.—MARCH, 1893.—No. 3.

## Presbyterian College, Halifax.

### THE SCOTTISH CHURCH SOCIETY.

WHERE has been such an extended and often acrimonious discussion upon the merits or demerits of this Society in Scottish newspapers that it is scarcely necessary to explain its nature and professions. Yet there may be some amongst us, for whose benefit it may be proper to consider, if not to explain, its constitution and purposes. The subject is not of merely transient interest, as the Society is meant to be permanent and its formation is a kind of landmark in the history of the Scottish Church. In proof of this, a considerable volume has lately been published by the Rev. C. C. McCrie, of Ayr, on the "Public Worship of Presbyterian Scotland," in which he embodies the constitution and objects of this Society. Mr. McCrie, as a grandson of the well known church historian, is probably not in sympathy with the Society; but he evidently considers that his work would be incomplete without containing a permanent record of its rules and constitution. The President is Professor Milligan of Aberdeen—a theologian of the first class—and the editorial committee includes many well-known names. The whole constitution it is unnecessary to reprint, but it is of some importance to place on record its *objects* in the very words of the Prospectus. These are stated in the following extract:—

Among the special objects to be aimed at shall be the following:

1. The consistent affirmation of the Divine supernatural life and heavenly calling of the Church.
2. The fostering of a due sense of the historic continuity of the Church from the first.
3. The maintaining of the necessity of a valid Ordination to the Holy Ministry, and the celebration in a befitting manner of the rite of Ordination.

4. The assertion of the efficacy of the Sacraments.
5. The promotion of the religious education and pastoral care of the young, on the basis of Holy Baptism.
6. The restoration of the Holy Communion to its right place in relation to the worship of the Church, and to the spiritual life of the baptised
7. The revival of Daily Service wherever practicable.
8. The observance in its main features of the Christian year.
9. The encouragement, where practicable, of free and open churches.
10. The advancement of a higher spiritual life among the clergy.
11. The restoration of more careful pastoral discipline of clergy and laity.
12. The deepening in the laity of a due sense of their priesthood, and the encouraging them to fulfil their calling in the worship and work of the Church.
13. The promotion of right methods for the pastoral training of candidates for the Holy Communion.
14. The promotion of Evangelistic work on Church lines.
15. The placing on a right basis of the financial support of the Church through systematic giving, and the restoration of the Weekly Offering to its proper place in thought and worship.
16. The better fulfilment by the Church of her duties in regard to Education ; and to the care of the poor.
17. The consideration of Social Problems with a view to their adjustment on a basis of Christian justice and brotherhood.
18. The maintenance of the law of the Church in regard to Marriage.
19. The maintenance of the Scriptural view (as held by the Reformers and early Assemblies) as to the heinousness of the sin of sacrilege.
20. The reverent care and seemly ordering of churches and churchyards ; and the preservation of ancient ecclesiastical monuments.
21. The deepening of a penitential sense of the sin and peril of schism.
22. The furtherance of Catholic unity in every way consistent with true loyalty to the Church of Scotland.

Upon the publication of the Prospectus on the 1st Nov., 1892, the columns of the newspapers were inundated with an inexhaustible flood of literature—as when the serpent cast out of his mouth water as a flood that he might cause the woman to be carried away. One class of writers sees in this Society an attempt to Romanise the church and transform its Presbyterian, if not its Protestant, character ; while another class, by appealing to the orthodoxy of the Society's principles and their harmony with the Standards and truest traditions of the church, endeavours to establish the groundlessness of all such alarms. As a specimen of the former class one communication may be presented. In this the writer quotes from Froude's Essay on the Revival of Romanism as follows : “ Forty years ago a knot of Oxford scholars, looking into the constitution of the Church of England,

discovered principles which, as they imagined, had only to be acted on to restore religion to the throne of the Empire. With no historical insight into the causes which had left these peculiar sorrows in the stratification of the church, like fossils of an earlier age, they conceived that the secret of the church's strength lay in the priesthood and sacraments and that the neglect of them was the secret of its weakness." If we leave out of this quotation the words "a knot of Oxford scholars" and change the "Church of England" into the Church of Scotland, the passage is an accurate description of the movement inaugurated by the "Scottish Church Society." Apart from the nature and objects of the Society, the question has arisen: "Whether the formation of such societies within the church is legitimate. What of the church courts? Is not all this their business? Or, Is this a confession and a proclamation that Presbyterianism is a failure? Do the members of this Society wish not to say but to insinuate, that they have ceased to believe in Presbytery—which all believe in—though some want something added? What becomes of the Divine model? Is man's expedient better than God's appointment? In such ways and in many other ways do men speak and have men spoken of this Society. Our office is to present the principles so as to judge for ourselves. Removed as we are from the scene of conflict, it may be possible for us to view the whole movement more dispassionately than if the society had sprung up within our own bounds.

The Sc Ch. Society has called forth unfriendly criticism by peculiarities which may be unavoidable but which are very conspicuous. When it calls old things by new names, it suggests that something else is now meant by those names, or when it exalts objects, the importance of which have not been denied to any extent, it implies that these objects have been grievously neglected, or when it states things nakedly and without explanation, just where explanation is needed, it suggests to the reader cautious reserve.

When the document says less, the reader may impute more than the truth. Even the heading, "objects" is misleading, because novel. The term suggests practical matters rather than such as are theoretical; but here doctrine and duty, theory and practice are mingled together. Mystical opinions, church views

and external rites or usages are collected and presented under the heading of "objects." Epithets are attached to a doctrine or an act of worship, so as to indicate that such a doctrine is to be held differently and that such an act is to be performed with a new significance or in a new manner. Thus; what is meant by "a consistent affirmation of the Divine basis of the Church?" Assuming that this refers not so much to the church having been founded by Christ, as to the Church being now sustained, and quickened by Christ in his several offices, one might ask; what true member of our Church doubts it? The Apostle indeed speaks frequently of Christ as a foundation [the new word for which in the Prospectus being "basis,"] but this is metaphorical language, derived from the notions of a building. Our foundation is really at the top. Then does "consistent affirmation" not imply doing something which is not being done at present in order to demonstrate the views taken or carrying them out more extensively in new ways—all which ought to have been explained in order to prevent misapprehension. The reiteration with new forms of expression of admitted truths has the appearance of either denying that these are admitted or of insinuating they are extensively overlooked and neglected.

A similar suspicious conciseness appears in the phrase, "fostering of a due sense of the historic continuity of the Church." Is this merely a newer and more canonical way of saying that there has always been a church, and that the church of to-day is connected by an invisible and indivisible cord with the Church of the Apostles, Prophets and Patriarchs, thus expressing in new terms the doctrines of the Westminster Confession in its twenty-fifth chapter? Does any one think that the Church began in the *Sixteenth* Century, or that it was founded by John Knox? A dead church or a dead part of a church has no existence and can have no continuity; but a living church, or a living part of a dead church—in other words, true believers have never ceased. When a fact so obvious is affirmed and a society is formed to affirm it, we must conclude either that it has, in the opinion of the founders of the society, been denied or ignored and that by historic continuity is meant the mechanical and purely technical continuity of a succession of ordinations which have by supposition never been interrupted. A dead tree or a dead part

of a living tree is no longer a tree in whole or in part and can neither have "supernatural life" nor "continuity."

In immediate connexion with the above stands "the maintaining the necessity of a valid ordination to the Holy Ministry and the celebration in a befitting manner of the rite of ordination." Here it would have been instructive and might have been thought necessary to explain what is a "*valid* ordination," whether it has any connexion with the "historic continuity of the Church," and whether the word "Holy," as applied to the ministry, the sacrament, marriage, etc., teaches anything more than the word generally does in the New Testament, where it is applied to everything and everybody in connection with the church, and means not "Holy" in the old Testament sense, when applied to persons but simply renewed natures and generally, character. As applied *especially* to ministers, it revives a distinction out of which a host of evils have sprung. "The efficacy of the Sacrament" being expressly taught in the Confessions and Catechisms, its reaffirmation here without explanation, raises the inquiry whether the "efficacy," mentioned, means something more than they mean by the word. "The promotion of education on the basis of Holy Baptism" suggests that religious education should proceed on the assumption of baptism having planted a holy seed of regeneration—which the church seeks and symbolises but cannot guarantee—according to the confession. Undoubtedly baptised children should be educated as members of the church, though their education is often entrusted to those who are without fitness or authority and is consequently devoid of a religious character.

