

THE THEOLOGUE,

Presbyterian College, Halifax.

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EDITORS.

MCLEOD HARVEY, B. A.

ALEXANDER LAIRD, B. A.

J. S. SUTHERLAND, B. A.

ROBERT GRIERSON, B. A.

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THE THEOLOGUE.

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Presbyterian College, Halifax.

THE THREE-FOLD MINISTRY.

IN the *Treasury* for November, the Bishop of Colorado finds occasion to break a lance with Professor McGiffert. He characterizes the translation of *paroikia* in Eusebius by *parish* as an "apparently disingenuous attempt to carry back the modern parish into apostolic and primitive times." Why so? In American usage a parish means a congregation, without regard to exact territorial limits, and in this sense it expresses the meaning of Eusebius. For the Christians in one city formed a single congregation. They might break up into groups for ordinary purposes of worship, because they did not possess large buildings. But they were organized as one society, with one set of office-bearers. The charge of disingenuousness would rather lie against the translator who substituted the word diocese, because diocese denotes a large territory, embracing a great many distinct congregations, perhaps a province, or even an entire state, as in the case of Colorado, whereas ninety-nine out of every hundred of the bishops of the second or third century were simply the ministers each of a few dozen Christian families in a heathen town or village. Take for example the case of Gregory Thaumaturgus, one of the most celebrated bishops of the third century. He was a great missionary, a great theologian, a great administrator of church discipline, and a great worker of miracles. His diocese was his native town, Neocaesarea in Pontus. His charge there, at the date of his consecration to the episcopal dignity, consisted of exactly seventeen souls. If two of these were presbyters, and other two deacons, there remained a baker's dozen of laity.

His career was one of splendid success. But he did not become bishop of Pontus or of any large division of Pontus: he ended where he began, simply as minister of Neocaesarea. In a few large cities, as Rome and Alexandria, the Christians became numerous, in spite of persecution, and their bishops acquired a corresponding influence. But such a position was exceptional. And it was not made normal, in the times referred to, by creating an order of rural prelates who should have an equally large population under their care. The diocesan system is of later date than the time of Eusebius, and so is the use of the word diocese in its ecclesiastical sense. The introduction of the word into his history, before the thing came into existence, would have been an anachronism. Dr. McGiffert did well to steer clear of it.

The question whether Nyssa or Nazianzus should be called a parish or a diocese may seem of little moment. But it has a very direct bearing on the historicity of the prelatical order. So far as the three-foldness of the ministry is concerned, there need be no trouble. Every presbyterian or congregational minister is a bishop—the kind of bishop referred to by Ignatius. He is the overseer of a congregation—not of fifty or a hundred pastors of congregations. He is inspector of a flock, not of an army of shepherds. The diocesan as distinguished from the congregational bishop represents a *fourth* order of clergy unknown to the Ante-Nicene Church. If it represents the Apostolate, where was the Apostolate throughout the second and third centuries? Apostles there were, in the sense of itinerant missionaries to the heathen, when the second part of the Didache was written; but these apostles claimed no authority over the bishops of settled churches. If an apostle was inclined to loaf on the hospitality of the church, he was to be furnished on the third day with some bread for his journey, and told to move on. But there were bishops? Plenty of them: such as his Lordship the Right Reverend Maris, of the new Town of Emelape, on the river Zarb, appointed at the request of Maria Cassobolita. Probably Maria's family constituted the greater part of his diocese. But he may have converted the heathen? No doubt. When Gregory of Neocaesarea died there were only seventeen heathen left in the town. A small congregation had grown into a very large one, perhaps as large as that of Spurgeon, or Talmage, or Abbott:

but Gregory himself had not grown from a parish priest into a prelate. His success as a missionary did not create a new order in the ministry. He had no power to consecrate others, at the close of his career, with which he was not invested at the outset.

A. MCKNIGHT.

*THE ENGLISH BIBLE: ITS HISTORICAL PLACE IN
THE LANGUAGE.*

BIBLE-STUDY is receiving unwonted attention. Not a little has been said and written, during the past season, as to giving the English Bible a place as a text-book along with Hodge, Kurtz, Alexander, *et al.*, in the list of studies enjoined on the worthies whose organ is the Theologue. The subject surely does deserve attention. The writer rejoices with others in this discussion as an index of the happy tendency to adapt our means more squarely to the end in view; to think, not less of the theoretical, but more of the practical; to become skilled with the sling and stones before staggering under a badly fitting coat of mail.

Meanwhile let us not overlook the fact that, so far as the reading and relative study, in its primary stages, of the several books of the English Bible are concerned, this much is foundation work. There are bibles within the bible. These call for a comparative study. To "sail" through from Genesis to Revelation is almost on a par with a to-be-continued reading from A to Z of the Encyclopædia Britannica. What is wanted in the first instance, I take it, is not devotional reading, so-called, nor yet a minute and systematic study, such as would rather fall under the category of Exegesis; but first, a knowledge of bible facts—the contents of its several books, and, secondly, their historical place and connection. The English text and a hand-book of the right kind are sufficient for the purpose. But even this much may, perchance, be left undone, or left, in the doing, beautifully indefinite. Is there a whereby for securing it, apart from its insertion in the college time-table? It is and should be, to the

extent above indicated, preparatory work. Why not treat it as such then? It would ill become me to be dogmatical; but as the natural conclusion of the above statements, allow me to make this simple proposal. Make this a condition of entrance at Pine Hill; make it no formal thing, but systematic and exact; and demand it, not only from the victim of the Examining Board, but also from his worship the Bachelor. Does it not seem rational?

Of that enough. I have turned aside from the road before entering upon it! But while musing the fire burned and that spark was the first to light upon this page. Now, turning to the heading of this paper, whatever place we give the English Bible in our college curriculum, sure it is that it challenges a place of unquestioned pre-eminence in the literature—a place higher than is too commonly assigned to it in the time-table of the centuries. A book must be weighed, not only by its acknowledged excellence at the time of its appearance, but yet more by its appreciation by the times succeeding. And viewed especially in this broader light, the supernatural element aside, no student of the literature can fail to recognize the unique and commanding position occupied by the English Bible. It is, surely, matter for surprise and wonder that, in view alike of its intrinsic and extrinsic merits, it has been egregiously overlooked in works upon the literature. We can only account for it by the felt consciousness of its sanctity—that it is ultimately divine in its character. But is not this to overlook the fact that, as a work of art, it falls legitimately within the province of the art reviewer, and must be governed and adjudged by the same principles of criticism as Pope's *Illiad* or Carlyle's *Wilhelm Meister*?

