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THE THEOLOGUE.

VOL. 3.—DECEMBER, 1891.—No. 1.

Presbyterian College, Halifax.

THE FIRST THEOLOGICAL HALL IN THE BRITISH COLONIES.

DR. CURRIE, in his introductory lecture at the present session of the Hall, has given an account of the early efforts of the fathers of the Presbyterian Church in this land to establish an institution for the training of young men for the ministry. They had long been pleading with the churches in Scotland for men to occupy the mission fields open on every side, but the supplies received from that source were uncertain and quite inadequate. In this state of things the idea was suggested of training them in this country. This is now considered so necessary to the establishment of the church in a new country, that even in the case of a mission to the heathen, it is looked forward to as what must be adopted at the earliest practicable date. In this we are as wise as Columbus' companions, after he had shown them how to make an egg stand on the table. Very different feelings were entertained at that time in the colonies. The large majority of the population being natives of the old country, disposed to contrast the state of society here with that which they had left there, and to dwell fondly on the advantages afforded by the latter, were naturally disposed to look upon the effort as impracticable, if not absurd. This was likely to prevail with Scotch Presbyterians, who above all had been accustomed to have their

ministers educated and intelligent, and generally regarded a college education as essential to the right discharge of the duties of the office. Indeed the work in their circumstances was surrounded with such difficulties, that only men of the strongest faith and the most dauntless courage would ever have attempted to surmount them. These difficulties can scarcely be appreciated at the present time. Let me only mention that so far as I have been able to find, there was, previous to the year 1811, no legislative action taken for the establishment or the support of schools of any kind through the country, except "the public school" in Halifax and the Collegiate School at Windsor. Previous to that year, with these exceptions, the schools throughout the country were private ventures. Either a few individuals in a community hired a man to teach their children on terms agreed upon, or a man "set up school," as it was called, charging so much per month or quarter for each pupil, the rate usually varying according to the branches taught. When we add that a large part of the immigrant population could neither read nor write, we may judge of the state of education in the country at the time. We may see also the difficulties in this respect alone in the way of establishing an institution for giving the higher education deemed necessary for young men intended for the ministry. But these were only a few, and perhaps not the most formidable that had to be encountered.

Dr. Currie has given an account of the establishment and early history of the Pictou Academy, and I have been requested to supplement his paper with an account of the early history of our Theological Hall. Our fathers, in founding an institution, naturally took the institutions of Scotland for their model. Deeming a liberal education necessary, they first labored to provide instruction in the usual branches of a collegiate course, but open to all who might choose to avail themselves of it, and suited to promote their respectability in whatever profession they might adopt. As soon as this was provided, they next looked to the establishment of a Theological Hall. And as the Halls in Scotland were connected with the Universities, they naturally adopted the idea of establishing a Divinity Class in connection with the Academy, only requiring that it should be more directly under the control of the Church.

Accordingly, at the meeting of the Synod in June, 1820, it being intimated "that some students had finished their Philosophical course at Pictou Academy and were ready to enter upon the study of Divinity, a committee, consisting of Messrs. Graham, Waddell and Douglas, was appointed to meet with the Trustee of Pictou Academy, to treat with them about having founded therein a Professorship of Divinity, to be endowed by the Presbyterian Church of Nova Scotia, when it shall be able to do so, and to be in that case in the gift of the synod; and to endeavor to engage the Trustees of said Academy to permit Mr. McCulloch to act in the mean time as Professor of Divinity, the Synod being willing to allow Mr. McCulloch such a salary as may be in their power." This was the establishment of the first institution in the British Colonies for the Theological training of young men for the ministry.

The Trustees cordially agreed to the Synod's proposal, and assigned one of the class-rooms in the building, which had been completed about a year previous, for the use of a Theological class. The session was opened some time that autumn (the exact date we have been unable to discover) with a lecture by Dr. McCulloch. This is now before us, having been published in Scotland in pamphlet form with the following title-page:—

INTRODUCTORY HINTS TO THEOLOGICAL STUDENTS.

A LECTURE

Delivered at the opening of the first theological class in the Pictou Academical Institution, and designed to suggest a course of preparation requisite for the successful discharge of Ministerial Duties in the Presbyterian Church of Nova Scotia,

BY THOMAS McCULLOCH, D. D.

"Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all."—1 TIM. IV.: 15.

GLASGOW:

PRINTED BY ROBT. CHAPMAN, FOR JACKSON & ORR, 144, LUDGATE.
1821.

Did space permit I might refer to this lecture more at large, as it is known to but few, and is well worthy of perusal. The pages of the THEOLOGUE, I think, might be well occupied with an outline of it, and perhaps some specimens of its contents. All we have space to say is that the style is remarkably clear, terse, and tinged with scripture thought, while the truths set forth are important and deserving of the careful consideration of students at the present day.

At the next meeting of Synod, in June, 1821, "Dr. McCulloch informed the Synod that he had begun to discharge the duties of a Professor of Divinity, that he had twelve students under his charge who were making respectable progress, and stated the manner in which he conducted their studies. The Synod expressed unanimously their satisfaction with the present state of the Divinity Hall, and their approbation of Dr. McCulloch's mode of procedure. Dr. McCulloch at the same time intimated that he declined accepting any salary from the Synod, but wished that some exertions should be made to provide appropriate books for the use of students in Divinity."