"The restoration of the Holy Communion to its right place" suggests once more the inquiry: What is the "right" place? The word "restoration" suggests that this sacrament does not occupy its right place now. It would have saved much misapprehension if the Society had told what the right place is. The revival of "Daily service" and the "Christian year" might do much good but not nearly so much as is expected. If churches amid crowded populations stand empty now on Sundays, what hope is there that the same churches will be resorted to on the other busy days of the week? The daily services of a former age resulted from an idea, now exploded, of a superior virtue

and holiness in the places where churches were built. The practice survived the Reformation. In the following century the church began to insist on family worship—on the apostolic church in the house which is surely better. In a "Christian year," at first not adopted by the Scots Church—then enforced by authority, then unanimously rejected, there are undoubtedly some advantages. The earliest portions of it were derived from the Jewish Church—namely, the Easter cycle. Subsequently a Christmas cycle, completing the sacred year, shaped the services of the mediæval Church and all who retained this feature. The objection that most reformed churches urge against it is the want of Scriptural authority and the marked discouragement given to such a system in the New Testament where it is viewed as a restoration of "beggarly elements" incompatible with that liberty which has distinguished their faith from the first. A Lectionary for weekly service would accomplish all that is needed and this is needed.

The advancement of a higher spiritual life among the clergy proclaims clearly that the spiritual life of that body is considered low and that a society is required to raise it higher. "The restoration of a pastoral discipline of clergy and laity" points to a restoration of Pastors of pastors, or how can the restoration be "pastoral?" "Evangelistic work on Church lines" may mean anything. Probably it does mean that all such work is to be done by church officials or those authorised by the church and not by individuals of their own motion and impulse. Of Evangelism there is not too much, whoever may do it, and if the "laity" be a part of the "Church," there need be no practical difficulty. The sin of sacrilege is referred in the nineteenth "object" with the same tantalising absence of explanation—the same air of mystery. Some particular actions in common use are doubtless referred to. In these it is conceived that dishonor is done to God and to religion; but perhaps the perpetrators from habit or wrong training may not know that their actions are sacrilegious and it would have relieved the fears of many and might have reformed the lives of some, if readers had been informed of such profanities. The Society evidently holds the key to many mysteries—why not expound the riddle and satisfy reasonable desires for all this hidden knowledge? The same re-

marks apply to the twenty-first "object" described as: "The deepening of a penitential sense of the sin and peril of schism." Here is stated a great crime and an alarming danger. The divided state of Christendom may well excite a suspicion in all and a dread in some that the sin is not uncommon. Now, why not tell in what schism consists? The Pope is quite clear on the subject, and so far as the Pope and all his belongings are concerned, the Greek Church is as confident as the Pope but not more so than the Westminster Confession which pronounces the Pope to be antichrist and papists to be idolaters. These large churches are not more absolute and unqualified in their claims to be the only true churches than many small sects of insignificant size and ridiculous pretensions. The marks of a true church in the thirty-nine articles are indeed liberal and would include many, if they would consent. As there is a Catholic Church out of which there is no ordinary possibility of salvation, so there is such a thing as schism, and it would have been a comfort to many and a blessing to all if this had been expounded to the public.

Doubtless, there are many good and reasonable things in the prospectus. Presbyterians, by neglecting the study of their Confession and Catechisms, have fallen from the faith of their fathers. Preaching and the sacraments are not viewed as they have been, and until they are viewed as in the past they will not have the effect of former days. If this Society should lead church members to study this subject and define their own position, it may do good; for something of this kind is needed and much needed. A little more about the Word of God, which is the mighty power of God, and less of rites and observances and all the furniture that makes the church visible to the eye of man would have been pleasing to many who may not be unfriendly to the Society as a help to the cause of religion and godliness. If the Society is in danger of failure it will be from attempting too much. A oneness of aim, producing concentration, has been in all social enterprises the grand secret of success; but this Society covers the whole ecclesiastical field. Dogma and ceremony, church and social improvement, inner and outer life are all commingled in this new enterprise which is taken out of the hands of the church and is to be carried on by the Scottish Church Society. Too much does it wear the aspect of trying to

succour not a distressed faith but a tottering and dismantled church. If it seeks to do this by externals and many of them, it cannot succeed. Ritual cannot save church or religion whose proper abode is within, in the first instance. On the whole we would address to this Society the well-known words, "Thou art troubled about many things but *one* thing is needful."

A. POLLOK.

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THE BODLEIAN LIBRARY.

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THE typical Oxford man is somewhat given to boastfulness. He is proud of his University, with its venerable and venerated traditions. He is proud of his own particular college, with its renown for scholarly or athletic achievements. On the other hand he finds it easy to persuade himself that all sister Institutions, whether in Britain or on the Continent, must be relatively inferior. As for the younger colleges "*in the colonies*," he rarely makes concealment of his estimate of *their* performances. For him, they are simply not in the running; and he plainly regards it as an over-exercise of courtesy, if not indeed a positive injustice, that the University now accords to some half a dozen of them a limited measure of academic recognition.

In much of this feeling, the Oxford man is wrong. Juvenal's delicate reminder, "*Miramur te non tua,*" ought not to go unheeded. But prejudice is proverbially blind: and it dies hard, yielding no gasp of life that is not fairly crushed out of it. The mind is slow to unlearn anything it has been learning long; and it is a hundredfold more slow where the moral of its lesson is a reproof. Frederick the Great said quite truly to Voltaire:— "*Chassez les préjugés par la porte, ils reutrevont par la fenêtre.*" As however the Oxford graduate gains wider knowledge of the world, his judgments become broader and more charitable. He concedes that his University may still legitimately awaken the zeal of the reformer. Its traditions, while they ennoble it, contrive often to restrict and entammel it. It is the slave of its ultra-conservative spirit. In the matter of government, it is to this hour at the mercy of a system of very complicated and cum-

brous machinery. Educationally and ecclesiastically, it needs various re-adjustments: else it can never be brought into harmony with the altered conditions of its existence. Oxford is able to bestow, even upon the humblest of her sons, a goodly and honorable heritage: but the more thoughtful and foreseeing of her scholars honestly admit her deficiencies. New influences however are asserting themselves with increasing power in her councils, and the second millenium of her history promises to be even more fruitful than the first.

But there is one thing of which the Oxford man can boast, wherein he may reasonably be envied: he has constant access to one of the very finest Libraries in the world. It is true that there are five similar collections which exceed it in size. The British Museum Library is probably twice as large, and the Royal Library of Paris is larger still, and Berlin leaves Oxford considerably in the rear; but the reader who would complain that the appliances for literary research supplied by this University were either meagre or defective, would certainly be hard to satisfy. For my own part it has been one of the chief advantages of my residence in this city that I have been permitted to use, and have now acquired the permanent privilege of using, the invaluable resources of the Bodleian.

#### ITS HISTORY.

In the present paper some account will be given of the origin and growth of this priceless collection. The story of its gradual enlargement, checked at intervals by the hands of some ruthless destroyer, will be found to reflect very accurately the varying fortunes of the Institution of which it is to-day the chief distinction. Of the individual treasures which are carefully stored in the Bodleian, a brief description may be given on some other occasion.

The present University Library, notwithstanding its formidable dimensions, is almost entirely a modern accumulation. It is modern at least when contrasted with the antiquity of the Learned Body which possesses it. Certainly it does not ante-date the beginning of the seventeenth century, whilst the founding of the University can be traced back with confidence to the beginning of the thirteenth century.

Four distinct stages can be distinguished in the movement which has at length resulted in providing for Oxford a great National Library.

1. The nucleus of a collection was made, soon after the University was constituted, when some writings of importance were deposited in the Church of *St. Mary the Virgin*. The structure, historically considered, is one of the most interesting Buildings in England. Its ornate and graceful spire, now undergoing restoration at a cost of £9000, may be seen from almost any point in the city. It is moreover the official Church of the University. For a considerable period, all Examinations, Congregations and Convocations used to be held within it. From its pulpit sermons addressed specially to the students were preached twice every Sabbath during Term,—a custom which is still observed, although the services are usually very poorly attended. The annual Bampton Lectures, founded by Rev. John Bampton a little over a hundred years ago, are invariably delivered in this Church. In other days, it was from its pulpit that the late Cardinal Newman (then Vicar of the Parish) used stately to expound the perplexities of the Scriptures. In Reformation times Bishops Ridley and Latimer and Archbishop Cranmer were examined in this Church touching their heretical opinions, and from it they were led forth to the stake of the Martyr. At a still earlier period, Wycliffe made this building echo with his ringing resounding sentences: for it was here that he opened the eyes of those who heard him to behold some of the “wondrous things” that are taught in God’s Law.

Well, it was within this ancient fabric, not unnaturally, that the earliest books collected by the University were stored. They were at first lamentably few in number. Nor were they readily accessible: for most of them were kept locked away in huge chests, while those which could be consulted without a permit were secured by stout chains to the benches which supported them. In truth there was nothing to enkindle, and very much to check, the enthusiasm of the reader. It is not to be wondered at that only the more ambitious of the students ever took pains to investigate the imprisoned contents of these volumes.