There is no better, no more enduring, monument of the manly English tongue than the present authorized version. For this its appearance was opportune. The formative period of the language had run its course. The French of the Norman and the Anglo-Saxon of the conquered race had been blended by centuries of intercourse, and the result had been, in the main, the English of to-day. Not that the text of the King James' Bible represents, purely and simply, the current English of that day. That opinion must be relegated to the limbus of the popular fallacies. It extends over a wider field, and has stereotyped for

succeeding generations much of the language of the two preceding centuries and more. We are to look for its nucleus at least in the preceding versions, and these are roughly co-eval with the birth and early growth of the prose literature, beginning with the rendering of Wickliffe and his scholar in 1383. Of these earlier translations, some were of special note. Tyndal, in 1526, published the New Testament, extensively imported from Antwerp, the place of his voluntary exile, into England, in spite of vigorous efforts to prevent its crossing the channel. Coverdale claims the honour of first giving, in 1535, the whole Bible in English from the original (the version of Wickliffe had been from Jerome's Vulgate.) Then (1539) appeared the Great Bible, credited to Cranmer, but really indebted to him only for its preface. The Bishop's Bible, important in this connection as that which, by royal mandate, the translators of the authorized version were to follow and as little alter as possible, was compiled, as its name indicates, under the supervision of Parker, the Archbishop of Canterbury, and appeared in 1568. The Douay Bible, known as the Roman Catholic version, saw the light in its entirety in 1610. But the most widespread among the people was that known as the Geneva Bible—completed in 1560—the work of Puritan refugees in Geneva. At least 50 impressions of it are known to have existed; and being published as an unchained pocket edition of the Scriptures, it went far to realize the aim and hope of Erasmus: "I long for the day when the ploughman shall sing portions of them to himself, when he follows his plow; when the traveller shall while away with their stories the weariness of his journey; when the weaver shall hum them to the tune of his shuttle." Of these, the English Bible of 1611 is the fitting sequel and collation.

As to its language, it is matter of history that its reception was, in great measure, a condemnation, on account of its alleged archaisms; and the allegation was a true one. In this respect, indeed, the work is more properly a recension. The language of the Bible was already, to a large extent at least, a thing apart. It was accumulative; and if now its scattered members were gathered into one corporate body and made a fixed quantity, we must mark those successive editions as the regular stages of its previous development. Not to adduce collateral evidence, the

statement of the translators themselves will substantiate this contention—the fact of an evolution in its phraseology. “We never thought from the beginning,” say they, “that we should need to make a new translation, nor yet to make of a bad one a good one; but to make a good one better, or out of many good ones a principal good one, not justly to be excepted against; that hath been our endeavour and our marke.” Its language is pre-eminently the language of England. And it served not only to gather up and embody the vernacular, at a time when perhaps it was most worthy of being thus preserved—embodied it, too, the more fully on account of the wide range of Scripture topics—not only that, but it steadily and surely won its place as the highest and purest standard of the language. The circumstances were favourable. It had, indeed, no acknowledged competitor for such a position. The wave of the Pagan Renaissance had swept over England; but from the very nature of its material, its books were sealed books to all but the favoured few. That great resurrection, indeed, was in a measure unique in its development on English soil. There more than elsewhere it took on a christian and practical aspect. It prized an elegant vellum or a thumb-worn palimpsest chiefly as furnishing a key to the treasure of the sacred text; and the first and broadest plank in the platform of the New Learning, as it found expression in Colet and Erasmus, was the critical and rational interpretation of the *ipsissima verba* of scripture as opposed to dogma. The Pagan Renaissance was but the forerunner of the christian; and in this same monument of Hebrew and Greek literature—translated and freely circulated—the British, no less than the continental Reformation, found its text-book. Granted, then, that its religious character was the most potent factor in its phenomenal diffusion, the fact remains that, beginning as we have noticed, when the language was still in its adolescence, continually inviting fresh attention by new editions and versions, and aided by the fact that, previous to the Geneva Bible, no great work, if we except the poems of Chaucer, had impressed itself upon the literature, the fact remains that its literary character was such as to secure for it this place of honour as a model of the language.

This, what we might call its representative character, gives it a place not only unique, but high, historically, in the language.

It only remains to revert to one or two other outstanding excellencies, which have lifted it up to, and still, after the lapse of nearly three centuries, maintain it in that niche of honor. Still others will unfailingly suggest themselves to every thoughtful mind that heeds the admonition: "Search the Scriptures."

And first, as to its vocabulary. Ninety-five per cent. and over of its words are early English, and of its 6000 words not more than 250, it has been calculated, are in common use. The preponderance of Anglo-Saxon, as opposed to Latin terms, is phenomenal. Thus, in the Lord's Prayer, out of 60 words, 54 are of Anglo-Saxon origin; and, to take a familiar passage in the Old Testament, an examination of the 23rd Psalm will show only 11 words of Latin derivation. This, the fact that it is phenomenally an Anglo-Saxon Bible, is specially deserving of remark and commendation. It might have been otherwise. The Douay version for example, is highly Latinized. Its translators, rendering from the Vulgate, were evidently enamoured by the grand swell and flow of the text before them, and could not resist the temptation to transplant rather than transform. When we turn to the King James version, however, it would seem as if its compilers realized that an unusual responsibility was theirs, not only in view of the moral and spiritual issues that hung upon their task, but there can be detected a felt consciousness that their work was to have, as it did have, a peculiar, permanent, strongly conservative influence upon the language. The 47 divines, to whom was intrusted this responsible task, have most faithfully grasped the inner life and force of the original; and, while so doing, have rendered it in a diction which has made it pre-eminently what it was designed to be, the people's Bible. Not that their work is above criticism. The very fact just mentioned, the feeling that their work was to preserve, for all time, every word they used, this fact itself was abused in one direction. The champion of verbatim exactness in translation is not a little shocked by their avowal of a fear "lest they should be charged by scoffers with unequal dealing toward a great number of good English words;" and with this in view, they appear to have studiously avoided uniformity in the rendering of recurring terms—recurring with no change of meaning. Viewed by present day standards, peculiarities indeed will meet the eye on

every page; but is it not those very peculiarities after all—the idiosyncracies of the age—which give it still its peculiar charm, and make the general reception of a revised and more precise version still a debated question.

The work of the King James translators is further enhanced in value by the fact that they have adapted themselves, with such rare versatility, to almost every variety of literary form. For, from the contents of the English Bible, might be made a classification of almost every species of writing. Has it not, all along the generations, formed a perfect quarry of quotation, from which every phase and circumstance of life may chisel out its image? The narrative of the historian, the surpassing description of prophetic vision, the dramatic dialogue of Job, the rich poetic strains wrung from the harp of David, the pointed aphorisms of Solomon, the incontrovertible logic of the great apostle and the parabolic teachings of Him who spake as never man spake—these and others, given in varying circumstances by more than 30 writers, and covering a period of some 1600 years—have been given not only at sundry times but in divers manners, have all been cast in different moulds, though from one divine Master-mind.