In regard to the last two points it may be mentioned that later—first in the year 1825, when his first class had completed their course—the Professor was voted, we can scarcely call it the salary, but an allowance of thirty pounds (\$120) per annum, and that he never received more for his services in this department of labor. He had since the previous meeting received the degree of D. D. from Union College, Schenectady. He afterwards received the same honor from his Alma Mater, Glasgow University. And as to Library, the Synod voted, at the same meeting, for the founding of such in connection with the Hall, the sum of thirty pounds. The same liberality was manifested in subsequent years. At their meeting in the following year (1822) they voted the balance of the Synod Fund to the same object—(ministers then had not their travelling expenses paid); and in 1823, twenty pounds of that year's collections was appropriated in the same manner. Besides these grants efforts were made in congregations to obtain contributions, particularly by Penny-a-week societies. By these means was made the collection of books which formed the nucleus of our present library.

At the next meeting of Synod, in June, 1822, Dr. McCulloch

reported "that one student had died—that eleven were still attending and making good progress, but suffering for the want of an adequate supply of appropriate books."

Of the mode of conducting the Hall at this time, Rev. R. S. Patterson gave me his recollections shortly before his death as follows:—

"The time during which we studied theology was four years. I do not remember that we had any regular sessions. We were all engaged in teaching schools. We attended the Hall on Saturdays, as far as I can remember, once a month, during the whole four years. The most that we received in the way of lectures was remarks on the Confession of Faith. For our knowledge of divinity we had to depend in a good measure upon our reading. When we met in the Hall we delivered discourses on subjects prescribed to us by the Professor. These were criticised by him, and his criticisms were particularly valuable. Although we were obliged to write all our discourses, we were not permitted to read them. The Professor took from us the manuscript, and if we failed to remember it, he told us. This was a kindness to us, as we did not think of reading, when we entered upon the work of preaching. I have never yet read a sermon during my life, either in the Hall or since I left it."

From others of the class we gathered that the meetings were more frequent than he has said, once a fortnight, or perhaps sometimes weekly. And, doubtless by a slip of memory, Mr. P. omitted among their exercises the reading of Hebrew.

The names of the first class, according to the best information I could obtain, were Angus McGillivray, Michael McCulloch, James McGregor, Duncan McDonald, John McDonald, Hugh Ross, Hugh Dunbar, David Fraser, John L. Murdoch, John McLean, R. S. Patterson, and Archibald Patterson. Curiously enough, they all belonged to Pictou County,—not all born in it, but all residents there. This was owing not so much to the institution being located there but to the fact that previous to the establishment of it, the ministers there had interested themselves in preparing young men to enter it.

Among a body of men, even of such a limited number, engaging in some special work for the Lord, or in special training for his work, it often happens that the Lord of the harvest chooses

one or more of the most promising of their number, to be gathered as fruit ripe into his garner.

When the Secession church commenced training men for the ministry, the first student they licensed died three months after. One said to a Seceder, that this showed that God was frowning on that Church. "No," was the reply; "he is only taking to himself the first fruits, and it is the pledge of the abundant harvest." At all events this small band did not long remain with ranks unbroken. Before the second session passed they had to mourn the loss of one of the most promising and best beloved of their number, Archibald Patterson, a son of old Deacon John Patterson, founder of the town of Pictou. In the spring of 1821 he went to Scotland to prosecute his studies there (young men had some of the same ambitions that they have now.) He took passage in a timber vessel. He had a cold when he left, which his friends thought nothing of, but with the poor accommodations on board such, or perhaps any vessels, at that time, he arrived, with it developed into a severe affection of the lungs, from which he never rallied. His trouble ended in consumption, of which he died on the 25th September, 1821. He is buried in the Gaelic Kirk Yard, Paisley, where a monument is erected to his memory. Rev. R. S. Patterson writes of him: "He was the most promising of all the students. He and I were intimately acquainted. There was perhaps none that surpassed him in the class. When the Cato Street conspiracy took place an exercise prescribed to the class was an oration on the event. The one delivered by him was considered the best upon the occasion. His early removal by death seemed to be a loss to the church,—nay, a great loss." And the Rev. John McKinlay thus writes on the occasion of his death: "As Dr. McCulloch will inform you there are eleven students of divinity here. They are all very respectable young men, and in point of talent very fair. Some of them will make excellent preachers. It gave us much pain to hear of the death of Mr. Patterson. He was a very fine young man and of good dispositions and abilities. This is the first breach among us and is a monitor to survivors."

We may note briefly the history of the rest. Michael McCulloch was the oldest son of the Professor. About the time of the

conclusion of his course he received the appointment of Professor of Classics and Mathematics in the Academy, a position which he continued to occupy with much credit while the institution remained on its original footing. Afterward he was at the head of the institution as a High School, subsequently principal of the Yarmouth Academy, and more recently was engaged in private teaching in Halifax. He died at Rat Portage, where he had gone to live with a daughter.