2. But as the years slipped away, the MSS. and Books gradually multiplied and thus we are brought to speak of the

second stage in the movement. The University, in obedience to the sentiment of that age, never thought of removing its Library from the sacred precincts of the Church: hence it was compelled to adopt the only other alternative, and to provide for it the necessary additional accommodation. Accordingly *St. Mary's* was slightly enlarged by the erection of a small wing. Upon its completion, it was found to consist of a cheerless and dimly-lighted room. It was now possible to arrange and rudely classify the collection, but the comfort of the visitor was still practically unthought of. One cannot but contrast the uninviting surroundings of the scholar seated in this dismal fourteenth-century apartment, and the countless enticements which allure the reader to the Public Libraries of to-day. Elaborately decorated Halls, rich in Portraits and in choicest specimens of the wood-carver's craft; brilliantly lighted, alike by day and by night: heated and ventilated on the most approved scientific principles, and supplied with a ceaseless stream of Books,—any one can understand how *such* Institutions are steadily and increasingly patronized. But the early students of Oxford contrived to be content with such advantages as they had. The modest little room, provided for their use, was a very real boon: and, dark though it was, it answered temporarily its purpose. The studious profited by its use, and its stores kept steadily increasing. By and by it came to be uncomfortably crowded; the Books occupied not only their full proportion of the available space, but by degrees forcibly dislodged the readers: and when Duke Humphrey of Gloucester, obeying some generous prompting, presented the University with over £1000 worth of volumes, it became patent to all that ampler accommodation must be immediately provided.

3. It is thus only at the third step in the development that the University Library obtained a Building of its own. Indeed it had even now to rest satisfied with the half of a building, for the main floor of the structure was allotted to the purposes of the School of Divinity. But in the upper story, in an apartment which to-day is quite ideal in its appointments, "Duke Humphrey's Library" was founded. To it were transferred all the volumes which had hitherto been housed in *St. Mary's Church*: and here, from 1480 until 1550, the choicest literary treasures were slowly and persistently accumulated. Among other spoils, quite a num-

ber of notable historical MSS. were secured. These Documents were of course very highly prized, and their value (if they were still extant) could not easily be exaggerated: nevertheless they proved to be one of the chief causes of the ultimate destruction of the Library! In the blind heat of the Reformation period—when even Books were scanned by the inquisitor, these richly illuminated pages were adjudged to be excessive offenders. They savoured of Popery, it was held; and so they were ruthlessly committed to the flames. Even very ordinary MSS., and a large proportion of the Books, were pronounced to be saturated with the same dread infection: and so destroyed, dispersed or discredited was the entire collection that, when the Royal Commissioners got to the conclusion of their task, the Library had completely disappeared. Chroniclers tell us that in 1555 the Congregation of the University ordered the vacant book shelves to be removed and disposed of as firewood.

4. The final epoch in this history begins about the year 1600. For almost half a century, nothing was done to repair the great loss which the University had suffered. During all that time the students of Oxford had no central or adequate Library: the attempt to provide them with one had ended in ignominious failure. But at this critical juncture Thomas Bodley, afterwards honored with Knighthood in acknowledgment of his many public services, happily came to the rescue. He was a man possessed of ample wealth. Moreover, having been disappointed in one of his political ambitions, he had just withdrawn himself from public life,—having resolved to devote his remaining years to the promotion of various philanthropic projects. Now it so happened that while he was casting about him to discover some field in which to exercise his newly formed purposes, he bethought him of the great need of his disheartened *Alma Mater*: and at once he set himself to the work of duplicating its library, and of restoring to it that prestige which had so seriously been injured.

Under Bodley's direction, therefore, the fine chamber which had formerly contained the "Duke Humphrey Library" was speedily rehabilitated. New shelving was provided and erected: a few of the dispersed volumes were sought out, so as to preserve the historical continuity of the collection: great quantities of new books were purchased: valuable works in every department, and

scores of the choicest ancient MSS. were secured for it: the sympathy and gifts of many of Bodley's more wealthy friends were enlisted in the enterprise: and thus, in a great variety of ways, during the last ten years of his life, this devoted *amicus humani generis* labored for the achievement of his high purpose with an untiring zeal. He procured, for instance, for the Bodleian the rare privilege which it still enjoys in common with the British Museum, viz., the right of receiving a free copy of every Book that is published in Great Britain. This provision alone secures an annual accession to the library of over 30,000 volumes! Moreover, when Sir Thomas soon found that his collection was becoming inconvenienced for lack of room, he built a very considerable addition to the original Duke Humphrey apartment. And when it became manifest that, before long, further space would be required, he provided the funds for putting an entire new story round the great Bodleian Quadrangle. He bequeathed also in his Will a handsome endowment to the foundation, so that its usefulness might be maintained and increased in the centuries that were to follow.

Since Bodley's time, the steady growth of the Library which commemorates his name has suffered no material interruption. Like everything else in Oxford, a hundred years ago, it passed through a period of sluggish helpless torpor: but fortunately it is governed to-day by a conscientious and energetic Board of Management. Its chief Executive Officer,—who, by the way, enjoys the comfortable income of £1000 a year, and is assisted by a large and expert Staff,—is quite a model Librarian. The mere registration of new titles, which, of course, must go on without break every day, has grown to be an Herculean labor: the official catalogues, consisting of huge folios (partly written and partly printed) probably already exceed one hundred volumes in number. The amount of book-space which Bodley filled and extended has had to be increased again and again. Additional accommodation is provided, but it always appears immediately to be exhausted. The contiguous and handsome Camera Bodleiana,—originally the "Radcliffe Library," built to receive the collection of Scientific Works which are now made available in the University Museum,—has of late been pressed into service. This building, besides its admirable Reading-Room,

contains all Books which have been published since 1850: but the Bodleian itself, with its MSS. and rare prints and Proceedings of Learned Bodies and other priceless notabilia, is not more full to-day than the Camera! Moreover, the *basement* of the Camera is filled with surplus Books: the basement of the Sheldonian Theatre is in the same congested condition: and every unoccupied space in the adjoining Clarendon Building is said to have been buried long since beneath this literary avalanche. The necessity, therefore, of procuring very speedily an additional Library Building is beginning to be regarded in Oxford as a pressing University problem.

Yet this tree of marvellous growth, whose healing leaves have checked the course of many a deadly superstition, is traceable to the seed which Thomas Bodley planted! It is simply the fruitage of a single generous resolve of large-hearted and far-sighted philanthropy. For all that its founder did for this Library, considerable as it was in itself, was a mere bagatelle when compared with the results which his prudence served to stimulate. He merely took the first step in a certain line of action; yet in so doing he *set an example* for which the world had waited! Surely it is no wonder that the memory of this princely and patriotic citizen is universally revered in Oxford: or that, on each annual Commemoration Day, he is specially honored by a grateful University as standing foremost among her many Benefactors.

LOUIS H. JORDAN.

Oxford, England.

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## OUR EASTERN HOME WORK.

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### I. THE CHARACTER OF OUR WORK.

**T**HE Synod of the Maritime Provinces embraces not only Nova Scotia, New Brunswick, and Prince Edward Island, which are commonly called "the Maritime Provinces," but also Newfoundland, Bermuda, Trinidad and Labrador. The Home Mission Committee, too, has oversight of all these fields, with the exception of Trinidad. There are twelve Presbyteries in connection with the Synod, seven in the Province of Nova Scotia,

two in New Brunswick, one in P. E. Island, one in Newfoundland, and one in Trinidad. The number of churches and stations reported, not including Trinidad, is 637. In Nova Scotia there are 108 regularly organized congregations; 8 mission charges, that is, congregations unable to come upon the Augmentation Fund, and therefore placed under the care of an ordained missionary; and 25 mission stations. In New Brunswick there are 43 congregations, 9 mission charges, and 16 mission stations. In P. E. Island there are 34 congregations; in Newfoundland 2 congregations, and one mission charge; in Bermuda one congregation; and in Labrador one mission charge. Thus, we have in connection with the Synod of the Maritime Provinces 188 congregations, 19 mission charges, and 41 mission stations.

According to last census the Presbyterian population in Nova Scotia was 108,952, in New Brunswick 40,639, and in P. E. Island, 33,072, or a total of 182,663 for the three Maritime Provinces. The Presbyterians of Newfoundland, Labrador and Bermuda will probably number little more than 2,000, so that we may place the Presbyterians within the bounds of the Synod at about 185,000. Deducting 25,000 for the Church of Scotland and the Reformed Presbyterians, it is manifest that our church is responsible for 160,000 persons at least. Are all these properly cared for? Certainly they are not, if we judge by the statistical returns. Allowing an average of five and a half to each family (a very high average indeed) there are many thousands of our people not accounted for by Session. The returns are as follows:

(1.) In Nova Scotia there are 14,033 families, 1,324 single persons, not connected with families, or a total Presbyterian population of 78,505.

