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HOSEA.

THE book of the prophet Hosea is placed at the head of the Minor Prophets, not because it is first in time but in importance. Little is known of the writer except what can be gathered from the book itself. The whole tenor of the composition shows that the prophet belonged to the northern kingdom. The addresses concern Israel, the style has an Aramaean coloring, the land is named as the prophet's land, and the King of Samaria the writer calls "our king."

The time when Hosea exercised the prophetic gift is stated in the opening of the prophecy. Jeroboam II. reigned in the kingdom of Israel, and Uzziah, Jotham, Ahaz, and Hezekiah were kings in Judah. It is noticeable, however, that Jeroboam's reign comes down only a part of the way covered by the time of Hosea's prophecy. This may have been that the period succeeding the fall of the dynasty of Jehu, not long after the death of Jeroboam II., was a time of anarchy in the northern kingdom, and the prophet may not have regarded it worth while mentioning kings who reigned only a year or two, or in some cases only a few months. Another explanation is that originally the prophecies may have been in two parts, and that as the matter contained in the first part, covered by the first three chapters, points to a time when the dynasty of Jehu still existed, it was fitting that the name of Jeroboam II. should be placed at its head. The question has been asked, Why did Hosea who belonged to the northern kingdom enumerate the kings of Judah? To this it may be replied that Hosea although living in Israel still regarded Jeru-

salem as the seat of the theocracy. Taking into account the testimony furnished by the monuments, the chronology of this period is not in all points clearly defined, some writers making the time of Hosea's prophecy extend over about forty years, others making it as much as sixty-five. Approximately, the period may be assigned to B. C. 790—730, coming down to a few years before the deportation of the ten tribes. Another matter has elicited diversity of opinion. The question has been asked, Did the prophet deliver these discourses as a whole, or are they only an outline of addresses given to the people from time to time over a period of half a century or more? The arguments for and against are discussed in treatises on Old Testament Introduction. The most natural view is that the book as we now have it contains only an outline of the prophet's addresses—an outline, however, drawn up by himself towards the close of his life.

. In the time of Hosea, the northern kingdom had fallen into a state of frightful apostasy. Notwithstanding the blow which Jehu had struck at Baal-worship, its effects were still widely felt. The nation was a nation of idolaters. The heart was set upon idols. Some of the people professed to worship Jehovah by images, but others were downright idolaters. Then, as a necessary result the morals of the land were sadly low. Error in doctrine as in every case induced error in practise. Oppression, dishonesty, lying, swearing, adultery and kindred sins, were unblushingly practised. The land was groaning beneath its load. True, here and there, as in the times of Elijah, God had his hidden ones. Throughout the land were those who had not bowed the knee to Baal, who regarded altars and asheras as an abomination, who had no sympathy with calf-worship, and who still had faith in the covenant relationship. But what were they among so many? All classes of the people seem to have been affected. King and noble and peasant, so called prophets and priests, appear to have been carried away by one great flood of wickedness. In the time of temporal prosperity, as during the reign of some of the dynasty of Jehu, in the time of Jeroboam II. himself for example, when the nation attained a high pre-eminence in this respect, the people sacrificed to their own net and burned incense to their own drag, not recognizing the fact

that the goodness of God should lead them to repentance; and, during the time of oppression, they sought help by taking the heathen into alliance instead of trusting in the living God. That this picture is not overdrawn is evident from contemporary history. In connection with the study of this book should be read the prophecies of Amos and Micah, also some parts of Isaiah. Light will be derived from the history of the times as delineated in the books of Kings and Chronicles. Sometimes indeed these histories are not very full, but what can be read between the lines is often as emphatic as what is openly expressed.

Such then was the nation to which the prophet was sent. He was raised up among his own people, to set before them their sins, to point out the inevitable downfall if there was not repentance, and to plead with them for the sake of the love of God to turn from their sins that they might live. For the delivery of such a message, the prophet was admirably fitted. He was in complete harmony with the Spirit that inspired him. If sin was to be denounced, he denounced it with the conviction that it was the worse thing in the world. If the consequences of sin were to be pictured out, he used no aimless language, but with a spirit tremblingly alive to the welfare of those who were his kinsmen, he pointed to the cloud surcharged with the elements of destruction and cried to his deluded countrymen to flee for refuge ere the bolt fell. If the love of God, the tender hearted yearning of the love of God, was to be held up as the grand constrain'g motive to turn the people from rebellion to obedience, his face was suffused with tears, and with warm passionate appeals which might well melt even hearts of stone, he beseeched the nation to turn from the error of its ways and to touch the sceptre of mercy which was stretched out still. Never did God raise up a prophet who, speaking after the manner of men, was more in unison with his message than Hosea the son of Beeri. In him were combined the spirit of the prophet Elijah and the spirit of the apostle John. At one time his words were like thunderbolts, and at another they distilled like dew, or fell like rain upon the new mown grass. This variety of emotion which was a necessary outcome of the character of his message has left its impress very markedly upon his style. Hosea has been called the Jeremiah of the northern kingdom. They are alike, and yet they are

unlike. Jeremiah's emotion is largely of one kind. Covered with sackcloth and ashes he sits down and utters a low plaintive wail of sorrow. The harvest is past, the summer is ended. The sluices of an overwhelming flood are already opened. The walls of the holy city are crumbling before the battering-rams of the enemy. There is no hope. The people are already going into captivity. With Hosea also there is sorrow, deep and tender pathos. But there is more. You can see his eye flash with righteous indignation as he beholds a people deliberately cut themselves loose from every sense of shame, and insult the Almighty to his face; and you also behold in him the alacrity, the earnestness, the eagerness which inspire a general in the time of battle when momentous issues are suspended in the balance. The people had grievously backslidden, but there is hope. He puts the trumpet to his lips, and in hope he sounds forth God's loving message: "Return ye backsliding children and I will heal your backsliding." Now this play of varied emotion has affected the prophet's style. It is abrupt, at times the connection is difficult to trace, frequently the thought is left to be supplied. And yet there are passages of marvellous beauty and matchless pathos, as for example when God is represented as saying: "How shall I give thee up, Ephraim?" and, "I will be as the dew unto Israel." The style of Hosea has always been noted by commentators for its peculiarities. It has been said that the emotional distress caused by his message of woe has choked the prophet's utterance and brought confusion into his style, that the prophet's rhythm is the artless rhythm of sighs and sobs, and that the fetters of grammar are almost too much for his vehement feeling. Eichorn has described the style very graphically, indeed the description resembles the style itself: "Hosea's discourse is like a garland woven of a multiplicity of flowers; images are woven upon images, comparison wound upon comparison, metaphor strung upon metaphor. He plucks one flower and throws it down that he may directly break off another. Like a bee he flies from one flower bed to another, that he may suck his honey from the most varied pieces."