James McGregor was the eldest son of Dr. McGregor. He was a man of superior talents and high Christian character, and it was therefore a disappointment to his father and others, that he turned his attention to mercantile pursuits. In his chosen sphere he was one of the most influential men in the County of Pictou, and few laymen in his day rendered our church more faithful service.

Duncan and John McDonald were brothers, natives of West River. The latter gave up his studies, the former completed his course and obtained license, but was not successful as a preacher. They both settled on farms in St. Mary's.

David Fraser was a native of Middle River, son of Alexander Fraser, elder. About the time of the conclusion of his course he became addicted with a running sore in his leg which ended in his early death.

The other six became in due course ministers of the church. But with the permission of the editors of the THEOLOGUE I shall in another number complete the account of the first Theological Hall in the British colonies.

GEORGE PATTERSON.

A LESSON IN PASTORAL THEOLOGY.

WHERE appears an instructive article on Mrs. Besant from the pen of the Editor, Mr. Stead, in the October number of the *Review of Reviews*. This sketch furnishes some important lessons for those who intend entering the ministry. The article is preceded by a photographic group of prominent theosophists, two of whom are women. The faces would seem to indicate, that, whatever they may have found in the new faith, they have not

found all that they wish. They all look wise; but one looks hungry and another satisfied—with herself. The central face is that of Col. Alcott, who wears spectacles and spreads out before him a river of beard. His face has the practical cast and expression of a man who would not be sorry if his excursions into the other world should reveal a seam of coal or a gold mine or a new patent in electrical appliances. There is a striking picture of Mrs. Besant, standing at one of her lectures, looking upward with staring eyes and waiting (or wondering) for the expected communication. She has the look of one who has gone through much and is likely to go through more. Having been an evangelical church-devotee, a religious worker, a parson's wife, a doubter, a Socinian, a Socialist, a Neo-Malthusian, a materialist, an atheist, a novelist, a lecturer and propagandist in many of these things, and having now become a theosophist, she does not look as if she had reached the final position of "rest and be thankful."

Without dwelling upon the successive steps of her strange career—what may be called her "phases of faith," it will be sufficient to relate that her restless spirit was at one stage employed in making a kind of harmony of the gospels. As she found a number of small discrepancies which she ought to have expected in independent narratives, but did not expect, the first doubts were raised in her mind. Then the protracted sufferings of a sick child brought up rebellious and resentful feelings against God, who, as she thought, might have averted all such anguish. Then followed months of a struggle to retain belief in Providence and atonement. She says of religious doubt: "There is in life no other pain so horrible." She had recourse at distinct points and for different reasons to two very different men for advice. She had deeply meditated on the pages of well-known authors upon the divinity of Christ and, as with all the rest of her religious beliefs, she had concluded that she must part with this also; but before finally doing so, she made a pilgrimage to Oxford to consult the oracle of the High Church party—Dr. Pusey. His writings had at some time or other been useful in doing for her what they have not generally done for others, preventing her from becoming a Roman Catholic, and thus adding *that* to her other experiences in experimental religion. Here this well known leader in reactionary thought is photographically brought

before us as a well-fed, well-preserved, comfortable-looking man, with a severe expression of face, and penetrating eyes not looking *through* but over a pair of spectacles. He is too fat and portly for a Trappist, and not fat enough for a church dignitary. He might be a Benedictine who believes in a monastic life provided it be accompanied with solid creature comforts. His countenance says that others may doubt as they may, but *he knows*. He has become quite sure, not by the roundabout way of doubting and investigating and struggling against the fascinations of the carnal mind, but by believing from first to last. He thus looks the perfect embodiment of church authority. No one would suspect him of leading so many out into the darkness of Romanism except that he, being in the twilight, makes a further step easy to those who follow him. Probably Pusey would rather have had them stop where he was himself, but one cannot doubt that he would rather have them in the Church of Rome than anywhere *out* of the Church of England. "I was shown in," Mrs. Besant relates, "and saw a short, stout gentleman, dressed in a cassock, and looking like a comfortable monk; but the keen eyes steadfastly gazing into mine told me of the power and subtlety hidden by the unprepossessing form. The head was fine and impressive, the voice loud and penetrating, controlled into a monotonous and artificially subdued tone. He treated me as a penitent coming to confession." He would not deal with the Deity of Christ as a question for argument. He reminded me: "You are speaking of your Judge." The mere suggestion of an imperfection in Jesus' character made him shudder in positive pain, and he checked me with his raised hand and the rebuke, "You are blaspheming; the very thought is a terrible sin." Upon asking what I should read, he said: "You have read too much already: you must pray." When she urged that she could not believe without proof, he quoted the well known passage: "Blessed are they that have not seen," etc., forgetful, it would seem, that, though Thomas was not commended for his doubts, the Lord *did* give him more proof, and that his doubts were thus removed. He also said: "O my child! how undisciplined! how impatient!" The sum of his prescription was blind submission to the church. With all his penetration, Dr. Pusey can have formed very little idea of the sort of person

who appeared before him as an anxious enquirer, or he would not have tried to heal the wounds of this daughter of Zion so slightly. He did not comprehend that he had before him a woman of such intellect, emotional force, sincerity and courage, that if she was not for Christ, everyone would soon be made to know that she was against Him. This spiritual physician had a noble opportunity of exercising his skill—and much skill and knowledge he had—but he did not take in the situation or he misunderstood the malady, and failed with a great and disastrous failure.