(2.) In New Brunswick there are 4,750 families, and 517 single persons, or a total Presbyterian population of 26,642.

(3.) In P. E. Island there are 3,462 families, and 232 single persons, or a total Presbyterian population of 19,273.

(4.) In Newfoundland there are about 286 families and 60 single persons, or a total Presbyterian population of 1,633.

(5.) In Bermuda there are 48 families and 32 single persons or about 296 individuals altogether

(6.) In Labrador there are about 30 families or 165 individuals. Thus, according to our returns, there are in connection

with our Synod 22,609 families, 2,175 single persons, and a total Presbyterian population of 126,514. The census gave us 33,486 more. Where are the missing thousands? Probably if the returns were *complete*, a very large proportion of them would be accounted for. Some sessions return only the families who contribute to the support of ordinances. Presbyteries should see that every family nominally Presbyterian is reported. It is manifest, too, that many single persons not connected with families are not reported. Still, when due allowance is made for the incompleteness of the returns, it is certain that there are within the bounds of our Synod many thousands who call themselves Presbyterians, of whom our Church knows nothing, or at least for whom it does not properly care. There is urgent need, therefore, for increased enthusiasm in Home Mission Work. As a Church we disapprove of proselytism, but we should faithfully search out our own people, and follow them wherever they go with the means of grace. It cannot be said that we are doing our duty when we can account for less than four-fifths of our people. Should we not know where the other 33,476 are?

According to the census the Presbyterians decreased during the ten years preceding 1891 in Nova Scotia, 3536; in New Brunswick, 2,249; and in P. E. Island, 763; or a total for the Maritime Provinces of 6,548. This fact has been very disappointing to all, and unaccountable to many. The following figures seemed to justify an altogether different result:—

Synodic Returns for	1876	1881	1891	1892
1. Churches and Mission Stations.	358	483	622	637
2. Ministers on Roll	148	156	193	189
3. Families	16545	19204	22520	22529
4. Communicants	23073	27016	36539	36465
5. Elders	969	1151	1403	1418
6. Sunday School attendance	20785	20545	27851	29850
7. Contributors to the Schemes	\$21068	\$30323	\$46536	\$47710
8. Contributions for all purposes	\$200679	\$231937	\$356313	\$347618

These figures certainly indicate progress. It may be that fuller returns are secured now than formerly. Still all acquainted with the Church since 1881 must testify that the number of our congregations has increased in almost every Presbytery, and that we have more ministers, catechists, students, elders, and

Sunday school teachers and scholars than ten years ago. For the schemes of the Church the contributions of our people have more than doubled, and for all purposes there has been an increase of 75 p. c. How then can the humiliating figures of the census be explained? This question has been discussed, and different answers have been given. I shall only say here that doubtless many Presbyterians, scattered all over the Provinces and beyond the bounds of Presbyterian congregations, left our Church and joined other denominations, because we *did* not, perhaps *could* not, follow them with the means of grace. We have probably lost more in this way than by emigration. Other churches follow their people wherever they go better than we do. If a few Presbyterian families move into a district occupied by other denominations they are too frequently neglected by us, and allowed to join any church they please. Other denominations do not as a rule act upon that principle, and consequently they increase at our expense. They follow their people, however few in number, when they move into a thoroughly Presbyterian district, and ere long manage to build a church and establish regular services. Should not our church initiate the example? Have we not been too much afraid of *intrusion*? Especially when our people move to large towns and districts growing in population they should never be neglected. It is clear, therefore, that our Home Mission work must be prosecuted far more vigorously than heretofore.

We require at least 243 labourers in our field during the whole year. That would give an average of 658 persons to every labourer. At present 34 of the 188 regular congregations are vacant, 22 in Nova Scotia, 6 in New Brunswick, and 6 in P. E. Island. The Board has about a dozen probationers on its list to supply these vacancies. During the summer months, all our congregations and stations receive full supply—but in winter the stations especially suffer. During the winter of 1891-92, thirty seven stations received some supply. As far as reported 89 Sabbaths were given by ministers, 169 by students, and 39 by elders or laymen—being a total of 297 Sabbaths or an average of eight Sabbaths to each station—eight out of 26. This is not at all satisfactory; fortnightly services at least should be arranged for every Mission station by the Presbytery, and on the

other Sabbaths the people should meet and conduct Divine service themselves. There should be no closed churches and silent Sabbaths anywhere in our land in this intelligent age. We hope for great things from our Christian Endeavor societies, in the way of holding Sabbath services in our stations during winter.

## II. THE COST OF OUR HOME WORK.

The total amount raised last year for strictly congregational purposes in the Synod, was \$278,900, or an average of \$12.33 per family, \$7.64 per communicant, and \$1.75 per individual. In the whole Church the average is \$18.87 per family, and \$9.73 per communicant. *Most of our congregations are self-supporting.* Last year 51 received aid from the Augmentation Fund, amounting to \$8,059. Turning to Home Mission work proper, vacant congregations received aid from the Home Mission Fund, amounting to \$708, Mission charges \$3,883 and Mission stations \$4,268. In order to close this year without debt, \$10,000 at least must be received for our Home work in addition to the amount contributed for the North West.

In other words, we must receive \$2,000 more than last year. Can that amount be secured? Why not! The liberality of our people is increasing. Ten years ago our receipts for Home Missions were \$4,652, last year they were \$12,116 from all sources. Still much more *can* be done. Our people gave last year at the rate of 44 cents per family, and 27 cents per communicant. One cent every day from every communicant would secure \$133,097 for all the schemes at the close of the year, or \$85,387 more than we received last year. One tenth of a cent per day from each communicant would give us \$13,309 for Home Mission purposes. In 1891 *five* congregations, with over 400 families, gave *nothing* for our work, and 32 other congregations gave *nothing*! Twenty congregations, numbering in all 2,922 families gave \$177. Surely it is not creditable that nearly a third of our congregations should contribute such a trifle for our Home work? The students of our Theological College have raised four times as much as these 57 congregations. They support our Missionary in Labrador, paying \$700 per annum. All honor to them! If our ministers and congregations manifested the same enthusiasm

and self denial, all the Presbyterians within the bounds of the Synod would be well cared for both summer and winter. The money contributed by our people is expended with the greatest possible care. The cost of our work is very small compared with its extent and importance.

### III. THE CLAIMS OF OUR HOME WORK.

1st. We claim *loyalty to our Church* on the part of all our people. No Presbyterian should for trifling reason forsake the Church of his fathers. Should not *our* people be as loyal to their church as those of other denominations are ?

2nd. We claim a larger degree of *self-help* on the part of our people connected with vacant congregations and Mission stations. They should meet regularly for worship themselves. Surely a minister or catechist is not absolutely necessary in order that public worship may be interesting and profitable! Furthermore, they must not depend too much upon the pecuniary assistance given by the Board. Self-help is the best help. Our stations as a rule give liberally but they can all do better!

3rd. We claim a *better acquaintance* with our work and a *greater interest* in it on the part of the whole church. Every minister should from time to time explain the nature and necessities of our work to his people—and all published reports should be carefully studied. Ignorance of our work prevents self-denying support of it.

4th. We claim *increased liberality* towards our work on the part of nearly all of our congregations. Last year 25 congregations contributed \$4,371, each giving \$100 or more, and the highest being \$383. This is very creditable. If all our congregations manifested the same liberality, the Fund would never be in debt, even although our work should be largely extended. Surely it is not asking too much, that our people give at least one half as much to Home Missions as to Foreign Missions.

5th. We claim a *larger number* of our ablest and most devoted young men for this work. We are thankful to God that the number of our young men who are studying for the ministry is increasing—but we *need* many more yet. We welcome good men from abroad, but we must depend chiefly upon native Ministers and Missionaries to carry on our work. It is no disparage-

ment of others to say that as a rule our own young men, trained in our own college, are best fitted for our work, and are our most successful Missionaries.

Finally, we claim the *earnest prayers* of our people for our Home Work. Our *Foreign* Missionaries often ask our prayers. Let us never forget them. But our *Home* Missionaries need our prayers also. Their work is arduous, often discouraging. Let us ever pray that they may be wise and faithful servants, and their work be eminently successful.

“Lord, while for all mankind we pray,  
Of every clime and coast  
O hear us for our native land,  
The land we love the most.”

JOHN McMILLAN.