The book divides itself into two parts. The first part consists of the first three chapters, and the second embraces the rest of the book. In part first the conduct of Israel towards God is

represented by the conduct of an adulterous woman. She forsakes her husband and lives with a paramour who ultimately casts her off, and perhaps sells her into slavery. And the conduct of God towards Israel is represented by the injured husband buying his adulterous wife out of servitude and taking her back home. Whether the prophet is here relating his personal history and employing it in an allegorical way in the outset of his prophecy, as the most of exegetes now think, or whether the statement is not to be taken literally but to be explained in some other way, is a question which has been variously answered; but the truth intended to be taught is plain—heartless apostasy on part of Israel, and on part of God readiness to forgive. This introduction prepares the way for the body of the prophecies contained in the rest of the book. It is difficult, perhaps impossible, to logically divide this second part into sections, although the attempt has been made. The utterances of a loving father whose heart is torn by conflicting emotions in dealing with an incorrigible son are not subject to the laws of cold logic. They do not flow in consecutive order. They refuse to be cast into any mould. The better view to take of part second is to regard it as presenting in a variety of ways three grand truths—Israel has deeply sinned against his covenant God; Israel is invited, nay entreated, to return to God whom he has forsaken; God is willing, nay desirous, to receive Israel back. Like a kaleidoscope these truths are exhibited in a great variety of ways. Having gone the rounds once the prophet repeats the process, using other words and calling to his aid other illustrations. This is neither a needless nor a wearisome iteration. The dissolving views may present different scenery, but in every case across the canvass stand the same grand truths.

Cheyne remarks that there is no personal Messiah in Hosea. In opposition to this, Delitzsch thinks that "David" in the close of the third chapter means a king who is the antitype and descendant of David: "Afterward shall the children of Israel return, and seek the Lord their God, and David their King; and shall fear the Lord and his goodness in the latter days." At the close of the first chapter the children of Judah are represented in the future as appointing themselves one head, when they shall be as the sand of the sea. Then, in the first verse of

the eleventh chapter the expression, "I called my son out of Egypt," must in some other way than mere accommodation be applied to Christ. Yet it must be admitted that "Messianic references are not clearly and prominently developed." In this respect the son of Beerli must give place to the son of Amos. Hosea's hints must be superseded by the all but completely unveiled statements or rather picture teaching of the evangelical prophet. But Hosea's work was in many respects different from that of Isaiah especially in the later prophecies. The one was raised up to reclaim an apostate people, the other to comfort an afflicted church.

Passing now to some of the decidedly marked features of this prophet, notice his intense anthropomorphism. Jehovah is described as thinking, feeling, acting as a man, of course in a way that is not sinful. As a loving husband feels who has been wronged by an unfaithful wife, so is Jehovah described as feeling when he beholds adulterous Israel. There is righteous indignation at conduct so base and ungrateful, there is keen jealousy, yet there is a yearning for the re-establishment of the old relationship, there is a willingness to forgive. The mind of Jehovah, the covenant God of Israel, is represented as distracted with conflicting emotions. At one time, like an overpowering storm, righteous indignation sweeps everything before it: "I will visit upon her the days of Baalim . . . when she went after her lovers and forgot me, saith the Lord." At another, love triumphs: "I will even betroth thee unto me in faithfulness, and thou shalt know the Lord." And all through the book, even where the figure is not that of an unfaithful spouse, Jehovah is exhibited in the same manner, at one time smiting, at another pouring in the healing balm: "I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away;" "I will heal their backsliding, I will love them freely, for mine anger is turned away from him." True, many other parts of the Old Testament Scripture deal in anthropomorphic representations of Jehovah, but it would seem that in this respect the book of Hosea exceeds them all.

Another characteristic of this book is the clear emphatic portrayal of the love of God. This, perhaps, more than any other part of Hosea's teaching, gives the book a character almost

unique. Not most certainly that the love of God is not taught in other parts of the Old Testament, but in Hosea a very marked prominence is assigned it. The book commences with an exhibition of the greatness of this love, for how intense must the love of a man be who is willing to overlook the adulteries of his wife and receive her back to his home. Such is the love of God towards the returning sinner. Then, the book ends with the language of love: "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots like Lebanon." Just as a day which has been intermittent with sunshine and cloud, calm and storm, ends with a glorious sunset, so the book of Hosea in its closing chapter gives such a display of God's love as to encourage repenting ones to say: "Come and let us return unto the Lord; for he hath torn, and he will heal us, he hath smitten and he will bind us up." Many parts of the book of Hosea are, so far as the divine love is concerned, a foreshadowing of the parable of the prodigal son, which was spoken in reply to the charge, "This man receiveth sinners and eateth with them."

The homiletical purposes which may be served by this book are many. The prophet speaks of a national degeneracy and apostasy. He speaks for times when the people as a nation had sunk low and were guilty of grievous sins. The faithful preacher must when needs be look beyond the narrow circle of his flock, and speak against national sins in language unmistakably plain. A way, both common and plausible, which some adopt to silence the voice of those whom God has placed upon his watch-towers, is to say, "You must not preach politics." If by this is meant that a minister of the gospel should not have, and should not teach, a party spirit, then no exception can be taken to the advice. But if by it is meant, "You must not denounce national sins because induced by the sins of the rulers of the land," then must ministers imitate the prophets of old and preach whether the people will hear or forbear. The national sins of Israel brought captivity upon the land.

This book affords an excellent study at a time of religious declension in a congregation or a church. What better fitted to waken the conscience and melt the heart than a faithful and loving exposition of such a passage as the following: "How shall I give thee up, Ephraim? how shall I deliver thee, Israel?"

how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together."

There are passages which show how God sometimes sends affliction upon his erring children to bring them back to himself. Take, for example, that touching section in the second chapter, beginning with the sixth verse: "Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths; and she shall follow after her lovers, but she shall not overtake them, and she shall seek them and shall not find them; then shall she say, I will go and return to my first husband, for then it was better with me than now."

There are also passages which show the folly of a sinful course. Indeed the whole book emphasizes this truth. For, if the nation had not broken covenant with God in setting up calves at Bethel and Dan, in practising Baal-worship, and in many other ways, they had been a prosperous and happy people. But indulged sin induced anarchy and bloodshed, and at last long trains of weeping captives proclaimed the truth that it is an evil thing to sin against God. The seventh verse of the eighth chapter brings this truth out: "For they have sown the wind, and they shall reap the whirlwind."

In times of great religious declension, when the foundations seem to be destroyed, the faith of God's people sometimes grows weak, and they are ready to exclaim: "We shall surely one day perish by the hand of Saul." It is well, at such times, for the servants of the Lord to show that God's work will go on and prosper to the end. Such a passage as the tenth verse of the first chapter might form the subject of discourse: "Yet the number of the children of Israel shall be as the sand of the sea." And then the whole of the fourteenth chapter is radiant with hope.

Space has admitted of only a few selections showing how this interesting book can serve homiletical purposes. The diligent student will find precious passages in every chapter, passages which when understood will prove "profitable for doctrine, for reproof, for correction, and for instruction in righteousness." So long as fidelity demands the portrayal of sin as the abominable thing which God hate and as that which constitutes the founda-

tion of suffering whether personal or national, and so long as the wonderful love of God must be employed as the most effective means to arouse the careless, to reclaim the erring, to cheer the despondent and to gild the future with hope, so long should the words of Hosea the son of Beeri occupy an important place in the teachings of the church.