Mrs. Besant's next experiment in this line was even worse. Her dying mother wished to take the communion, but would not unless in company with her now skeptical daughter. The latter was willing, but would not without acknowledging her views, and thus she had been refused by two clergymen. She then visited Dean Stanley, and was received with a kindness and sympathy which she afterwards remembered with gratitude. The views which this famous author expressed were such as the following: Conduct was more important than theory; all were Christians who recognized and tried to follow the moral law. On the question of the absolute Deity of Christ, he laid but little stress. "Jesus was in a special sense the Son of God; but it was folly to jangle about words with only human meanings when dealing with the mysteries of Divine existence. The holy communion was never meant to divide from each other hearts that are searching after the one true God. Remember, our God is the God of truth, and therefore the honest searcher for truth can never be displeasing in His eyes," etc. He kindly consented to that which she sought, visited her mother, and gave the communion to mother and daughter. She concluded, however, that his religion was scientific, and that his emotions, not his intellect, kept him in the Church of England.

Perhaps no treatment, even the most judicious, would have produced any change in this case. Perhaps there is to some minds an irresistible fascination in doubt and the changes which it brings in its train. The skeptical explorer is, by the passing away of old things, brought into new scenes, new views, and new relations to men and things. But assuredly the procedure of these spiritual advisers was not calculated to improve the char-

acter or to give a favorable impression of the Christian religion or its professors. If certain thoughts were deemed blasphemous, it was Dr. Pusey's office to point out why they were so. No one can be penitent without conviction. This would have been the time to bring forward the Church's reasons for the cardinal doctrine of the divinity of our Lord. This doctrine is not believed without reasons. For despising these the Jews are under the curse till this day. But instead of reasons he replied with exclamations and the thunderbolts of Church authority for which she did not care a rush. He could not have called up any spectre better fitted to excite suspicion and aversion. Rationalists hate the Church just because they view it as laying an embargo on reason. One of the most questionable advices given on this occasion was, Don't read but pray; as if prayer were a mechanical legerdemain that could have an effect dissociated from the character, views and beliefs of the petitioner, or as if one could pray to a god in whom he hardly believes. Dr. Pusey might feel displeased at the thought of his client publishing her views and thus misleading others, but certainly he made a poor use of his opportunity for averting such a calamity. It should be a warning to such as may be similarly situated, that this was done afterwards to an extent of which he could have formed no conception.

In the other case, Dean Stanley appears to even less advantage than the Oxford Professor. Whatever might be his general views as to the efficacy of the communion in any case, and it is not likely that they were high or deep or mystical in any way, not rising probably above Zwinglianism, he was not justified in giving the communion even in this limited and low view to Mrs. Besant. She was, by his accommodating concession, not only led to profess more than she believed, but to profess contrary to what she believed. This was done for the sake of gratifying the feelings in the administration of a rite to which he could not have attached a high importance as a means of grace. When the woman—not he—proposed, from the standpoint of a conscience in which reason predominated, the question how such an act would agree with the Divinity of Christ, the reply showed, not how a doctrine might be believed, but how it might be evaded—how it might be retained in form while refused in spirit. He

was asked, when the act of communion was passed, how he could remain in the Church of England with such views of the Divinity of Christ. The reply was given in the genuine spirit of expediency; that he could do more good within than without the church. He could have found a position where his work and his convictions might have agreed, but then that would not be the deanery of Westminster. When place and principles cannot be made to agree, the place can be changed: but he followed a different plan. She was thankful for his kindness and indulgent in judging of the ingenious subterfuges of a conscience not nearly so troublesome as her own.

It is not necessary to dwell upon the past career or present position of Mrs. Besant—once a materialist and now a theist—once an atheist and now a theosophist. No critical estimate of this kind was intended, and it was for no such purpose that her name was introduced to these pages. A very great deal might be said upon this subject, and much that might be profitable to students of theology and to those who have charge of theological colleges and of the courses of study required of students, in order that they may know and cope with forms of unbelief that are rampant now, and with the difficulties that harass many earnest spirits hostile to the church. I merely intended to dwell a while upon a part of a biography which demonstrates how much evil may be done by an injudicious or inadequate method of dealing with cases of conscience or of doubt or of disbelief. It shews that this is by far the most difficult part of a pastor's work. Pastoral theology is thus one of the most necessary parts of a theological course. When we see so few fruits of public preaching, may it not be that the time has come for addressing individuals? In this kind of work, both for prevention and cure, "a word fitly spoken, how good is it!"

THE FOURTH PROFESSORSHIP.

HAD you not requested it, I certainly should not have entered upon the discussion of the contemplated additional professorship in our College in your columns. As the matter comes to Presbyteries, goes thence again to the Board, and, I presume,

back once more to Synod, it is likely to be pretty thoroughly ventilated. It is, however, natural that you should desire to have something said on the question in your pages, inasmuch as there is probably no matter connected with the College just now that bears more closely upon its welfare. I shall, therefore, endeavor to comply with your request.