In a translation, again, a distinction may be made between qualities which are inherent in the matter of the original, and which reproduce themselves in any faithful rendering, and others which are more essentially part and parcel of the translation as a translation. *Strength*, for instance, is one of the outstanding features of our English Bible—the strength more particularly of sublimity. No grander or more majestic passages can be pointed out, it may, for an evident reason, be safely asserted, in the whole range of literature, ancient or modern, than the rapt outbursts of Isaiah. But these are the bold conceptions and the fervid emotions of the inspired original. So, too, with the pathetic of which no more perfect pictures are to be found anywhere than those drawn by the quickened touch of more than one eye-witness, of the closing scenes of the gospels. In the qualities of *simplicity* and *clearness*, on the other hand, the translator evidently has more latitude. This is his special province. Here he can leave the impress of his own personality, as well as fidelity or lack of it to the original. And the English

Bible is simplicity itself. In proof of this may be cited the significant fact that, in the public schools of more primitive days, in English-speaking countries, it served as a text-book in the lower grades in the reading of English. Then, as to precise and perspicuous expression, it is a very paragon of clearness—making it true of its language no less than of its saving message, that he may run that readeth it. Just here lies one of the difficulties that attach themselves to the work of a translation. The conceptions of the original writer must often be rendered either by a direct equivalent, wholly inadequate, or by a circumlocution which sacrifices all force and beauty for exactness of meaning. In this, however, the authorized version is singularly judicious; for, while preserving with rare fidelity the force of the original, its compilers have, at the same time, not overlooked the English idiom; and the result has been a happy combination of natural and perspicuous exactness. When all has been said, indeed, that can and may be said as to its imperfections, the verdict must still be substantially that pronounced by men who spent years upon its examination, line by line, the revisors who completed their work in 1884. "The longer we have engaged upon it," they confess, "the more have we learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and, we must not fail to add, the music of its cadences and the felicities of its rhythm."

J. W. McLENNAN.

NOTES FROM BAY CHALEUR.

PERHAPS there may be a few to whom your modest periodical comes, who have—more or less unreasonably—very imperfect notions as to the condition of our cause on the Quebec side of Bay Chaleur. In view of this, as well as in response to the cry of "more copy" from the importunate editors, I venture upon the troubled sea of public correspondence, and shall endeavor to present facts gleaned from a somewhat limited experience, as to the state of our cause on that coast. I do so, also, inspired by the hope that what I may say, though so necessarily

imperfect, may not only to some extent interest and inform, but also stimulate the reader to work and pray more for our brethren there, who are so heroically standing in the breach and endeavoring to stem the tides of Romanism and Ritualism which threaten to engulf them.

Had Jacques Cartier and his sailors embarked on the steamer "Admiral," at Dalhousie, in the cold gray dawn of May 10th, 1890, instead of sailing in on the sweltering July 9th, 1534, the term "Baie des Chaleurs" would probably be unknown in Canadian geographical vocabulary.

To one unaccustomed to the trial of "turning out" long before breakfast, three o'clock is, to put it mildly, an early start. However, cold and early though it was, I was glad after some—financially if not otherwise—embarrassing delays in various New Brunswick towns, to avail myself of this first opportunity of the season to get to my destination by boat.

To an unsophisticated Pictou boy, and a Scotch Presbyterian at that, the experience on this boat was nearly as strange as if I had been shot from Jules Verne's famous cannon, and had landed on the moon. It seemed somewhat funny to see the American eagle perched saucily and with apparent triumph on the wheelhouse. But the funniness fled when I was told that this boat was owned originally by a United States President, Grant, I think.

Touching with refreshing brevity at New Richmond, Bonaventure, New Carlisle, and Paspebiac, about two o'clock in the afternoon, we found ourselves at the no mean wharf at Port Daniel, my destination and field of work for the summer. To my surprise, I was promptly singled out from a number of ultra clerical and otherwise, but especially otherwise, people by our genial elder, Mr. Angus Macdonald. This man is, by the way, a native of Pictou County.

Almost to my horror I found that instead of the nearly waving green grass and balmy atmosphere I had left in Southern New Brunswick and Nova Scotia, I had to plunge my way through several feet of snow with correspondingly low temperature on the road to my boarding house. Arriving there to my joy, I learned that this family, too, had emigrated from Pictou County.

In my hurry to get on shore, even though in snow and slush, I forgot to say a word in the line of a description of the harbor and settlement. However, let it be brief. It is almost unnecessary to remark, in view of the uniform beauty and even grandeur of the scenery from Dalhousie to Gaspé, that Port Daniel is by no means an exception to the rule. It nestles on a beautiful slope, stretching away back from the shore of a semi-oval bay o'er hill and glen of bewitching beauty, losing itself in rugged mountains or the inevitable cedar forest. According to a law of association, or rather non-association happily operating there, the French, many of whom are part Indians, with their characteristic slovenliness, keep to the East, and the English with their refreshingly tidy and comfortable looking premises, occupy the western side of the harbor. Few live beyond sight of the shore. The inhabitants are English, Scotch, Irish, French, Jersey-men, Plymouth Brethren, and Indians. Of course the back bone of the place is the Scotch element, and of these the majority are Presbyterians.

As might be expected from their isolated and circumscribed condition consanguineous marriages are very frequent. In fact it is almost impossible to find any one among our people who is not related in some degree to all the rest. Accordingly the catechist must manage his "unruly member" in the light of this fact. However, looking back through the spectacles of almost five months' happy intercourse I can heartily say that kinder and more mutually helpful people I never met. If I should generalize their treatment of me I readily say that it was kindness "seven times purified."

We only claim twenty-four families in the community, and there are several of these in which we have but a partial interest. It is worthy of note that all around this coast, with the exception of Gaspé, there are only the two Protestant bodies—Presbyterian and Episcopalian.

At Gaspé, owing to high-pressure Ritualism, a revolt took place and a number of the disobedient and unruly Anglicans fell from their high estate, and the result was the formation of a Methodist congregation. These ecclesiastical revolts are of rather frequent occurrence on the coast for the reason indicated above. One took place at Paspébiac—a lively and flourishing village

twenty miles nearer Dalhousie than Port Daniel—resulting in the formation of quite a snug little Presbyterian congregation. They built a neat and handsome church last summer, in which Rev. Mr. George, from New Carlisle, preaches every Sabbath. Waiving all proselytizing intentions, I may say that if we had men of the right stamp on the ground all along the coast the year round, our cause would be tenfold more flourishing than it is.