J. CURRIE.

SOME OLD TESTAMENT MISTRANSLATIONS.

PROFESSOR Robertson Smith, in his *Old Testament in the Jewish Church*, indicates, what is abundantly evident to the Hebrew student, that the Great Synod, the Targumists, and the Masorettes of Tiberias, were, on the whole, uncritical commentators on the Old Testament Canon. When he goes beyond this, and makes these Hebrew scholars a pack of ignorant traditionalists, and, at the same time, most inconsistently, a body of inspired forgers, he forfeits the sympathy of fair minded examiners of the Sacred Text. The error of the Jewish critics was of precisely the same nature as that of the higher critics of the present day, a slavish adherence to the minutiae of the grammatical letter, at the expense of the historical spirit, in which both are woefully deficient. The Hebrew was not a historian. There never was a Hebrew Herodotus. He was a national chronicler at best; and, save for the influence of Greek letters, no Josephus would have arisen in the nation to emulate Xenophon and Thucydides. Though continental in geographical situation, and historical surroundings, his own land the very centre of the most ancient history of the world, the Hebrew was of all men the most insular. The contempt of the Greek for the Barbarian was mild and magnanimous compared with the arrogant ignorance and impatience of the Jew of all that pertained to the life of the unholy Gentile. One has but to glance over the Talmuds and the writings of the best rabbinical commentators, therein to see how the best actions of Ishmael and Esau are misrepresented, in order to learn how bitter was the animus of their authors against everything and everybody not distinctly Israelite. That this hateful spirit did not prevail to such an extent as Professor Robertson Smith imagines, however, is exceedingly plain

from the fact that the Book of Job, supposed by the translators of the Septuagint to have been written originally by an Edomite, by others to be the work of a Horite, retained its place in the canon. In the more ancient books of Scripture, historical particulars serving for the connection of sacred and profane history are largely wanting. The valuable scrap of Genesis XIV is a golden fragment, but, otherwise, the Egyptian monarchs are simply designated Pharaoh, and the Japhetic Philistine Kings are Padishahs, translated into Hebrew Abimelechs. Viewed in the light of inspiration, these must be cases in which it was "the glory of God to conceal a thing; but the honor of kings is to search out a matter." It will not exalt us unduly to assume for a short time the role of kings in this connection.

A genealogy may have little theological significance, but, nevertheless, may be of historic value, and of apologetic as well. There is a discrepancy between the names given to the wives of Esau in Genesis XXVI: 34, XXVIII: 9, on the one hand, and in Genesis XXXVI: 2, 3, on the other. In the latter, these wives are three in number, a Hittite, a Horite, and an Ishmaelite, princess, named respectively Adah or Judith, Aholibamah, and Mahalath or Bashemath. The 34th verse of Genesis XXVI reads: "And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite" According to punctuation, Esau married two Hittite wives, Judith, who is the Adah of XXXVI: 2, where she is called the daughter of Elon the Hittite, and Bashemath, elsewhere called the daughter of Ishmael and sister of Nebaioth. Now Mahalath, Ishmael's daughter, came to be called also Bashemath I do not profess to explain; but there is no difficulty in regard to the supposed double Hittite alliance of Esau. Adah or Judith is called the daughter both of Beeri and of Elon; one of the two, therefore, must have been her step or adoptive father or, better still, her grandfather. Let the punctuation be changed and a preposition inserted, and the reading is, "Judith, the daughter of Beeri the Hittite and of Bashemath, the daughter of Elon the Hittite. Bashemath was the wife of Beeri, and the mother of Adah or Judith; and Elon was the maternal grandfather of Esau's wife. How do Bashemath and Elon have such prominence assigned them? It is a case of matriarchy.

Elon's Hittite clan was superior to that of Beeri, for Elon was a man of note in his day, giving name to the Aelonetic Gulf of the Red Sea; hence, while Bashemath's husband is named, Adah's descent is connected not in his line but in that of her distinguished grandfather, and scripture is reconciled with scripture. There is a confirmation of this genealogy in the ancient Greek records preserved by Homer and Euripides. In both the records, Beeri is called Proteus, a Greek corruption of its local form Beeroth, which, in Phœnicia and elsewhere, became Berytus, and he is made a king of Egypt, or the old man of the sea who counts his seals at Pharos. The transference of scene from the Red Sea to the shores of Egypt is not a very serious discrepancy. Homer (*Odyssey* IV. 365) calls the daughter of Proteus by the name Idothea, which is the Judith or Adah of the Hebrew text. Euripides (*Helena*, 7 seq.) terms her Theonœ, but makes her mother, and the wife of Proteus, a virgin of the sea called Psumathe, who is the Bashemath of Genesis. The name of Elon, the father of Bashemath, is replaced by that of Nereus, but the title, *haliosgeron*, by which the latter is more commonly known, may have arisen out of an attempt to make *elon* significant in Greek. Thus it appears that Esau's wives were ladies of renown, in the days when earth was young again, after the Deluge made a new beginning for human history.

In Numbers XXII: 5, we read that Balak, King of Moab, sent to "Balaam, the son of Beor to Pethor, which is by the river of the land of the children of his people to call him." A more unhistorical and ungeographical statement of locality can hardly be imagined. Since the time of Josephus, Pethor has been located in Mesopotamia, beyond the Euphrates. There was, indeed, a Petru or Pitron in Assyrian days in that region, on the Sagura or Saacoras, a tributary of the Euphrates. (*Records of the Past*, original series, III, 93, 49), but it does not follow that Pethor was there in 1500 B. C. Pethor was by the river of the land of Bene Ammo, which certainly does mean "children, or sons of his people" But referring to Genesis XIX: 38., we find that one of the sons of Lot was called Ben Ammi, the first letter in Ammi being, as in Ammo, an *ayin*, and it is added "the same is the father of the children of Ammon unto this day." No critic, who was not hidebound in grammatical refine-

ments, could have failed to see that Balaam either was an Ammonite, and thus a kinsman of the Moabite stock, or a sojourner in the land of Ammon. I have elsewhere (the Hittites) given good historical reasons for believing that in the quiches of Central America, we have an Ammonite remnant in this continent; but have not stated elsewhere that the Quiche name for a priest is Balaam, a term which, strange to say, also denotes a tiger. Jeremiah (XLVIII, 12) prophesied of Moab, the companion kingdom, that its plants shall go over the sea, and reach even to the sea of Jazer. The isles of the Indian ocean and the Pacific, doubtless bore remnants of these once prosperous nations over to the Central American homes which they beautified with their art, and defiled with their degrading superstitions. Yet, it is to be noted that they kept up till after the Spanish conquest, the Abrahamic rite of circumcision.