The discussion will naturally take the form in which it was thrown upon the Synod. Assuming that the fourth professor is shortly to be appointed, the question is, shall his duties lie along the line of Practical Training or of New Testament Introduction and Exegesis? My convictions are strongly in favor of the latter. Of course, the real question is, the greater efficiency of our College—how shall we obtain the most satisfactory permanent results from its training? And then back of this, or leading up to this, must come the other question, in which of the directions mentioned does the College most need strengthening?

As matters now stand, of course both the subjects referred to receive considerable attention. We are told that each of the three Professors gives some attention to Greek Exegesis; and I understand that Dr. Pollok devotes not a little attention to Homiletics and Pastoral Theology, which I presume would include the principal part of the work of a chair of Practical Training. The question before us, therefore, resolves itself pretty much into a re-adjustment of chairs. And in judging of that question we ought certainly to place considerable value upon the opinion of the present professorial staff; and they are unanimously, and I believe strongly, in favor of assigning New Testament Introduction and Greek Exegesis, to the contemplated chair. Of course there are some subjects connected with the Church, of which even those who occupy professional chairs, are not the best judges. But this can scarcely be regarded as one of them. They must be thoroughly acquainted with the working of the College in all its departments; know, as none others can be expected to know, its special features of strength and weakness; and they deliberately tell us that the point of greatest weakness is in connection with New Testament Exegesis; and recommend that the Fourth Professor be appointed to such a chair. That united opinion should not be lightly cast aside.

In submitting other reasons in favour of this recommendation,

it need hardly be said, that no reflections are intended to be cast on the cultured and worthy men who occupy chairs in our College, They are doing their work nobly and well. But when we consider the number of subjects with which they are required to deal, no one wonders that they themselves are anxious to be relieved of part of their work, and to cast it upon the shoulders of another, in order that the whole might be discharged yet more efficiently.

If our Church is to retain its prestige for true solidity and worth, and be an effective instrument in moulding and controlling the times, our College must continue to be a seat of learning. If in any adequate degree, it is to meet the requirements of our Church, it must maintain and increase its strength scholastically, and this for various reasons.

1. Everybody admits that our Church must very largely depend upon our own College for its supply of ministers. It goes without saying, that we are anxious to secure for the ranks of our ministry, the most thoughtful, cultured men possible. Lack of adequate scholarship in our ministry, means ruin to our Church. Now what are the special characteristics in a Theological College, that naturally attract young men of this stamp? Are they those that relate to the practical or the scholastic? This question admits of but one answer. To retain, therefore, the class of young men referred to, for our ministry, we must do our best to retain them in our College; and in order to accomplish that, we must seek full equipment in the direction of Biblical Scholarship, rather than in that of the practical so called. Competition with other Colleges will scarcely ever lie along the line of the practical.

2. The tendencies of the times, at least as I view them, also argue in the same direction. And this in two aspects:

(1.) No person who is deeply interested in the true prosperity of our Church will be disposed to deny the importance of evangelistic work. But any one who has observed, with any degree of care, the character of the teaching, and the methods of working, exhibited by many assuming the position of evangelists, can hardly fail to see, that while doubtless good is being effected, evil results also follow. There is danger of producing a narrow and shallow type of Christianity. This does not of course necessarily attach to evangelistic work. But the tendency is to press

solitary truths, important in themselves, so far and so exclusively, as to produce a sickly self-conscious kind of Christianity. Then there comes also an undue eagerness for immediate results, in the declaration of a decision. Little good is being done, unless large numbers profess conversion. And to secure this primary end, recourse is had to many doubtful methods of pressure. The dangers arising out of this, not only to many of those immediately affected, but to the general life of the Church, are not very far to seek. There is likely to be a weakness, that becomes indifferent to anything but fragmentary truths, a want of tolerance for principles that are profound or far-reaching, and a want of patience with the ordinary methods of Church worship and Christian work.

Now, if the church is to do thorough and really satisfactory work she cannot be indifferent to the claims of intelligence, for nothing but truth can meet the deep and permanent wants of the soul. A vigorous spiritual life must draw its supplies largely from imbued truth. One fears, too, that there is a growing desire for a superficial, sentimental, anecdotal kind of preaching. And perhaps one of the worst features of the case is, that this is not unfrequently heralded forth as "preaching the simple Gospel." Simple enough it may be; but it is surely a grave error to suppose that the genuine revival of true religion, or the consolidation and edification of the church, can be effected by preaching of this description. Success along some so-called popular lines of preaching spells failure to the church. And in view of tendencies such as these, associated, as they not unfrequently are, with the most reckless scripture exegesis, is it not more than ever necessary, that the ministers who go forth from our halls should be "wise scribes" capable of grasping the deeper elements of revealed truth, and of enforcing them upon intelligent minds by sound principles of Biblical interpretation.