Many of the people are avowedly sick of the ultra high-churchism so common, in fact universal, in the Province of Quebec. The only reason many more do not leave—to copy the expressive simile of a certain now famous M. D.: “like rats from a fated ship,”—is that they have not even raft or wreckage on which to float. True, there are the dying embers of a once flourishing “Plymouth Brethren” cause, but after leaving *almost* nothing they do not care to go to; even worse. So they hang hungrily upon our services during the summer season, but hibernate the rest of the year. It is really pitiful, and I fear not to say unfair, to leave those loyal Presbyterians from September till the middle of May practically without Gospel or ordinance. Is there any wonder some in despair of ever getting permanently more congenial services, gravitate into the English church—a process rendered, in many cases, very easy by intermarriage? As many as are able emigrate to more privileged places. Others, as true souls as ever rallied around our Presbyterian standard, unable to endure what they call the “idolatries of the English church” pass seven or eight of the dreariest months of the year without once being able to echo the joyous outburst of the psalmist: “I was glad when they said unto me: ‘Let us go into the house of the Lord.’” Surely in such circumstances the hackneyed question, “what is wrong,” is in order.

Our church building in Port Daniel is not in good repair, but I trust it soon will be. Although so few and weak we were able to raise about \$150.00 last summer for the purpose of improving the church. But with such meagre and irregular supply these brave old Presbyterians—uncheered by the hope that at eventime it shall be light—have no heart to take great pains fitting up a building in which they cannot even hope their sons shall worship.

One circumstance makes their situation very trying. They live in what may be called the snow belt of the Dominion. Mountains of "beautiful snow" encircle them for seven months of the year. No shriek of steam whistle or clang of church or train bell disturbs the almost death-like stillness of these weary months. At this time, above all times, the time when a Christian worker and teacher should be there inspiring, instructing, and directing their activities, he is unhappily and it seems necessarily absent. A railroad from Campbelltown is started, of which 30 miles are built. Its history, which is in fact the history of nearly every road of that character repeating itself, is of a particularly jerky character. The millennium may or may not reach Gaspé before this road, but the fact remains that those people of ours in little long-suffering groups between New Carlisle and Port Daniel *should* be attended to. My deliberate opinion is: that if the people of Hopetown, 12 miles from Port Daniel, should sever their unnatural connection with New Carlisle congregation, and, together with the few families we have at Shemogue, half way between Hopetown and Port Daniel, should join themselves to Port Daniel, they could support, with some effort at first, but in the near future with ease, a minister for themselves. Along this line alone can I see any glimmer of hope for the unquestionably desirable establishment of a permanent cause in these sections of the country.

I have given no particulars so far as to their mode of living, etc. Their means of livelihood are farming and fishing. The land is very fertile, and if they had a convenient market they could make farming pay. Few of our people fish to any great extent. All kinds of fish are found in and about the Bay, from the whale, which occasionally visits, down to the tiny capelin, caught by the ton and used for manure. The noble salmon is the only fish in which our people traffic to any extent. These are caught in large numbers in nets. They are immediately sold for about nine cents a pound to parties who pack them in snow and send them to Boston and New York. This year the salmon fishing was poor, the mackerel and cod almost a failure, and consequently our people are suffering from a contraction of the pocket-book.

Numbers of wealthy people from New York and elsewhere

spend their holidays here and at various points along the coast. Lakes are numerous, and the trout fishing in these, as well as in the river, is of a rather thrilling character. The writer had some happy, though not unshaded, experiences in camping-out life. Such pleasures, as many have to their sorrow found, are not without their *sting*; for—

Where'er I roam, whatever realms I see,
The dear mosquito fondly clings to me.

Passing for a moment, in concluding, from Port Daniel, I may say, that for those who have seen the *grandeurs* of Perce, with its famous rock and St. Anne's shrine, description is unnecessary; and for those who have not seen it, description is utterly inadequate.

Steaming up the Bay on our way to Dalhousie we may pause a moment at New Carlisle to call upon Rev. Mr. George who is very comfortably situated there. Although much encouraged in his work he no doubt feels that he would fain call back some of his youthful vigour to cope with the peculiar difficulties and discharge the arduous duties of a pastor there. But we must hurry home. New Richmond is the last place of interest where we touch before reaching Dalhousie. Here, too, the manse, though rather selfishly occupied by the minister himself, who seems to think that after all it is good for a man to be alone, is the most congenial place to make a call. Here I spent three or four of the most interesting days in my experience. To start with the place is beautiful, and the people are both kind and well to do. We have a strong cause here, ably supported by the much beloved pastor, Rev. J. A. MacLean. There is no Episcopalian Church, but those of that persuasion attend and support our church. This is a particularly interesting field in a very interesting locality. Who has not heard of the "Grand Cascapedia River" with its fabulous fishing capacities? It runs past here. Near the mouth of the river, and in sight of the whole village, is Lord Stanley's summer residence. A little further up the river nestles the cosy cottage built by the Marquis of Lorne. If there are such things as genuine fish stories they should be found here in all their native purity. But the curious and sometimes too gullible traveler should even here swallow "*cum grano salis*" the-

stories of the old inhabitant. But we must pass on even from such stirring scenes and pleasant associations.

Coming home, it struck me how different were my feelings from those I experienced when going up in the spring. Then they were gloomy enough, sustained, however, by the thought that it was only for a few months. Now I am filled with loneliness, and my feelings almost master me as the familiar faces and scenes fade away in the distance. Hereafter, one of the pleasures I shall hope to enjoy will be to get leisure to return to that place so little known to the majority in the Dominion, and yet so dear to me.

After all, how much my feelings, going and coming, were like our lives? We go forth in obedience to our Master's bidding, with toil and oftentimes with weeping, bearing precious seed, by the faithful scattering of which the whole earth is to be fructified in the bringing forth of a waving, glorious harvest; but notwithstanding all that is so fitted to discourage, "doubtless we shall come again with rejoicing, bringing our sheaves with us."

JOHN A. MCGLASHEN.

METHODS OF STORING HOMILETIC MATERIALS.

DR. JOHN KER used to urge his students to cultivate a homiletic passion. He would have them ever on the alert for texts and materials for sermons. In other words, they were to—

"Find tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."

But right methods of storing materials are as important as the materials themselves. If the memory could be relied upon for all the precious stores that enter its gates, undoubtedly it would be the most convenient repository. But the retentiveness of an ordinary memory is not that of Macaulay, or Zwingle, or Henry the commentator whose bible references, it is said, were all made mentally. The average mind can be employed much more profitably than attempting to become a beast of burden to carry about every treasure found on the highways of literature. Of course

much sticks to the mind; and it is curious to observe that there is scarcely a bit of knowledge retained, or experience of childhood in laughter or in tears, but may find an apt place in the sermon. Almost every one is conscious, however, that much has slipped his grasp, leaving only a dreamy suggestion that baffles and eludes pursuit. In truth, only an infinitesimal part of what we read is stored up as roots and bulbs for the garden, as seeds for the field, or as powder and shot for the day of battle. If the false steps taken by the writer while groping after some method of storing material will stimulate students to adopt his plan, or form one of their own, the object in view in this contribution shall have been achieved.