In Deuteronomy (VII. 20), and elsewhere in the Hexateuch, the statement is made that God sent *hornets* before the children of Israel to drive out the natives of Canaan. The word rendered *hornet* is *tziruk*, or, giving guttural power to the *ayin*, *tziryau*, and means a hornet, but it also denotes Zorah, a city of the Ammonites in Dan, and, in the forms Zareathite, Zorite, and Zorathite (I Chron. II, 53, 54. IV, 2), a powerful tribe of the Horites, Amorites, or Kirjath Jearimites, whose wars with the Hittites, and with other Amorite people, so weakened and divided the Palestinian Kingdom, that the conquest by Joshua and his victorious Israelites was thereby greatly facilitated. This subject I have dealt with at length in an article On the Hornets of Scripture (*Presbyterian Quarterly and Princeton Review*, Oct 1875,) where the complete evidence for the identification may be found.

There is a passage in II Samuel V, 6-8, which must have struck devout readers and admirers of King David unpleasantly. It is that calling for the extermination of the lame and blind people of the citadel of Jebus or Jerusalem, "the lame and the blind that are hated of David's soul." This is a strange revelation, and a new and abhorrent light in which to view the warrior-king. The words translated lame and blind are Hapischim and Hagivrim, giving force to the *ayin* of the latter. They do mean lame and blind to a grammarian or to a lexicographer, but not.

to an historian. Hubisega was a god of the Taraman Akkadians of Babylonia, answering to the Greek Hephaistos; and Khupuscia was a Hittite town and region called after him, frequently referred to in the American annals. Hephaestus, or Vulcan, as the Latins called him, was, like the Egyptian Ptah and the Phœnician Pataœus, who are the same under transformations, the limping god, and his priests, or it may be images named after him, were the Hapischim of Chronicles. The Hagivrim or Giverim were his attendants, the Cabiri, represented in Jebus either by images or by priests. What David hated was, not lame and blind unfortunates, objects of pity even to savages, but idolatry, as represented by its priests or by the statues of its licentious and cruel gods. This puts an entirely different face upon the historical record.

The twenty-first chapter of Isaiah contains a wonderfully vivid picture of the overthrow of Babylonian empire by the Medes and Persians, the peculiar idiom and beauty, and even sense of which are marred in the English translation. Whether *Yam Kesuphoth* should be read as the Caspian Sea may be open to doubt, but the second verse in the English conceals entirely the play upon words, one might almost say, puns, of the original. After "A grievous vision is declared unto me," comes, *Haboged boged, ve Hashoded shoded, ali Elam, &c.* These are rendered, "the treacherous dealer dealeth treacherously, and the spoiler spoileth: go up O Elam:" Now, it is evident that *ali Elam* is a play upon words, and such also are the preceding pairs of terms. Discarding the article *ha*, there remains *boged*, which may mean the treacherous dealer; but it is also the name of an important part of the Persian empire, in a line with, but considerably to the east of the Caspian Sea. The Persian name of the province is Bak-pdhi (Zend Avesta, Vendidad, Fargard I), known to the Greeks as Bactria, and this is Boged; hence we read, "The Bactrian dealeth treacherously." The neighboring province to Bactria on the north was Sogdiana, called, in the same fargard of the Zend Avesta, Sughdha; and here is the Hebrew Shoded, which changes the form somewhat for the sake of the alliteration and the antanacasis. As the Bactrian deals treacherously with his Babylonian master, so the Sogdian spoils him and Elam rises up in arms against him, while Media, in whose care the rhetorical

figure fails, acts as the besieger. Thus, instead of two, four great provinces of the once Babylonian, but afterwards Persian, empire are represented as hastening at the call of Darius and Cyrus, from distant east, south, and north, to the great revolution of the sixth ante-Christian century.

These examples might be multiplied, but those stated are sufficient to indicate the necessity of adding historical to lexical and grammatical qualifications, in what is apparently so simple a task as that of reading the Hebrew Scriptures.

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*THE RELATION OF THE CHURCH TO EXTERNAL
RELIGIOUS MOVEMENTS.*

B*Y external* religious movements I mean those movements, and the religious bodies which result from them, which lay stress upon their departure from the church, and emphasise their divergence from it, not merely in some point of doctrine or practice as the various denominations do which still hold themselves as branches of the Church, but in their separate existence as divergent organizations. Bodies which might be called "*Sporadic*," if the words were used in a merely technical sense.

Indeed, I do not know another word which would express so well the peculiar feature of religious life which I wish to speak about if it were understood to express what seems to be *their* view of their relation to the Church, not *ours*, and if it could be used without conveying any suggestion of a sinister or unkind character. With this explanation I may use the term for the sake of brevity. So understood, the title of this paper might be "*The Relation of the Church to Sporadic or Extra Organic Religious Bodies.*"

The fact of the existence of these bodies, of the importance of the views which they hold and represent, and their great and sometimes enduring influence, remind us, apart from the influence of christian charity, that it is wise to study them carefully and

with a judgment as free from prejudice as possible, in order that we may get at the truth concerning them and learn the lessons which they may teach us.

The two great principles which lie at the root of the subject are:

1st. The fact that any such separation and concerted action must have been brought about by some cause, sufficiently important to produce it.

2nd. That this cause must exist in the relation of the teaching and practice of the church to the faith and spiritual life of those who leave her.

In laying down these principles I am by no means making little of the personalities and extraordinary influence of the men who have headed these movements, nor am I, on the other hand, implying that the church has been always and wholly to blame for the loss which she has sustained.

Men of great power have led where many have followed, often no doubt, through restlessness and unstable character. But it may be safely asserted that no movement can continue which has not an enduring cause. Personal influence alone is quite limited, and must soon cease to make itself felt unless its power be exerted in the direction of forms of an enduring character, already in operation. The new field must have pasture in it or the flock will soon leave it, no matter how strong the leader may be who broke through the fence. *And that pasture must be of a kind which the flock need and which they did not find in the old field.*

As illustration of this general statement I name two bodies which represent divergent and almost antagonistic tendencies—the *Plymouth Brethren* and the *Salvation Army*.

These two bodies form typical examples of the question. They both hold themselves as entirely separate from the church as an organization. Indeed it would not be going too far to say that they declare themselves as embodying in their existence a condemnation of her practice if not of her form and organization.

Each of these bodies, therefore, afford an example without any prejudicial or unfair estimate on our part, of what I have called sporadic or extra ecclesiastical religious movements. It is their desire, their glory to be so esteemed. On the other hand

they stand at the opposite poles of the orbit of christian activity. Each distinctively typical of a peculiar habit of thought and practice.

On the one hand we find the assertion of a christian life based almost exclusively upon the reading and study of God's word—an extremely simple and undemonstrative manner of service; a noticeable absence of missionary zeal; an intense emphasis laid on the conception of a select few of God's peculiar people, a conception which is consistently embodied in an eagerness to be known as the possessors of a special illumination of the Holy Spirit and in a continual effort after an ideal completeness of knowledge of the Word, and separateness in life and doctrine.

On the other hand stands that phenomenal manifestation of Christian zeal and philanthropy—the Salvation Army. Of this marvellous organization it might be said that it emphasises the features of Christian life which are almost ignored by the "Brethren;" and, indeed, that its distinctive characteristics are very largely to be found in the intense and vehement assertion of these features, so that it becomes the vigorous and dominant antithesis of the latter as a religious agency.