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*THE BIBLE CLASS.*

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**I**N the original Sabbath School the Bible Class had no place. The members of that school were the poor outcast children of the street, whose pathetic condition had moved the heart of good old Robert Raikes to devise some plan for their instruction in things spiritual and temporal; and a rough draft of the present Sabbath School was the result. The Church was not above learning a lesson from the humble cobbler, and gradually incorporated the Sabbath School as a branch of her organized activity. The Bible Class under its present form is a development of the Sabbath School idea—the Senior class or rather the Post-graduate. But yet it is an institution centuries older than its name, for in principle we see it in the group of twelve about the Saviour. And in Him we find the ideal Teacher as well as Preacher of the Word. There is an obvious distinction between preaching and teaching, and there is an intimate relationship. In both, spiritual and intellectual nourishment are to be given, but the preponderating aim in each is different. With the preacher, it is the spiritual; with the teacher, the intellectual—not intellectual as opposed to spiritual, but as subserving it, a widening of the channel of our being for the fuller entrance of spiritual truth. And what is the object of it all—of teaching

and of preaching? It is the doing of, and qualifying for, aggressive, continuous, definite work—"the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ." Both have Divine authority, and both have their places as functions of the Christian Church. If we seek to carry out the spirit of the Master's directions as to the propagating of His Gospel, while we accept the pulpit ministrations, we will not be found to shrink from the Bible Class as a means of teaching the truth, for the bare reason that, as such, it is a modern invention. We will rather ask, is it found to do effectually what is necessary to be done and what it professes to do—to serve as an effective means for bringing the teachings of the Bible into contact with the minds and hearts, the lives, of the members of its circle. That being proven, we may accept it as an institution of God, who ordains means as well as ends, raising up men now as in times past, to do His work, and leading them to those methods that will best serve His purpose. As Dr. Stalker well says:—"Jesus Himself did not draw out in detail the plan of the New Testament Church. He contented Himself with laying its foundation, which none else could have done, and sketching the great outlines of its structure. He entrusted to it His Gospel, with the sacred charge to preach it to every creature; He gave to it the twelve apostles, whose labors and inspired teachings might serve as the second course of foundation stones laid above the foundation which He had laid Himself; He empowered its officers to admit to, and exclude from, its fellowship; He instituted the sacraments of Baptism and the Lord's Supper; and above all, He left with His Church the promise, which is her star of hope in every age: "Lo I am with you always, even to the end of the world." And further, as to the "minute details of the organization of the Church. He largely left it to human ingenuity to find out how best His work may be done; and the Church is only finding out still. New problems arise for her to solve, new tasks to be performed, and therefore she needs inventors and pioneers to devise the plans for her new enterprises and open up the way to new conquests."

It is folly to object to the Sabbath School or the Bible Class on the ground that it does away with home-training in the Word—the objection has been made. How many homes are there,

now devoid of such training, where it would flourish, were there no Sabbath School? How many people, young and old, would be found diligently employed with their Bibles at home, if there were no Bible Class to *distract* them from such study?

The Bible Class, if it is to be of any interest, not to speak of profit, to its members, must be diligently prepared for beforehand by private study of the lesson or subject. And surely the working along certain definite lines, and in company with others and under the guidance of the best leader the church can supply — will be found, not to supplant home-study, but rather to stimulate and supplement it. To some these words may seem entirely uncalled for, but there is reason to suspect a lurking question in the minds of many as to the utility of the system of training, of which the Sabbath School and Bible Class are features, and for that reason its defence has been attempted.

It would be pleasing to speak of the *ideal* class,—its teacher, its members, etc., etc.,—but the commonplace one of the average congregation must be our theme, with its ideal as yet unattained.

The members will be found almost invariably to fall into two divisions,—(1st) those who are *active* Christian workers, (2nd) those who are not, professed Christians even, inclusive. With the first the object is two-fold, personal growth in knowledge and in grace, and resultant increase of helpfulness to others. As to those of the other division who are honest students of the Bible, there may be presumed for them the desire to know more about its teachings, intellectually, and perhaps experimentally. There may be some idly careless, some absolutely indifferent. But even tho' the temptation be strong to turn the class into a species of evangelical meeting, its peculiar aim must not be forgotten—essentially it is a building-up class for members of Christ's Body, workers. However, much of spiritual truth may be pressed home upon the spiritually unenlightened by the judicious teacher. Intellectual difficulties suggested by the lesson or raised by the doubter, may skilfully be made to lead up to the practical difficulties of the heart. And thus each may receive his portion. There were some that came to the Master's class "to entangle Him in His talk"; they were always worsted. Did they ask a hard question? Not only could He answer it, but He could ask a harder. Again and again the Pharisees and Scribes sought to

entrap Him in His words, His teachings, His actions—but they always failed. Even their own weapon, the Law, would be turned against them with deadly effect. It is the privilege of the modern Bible Class teacher occasionally to meet with such intellectual sticklers. And perhaps it may be well at times to give them a thrust with their own blade, if their object be simply the display of their questioning wisdom. But the Bible Class is not to be turned into a jousting field. A certain latitude, however, must be given to the questioning spirit. In fact it is to be encouraged, for in this direction lies the true method of teaching—the conversational. The formality of the pulpit or the platform must be laid aside. The preacher speaks as the voice of God; the lecturer as the authorized exponent of his particular school of thought; but the Bible Class teacher is with his pupils as a fellow-student. He does not possess truth absolute, but like them is also on the quest,—certainly at a more advanced stage, but still on the same path of knowledge. The more this fellow-feeling can be inculcated, within the limits of dignity and authority, the freer will be the interchange of minds and the greater the mutual benefit. But the stream of words and thoughts must flow in a definite direction towards the main truths that form the lesson or subject of the hour; and this can be secured only by the one master mind ever keeping this point in view and so working out the channel for the stream's progress. Have we not often found ourselves saying within ourselves after an hour spent with such a teacher, "why I knew that lesson better than I thought; how much I see in it now that I have given it my earnest attention"—when in reality, much of the cause of our self-gratulation had its origin in the clever leadership of the teacher, and not in our intimate knowledge of the subject. And it is all the better proof of the skilfulness of the teacher, if his part in the development of the subject be unnoticed: if he be content to move toward his goal as the silent forces of Nature,—the subject to all appearances working out itself. "The highest art is art concealed." When all that is in the members of the class has been drawn out by the teacher, without their being definitely conscious of the process, their minds the while revolving upon the subject, questioning it and drawing information from it—the acme of the teaching art has well-nigh been reached. But in order to this, there is

more required than perfection of method. The teacher must "know" and also "feel" his subject. He must unite power over the minds of his class with power over their hearts, thus winning their confidence and commanding their respect. And he must himself possess in an eminent degree those qualities, and fulfill those conditions, that are necessary to the class member. The lesson will require *careful* study, intellectual and devotional. It will require *independent* study of the Bible text. Let all "helps" be used *as* helps,—not substitutes for or masters of, our own thinking powers. "Seek ye out of the book of the Lord, and read." Let the Bible lesson be read and read and re-read. The benefit to be derived from its study will depend very much on the amount of independent work engaged in. This will serve, too, as the better basis on which to lay the items of explanation and illustration furnished by the "helps," which should be resorted to only when all *self-help* has been exhausted. And the study should be *daily*. One hour a day throughout the week will be more valuable than six on Saturday. If the International Sabbath School system of lessons be followed, the Home Readings should be carefully followed up. The connection between lesson and lesson is thus more intimately made, and our Sabbath work in the class is brought into closer relationship with our every day life. But whatever the system followed, the study for the class should not be confined to one or two days, but should have a place in the routine of each day's work.

And now a few words as to the Subject Matter of the class. There are two alternatives,—either to follow the International System of lessons, or to adopt special lines. The case may be stated strongly for each. The former is certainly preferable for the Sabbath School. The scholar is taken from Genesis to Revelation once in seven years, and thus has an opportunity of viewing "all the land." Herein lies the chief advantage of the system. For the Bible Class, however, a different course may well be pursued. The hunting-ground of their childhood and later years, may to advantage be exchanged for "fresh fields and pastures new." Not that they have outgrown the period when the Sabbath School lessons may be made helpful; it is not a question of positives but comparatives. There are many im-

portant topics pressing themselves on the attention of all thinking persons, upon which they should have clear, logical, systematic ideas. To these the Sabbath School lessons of earlier years may well serve as an introduction. The topics referred to here are of course those only of a religious reference, which, directly or indirectly, have to do with the text of Scripture. To their treatment the Bible Class seems peculiarly adapted. Specimen topics are the following :—The Life of our Lord, treated historically ; or that of Paul or any other of the great Scripture characters : The different sections of Old Testament History, in their order ; the relation of part to part : the New Testament Church : A particular book of Scripture in its several aspects. Or it may be well to take up in a more comprehensive way than can be done in the Sabbath School, the study of the Shorter Catechism,—even of the Longer, and of the Confession of Faith. In these days of the assailing of creeds, it is well that we be diligent in the sounding of our religious beliefs, that we may not without good reason be called by our name. In a word, those subjects should be treated of in the Bible class that will best qualify the active laborer in his doing for Christ and His cause ; in the saving of the sinner and the edifying of the saint ; in the advancing of the Church's welfare in all things.