(2.) There is another feature of our times that argues in favour of the exegetical chair, rather than the practical. Biblical criticism, in its bearing upon the history of the past, and the practical problems of present-day life is one of the burning questions of the day. Criticism is in the air. And probably its most living phase just now is that of interpretation. Textual difficulties and cognate subjects are those that are agitating his-

torical and critical circles. This criticism will go on. It will continue its thorough-going course. For the church dogmatically to stop this spirit of enquiry would mean at least to weaken the pulse of her life. We can contemplate this critical movement without the slightest fear of the ultimate results. Out of it there will ultimately come a more intelligent grasp of and regard for the sacred scriptures. Now, if our church is to keep abreast of these times of growing intellectual activity and her ministry be in a position to guide and control, they must know something of the critical problems that are agitating the age, and have a somewhat intelligent grasp of the modern methods of historical criticism, as they relate to the books and facts of Revelation. Of course no one expects that such questions should be frequently dealt with in the pulpit—in some places, never. The grand problems of sin and salvation, temptation and righteousness, struggle and victory, duty and destiny, must always constitute the staple themes of the pulpit. But even should critical questions never be discussed in the sanctuary, for his own benefit, or for the sake of the few whom the minister is continually encountering, who are interested in such matters, he should be prepared to view them with a masculine intelligence. Few things can be more serious to the Church of Christ than that any large number of its ministers should be found occupying a lower place in intelligence than any considerable number of their people. The Church must keep itself up with the strong intelligence that is throbbing about it. And so our ministers cannot afford to be ignorant of the great critical questions that are agitating the Church.

3. But our strongest reason in favor of the Exegetical Chair is, that through it our students are more likely to receive fuller qualifications for their life-work than from any Practical Chair. Preaching always has occupied, and I trust always will occupy, the first place in the public services of the Presbyterian Church. It is the secret of her robust and manly Christianity. If she become weak in her pulpit, her strength must dwindle. We need not disparage other agencies or other parts of public services. But as put by another, "these all wait upon preaching. This is the king's daughter, all glorious within and without. The rest are 'the virgins—her companions that follow her.'" If, then,

preaching be the minister's great work, whatever aids him most in sermon-making ought to be our highest desideratum. Now, what we want in a sermon, to render it really good, is God's message and meaning to man. It is only truth that ever can add much to the growth, strength and zeal of life. We may get without this a religion that has been called "a mere mush of sentiment," but that is a type of Christianity, that will not greatly benefit man. Without this we may also get what may be called a popular preacher, but never a *great* preacher. It requires insight and grasp of the truth to equip the latter. And these are the men of real power in the church. The strong and warm spiritual life of the early church is to be associated with the profound study and insight of the Church Fathers, and the Reformation with the revival of learning. Now, if true preaching consists in the exposition and inculcation of the truth that saves and edifies, it must be of the very first importance that the preacher should know what is in the Old and New Testaments; know intelligently as well as with the moral understanding what Christ taught through the inspired penmen. This is far and away the most practical thing that a minister can learn. The value of correct exegesis and sound Biblical interpretation can scarcely be over-estimated in their bearing upon pulpit preparation. And when we consider the vast amount of absolute recklessness that prevails in the interpretation and application of the Word; the frequent use of passages clearly without any study of the context from which they are taken; throwing into them a meaning never dreamed of by the original writer, and thus casting irreverence upon the Word, we see how desirable it is that our students should become enamoured of the spirit of sound exegesis. Hence our desire to see the contemplated Chair one of Greek Exegesis and New Testament Introduction, rather than of Practical Training.

No one of course will deny the importance of special instruction in regard to Homiletics and pastoral duties. We all desire to see wise, practical men in our ministry,—men of administrative power, capable of managing everything connected with their work "decently" and efficiently. And our College has not overlooked such matters, and doubtless will not do so. It is on the other hand to be freely admitted that the advocates for a Chair

of Practical Training are just as anxious to see adequate scholarship and correct interpretation, characterising our ministry, as those who differ from them in that matter. The simple question is, in which direction shall our College be *first* strengthened? And in view of its supreme importance, I have no hesitation in saying, in the Exegetical.

ALEX. FALCONER.

THE BRIDGEWATER STATIONS.

WHERE are two likely ways of getting to Bridgewater, and by either way the traveller will see much of the river LaHave, the pride of Lunenburg, the Rhine of Nova Scotia. You may sail from Halifax in the steamer Bridgewater, and after a four hours' run the river is entered. Sixteen miles from its mouth, at the head of navigation, is the town of Bridgewater. If one is not a good sailor, the journey may be made by rail, though the route is much longer. Taking the Windsor and Annapolis line from Halifax to Middleton, and then transferring yourself to the Nova Scotia Central train, you cross the South Mountain and run down along the east bank of the LaHave. Fifty-six miles from Middleton you get to the headquarters of the N. S. Central, opposite the town, and connected with it by the bridge from which the place has its name.

The largest church building in Bridgewater and the one of most commanding situation belongs to the Presbyterians, who have here a strong congregation. It is with the out-stations of this congregation that we are now concerned. We select this field because it lies somewhat out of the ordinary track of travellers, and in a corner of the Presbyterian vineyard comparatively unknown.