In place of the unattractive cult of the "Brethren," the army presents the varied gathering, the aggressive march and the clangour of the iterated appeal.

For the excessive meditation and analytic discrimination of the former the latter furnishes the burning zeal of a world-embracing evangel. And for the isolation of the few highly favoured ones contemplating their own fitness for the Lord's coming and the increasing corruption of a world being fitted for destruction, the army are going forth with a rugged and self-denying energy which is astounding, to the rescue of the perishing, in obedience to the example and in fulfilment of the command of the captain of their salvation.

My intention in naming these two bodies is not, however, to contrast them with one another, nor to criticise their respective principles or methods of work. I have selected them from among the numerous available examples as strikingly typical, and in their contrasted peculiarities as affording a good general illustration of the matter in hand.

They supply two examples, striking examples it is true, but

only examples after all of many similar movements, the expression of two conditions of spiritual life, conditions which express themselves in movements and results of various degrees of intensity and influence in the broad field lying between the extremes represented by these two prominent bodies which we have named.

The thing especially to be noticed is that while these bodies spring from the church they do not come into separate existence as branches or denominations of the church through issue taken upon some point of doctrine or practice.

They leave the church and find themselves, as they hold, separate from the church and unable to cooperate with her even upon the broad general lines of interdenominational comity.

Speaking generally, all such bodies justify their separate existence upon the ground that they find a *want*, a serious *incompleteness* in the church, not so much any positive doctrinal error to which exception is taken, as a lack of what is necessary to spiritual life and efficiency. And this they assert not only in words but in their continued separateness and in the peculiar phases of Christian life and activity which they continue to cultivate and develop.

Before dealing with the question from the standpoint of the church, it may be well to say a word about the danger to which these bodies are exposed within themselves.

It is clear that those who belong to them will be inclined to make a great deal of the features which are peculiar to themselves as separate organizations. These principles form the foundation beams of their house, the very ground upon which they justify their separate existence, self-preservation and loyalty to their cause, as well as an innate tendency to justify their own judgments and action in their decision; all these form powerful elements in a plea for the magnifying of that which is peculiarly their own, and at the same time they tend to bias the judgment in regard to the church. In this way two dangers arise: On one hand—a tendency to an unfairness; to a sort of impaired vision which cannot see what is good in the church, and which leads to misrepresentation of the church and her work.

The other danger lies in an exaggerated view of the relative importance of the peculiar doctrines or practice of the separate

organization themselves. The hunger for the wanting element in the spiritual food gives such a strange relish for it at first that it sometimes seems as if nothing else were worth putting on the table.

There is an unmistakable tendency on the part of members of separate organizations—in the church indeed, as well as out of it—to forget that while it is a very important thing to have salt in the bread, salt alone will make but a poor supper.

It will never do for any of us to think that we can safely try to feed hungry souls upon the peculiar flavouring of doctrine which we greatly relish, and which we hold as our own peculiar property, when they are starving for the bread of life.

What we have specially to do with, however, at this time is the relation of the church to their developments, her reading and comprehension of the lesson which they teach.

People of earnest and emotional temperament, who have become aware of the need which these developments supplied, and who consequently appreciate very highly the service rendered by them, are prone to give undue prominence to their place and service. Such christians feel very keenly the importance of the phases of the truth which are set forth, and enjoy with extraordinary relish the fresh, vigorous and unhackneyed presentation of the Gospel, and the variation, at once restful and inspiring of the modes of christian activity which apparently and actually produce such excellent results. To these, a large and exceedingly valuable body in every living Church, it appears desirable that the new form should be adopted and made the prominent feature, the central point of church life, the axis around which all should revolve; the focus, the source of light and heat. In this natural and praiseworthy earnestness there is the danger that the old and tried and established life and work of the church may be looked upon as of little value; whereas the gain of the new at the loss, or even at the expense of the old, would be an irreparable loss. The unsettling and displacement of foundations thoroughly established and proved, and with them of the familiar but invaluable structure of christian character and influence would involve the destruction of something which could never be replaced by the adoption of new and improved beliefs and methods.

We have now to consider the last and the gravest feature of this question, namely, the meaning of these organizations or developments to the Church at large, and in this we must have especial regard to the tendency to criticise and to condemn them under their guidance of a spirit perhaps more akin to that of the Pharisee than we would like to believe.

How have they come into being? is a question which we are bound to answer as members of the Church from which they sprang. Even if they were but the fungus growths, the ghastly caricatures of life which appear upon the trunks of decaying trees, it would be the duty of thoughtful persons to take notice of them and enquire into the nature of the decay which their presence indicates. Anathemas or ridicule directed against the evidences of a low or impaired vitality are quite valueless. They are indeed the surest evidences of that spiritual atrophy in ourselves which we condemn in others.

I have already stated that the existence of these separate bodies and their divergence from the church is presumptive evidence of an imperfection in the church in the direction indicated by the features of doctrine and practice which these organizations lay special stress upon. They naturally give prominence to those things which they have felt the need of, and which they have found in their departure from the church.

As I have said, they are apt to be *new fangled* with their views, and, as a consequence, to undervalue and even to misrepresent those things which they have left behind them; and their departure may have been more or less due to contention or restlessness and an unwillingness to submit to the restraints of authority, and when the new standard is raised there will be no lack of men and women to take their places under the new flag. Still, making all allowance for these things, it is the wisdom of the church to examine her own position to see what truth there may be in the charge against her implied in the departure of her children from their home.

If this be done it will usually be found that the articles of the newly formed faith, as they are embodied and expressed in an active propagandism, are the enlarged and exaggerated counterparts of the defects in the church herself in her sacred office as the dispenser of the gifts of the Holy Ghost to those who are

committed to her care or who are calling in their distress for help and succour.

Recurring once more to the two instances we have already considered, we find the features of life projected in the teaching of the Plymouth Brethren, revealing in a striking manner the worldliness, the lifeless ritualism of the church at the points where the new departure took place. The formal use of the Bible as a book of state ritual or military routine; the absence of any thought of *understanding* what they read or heard; the fluttering frivolity of fashion, the ghastly lifelessness which glittered with phosphorescent gleam upon the impure current; what wonder that spiritual life should go apart, and laying aside the cumbrous and complex ritual, endeavour to read and understand the message of God? What wonder that they who believed should separate themselves in christian union from the world?