There will be a tendency in the class towards mere intellectual gymnastics : against this care must be taken ; the high aim of the "teaching in the word" must ever be kept in mind. If rightly used, the Bible class will prove itself a great power for good, a field where the seeds of the truth may be slowly, quietly but surely, sown : and tho' the spiritual elevation of the crowded evangelical service be not so buoyantly present, yet the work will not be without encouragement for those who realize that results are not to be measured by the eye, or gathered all in Time. The building, if done squarely on the true foundation, will not be in vain in the Lord.

J. B. MACLEAN.

**SUMMER SCHOOL OF THEOLOGY.**

**T**HERE is the Summer school which is a continuation of the ordinary school into season sacred to recuperation. There is also the Summer school of the great religious Congress at Chicago in June next, where not only leading minds from all great Christian Churches have consented to meet; but where also the Mussulman and Parsee shall meet them in company with the disciples of Budha and Confucius. Neither kind will fit well into that setting of evergreen groves and glacier-gouged rock sculpture which fringe the deep arm of blue, coming straight from the cold heart of the Atlantic, to lave the foot of romantic Pine Hill and to temper the July sun-scorched zephyrs which plays with its locks.

The interdenominational conference of last July, August and September, at Grindelwald, Switzerland, comes nearer the ideal—something more than we should expect here at first, in respect of interdenominational prestige, but hardly more than we can offer in the way of recuperative and exhilarating air. With all due deference to the fresh August drafts from the ice house of Southern Europe, the breath and the bath of the Atlantic are more likely to rejuvenate the parched inland dwellers long shut up in the heart of a great and non-saline continent.

The Summer school must be essentially a holiday, a picnic, a rest. This does not necessarily imply inaction and the cessation of cerebration. It means functioning on the idle pinion, sliding in new grooves, reducing hypertrophied organs while nourishing the atrophied. The leading professors from our theological colleges from over the Continent, could thus meet each other, saunter through the Park forest, arm in arm, troop to the bathing shores and talk for an hour a day to groups of students and clergymen, who would thus be renewing the happiest days of their youth, away for a few weeks from the monotonous rounds of sultry parish labour and worry. Here they could, while resting, come into contact with the leading thinkers of the day, and note how far the world had drifted since their college days. The discussion of the latest phases of theological activity would suggest numberless new lines of reading and work, which in

many cases would undoubtedly result in spiritual rejuvenation of the waiters at the Pool of Bethesda.

How to start. Invite a half a dozen eminent theologians or eminent professors of cognate subjects to give a series of lectures or talks on the subjects they are best qualified to speak. If they should be disposed to spend a couple of weeks here summering, say, free of expense, we have something which will help to attract. Lectures or short courses of lectures might be provided for by local men. Theologically inclined laymen might wish to obtain a start in mastering the Hebrew grammar, or even the Greek. University laymen might like to be started in New Testament or Old Testament Exegesis, while many would enjoy lectures on the historical developments of religion. Outline short courses on such subjects with a small fee. Publish faculty, course, provisional time table, probable expenses, and arrangements for accommodation. Fix a date before which all intending students should report their intention of attending; so that arrangements could be made for a probable attendance in advance.

There might not be sufficient time for such a movement on a large scale this summer; but with the splendid vacant halls of Pine Hill every summer time, a fourteen days' pic-nic or a small feast of tabernacles would be better than nothing at all.

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*BOOKS ON OLD TESTAMENT INTRODUCTION.*

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**A**N INTRODUCTION TO THE LITERATURE OF THE OLD TESTAMENT. By S. R. Driver, D. D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford. Edinburgh: T. & T. Clark. Fourth edition. Pp. xxxvi, 543. 1892. Price 12/.

Not many years ago the New Testament furnished the arena for gladiatorial display among biblical critics, but times now are quite changed. Many of the discussions concerning the books of the N. T. canon have been settled, and tho' some important matters are yet subjects of controversy the tendency is in the line

of satisfactory adjustment. But with the Old Testament it is entirely different. Our Teutonic friends on the continent have propounded startling theories regarding the origin and growth of the O. T. books. These theories have found advocates in Britain and America. "Cases" have been before church courts, and the end is not yet. Truth need not fear discussion, only discussion should be conducted in a legitimate manner. The phenomena presented by the O. T. writings should be carefully and impartially examined, and no theory should be permanently adopted unless supported by facts. A working hypothesis when necessary may be provisionally adopted, but if facts prove adverse it must be abandoned. Scholars engaged in such investigations may in general be divided into two classes. There are those who, fond of novelty, are rash and daring. Nothing pleases them better than to act the part of iconoclasts. They are the Ishmaelites of O. T. criticism. They see the hand of editors, redactors and such like, where the ordinary eye tho' scholarly can see nothing remarkable. A clever writer in one of our American colleges, under the *nom de plume* of "Realsham," has "shown conclusively," by a series of arguments linguistic, historic and doctrinal, such as many O. T. writers now employ, that the Epistle to the Romans, when subjected to a critical analysis, is seen to be the work of three or four distinct hands aided by as many editors or redactors. This is the *reductio ad absurdum*, an argument which in such cases may be used very effectively. But there are scholars who love the truth, and are cautious and reverent. They profess to see phenomena in the O. T., which, when compared, not only allow but demand a readjustment of some of our views regarding Jewish history and the origin and growth of the books forming the Hebrew Canon. Such writers are entitled to a respectful hearing. They are in quest of the truth, they are scholarly and reverential. It may be that they can give light; if not, we are not bound to accept their teaching simply because they are specialists. To this class of investigators belongs Canon Driver whose name for a number of years has been very favorably known as the author of a treatise on the Hebrew tense, and by other works which show an extensive and accurate knowledge of the language of the O. T. The work which stands at the head of this notice seems to have met a

widely felt need in furnishing a thesaurus of critical material, as within two years it has reached a fourth edition. It may be regarded not only as representing the conclusions of the more reliable among the higher critics, but as supplying the ground of such conclusions. After a brief discussion of the origin of the Old Testament books and of the growth of the Canon, the writer takes up the Hexateuch and after separately examining the several books enters fully into the consideration of the prophetic and priestly narratives. The rest of the books are then examined in detail, and an immense quantity of matter, all relevant too, is packed in small space. Driver's book is not for hasty reading; it must be studied. But while demanding time for the mastery of details it will repay the reader, altho' he should not see eye to eye with the author in any one divergence from the so-called traditional views. It is generally conceded that as a conspectus of the present state of critical opinion regarding the origin and character of the books of the Hebrew Canon, Canon Driver's treatise is not surpassed by any other single volume.

J. C.

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CANON AND TEXT OF THE OLD TESTAMENT.—By Dr. Frants Buhl, ordinary Professor at Leipzig. Translated by Rev. John Macpherson, M. A., Findhorn. Edinburgh. T. and T. Clark. Pp. viii, 259. 1892. Price 7/6.

“What can the man do that cometh after the king?” When installed into the vacant chair at Leipzig, the successor of Frantz Delitzsch might well ask this question. For a long period Delitzsch was the strong name in the theological faculty in that renowned university. From Britain and America as well as from all parts of Germany itself, students flocked to sit at the feet of this master in Israel. Then, his commentaries were known far and wide and gave publicity to his name. When at a ripe old age he passed away, the choice of a successor fell upon Dr. Frants Buhl, of the University of Copenhagen, where he occupied the chair of theology and oriental languages. Although only a short time in Leipzig, Buhl has

commanded respect, and has excited the expectations of Old Testament scholars in general. Buhl's critical stand point is similar to that of his predecessor. This treatise on the O. T. Canon, is an enlarged edition of a Danish work. Through the German it comes to us in an excellent English dress. The book consists of two parts. The first part covering 75 pages, contains the history of the O. T. Canon; and the second, covering 184 pages, discusses the history of O. T. text. Under the first part an outline is given of the history of the Canon among the Jews and in the Christian Church. This is a subject so compassed with difficulties that it necessitates a clear view of the ground of the opinions at present entertained by many concerning the origin of the Pentateuch and kindred topics, and it demands a mind so unbiassed that from correct data reliable conclusions may be drawn. Buhl maintains that Ezra commenced the formation of the Canon; that the existence and validity of the law before the exile is an unsettled question; that the prophetic writings were canonized after the cessation of prophecy; and that the books known as the Hagiographa or Writings were probably included in the Canon about the beginning of the Christian Era. To some of these positions, especially the second and the fourth, many will take serious exception. In the second part of the treatise Buhl discusses aids to the study of the history of the text, and the results of the history of the text. These topics receive as full a treatment as the space will permit. Just now when such importance attaches to O. T. studies, the question presses, To what extent does the massoretic text present a pure text? The work of adjusting the Hebrew text is only commencing, and ministers and students should have some knowledge of the material employed for the rectification of the text, and also some acquaintance with the way in which that material may be legitimately used. For such purposes Buhl's treatise will be found very serviceable. The second part of the work deals principally with topics connected with the lower criticism, discussing such matters as the history of the Hebrew letters, vocalization and accentuation, the divisions of the text, manuscripts, versions, and kindred topics. Driver, on the other hand, occupies higher ground and discusses the more difficult matters of authorship,

integrity, and the like. The one author is the compliment of the other. Used with discrimination Buhl's treatise will be found valuable to the student of the Old Testament.