The Bridgewater stations, five in number, are grouped about the town and are most easily reached by making it the centre of operations. To begin with, let us start south. For two and a half miles below Bridgewater, the east bank of the LaHave is thickly wooded. Then we come to Summerside, a populous settlement, extending two and a half miles farther down the river.

The history of Presbyterianism began here in September, 1880, when, at the solicitation of Mr. George Burns, Rev. E. D. Millar of Lunenburg, conducted a service in the school-house below Rudolf's. There were very few Presbyterians in the place then, but they were not neglected, for Mr. Millar faithfully attended to their wants, and drove out from the town a distance of eight miles to give them a monthly service. An interest was created, the cause prospered, and, thanks to his fostering care, the two or three families are now increased to sixteen. In 1889, this station was transferred to Bridgewater congregation, which was near at hand. Service is now held in the hall twice a month. The average attendance is ninety, about one half of the audience being Presbyterians. The greater part of the population is made up of seafaring men, and men engaged in different departments of ship-building.

Directly opposite Summerside, on the west bank of the river, is Conquerall Bank. This is the most important of the five stations. Here, Presbyterians worship in a Union Church, where services are conducted on alternate Sundays by Lutheran and Presbyterian ministers. The church, which is supplied with a bell and an organ, seats two hundred comfortably. The average attendance is about one hundred and fifty, of whom one-third are Lutherans, who occupy their pews on the odd Sundays of the month, and are willing to learn what they can from a Presbyterian preacher. In this place, including a few divided households, there are twenty Presbyterian families.

Back Conquerall is the most remote station and the most scattered settlement of the group. The original settlers of this part of the country received large grants of land. The ground was hilly, so that nearly every man had some height of land which he could crown by his buildings. It was a temptation not resisted. Perhaps something of the old feudal spirit lingered in the early German settlers. At any rate they chose high land for building-sites, and the following generations are coming down hill very slowly, much to the inconvenience of the weary catechist. A seven mile drive from town takes you to the Union Church, where Lutherans and Presbyterians worship. The church accommodates about one hundred and fifty, and the average attendance, nearly a hundred, is mostly made up of

Lutherans. The number of Presbyterian families in the district proper is eight, but people from Conquerall Bank find their way to service here, regularly.

The fourth station of the group is Newcombville, a place lying to the northwest of Bridgewater, at a distance of from four to six miles. In this settlement there are in all twenty-four families, one-third of which are Presbyterian. Most of the people are Lutherans. All the services the place has are three a month, from the Baptist, Presbyterian and Lutheran ministers. The people attend the services very generally without regard to sectarian differences. Like the people of Summerside, they worship in a hall, and have not troubled themselves nor created differences by putting up a church. They resemble Summerside, too, in having their hall supplied with an organ and in having a Union choir.

Kaizer's Branch, the last and smallest station of the group, lies along the west bank of the LaHave, five miles above Bridgewater. There are six families of Presbyterians clustered about the schoolhouse, where monthly services are held. The nearest church, a Lutheran one, is two miles distant, and in it the people generally worship. In these three last-mentioned stations there are few Presbyterians, but we owe a duty not only to them, but to all the inhabitants, for, when we have not a man in the field, they receive very little supply of any kind.

Looking over the entire field, there are forty regular Presbyterian families, and about twenty more that have a divided or partial interest in the church. The population is large and growing. Lunenburg County has now over thirty-one thousand people, standing fifth among the counties of the Province in population, and in ratio of increase during the last ten years, ranking third. The German settlers do not furnish many emigrants to the United States. The people are thrifty, frugal, and for the most part in comfortable circumstances. There is no grinding poverty.

The great drawback is the divided state of the field. No one station is strong by itself. Many of the families, too, are far from places of worship. The people about the centres receive attention, but beyond the ordinary radius there is a neglected population. These people that dwell remote and retired, are apt

to be regarded by a pastor in a parenthetic way, as those he can do without, as something superfluous, specially by a pastor on foot. Much work needs to be done in these frontier settlements. In more than one house, we found children who had never been in church or Sunday-school. In one home we met two boys of fifteen and seventeen who had never attended any religious meeting. A remonstrance on the state of affairs, addressed to their father, brought a reply which amounted to this: "I can't afford to get good clothing for them; I am not going to get into debt; they can't go out as they are; and, anyhow, if they were better dressed they would run about at nights, like other boys." In such a home the visit of the minister will be remembered. You get a kind, hearty, unconventional welcome. But it is a mistake to suppose that any kind of a man can deal successfully with these people. The pastor they will appreciate needs to have the qualities of Martin Cleves, described by George Eliot as "a uncommon, sensible, free-spoken gentleman; very kind an' good natur'd, too." In closing, we make mention of three men who have laboured in these fields, whose memory is dearly cherished because of their good works, Millar, Morton, Morrison, "names, not casting shadow anyways."

A NEW LIFE OF LIVINGSTONE.