As to the Salvation Army, that unique embodiment of practical christian beneficence, the facts are even more easily discerned. Not in certain places only but *over the world* they have revealed the cause and demonstrated the need for their existence by discovering and rescuing tens of thousands of the lost and the perishing. And they have done this, they are doing this amongst our churches, within the radius of the shadows of our church spires. And what does all this mean? Does it mean only a phantastic display of dress and a noisy parade with drums and brass bands? It means that *the church has lost these souls* which they are seeking to rescue. It means this *first*. It means this with incontrovertable evidence with tremendous, appalling certainty! What else does it mean? What else can it mean? These lost ones have been born and raised in the midst of christian communities and the christian communities have permitted them to sink into the depths of vice and despair, into a condition of impurity and wretchedness which is so repulsive, so unfathomable that men have about come to think of them as beyond all human aid, as almost beyond the reach of the Gospel of the friend of sinners. Surely it was time that Divine love, moving in the hearts of men, should break through the restraints which human selfishness and un-Christlikeness had thrown around it and go forth to the superhuman task of undoing the wrong of generations, and carrying the story of the dying love and redeeming grace of Christ to those for whom He died.

But the object of this paper is not to magnify these or any of the bodies which have sprung into being under similar circumstances, and for the accomplishment of special work. My object is not to plead for toleration or for admiration, nor indeed to point out the errancy and the faults of these organizations, albeit these are visible enough and serious enough.

I desire to point out the end which these extraordinary developments may serve to the church as a whole. The revelation, the condemnation, the warning, the admonition and instruction which God may intend them to be to her. Taking the church as the gathering together in organic form of God's people in the world, and as composed of various branches and assemblages or congregations on earth, she is "the church of the living God—the pillar and ground of the truth." She is "the Bride, the Lamb's wife." And to her, as such, is committed the dispensation, in His name, of the provision of the Bread of life to the needy and the perishing. And God has given her every needed power and grace, and when she fails it is through the *weakness and unfaithfulness of her members*. There is no need, there is no room for a new organization. Any other view is based on a mistaken and inadequate conception of the church, and a narrow and unworthy view of christian life and privileges and responsibility. To be a christian is to do all to my utmost ability, to do everything in fulfilment of my love to Christ, my personal devotion to Him who died for me. I need no new vow; I have vowed and sealed my vow for ever, and for all service, even unto death in his Blood. And as a member of His Body I am assured of all grace. His strength will he made perfect in my weakness. Any *new* vow can only be a repetition of my vow to Christ, already taken or, an open acceptance of what was contained in that vow. Any new altar of consecration can only be built of the stones which have been thrown down or dishonoured and weed grown. And if I now build truly, the second altar is the first bedewed with the tears of my penitence.

No member of the Salvation Army has any obligation to go anywhere into the scenes of vice and sin and misery which does not rest upon me as a member of the church of Christ. No man has any call to a higher life, to a more earnest testimony, than he received when he heard the voice of Christ calling him to salvation and service as a follower and servant of the Lord.

Farther, the church in any of its branches—in our own beloved church—holds and has the full liberty to use every necessary means and method to reach and to save the lost and to build them up in true holiness, even to the measure of the stature of perfect men in Christ Jesus. If this be true it is clear that the church should earnestly seek to discover the elements of truth, of duty and of power, represented in these departures from her fold, these separate organizations; and having eliminated what is unnecessary or unwise, or even untrue in their views or methods, to humbly accept, as from God, the admonition to renewed earnestness and fidelity. Seeing her imperfection and failure mirrored in the strength and service of these bodies which God has raised up to do the work which she has neglected, let her be zealous and strengthen the things which remain, and so fulfil her glorious commission.

G. BRUCE.

St. John, N. B., Jan. 13th, 1893.

A BATCH OF BOOKS ON PAULINISM.

BOOKS are pouring forth nowadays in such numbers that it is hard to know much more than the names of a great many of them. In the multitude of our magazine contributors nearly every author is able to lay hold of some reviewer, who, either from bias of personal friendship or from incompetency, can be persuaded to proclaim to the book-buying world, "buy! buy!" for this work if not "the greatest novelty of the age," at least "marks an epoch in its subject." The only resource left to the distracted purchaser is the consensus of opinion, and the guarantee for the books which I intend to mention is not my own predilection, but the approval of the Powers that Be in the English theological world.

Those of the Germans who are acquainted with English literature are astonished that the results of biblical scholarship have been so widely popularized in England, and they regard it as an evidence of how highly the Anglo-Saxon race treasures the Scriptures. In Germany studies in the Old or New Testament

are largely esoteric; the layman is an infantile person to whom biblical nourishment must be served out in small quantities, the milk well diluted, and the bread so thoroughly softened as to cause no inconvenience in the swallowing. A Sunday or two in a church where the average preacher holds forth will remove any scepticism on this score.

In England the tendency is quite the reverse, for we have in series ostensibly intended for colleges, schools, and bible-classes, commentaries and more general books, which the minister who is most careful for his scholarly reputation need not be ashamed of having as his constant companions. Of such are those in the **Cambridge Bible for Schools*, and in this unpretending but extremely valuable series few volumes are better than those which treat of Paul's Epistles, especially when they come from the hands of Moule and Findlay. For clear expression of the thought resulting from accurate acquaintance with the Epistles and with the best that has been written on them, and devoutness of spirit, it would be difficult to surpass them. The unpretending name does injustice to the value of the series. Findlay is a comparatively new name in New Testament exposition, but it bids fair to be a name that will soon be familiar to most. He has made Paul's Epistles his own ground and has recently published an admirable †*Introduction to Paul's Epistles*, in which his subject is presented in a most attractive external form, and with pleasing literary style. In short compass he gives a chronology of the Apostle's life, the characteristics of his epistles, introductions to them individually, analyses, and paraphrases of the most difficult passages in each. The book contains what can be got in an Introduction and more, "It seeks to weave the epistles together into an historic unity, to trace out the life that pervades them, alike in its internal elements and external movements and surroundings; and to do this in a volume of small compass and free from technical detail and phraseology." It will be useful for study of any epistle and may be highly recommended for bible-class work

**The Cambridge Bible for Schools and Colleges*. The Epistles to the Romans (8/6.) the Ephesians (2/6.) the Philippians (2/6) by H. C. G. Moule, M. A. The Epistle to the Thessalonians by G. G. Findlay, B. A. (2/.)

† *The Epistles of the Apostle Paul*, by G. G. Findlay, B. A., London. C. H. Kelly, (2/6.)

Findlay is also a contributor to that useful but most uneven series, the *Expositor's Bible*. In his two volumes on *Galatians* and *Ephesians* he displays accurate knowledge, extensive scholarship, and a thorough grasp of the subject he treats of, though the wealth of practical illustration and application, however admirable in itself and useful for sermonizing, palls somewhat on my taste. Findlay has a keen perception of the meaning, and his interpretations often show great acumen, but the reader may possibly lose the thread of the argument because of the abundance of good things that cluster about it.

For pure exegetical work I prefer another Methodist, Dr. J. A. Beet. Is it not a sign of the times that three of the most prominent New Testament scholars in England,—Moulton, Beet and Findlay—are Wesleyans? By the bye, so far as I know, the only theological publication in Canada that makes pretence to scholarship and biblical learning is the *Methodist Quarterly*. Presbyterians must look to their laurels. But to return,—Beet also has made a specialty of the Epistles of Paul, and has produced a set of volumes on *Romans, Corinthians, Galatians, and the Epistles of the Imprisonment which, while giving no evidence of genius, are yet extremely valuable. Hardly a reference is made to the Greek, and yet it is evident at once that his work is based on a thorough acquaintance with the original. One of his excellences is the pains he is at to trace the consecution of thought. His page, though often unattractive because of its bareness and absence of padding, is yet full of good interpretation, accurate and well balanced, and his dissertations are not only learned and instructive but frequently entertaining by their freshness. He is a man who gives not merely a popular resume of others' results, but reminds them in his own mind and sends them forth with his own stamp.