J. C.

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THE CANON OF THE OLD TESTAMENT.—An Essay on the Gradual Growth and Formation of the Hebrew Canon of Scripture, by Herbert Edward Ryle, B. D., Hulsean Professor of Divinity, Cambridge. McMillan & Co. 1892. 12 mo., pp. 289. 6/.

Ryle gives a broader treatment to the subject discussed by Buhl in the first 75 pages of his work. Both write from the stand point of the higher criticism, and tho' working independently they have reached virtually the same results. This fact is regarded by the advanced critics as evidence of the trustworthiness of these results. Ryle maintains that the history of the Canon is the history of a slow development in the human recognition of the Divine message, ending only on the very threshold of the Christian Church. The popular opinion that Ezra and the men of the great Synagogue acted an important part in the formation of the Canon is regarded as unsupported by evidence. The date of the composition of a book and the time of its reception into the Canon are not identical. The present form of a book may not have been its original form. Three stages in the component parts of the Canon are to be recognized—the elements of the books, the books in their final form, and their selection as the constituents of the Canon. The "selection" began when the "Book of the Law" was found in the reign of Josiah. This document was not a forgery but was composed in the reign of Hezekiah, and consisted of the legislative part of Deuteronomy. The legislation itself, however, was of ancient date. During the exile this "Book of the Law" received a homiletical setting, the book of Judges was added to it, and a redaction of the Jahvist-Elohistic compilation was prefixed. This composite work formed the first Hebrew Canon which was completed not later than B. C. 432. The second Canon, which consists of the Prophets, was settled not later than B. C. 200. The historical books Joshua, Judges, Samuel and Kings, included in this second Canon, were compiled

and regarded as authoritative during the exile. The recognition of the collection of the Prophets strictly so-called, while commencing say in the time of Nehemiah, may not have been completed till a much later period. The third Hebrew Canon, or the third stage in the Canon as a whole, probably commenced about B. C. 160, when the books of the Psalter already long in use were collected and received canonical recognition. Proverbs, Job, Ruth, Lamentations, Ezra, Nehemiah, and possibly Daniel, were added. Ecclesiastes, the song of Solomon, Esther and Chronicles, with some demur, were subsequently appended. Thus the books known as the Hagiographa or the Writings, were all regarded canonical about B. C. 105. Since then the only changes have been in the order and subdivision of some of the books. No apocryphal books ever received canonical recognition. Such then is a brief outline of this treatise. Altho' in many respects it must be regarded as quite "advanced," yet it has received high praise from such authorities as Prof. Davidson of Edinburgh, who says: "Scholars are indebted to Prof. Ryle for having given them for the first time a complete and trustworthy history of the Old Testament Canon."

J. C.

## EDITORIAL.

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### *A CRYING NEED.*

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OUR many friends have reason to be proud of the success which has crowned past efforts for the better equipment of our college. The aim of our authorities has been and is still to make provision for a thorough theological training. They are striving toward a high ideal, but gratifying advance has been made towards its realization. The course of lectures provided is well fitted to qualify the student for his life work. We hope that as students we are able to appreciate the efforts which have been made in our behalf. If we now direct attention to a matter which seems to have been somewhat neglected, we trust we do not do so in a complaining manner. Past success is put to its true use when it is treated as an inspiration to further effort. We hope, then, that now our directors will find their hands free and their hearts willing to deal with a matter of great importance. The crying need of the college is now an improved library. We say improved, since the one we have now will do very well as a foundation on which to build. It is one which seems to have been laid well back in antiquity. Some of its volumes have already stood the wear and tear of centuries and are just as good as ever. They may well be trusted to preserve their integrity for many years to come. We believe too that they will form a foundation which coming generations will never seek to disturb. We do not advocate that these ancient books be destroyed. We may not profit much by their perusal. But it is no waste of time to turn the leaves of an old book. It may produce in us humility to know that with these dead languages our predecessors were as conversant as they were with English. Touch reverently these heirlooms "far-fetched from out the storied past." Here are books printed when Halifax was unknown and the unbroken forest on Citadel Hill waved its protecting arms above the wig-

wam of the Indian! The names of their authors have long since been forgotten. The books remain. Take warning and know that "The evil that men do lives after them." Besides, these tomes by their very massiveness give a quiet and peaceful air to the library, which is delightful to experience. They are immovable. Nothing can disturb their settled calm. Let them double their present age and perhaps they will be as valuable to the antiquarian as they now are practically useless to the student.

We hasten to admit that there are many useful books in the library, if the student only knows where to find them. At present they seem to have been carefully arranged in a state of masterly confusion. Books relating to the same subject or department of theology are systematically separated. Useful works thus seem fewer than they really are. If placed together according to subjects treated a fairly respectable showing could be made. We should like to see a better system—any system at all—in the small library which we already possess. We hope, too, that an attempt will be made to provide a set of books which will at least represent modern thought in theology, literature and philosophy. Of these we have at present very few. Thus the important part which the library should play in the education of the student, is to a large extent wanting in our college. We need not stop to insist on the importance of the library to the student. It is conceded that it is all important. It is better that he should know how to profit by a book than a lecture. The time of taking lectures is short indeed. The sooner the student learns how to take the weight of a book the better; especially if he pretends to keep abreast of the times and strives to be worthy to inform or direct the minds of his fellow-men. This training can only be begun in a well selected library. We trust that our friends who have been so loyal in the past will hasten to supply this long felt and pressing need. A small contribution from each of our graduates and ministers if placed in the hands of our professors would enable them to place on the shelves a few of the books most needed at present.

*THE DUTY OF THE CHURCH TO THE COLLEGE.*

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THE above heading, though not a text, may and should form a subject for discourse for every minister in the Synod. We do not presume to say how often this important matter should be referred to; but we believe the minister will not have discharged his whole duty towards his church and college, unless he more or less definitely and statedly places their claims before his congregation, and appeals to the young men to listen for the call of God to them as it comes through the clamoring needs of the Home and Foreign fields. The church has nobly done its duty in coming to the aid of the college with its money to wipe out her debt and to furnish her with an excellent equipment. But the work is by no means done. Here, as everywhere in the experience of life, the more thoroughly we perform our duty, the more thoughtfully we ponder over the problems of life, the more we see new obligations emerge, showing the need of fresh and continuous effort. We must "give, give, be always giving. He who gives not is not living; the more we give the more we live."

Having done well in money matters we may turn hopefully to something harder. It is our duty as a college, it is yours as her ministers, to ask your churches; and it is surely theirs to give, not money so much as men, whom the college may train, and whom the Lord may thrust forth as labourers into the world's whitening harvest

There are even now cheering indications, as our crowded rooms and other signs testify, that the church is to some extent waking from her slothful slumbers, and is realizing more and more clearly the character of her work and the extent of her obligations. It was too serious a charge to lay at the doors of the Maritime Church that she only gave *one* man from every *twenty* congregations yearly for the ministry. This shameful shortcoming, as it ought, alarmed her, and she is even now striving to wipe away her reproach. She still has many and worthy young men who only need the sympathetic guidance of a faithful pastor to lead them into this work. We and they ought to feel proud and thankful that the college is prepared to give them a thorough training. More than ever we now feel, as we see many young

men going to other and often American colleges, with the result that often they remain away, "they need not depart." We can give them to eat of the fat of the freshest and greenest theological valleys, as well as occasional nips of the stronger herbage from higher altitudes. Except in endowment and prize privileges our seat is by no means far back among the American Theological Colleges. This position is being substantiated every day as the quality and fitness of the men she trains is tested by coming into competition with men trained in more pretentious but not more practical colleges. We feel, therefore, that while we need not mourn as lost those who leave us and go North, South, East or West, we need them all at home. We shall always cheerfully spare those who feel called to devote themselves to Foreign Mission work. Highest among the most honoured of the sons of our college are those who have gone forth and have fallen Martyrs for the truth. Honored, too, are those who are now toiling in Trinidad or other Islands of the Sea. May the benediction of God rest upon them as they bend under the burden and heat of the day in those isolated and difficult fields. But we should not be charged with selfishness when we claim that in the present state of our Maritime work we have no men to spare for the United States or even our own North West. Any one who knows the wants and conditions of our Home-field at the present time, is almost appalled as he looks at the decimated ranks drawn up for service. The disappointing cry on many a lip is, "What are they among so many?"