Before me lies one of the primitive attempts at gathering intellectual treasures. These consist of thoughts by Dr. H. Bonar, notes of a sermon by Dr. Dods, a fine missionary illustration by Prof. Calderwood, telling points by Mr. Moody, then in Edinburgh, notes on a temperance speech by Dr. Newman Hall, suggestions on texts, quotations from a variety of authors, poetry, metaphor, and so on *ad infinitum*. At first it was easy enough to look through the note book and decide whether there was anything available for the subject in hand, and after the collection had become ominously large there was still a pleasure in loitering among the varied and valuable stores. To me it was more than a cabinet of rich and rare jewels; it was a garden filled with luscious fruit. To stroll through it was exhilarating, and every way helpful. But by and by the garden became as long as the Annapolis Valley. The bulk of the collection doomed its usefulness. Heaps upon heaps of gold, silver, precious stones, become little better than so much wood, hay, stubble. In fact it all became wood, a forest, an African jungle.

Mingling with the sense of failure was the feeling that if paths had been kept open the bewilderment and despair of the jungle would have been avoided. This led to an attempt at system. A note book, alphabetically indexed, was used with good effect. All the subjects that naturally fell under A were placed together; and so on with the others. For a time this plan was found quite satisfactory. While preparing a sermon, say on Redemption, the letter R was turned up and its pages scanned, frequently with good success. But as the entries

multiplied the old difficulty of travelling through territories of material foreign to the subject before me, presented itself. There was an exception to this. The overflowing abundance of suggestions and thoughts on certain questions of practical christianity and social life, led to the reservation of whole pages for each of these. For example, a page or more was reserved for Missions, one for Prayer, one for Intemperance, etc. Facility of reference to these subjects soon taught me that every topic of vital importance should have its items arranged together; that is, in addition to the general alphabetical divisions, there should be topical sub-divisions. A blank book of 400 pages, 13 inches long, was secured. This gives on an average more than 15 pages to each letter of the alphabet, (of course some letters will not demand one-quarter of this space). In mapping it out, an attempt was made to keep the topics in alphabetical order. For instance, under P were written on the head line of consecutive pages (or farther apart), the following: Pardon, Peace, Perseverance, Plans, Pleasure, Poetry, Power, Prayer, Preaching, Pride, Procrastination, Psalms. Where a subject of importance has been found to have been omitted, it can be easily inserted. Many minor subjects crave a place. These may be huddled together on pages reserved for the purpose; or, better still, the order prevailing among the leading topics may be continued here, one page being marked Pa to Pi, another Ph to Po, etc. If one word of defence be needed for this scrupulous method, it may be said that exact arrangement is required in order to know readily what is NOT in the note book, as well as to facilitate reference to what is contained there. To spend precious moments in hunting in brushwood destitute of game is depressing to some, exasperating to others.

The above method affords ample opportunity for jotting down references to important thoughts in books and magazines. The question of pertinent paragraphs in the newspapers was not yet settled. For a time an entry was made in its appropriate place, giving the name of the paper, date and page. But the *New York Observer*, the *Christian at Work*, and the *Presbyterian Witness* accumulated so rapidly that, as the years went by, it was found inconvenient to search out the paragraph, and extremely disappointing when, as sometimes happened, the number was mislaid.

This led to the use of clippings in envelopes stored in pigeon holes. Each envelope in the pigeon hole A has clippings on only one subject, the subject being marked on the back as well as a note made of each item. The only exception to the above is, just as in the note book, with topics relatively unimportant. Those falling under A may be placed together. This method of keeping clippings is found preferable to pasting them in scrap-books, inasmuch as after they have been utilized they may readily be relegated to the waste basket.

Perhaps some will find it convenient to store all their homiletic gleanings in envelopes. That is for themselves to decide. If anyone should object to consuming precious time in arranging materials, the reply is at hand: It takes precious time to plant a garden, to sow a field, to load a gun. Although I do not get help from my note-book and envelopes in every sermon prepared, or every second one (I only get out what I have put in,) nevertheless at times such a rich "find" awaits me that I am becoming more wedded to the plan. Last week when preparing a discourse on the Bible, and wishing to show its superiority over the Vedas, the Zendavesta, and the Koran, I found, ready for use, excerpts from Prof. Williams, of Oxford, and Max Müller, bearing directly and pungently on the point. While to some hearers the weight of these names is as nothing, to others it carries conviction—as if "nail't wi' Scripture."

Yarmouth.

ANDERSON ROGERS.

MISSIONARY WORK IN LABRADOR.

(Report read by F. W. Thompson before the Missionary Society of Pine Hill College.)

AS a field for carrying on mission work, the coast of Labrador presents many interesting features. These arise from the condition of the people, their spiritual necessities, the mode of travelling from place to place, and the peculiar methods it is often necessary to adopt in order to awaken an interest among the people with regard to their spiritual welfare, and to reach all of them with the message of grace, the glad tidings of salvation.

The time I spent on the coast was not long, owing to the length of the outward voyage which extended over a month, a trip that under favorable circumstances is made in from three to six days. We left Halifax on the 18th of May and did not reach Harrington, Labrador, until the 19th of June. A succession of head winds rendered our progress slow and difficult, but the real obstacle was the ice which prevented us from getting within twenty miles of the coast, and kept us for two or three weeks sailing up and down the Strait of Belle Isle. This was something unusual, as the ice generally clears away early in the month of May, or though drifting about, allows a schooner to pass through.

The voyage, though long and somewhat tedious, was not without interest, for as we called at several places on the coast of Newfoundland I was enabled to go ashore and conduct services among the people. Port Saunders, a small harbor on the north-west of Newfoundland, is one of the places at which we called. Here is a lobster factory employing about twenty hands, and five or six families who scarcely ever hear the sound of the gospel. It was on a Sunday morning that we came to this place. In the afternoon I visited the families, and gathering them into one of the houses told them of Jesus, the Good Shepherd. They listened eagerly, and when I left to go on board entreated me to come back next day if possible, and spend a short time with them, as they did not expect to see another missionary this year. But next morning we sailed away and I saw them no more. The people were living in ignorance and poverty. Very few of them could read; to those who could I gave tracts and books. There are, no doubt, many places similarly situated, where a few families are living who seldom, if ever, receive a visit from a clergyman or hear the gospel preached. What a grand opportunity is here offered for Christian work!

The part of Labrador over which I travelled includes a distance of about one hundred and fifty miles, from Harrington in the west, to Forteau in the east. The greater part of this territory is included in the Dominion, and forms part of the Province of Quebec. Blanc Sablon Bay, about one hundred and twenty miles east from Harrington, forms the boundary line between Canada and Newfoundland. The main part of the work of our

mission is along this hundred and twenty miles of Canadian coast.