It is beyond my purpose to refer to the well-known works of Ellicott and Lightfoot, which it would be impertinent for me to criticize, or to foreign productions. The above-mentioned works are accessible to all by reason of their moderate cost.

But we are glad that what some think the weary waste of

*A Commentary on *Romans* (7/6). A Commentary on *Corinthians* (10/6). A Commentary on *Galatians* (5/.) A Commentary on *Ephesians, Colossians, Philippians* and *Philemon* (7/6.) By J. Agar Beet, London. Hodder & Stoughton.

exegesis is relieved by the indefatigable book-maker, and we have lives of Paul, compendiums of his theology, and even reconstructions of that thing known as his "Inner consciousness." Of *Farrar's Life of St. Paul*, regarded by competent critics as the best thing he has written, it is needless for me to speak here; nor yet of Conybeare and Howson's. We are grateful for these, though occasionally they tell us things about Paul which the apostle himself would probably be surprised to hear.

I have yet one or two books which are not strictly biographical, but which aim at tracing the course of the apostle's thought as influenced by his personal experience. They are combined studies of theology and psychology. The first by a Frenchman, Dr. A. Sabatier*, is well translated by a lady for whose qualifications Mr. Findlay mentioned above stands sponsor. The work is brilliant, written in a most entertaining style with the well known vivacity of good French literature. M. Sabatier believes that the gradual development of Paul's thought can be easily traced in his Epistles and from the fragments of his speeches left us in Acts. In addition to a valuable introduction on the genesis of Paul's theology, there is a more systematic presentation of the doctrine as a whole, after its course has been followed from the earliest to the latest Epistles. There are various positions in which the reader will probably dissent from Sabatier, but Prof. Findlay adds judicious correctives for the unwary student, as well as an admirable defence of the authenticity of the Pastoral Epistles. The book is small but its worth must not be judged by its size, and in highly recommending it I have the support of the almost universal approbation of New Testament scholars.

Dr. Matheson, of Edinburgh is the author of † *The Spiritual Development of St. Paul*, which in 1892 reached a third edition and that within two years. From Dr. Matheson we should expect brilliancy, ingenuity and more than a dash of poetry, combined with a fine spiritual tone. And we are not disappointed. He is decidedly original, indeed he is at times too ingenious to be convincing. But some of his passages are highly suggestive, his style is eloquent, and the book is well worth reading. However,

**The Apostle Paul*, by A. Sabatier; translated by A. M. Hellier, and edited by G. G. Findlay. London, Holder & Houghton, 7/6.

†*The Spiritual Development of St. Paul*, by George Matheson, D.D., Edinburgh. Blackwood, 5s.

he hinges too much on the "thorn in the flesh" in Paul's spiritual development, though it is natural that a great preacher who was in early manhood stricken with blindness, should lay much stress on progress though suffering, especially as he supposes the Apostle to have been distressed with ophthalmia, an affliction somewhat kindred to his own.

This whole question of development of doctrine, and of religious grasp of the truth in accordance with the conditions of outward life is interesting; and we cannot deny it in the case of Paul any more than in that of any other Christian. A comparison of Ephesians with Galatians will make this plain. A certain school of critics who make a great fuss about psychological consistency, have overlooked the first principles of human nature, when they accept four or five of the main Epistles of Paul as genuine, and reject others because in them there is a new phase of teaching. They admit that the later Epistles are expansions of the same outlines of doctrine—that they came from the Pauline school though not directly from the Apostle's hand. But surely greater maturity on the part of the writer, and different wants and temperaments on the part of the readers, will be an adequate explanation of the new phases of doctrine even "psychologically."

On the other hand, the development hypothesis must be kept within bounds. The interval between Paul's conversion in 35 and the first letter to the Thessalonians say in 55, is much greater than that between 55 and the Pastorals in 67. Now, was the development all in the second half? Is it proper to take the Thessalonians as his earliest position and assign his great expansiveness in thought to the next 12 years? Allowing that his views of God, Christ, and the Universe broadened and deepened as time went on, yet we are not at liberty to judge from the silence in Thessalonians on these themes and on others that occur in his later Epistles, that in the main his principles were not the same in 55 as in 67, though not so rich and full. The condition of his churches, their struggles, their spiritual necessities decided his choice of subject and its treatment. I find the position of Pfeiderer, (*Paulinismus*) more tenable. Paul had been a Pharisee well versed in the law. He knew the implications of Messianic hopes, and the appearance of Christ revealed as the Son of God with power by His Resurrection, (Rom. I., 4,) not only

gave a new centre to his theology by doing away with the obligation to the Law, but completely satisfied those spiritual cravings which an educated Jew was possessed of to an intense degree. A crucified Messiah whom he saw in vision became the keystone that fitted into the divine truths built up by Judaism.

Thus the germ of Paul's theology lay in his conversion, the conversion not of an ordinary Jew, but of one steeped in the theology of his fathers and in the demands of the Law, with a quick conscience nurtured on the Old Testament. But surely Pfeiderer is short-sighted in supposing that there is only one possible set of subjects and method of treatment, i. e., that of the major Epistles. The logic of life and experience is different from the logic of a system, and it requires years of activity and varied surroundings to bring out what after-thought will show to have been implied in an earlier position. The most natural procedure then, is to make use of the development hypothesis to this extent, — what lay in germ in Paul's early Christian theology, expanded into an abundant and richer life with his advancing years and his full experience of storm and sunshine.

R. A. F.

EDITORIAL.

CLASS-ROOM PREACHING.

THE Professor of Homiletics made an announcement lately which surprised and somewhat appalled the students. It seems the Senate has issued a mandate which requires that henceforth sermons must be delivered *memoriter* in the presence of the Professor and class.

Some students were so unreasonable as to consider the duty onerous enough before. But when this last requirement is added they think that the *ne plus ultra* limit of irksomeness is reached.

We feel satisfied that all the students are anxious to abide loyally by the commands of the Senate, and try to believe that even those requirements which are not joyous but grievous are for their present and permanent good. But they feel it to be

too strong a strain on their faith to regard this as a blessing. Indeed it seems to some almost a profanation of preaching and bordering on the burlesque. To some students this method adds little or nothing to the ordinary sermon task. But the great majority never prepare their sermons in this way, and some would find it utterly *impossible* to do so. Some write and read. Most write and deliver in substance from memory or by the aid of notes. But the Guthries are as rare now as of old who memorise sermons. The question arises:—What useful purpose can such a requirement serve? Surely it will not be supposed that a student will become so enamoured of the new method, tried but once amid the most discouraging circumstances, as to adhere to it in after life. Even though he should, is it quite certain that the method is the best? We seriously question it. We doubt even the temporary advantage of such an exercise. Is there any special merit in being able to commit a sermon to memory and recite it in the uninspiring atmosphere of a sparsely populated class-room?