In view of this, surely the clear bounden duty of the church and its loyal ministers and members may be seen. We have pointed out that those who go to other colleges often stay away. The first duty then is to press the claims of our Hall upon young men tempted to break away from our goodly fold to browse in pastures new. This clamour for change and novelty is very common, especially among men who have taken a full course at Dalhousie. They have nothing against Pine Hill except that it is in Halifax. They think they would profit by a change. Some of them may not be really aware of the efficient equipment of our own college, and consequently its claims upon their loyal support. If these men were appealed to on the grounds of loyalty and the efficiency of our own seminary, they would stay at

home. Then there is the course open to many, that of taking a year's post-graduate work abroad. The writer remembers an attack he and some others had some years ago of this foreign college fever. But the crisis passed and we are all thankful for having stayed at home. Indeed the contagious germs seem entirely killed and there are indications of a complete reaction.

We are strongly convinced of the necessity for the ministers of our Synod to lay to heart and put in practice the thoughts we have striven to present. We do not watch for worthy young men with whom God's spirit is striving as they are forming their plans for life. We do not encourage them as we should. We are not sufficiently enamoured of the internal excellence and external charms of our Seminary by the sea, almost too much hidden among the beauties of the North West Arm. Let a sense of our great privileges as co-labourers with God, constrain us to more heartiness in his service and more interest in the church's work. For not until the church is thoroughly awake to her privilege and obligation, can the college completely fulfil its duty. Let us not repeat the mistakes of the past, but make them stepping stones to higher things. Have we not seen "fair seed time"? and is it not true that "Better harvest might have been but for our trespasses."

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## COLLEGE NOTES.

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In the January issue of the *THEOLOGUE* appeared an article on Hosea by Dr. Currie. This was one of a series of lectures given in class on the Minor Prophets. The addition to the teaching staff made this course possible, and it is needless to say they are thoroughly appreciated by the students.

Our much respected Professor, Dr. Pollok, was absent from his classes through illness for over a week. It is cheering to see him at his post again in his wonted vigor.

Rev. S. C. Murray, B. A., a native of N. B., and graduate of Princeton, now settled at Neepawa, paid us a visit early in February. As clerk of the Synod of Manitoba and convener of his Presbytery Mission Committee, he showed himself deeply interested in the missions of the great Northwest. Publicly and privately he gave a good deal of information about that country,

and suggested that those who are not trammelled by the MSS in the pulpit would receive a hearty welcome should they obey the injunction "Go West," &c.

Owing to an omission by the printer in a former issue, we failed to record our deep sense of gratitude to the Ladies of United Church, New Glasgow, for their truly munificent gift to our Missionary Society. We were seriously hampered in our work in Labrador, not having a suitable boat. It is often more convenient for the missionary to sleep in the boat than on land. Hence the necessity of a good one. Thanks to the spontaneous generosity of the Ladies of United Church, a suitable craft is being built by a first-class builder in Lunenburg. It will be ready by spring and will cost, fully equipped, \$130.00. Thus our work there can be carried on with a great deal more comfort and we trust with greater success. The ladies who were so kind and thoughtful, can therefore be assured that their act has opened up a channel of blessing to that destitute people.

The thanks of the Students are due to Mr. G. H. Close—the physical director of the city Y. M. C. A. For four afternoons, rain or shine, he came out to the College and drilled us in gymnastics without the use of instruments. The course is an excellent one and is being followed up under the efficient leadership of one of our own number, Mr. Grierson.

Much to our delight Dr. McKay promised to furnish an article on the "Summer School of Theology" for this issue, but owing to high pressure in the Educational Department, he was forced to disappoint us. However, he writes the hasty sketch which we gladly print.

We regret having done an injustice to Rev. Mr. Henderson and his congregation in reference to their "Report" in our last issue. In summing up the several items we find the congregation has contributed not \$5.00 but \$20.00 to the College Fund. The mistake was a serious one, and we sincerely beg pardon.

It gives us pleasure to record the occasional visits of Rev. A. Laird, of Ferrona. His work there has been one of peculiar difficulty. That the prospects for the future are so bright is the fit reward of much careful and prudent labour. The site for the new church has been chosen and the people are enthusiastic in asking him to remain: We congratulate our brother on his success, and earnestly hope that the promises for the future will be more than realised.

We notice that Rev. W. W. Rainnie is being called to Calvin church, St. John. This is a deserved promotion for Mr. R. and we congratulate the congregation on their good judgment.

Last week's mail brought welcome and cheering intelligence from Mr. Thompson in Labrador. He is toiling along the coast, teaching and preaching and dispensing ordinances. He cannot return before the end of June.

Rev. W. J. McKenzie intends resigning his present charge with a view to preparing himself for mission work in Corea. The people of Lower Stewiacke are much attached to Mr. MacKenzie, and are very unwilling to allow him to leave them for the "heathen Chinese." There are other rumors afloat about our friend. Folk say that when he goes to Corea he will be accompanied by a fellow missionary, as good and noble as himself. It is not good that man should be alone.

It is being proposed to organize Coburg Road Mission Church into a congregation. This is but right. The Missionary Association for some time past has been suggesting the movement. We are glad to see matters taking proper shape, and that efforts are being made towards securing the services of Rev. Wm. M. Fraser for its first pastor. Mr. Fraser resigned the Bridgetown and Annapolis congregation charge on account of ill-health. A trip to the South, we hope, will recuperate him sufficiently to take charge of this new field.

In past sessions no visitor was more welcome or more appreciated in Pine Hill than Rev. Dr. Burns. He is at present residing in Norwood, London. His many friends here send their warmest greetings to himself and Mrs. Burns. We are very glad to have an oil painting of the good Doctor adorning our Hall.

Among the visitors at the College lately were the Rev. Mr. and Mrs. Armit, who came out from Broughty Ferry, Scotland, where the Rev. Dr. Burns has been residing during the past year. Mr. Armit goes to Salina, New Brunswick, succeeding another Scotchman, Mr. Stevens, who lately resigned. We wish him much prosperity in his new field of labour.

An excellent article on "Prayer, Physical Necessity and Human Freedom," by J. A. Sinclair, M. A., Queens University, comes to hand after our columns are crowded. We regret very much that this interesting article from a graduate of our sister College, cannot be published in this issue.

The Cottage has been the centre of interest during the past few weeks. Our Benedict there rejoices in the birth of his first born. It is a girl and competent judges say the *very image* of her father. His fellow students extend their heartiest congratulations. With such excellent opportunities for a theological education at hand, we rather regret that it is not a boy. Students of the future may, however, disagree with us on this point. Meanwhile, we wish little Miss Campbell long life and happiness.

The Theological and Literary Society, to which reference was made in our first issue, has had a most interesting and helpful course of meetings this session. Thus far, the subjects under discussion have been the following: The Resurrection of the Body; The Christian Ministry,—its chief end; “Epistle of Khars-hish”; Miracles; The Bible Class; “Death in the Desert”; The Church and Amusements; The Atonement; “Saul”; Ritualism,—in Galatians and present day tendencies; “The Two Voices.” Each meeting was voted a decided success. To the President, Mr. Falconer, the students feel deeply grateful for his active interest in the Society and the valuable contributions made by him to each discussion. The Executive Committee has in hand the selection of subjects for the meetings of next session, and the assigning of these to leaders who will study them at their leisure through the summer, and prepare papers. We anticipate for next session even more thoughtful papers and interesting discussions than those we have enjoyed so much during the current College year.

We wish to thank those of our subscribers who have remembered us in our need. Indeed, we feel very grateful. We only regret they form so small a minority—*less than one-third*. Will there not be others soon to follow their good example? This for a hint; we patiently await developments.

#### ACKNOWLEDGMENTS.

Rev. J. W. Crawford, \$4.00; A. H. Buckley, \$3.00; Wm. Notman, John LePine, R. Stanford, R. Taple, M. Ungar, \$2.00 each; Rev. A. W. Thompson, Rev. Dr. Currie, W. C. Smith, Rev. D. Henderson, Rev. John McMillan, Dr. A. H. MacKay, Rev. Alex. Campbell, Peart's Bazaar, \$1.00 each; Jno. Stirling, Rev. Robt. Cumming, R. G. Strathie, R. J. Grant, Rev. Thos. Cumming, P. K. MacKae, A. D. Macdonald, Miss C. C. Hlubrecker, Rev. H. K. Maclean, Rev. Geo. McMillan, Rev. J. M. Robinson, P. M. Macdonald, Rev. J. H. Chase, Geo. Arthur, Mr. Craise, Rev. E. S. Bayne, A. J. Macdonald, C. Munro, Jas. Reid, Miss E. B. Harrington, Rev. M. Campbell, J. A. Crawford, 50 cents each.

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