Between Harrington and Forteau there is a population of about 1500 in the summer, and about 1000 in the winter season. A large number of fishermen come to Labrador during the summer, principally from Newfoundland, and leave when the fishing season is over. Of the 1000 permanent residents on the coast 650 are Protestants, the remainder are Roman Catholics. These figures, while not exact, give a pretty correct estimate of the population.

The people are scattered in little settlements along the coast. In no case do we find large numbers gathered together. The largest of these settlements are Forteau, where there are fifteen or sixteen families, and Harrington and Mutton Bay, where there are about the same number. In many places there are only three, four, or five families, and in some instances single families living, perhaps, miles from any other person, and pursuing alone their occupation of fishing in summer and hunting in winter.

The people at most of the places I visited have both summer and winter residences. In the spring they move out to the coast to be near the fishing grounds, and in winter they go back from the coast in order to avoid the cold winds, and to be near the wood.

Travelling from place to place is always by boat in summer, there being no roads; and even visiting from house to house is often done in the same way. In winter the mode of travelling is with kometic (Esquimaux name for sledge) and dogs. The kometic is about twelve feet long, and about two feet wide, shod with whalebone. There are from five to a dozen dogs in a team. Over the snow-covered plains and frozen lakes they can trot along very swiftly with a pretty heavy load. The three winter mails are carried hundreds of miles along the coast in this way. Fishing is the only occupation; the land is not fit for cultivation and the season is too short to bring either grain or vegetables to maturity. The months of June, July and August are the harvest months, when the most of the fishing is done. Though the fishing season is so short, yet in a good year they can earn not only sufficient for their support, but enough to enable them to lay by for years when their means of living fail. Some years

ago the fisheries were very productive, and all were making a comfortable living, but laid nothing by to meet bad times, so that when a failure in the fisheries came, they were not prepared for it, and many were reduced to poverty and absolute want. This is particularly true along the northern parts of the coast. For several years past the fisheries had been growing less productive, in some years proving a total failure, but this year a change has taken place, and the people have done much better.

At most of the places I visited, especially in the east, the people were very poor, but I met with no cases of actual want. Further north, however, I heard of great destitution.

The people are dependant for all their supplies upon the trading vessels which go along the coast during the summer, bringing the people what they require and taking their fish in return. They do not enjoy many spiritual privileges compared with our people at home. I visited nearly all the places between Harrington and Forteau, but was not able to make a longer stay at any place than two or three weeks at the most, and hence did not accomplish as much as I would like. There had been no missionary on the Canadian part of the coast the previous winter, and in many places I visited, they had not had a Sunday service since our last missionary left, nearly a year before, and in all probability will not have the privilege of a Sunday service for some time again.

The Congregationalist Church established a mission on the coast with head quarters at Salmon Bay, about one hundred miles east of Harrington, which was continued for about thirty years, up to four or five years ago. They built a church and mission house on the island of Bonne Esperance, where a number of families, natives of the coast, lived, and where a great many fisherman from other places came during the summer. They also built a church and mission house inland at St. Paul's River, where the inhabitants move during the winter. A summer school was kept at the former place and a winter school at the latter, in both of which good work was done. Several faithful missionaries laboured here and associated with them in the work were earnest teachers, who not only taught the children to read but also instructed them in bible truth.

The church at Bonne Esperance is in good order and the mission house well furnished, but they are practically of no use, for

There are few people now living on that island, and not a sufficient number of children to form a school. The church can be used, however, for occasional services during the summer. The buildings at St. Paul's River are fast going out of repair, and will soon be in ruins. Some fifteen or sixteen families live there during the winter, and a good school could be formed.

The Congregational mission was a blessing to the coast, and many were gathered in; since that time, however, owing to lack of religious teachers, they have grown careless and are scattered abroad as sheep without a shepherd.

The Episcopalian Church also had a mission on this part of the coast for a number of years, with its headquarters at Mutton Bay, but it has failed to produce any permanent result. Its work has been confined mainly to one or two places. The missionaries generally remain for two years, and a vacancy of a year usually occurs between the appointments. The people have not been instructed in the simple truths of the gospel, so that in many cases whole families of English church people have become Roman Catholics. This mission hitherto has not succeeded in overtaking the work so necessary to be done. An Episcopal clergyman was sent to the coast last summer, and intends to remain for the winter.

The colporteur sent by the British American Book and Tract Society every year travels along the coast and is everywhere eagerly looked for by the people. The very sight of the books inspires many with the desire to read them, and where too poor to buy, books and papers are left with them. Alphabet cards, primers, and other school books are left with the people, so that often they learn to read without a teacher. The religious books which they receive from the colporteur, give them a taste for such reading, and prove a blessing in many ways, often in God's hand being a means of pointing sinners to the Saviour. There are very few, if any, Protestant families now on the coast that are not supplied with a bible. That society in this way has been doing a good work.

Such is the extent of their spiritual advantages at the present time. Our society, although only a short time engaged in the work, has been blessed by God, and the efforts put forth to bring the gospel to these poor people have been remarkably suc-

cessful. Everywhere, as I travelled along the coast, I saw evidence of the faithful, self-denying labours of my predecessor.

A great want at the present time is a teacher. Mr. McKenzie, who preceded me, had employed a young man belonging to the coast, who taught school for two winters, and this winter is again employed by our society. He has done good work in teaching the children to read, but is not qualified to advance them in their studies. There are several places where from twenty to thirty children could be gathered together to form a school. It is sad to think of so many growing up in ignorance.

If there were a missionary self-denying enough to go and remain some time, moving about from place to place, to teach the children during the week, and on Sundays gather all together to worship God, much good might be done. Where the people do not meet for worship, the Sabbath is not observed, and where the Sabbath is not kept, there is no godliness or spiritual life.

These people are ready to receive the gospel, and faithful labour will not go unrewarded. Everywhere I was received kindly. The hospitality of the people is unbounded, and whether they have little or much, they make you welcome. Catholics and Protestants alike welcome the missionary. I visited many Roman Catholic families that were willing for me to have worship with them, and some of them attended the public service. Where they could read I left testaments, and with God's blessing on the reading of the Word, they may be led into the light.

There are many calls upon the church to-day for men and means to carry the Gospel to those who have it not; and many fields to which our attention is directed, have stronger claims upon us, because of greater numbers of people. But let us not forget these neglected and solitary places, where the people, though few in number, have immortal souls perishing for lack of the bread of life; and let us endeavour as best we can to bring to them the Gospel, thus helping to hasten the coming of that grand and glorious time "when the desert and the solitary place shall rejoice and blossom as the rose, and when all the ends of the earth shall have seen the salvation of our God."

EDITORIAL DEPARTMENT.

WHEN some eighteen months ago a proposal was made that the students of our College should publish a paper, considerable opposition was called forth, and even among those who favoured the project doubts were entertained as to the success of such an undertaking. The proposed publication was however begun, and as far as last winter's issues are concerned all fears were proved groundless. Students and alumni alike have expressed their satisfaction with the manner in which *THE THEOLOGUE* was conducted last session, and generous words of appreciation and encouragement cheered the hearts of the editors from time to time.