We conceive the main purpose of such an exercise as preparing sermons in college is to test a student with regard to his ability in thinking out and throwing his thoughts into logical and homiletical shape. The delivery of a sermon is no small matter, and we do not dream of disparaging it. But in pursuing the new or even the old method of delivery, very little can be learned by the Professor as to the real manner in which the reader or reciter delivers his sermon, when in the presence of a congregation sympathetic and ready to hear. The chances of judging are much lessened by the new method. The ordeal is so utterly unusual and embarrassing to nearly all, that the most critical Professor cannot form any adequate conception of the manner in which the preacher would deport himself in more inspiring environment.

A suggestion has been made that instead of preaching to the class the student be required to deliver his sermon to one of the city congregations in the presence of one or more of the Professors. In Edinburgh this practice obtains and it seems to us to meet the case much better than the method we are criticizing.

If we have failed to grasp the real cause for this unpopular change we hope some one will turn on the light.

ELOCUTION.

Under the arrangement that has come into force this session every student is required to take Elocution during two sessions of his college course. The Senate has acted wisely in making this change. When attendance on the class was optional, the students who needed its help most were those who seldom or never attended. They might have almost every fault that a class of this kind is intended to correct, but the difficulty of seeing themselves as others saw them blinded their eyes. Nothing could convince one of these men that there was any room for improvement in his style. He was a *natural* speaker with whom it would be sacrilege to interfere. But now the born orator has to attend the class as well as the man who has a very modest opinion of his speaking ability, and attendance has done good to both. It has opened the eyes of the one to his needs, those of the other to his possibilities.

Another improvement has been made by dividing the students into classes. Heretofore all were in one class. Under that arrangement if the teachers went fully into the elements of the subject, those who had gone over the ground before were uninterested, and if he passed over it rapidly those to whom the subject was new received no benefit.

A third and much needed change is that made as to the time for the competition. Formerly it was held at the close of the long winter's work just after the terminal examinations. As if this did not take men at sufficient disadvantage the competition was gravely announced in the Calendar, and actually took place at 9 a. m. Is it any wonder that men did not feel like elocuting 'so early in the morning,' and that the number of competitors was often small? This year the competition took place before Christmas and in the *afternoon*. As a result of this change the competition was the largest in the history of the class and the examiners expressed themselves as more than pleased with the character of the reading. Prejudices exist in many quarters against the study of Elocution, but here the results have been good and only good. All the students feel their need of improvement. Our great mistake is that we do not pay more attention

to what we admit would make us more acceptable and effective readers and speakers.

After the above expression of satisfaction we may, perhaps, be allowed to suggest one or two changes that might yet be made with advantage. At present the classes are so frequent that students are unable to prepare the work assigned from day to day. This is a loss to the student and an injustice to the teacher. Again, as the whole course was taken before Christmas the class was carried on up to the very verge of the mid-sessionals in Dalhousie. As a consequence practice of the work assigned was altogether out of the question during the last week. The changes we venture to suggest are: That the course be divided into two parts, say of three weeks each, the first half to begin the same time as it did this session, the second after our mid-sessionals. This would obviate the necessity for crowding the work and it would come upon the student when he could best afford the time and attention which the subject deserves. We are confident that the Senate will do its utmost to so shape the course, that the fullest opportunity may be afforded for deriving benefit from it, and we hope that students may show an increasing desire to take advantage of the excellent provision that has been made for us in this department of study.

COLLEGE NOTES.

MANY will have noticed an omission made in our first issue—thro' no fault of ours, we need hardly add. In speaking of last year's graduating class, no mention was made of W. W. Rainnie and J. S. Sutherland. Their names figured among the others in the *MS.* handed the printer, but they were dropped by him somehow. They certainly are deserving of more than a passing mention. Both served on the *THEOLOGUE*, Mr. Sutherland throughout the three years of his course, Mr. Rainnie during the last. Mr. S. had a tongue like the pen of a ready writer—and a pen like the tongue of a ready speaker. Mr. Rainnie was heard less often on the floor, but his pen was ever ready at the call of "proof." Both are settled in New Brunswick, Mr. R. at Hampton, Mr. S. at Sussex. By the way, we notice from the Halifax

papers that Mr. R. has been more than once in the city of late "visiting friends." We fondly hoped we were in that category, but perhaps the papers have *misrepresented* him.

HYMENEAL.—10th Dec., 1892, by Rev. Dr. Currie, assisted by Rev. D. M. Gordon, Rev. Andrew Fulton Johnson, M. A., of Kin-cardine, N. B., to Annie Louise, third daughter of Julius Cornelius, Esq., of Halifax.

15th Dec., 1892, by Rev. Dr. Currie, assisted by Rev. President Forrest, D. D., Rev. Abner William Lewis, B. D., of Onslow, N. S., to Bertha Laura Hermine, fourth daughter of Julius Cornelius, Esq.

THE THEOLOGUE extends congratulations. We may add that the four are now laboring in the mission fields in the West.

WE subjoin the following interesting item that has come to hand:—

"At Pine Ridge Agency, South Dakota, on Dec. 28th, by Rev. A. F. Johnson, SUNGMANITUPAHAAKANNAJIN, of the Agency police force, to NAPEWASTEWIN, both of Pine Ridge."

WE are a little out of date in speaking now of Xmas., but it is a pleasant memory that will bear recalling. A few of the students were home, the great majority supplied mission fields and vacant congregations, a smaller residue stayed in the building, examining the foundations of our theological system. A wave of sickness—not enough like quinsy or la grippe to be called by the name of either, but partly resembling both—passed through the college the last week of vacation, and lingered long enough to lay low a few of those that had been out, on their return. But happily it was nothing serious, and all are now as well as ever.

It is not our custom to notice exchanges or other of the multifarious products of the press, but there lies before us something unique in its line and worthy of note. If we transcribe the title page it will speak for itself. Here it is:—Report of Knox and Blair Churches (Blue Mountain and Garden of Eden) for year ending Dec. 31st, '92. Rev. D. Henderson, of the class of '90, is the pastor.

We cannot review the report, but may say that it is very neatly as well as elaborately gotten up. Besides, it indicates a condition of prosperity which is very creditable to the congregation, pleas-

ing to us, and must be gratifying to Mr. Henderson and the Presbytery in which he labours. Yet, in connection with the special effort last summer on behalf of the college debt, we think this flourishing congregation, presided over by a graduate of the college, might have contributed more than \$5.00 to the College Fund.

While speaking of Reports we may mention another very interesting one handed to us by our friend, Mr. J. S. Smith. It contains an account of the proceedings of the Maritime Province Christian Endeavour Convention held at St. John, N. B., July 28th—30th, 1892.

Christian Endeavourers, and indeed all who rejoice in the development of the Christ life in the youth of the churches will find much in this report to inform, interest and inspire them

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