Inspired by the success of our predecessors in office, we will edit the paper on the lines they marked out. While its prevailing tone will, of course, be theological, we hope that the articles to appear in it will be popular enough in character to attract the attention and gratify the taste of the general reader. Several of our leading ministers have already promised contributions which will doubtless be read with pleasure by all interested in the history and work of our church, and we hope to obtain a considerable number of articles from the students themselves.

The only change of any importance we propose making this winter is to publish four numbers instead of three. This new departure will, we believe, commend itself to our friends, and aid in securing new subscribers. We hope that our students and graduates will regard *THE THEOLOGUE* as their own paper, and that, realizing how much the good name of the College is involved in its fate, they will aid us in every possible way to make it a success. We would specially urge them to an earnest effort to increase our circulation. Depending on their support and kindly interest, we enter upon our duties, and shall endeavor to achieve success by deserving it.

LAST Session our students frequently supplied places within the bounds of Pictou Presbytery. With the exception of one field they went by appointment of the clerk. Our Missionary Society gave supply in the case excepted, after receiving what we believed to be the permission of Presbytery. We also conducted services for a member of that Presbytery for nine or ten Sabbaths while he was taking a well-earned holiday. We did the above believing that we were working in the interests of the church and accommodating the Presbytery of Pictou. The fields supplied expressed, both by word and letter, every satisfaction with the students.

In view of the above we were more than surprised to read the following resolution of Pictou Presbytery in the *Witness* of Nov. 5th :—"It is not the desire of Presbytery that congregations and stations within our bounds be supplied by students during the session of the College." What does it mean? we asked. On what ground does the Pre-bytery assume a new attitude towards the students. Many outsiders inferred that our visits within the bounds of Pictou Presbytery had been more frequent than acceptable. The resolution was thrown up to one of our number as a snub to the students. We could not but feel hurt after giving supply at considerable inconvenience and loss of time, and, in many cases, without any financial advantage. Besides, it has always been the custom, a custom which some of the members of Pictou Presbytery followed, for students of the third year to preach in vacant congregations. There will be three vacant congregations in Pictou Presbytery this winter, which, though anxious to have the students, must wait and let patience have its perfect work among them. Why should the students of this session be treated differently from those of any other? Had we in some unknown way so displeased Presbytery that they decided to bar us out by a formal resolution? If they do not desire our visits it is only necessary not to invite or appoint us to the various fields. As we were smarting under this unprovoked rebuff, some friend came to the rescue, who contended that the resolution was passed in our interests, that Presbytery felt study was our proper work during the session. As there can have been no other sound or good reason we are willing to grant that this was the Presby-

tery's motive. But we contend that the resolution is liable to be misunderstood, and has been misinterpreted. Presbytery could avoid taking us from our work by asking the clerk and the other members not to give us employment. If a resolution was needed it might have been more happily worded than the one passed, or not have been published. We are not presuming to instruct our superiors, but like others, we have feelings, and are hurt to know that the impression has been made that we have been giving service without the permission and contrary to the desire of those in authority. Such has not been the case. We bow to authority and will fulfil the desire of Pictou Presbytery to the very letter.

THE College building is enlarged and improved. The roof has been raised and changed. Under it were two rooms, poorly lighted, with low walls, and no proper ventilation. They are gone. In their place we find ten rooms, well finished, with good arrangements for ventilation, and affording a fine prospect from their numerous windows. These rooms can accommodate twenty students. On the second floor there is but little change, and sixteen students find comfortable quarters for themselves here. Altogether there is room for thirty-six men in the building without occupying any apartments on the ground floor. All the rooms are furnished, so that no expenditure is needed in taking possession. This is an advantage that is enjoyed in very few colleges.

A change has taken place in the method of heating. In other years there were as many fires as rooms and in every room some one had to make a beginning every morning. So, in the class rooms when a debate or special meeting was called, some one had to volunteer to provide for the comfort of all by kindling a fire. And at prayers in the dining hall there was always a good circle gathered about the fireplace on a cold morning. Now all the building is heated with hot water pipes. No one needs to be heroic on a frosty morning, for no one is affected. Meetings can be called now and attended without any regard to the severity of the weather. The magic circle about the old fireplace has disappeared. We are comfortable. Improvements long needed are now accomplished. The "winter of our discontent" is passed.

DURING the last few weeks considerable interest has been excited among the readers of the "Presbyterian Witness" by articles from the pen of a respected elder of our church suggesting defects and methods for improvement in some departments of our church work. He thinks we are not sufficiently aggressive in mission work, but are allowing other denominations to outstrip us; and that the cause lies in our too little employment of laymen as preachers, in a defective system of education, and in our limiting of the dispensing of ordinances to the hands of the clergy.

That other denominations are outstripping us in the Maritime Provinces at least, we do not believe. That our church is making rapid progress cannot be doubted. To say that members are leaving our church "like rats from a fated ship" is absurd. For work in regular congregations our church has proved itself superior to every other. But on the other hand that we have lost through neglect or wrong methods is also sufficiently clear. In the early history of this province the western counties were neglected. One of our clergymen in New Brunswick, writing upon this subject, shews that all over that province are found families now in connection with other denominations whose fathers were Scotch Presbyterians. Dr. Robertson, Superintendent of Missions in the North-west, told us with considerable emphasis of his having found the same thing in other provinces. But this evil is not wholly avoidable. It is inseparable from the circumstances of a new country and can only be minimized. Settlers of different denominations occupy a district and are in want of religious services. There are not enough of any denomination to support a clergyman, but services of some kind they must have. It follows as a rule that the church that first provides them with the means of grace gets the people.

Here we think appears a defect in the policy hitherto pursued by our church. According to our system, we occupy during the summer those places open for our work, while during the winter, which is in some respects the better part of the year for doing mission work, such supply is suspended. Other denominations send men who have had neither an Academic or Collegiate training to work during the whole year, and thus very acceptable services are provided. It necessarily follows that in such fields we sustain loss.

It is true that our church does utilize some lay element. It employs many students and some few elders as preachers. In exceptional cases, too, it ordains men without any College training. Dr. Chisholm therefore asks for no new thing here. He simply wishes to see more of that lay element pressed into the service. Many capable men can be found for that work. Other denominations find them. That ours gives a better early training is acknowledged. Why, then, should we not have such? With the elder we would say, employ more of the latent talent that is among us.

Another thing the elder asks for is a less rigid course of study for the ministry. He suggests that there might be in addition to the course now pursued a short course for those who are unable to spend six or seven years at college.

Here, again, we would have not exactly a new departure. Our church every year has some such men before the General Assembly applying for admission to its ministry. But here, also, we think, advantage might be gained if more men of the right stamp were admitted in that way. Many cases have come under our own observation of young men of earnest piety, good ability, and superior early training, who long to be preaching the gospel, but who cannot possibly spend six years at college. A few of such men, and not always the best, through circumstances are brought to the notice of a Presbytery by whom they are recommended to Synod or Assembly, and then with a one, two, or three years course they are admitted to the ministry. But why should we not have them all, or at least the best of them, instead of only a few? If a few do good work would not more do better, especially when there is such a loud call for men?

In this connection, too, the elder would have more of the English Bible and less of some other things in the College course. Here, again, we are with him. We do not wish to give up our Greek or Hebrew, for as the elder says these are "capital microscopes to reveal the exact meaning of individual words and texts," and these the *scholar* cannot do without. But to equip a man for declaring the whole counsel of God nothing will serve as well as a comprehensive grasp of the English Bible. For a short course of study, Philosophy, Theo-

logy, Homiletics, and Pastoral Theology may be well taught from the English Bible; and a little more attention to that book would greatly benefit the *scholar* who has gone through deeper (?) things. You say "a converted man" will study his English Bible anyway. Of course he will. But without help in learning how to study it, and in forming a system for study, his work will be irregular, and without method, and for years become little more than gathering up a few shells scattered here and there upon the shore while the ocean lies before him unexplored.

The last point on which we would touch is the elder's claim that the unordained should have the right of administering the sacraments. This position has not been assailed by any of those replying to his articles. An editorial in the *Witness* stated that "in the nature of the case there was nothing wrong in a congregation appointing their own pastors or in dispensing the Lord's supper among themselves." Dr. Pearson in the *Missionary Review* writes, "essentially, inherently, the right of preaching and even of administering the sacraments belongs to disciples as such, and whatever rights are surrendered, are surrendered only in the interests of expediency." We must admit that there is no scriptural basis for the distinction we make between the ruling and the teaching elder. Even deacons like Philip baptized. Might it not be both expedient and reasonable to have our ruling elders administer the sacraments in mission fields where there is no teaching elder.

Having such questions raised and suggestions made as those of our friend the elder, is always useful. Nothing is sacrificed by inquiry, while knowledge is increased and the cause of truth fostered by investigation.

COLLEGE NOTES.

After the responsible mission work of the summer, the change to the class work is pleasant. No longer a weight rests upon us. Our cares are gone. Now, if ever, we are men of "cheerful yesterdays, and confident to-morrows." The teachers of the past months are now learners, and they enjoy their position. Again we sit at the feet of our Gamaliels.

We welcome our new students, and wish well to those who have left us. The Falconer brothers have gone to Edinburgh to continue their studies. We make mention of the graduating class.

D. MacD. Clarke deserves first mention in more ways than one. He was married soon after his graduation. But his early example has not persuaded any others of the class to venture. Clarke is comfortably settled in Chipman, King's Co., N. B.

Frank Coffin went as an ordained Missionary to Bay of Islands, Newfoundland. We are glad to hear there is a prospect of his return to Nova Scotia, as he has received a call from Lakeville and Waterville, King's Co.

George M. Johnson began his work in Little Harbor and Fisher's Grant, Pictou Co., as an ordained Missionary. This is a large and difficult field. We regret to hear that he has been unwell, and that it is likely he will have to give up work for a time.

Angus MacKay is settled in Earltown, Colchester County, in a congregation connected with the Church of Scotland.

Charles MacKay received calls from Cardigan, P. E. I., and Oxford, Cumberland County. He accepted the call to Oxford, where he has a new and promising charge.

Ambrose McLeod reported from Kempt and Walton as an ordained missionary. After a few months work, not without result, he suddenly resigned, and at last accounts was studying Philosophy in Harvard.

John A. Matheson is our worthy representative in the North-West, where he has a large field of labor in the Presbytery of Calgary. His address is High River, Davisburg, Alberta.

In these days when the importance of physical training is acknowledged on every hand, we think it desirable that our College should not be behind other educational institutions in providing opportunities for securing it. We have a gymnasium, it is true, but some of the apparatus in it is out of repair, and it is very much in need of being better fitted up in all respects. At the beginning of the session the gymnasium committee informed the College Board of the condition of affairs; but so far as we or any of the students know, nothing has yet been done. An answer has not even been returned to the request of the students that the gymnasium be put in order. We hope that some action will be taken in this matter by those in authority.

We have lately had a visit from Rev. J. W. McLennan, who canvassed the students in the interests of the Alumni Association. We understand that he met with encouraging success. If the effort to increase the membership of the Association meets with the same success among the ministers as it has among the students of our church, it will augur well for the future of the College.

In former years the professors have been accustomed to conduct service in the College one Sabbath afternoon a month. Owing however to many of the students being engaged in work which interfered with their attendance on this service, it has been thought advisable to discontinue it. Instead, the professors will meet with the students from time to time in the regular Tuesday evening prayer meeting.

Last Tuesday we were pleased to have Professor Currie with us. After the meeting he exhibited missionary curiosities to a large number of interested students. It may not be generally known that the College possesses the hatchet with which Rev. James Gordon was killed, as well as other relics of the martyrs of Erromanga. What is much needed at present is that better provision be made for preserving and displaying these and other interesting mementoes of missionary work, which are now all huddled together in a corner of the smaller library.

The Missionary Association has held a number of interesting meetings. At one of these Mr. F. W. Thompson, who was employed during the summer to carry on the work in Labrador, submitted a very interesting report of his labours in that isolated field. The Association has passed a resolution requesting students to write out reports of their work during the past summer in the various mission stations of our church, in order that these reports may be preserved by the Secretary. The following is a list of places supplied by the Missionary Association this winter. North-west Arm, Goodwood, Lawrencetown, Montague, Bedford, St. Croix, Coburg Road, the Ropewalk and the Sugar Refinery. All applications for supply should be addressed to Mr. J. P. Falconer, Secretary of the Association.

The Literary Society has been holding a series of debates, which have been well attended. The first discussion was on the advisability of introducing a liturgy into the Presbyterian Church. The debate was not without interest, but when the vote was taken, those in favor of a liturgy formed what Lord Dufferin calls, a "microscopic minority." "Is it advisable to use the manuscript in the pulpit?" was the second question brought before the Society. From the beginning it was plain the answer would be a negative. The usage of prominent preachers in the Maritime Provinces was cited in vain, and a large majority declared against the reading of sermons.

The third debate was a temperance question, "Whether the Church should make total abstinence a condition of membership." This debate became very general and loose in its character. As the hour advanced the Apostle Paul, and a young disciple of his, were, as usual introduced on one side; but the Apostle had much advice to give on both sides, as the interest grew. When the vote was called the greater number present "suspended their judgment." The spirit shown was neither one of omnitolerance nor rigid exclusiveness.

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