AN English firm of publishers is issuing a most interesting series of volumes on the "World's Great Explorers." The latest addition to the series is a monograph on Livingstone from the capable pen of H. H. Johnston, the brilliant young Scotsman who followed so closely in Livingstone's footsteps, and who is now British Commissioner for Nyassaland, and Consul-General for Portuguese East Africa. We have already several biographies of Livingstone, but this one has special value attached to it, because of the peculiar knowledge of the writer about the territories discovered by the famous explorer, and the fresh lights in which he is able to place his character. It may be said at once that Mr. Johnston lays more stress on the explorer than on the missionary, yet it must be cordially admitted that he strives

to do full justice to his hero's missionary activity. We regret the use of some expressions which lead one to think our author is an enemy of the old theology and of religious customs dear to lovers of old ways, but at the same time we cannot help admiring the manly straightforwardness with which he says what he thinks, and the unaffected simplicity of speech which shrinks in disgust from anything savoring of pietistic cant.

Mr. Johnston gives us a rapid but vivid picture of Livingstone's early life. We see a quiet, reserved lad, with a far-away look in his eyes, and a hunger for knowledge in his heart. The poverty of his parents forced him to work in a cotton factory at an age when he ought to have been at school. He carried his book with him to the factory, and so arranged it on the spinning-jenny that he could catch a sentence everytime he passed backward and forward. This arrangement helped the reading, but it did not help the spinning. He did not count for much among his companions who spoke of him in after days as one who "was no thoct to be a by-ordinar' laddie; just a sulky, quiet, feckless sort o' boy"—all of which means that he was in their estimation a commonplace, if not stupid and useless fellow.

The committee of the London Missionary Society were disposed to endorse the opinion of the Blantyre factory lads, in regard to Livingstone's stupidity, when he presented himself before them as a candidate for service in the foreign field. He did not make a favorable impression by any means, his backwardness in extempore prayer leading almost to rejection. Fortunately for Africa and the world, he was accepted. The desire to explore laid hold of him on his arrival in South Africa, but marriage to a daughter of Dr. Moffatt anchored him for a few years to work among the Bechuana. Mr. Johnston warmly praises the sensible views Livingstone took of missionary endeavor. "His views on missionaries and mission work were at all times thoroughly sound, and free from anything like hypocrisy, or the deliberate over-coloring and falsification of reports which is so striking a blemish in the publications of most missionary societies even at the present day." He was not too sanguine about the speedy reformation of the heathen, and was painfully conscious that many of the converts were but weak-kneed brethren in their observance of religious principles. Yet he had firm faith in the

ultimate triumph of Christianity as a regenerating force in the thought and conduct of those who embraced it. The hope that buoyed him up in the heart-sickness caused by the lying, stealing and drinking of professed converts, was that the seed sown would bear fruit in the generation following. Mr. Johnston testifies emphatically to the fulfilment of that hope. He says that Christianity is almost universally professed by the natives of Betsinanaland in the present day, and that their mode of life shows a marked improvement. So the good seed of the Kingdom, sown in toil and tears by Livingstone, has brought forth some thirty or some sixty, and some even an hundred fold.

We need not dwell on Livingstone's discovery of the immense inland seas of the Victoria Nyanza, Nyasa, Bangweolo, and Moero, or his great journey across Africa, from Loando to Qulimane. That must be already familiar ground to my readers, although they would find much that is new in Johnston's heart-stirring and remarkably graphic narrative. Mr. Johnston blames Livingstone somewhat sharply for some faults which, in his judgment, marred the efficiency of the various expeditions into the interior, and especially for his carelessness about his own health and that of his men. He maintains that Livingstone might have been alive yet if he had used certain precautions in regard to the quality and preparation of the food he ate. This leads him to a phillipic against the eagerness with which missionaries seem to court martyrdom in their neglect of the laws of health. "What we want in Africa is working-men and not martyrs, and if you want to retain your health and strength in the exhausting life, you must live comfortably." Such a plea coming from such a distinguished authority ought to have due weight with missionary societies interested in the evangelization of the Dark Continent.

Livingstone died, with only his black people around him, on the shore of Lake Bangweolo, on May 1, 1873. The majority of his biographers love to picture him dying on his knees, praying earnestly for Africa, but Mr. Johnston joins issue with that favorite theory. He does not consider it consistent with actuality. Death is heralded in Africa by a numbing of the mental faculties, and an oblivion to everything but pressing physical wants. So much is this the case, that Archdeacon Maples, of

Nyassa, recently called attention to the striking lack of all "beautiful last words" among those who die in Africa. They drowse away, expressing neither fear, joy, anxiety, nor interest. Johnston thinks Livingstone died in the effort to get out of bed and mix his medicine. All but romantically inclined readers will agree with him in saying that, as thirty years of Livingstone's life were one long prayer for Africa, it does not matter whether the prayer was continued to the last few hours of consciousness.

EDITORIAL DEPARTMENT.

GENTLE reader, who, unscared by color and by price, has ventured to peruse the pages of our College magazine, the editors of "The Theologue" would give you hearty greeting. The world is somewhat by three winters older grown since first we appealed unto your sympathies, and the praise with which you have received our humble efforts has encouraged us to venture once more in our frail bark upon the stormy waters of the literary sea. We would make no apology for our existence, for success has been ours. The increase in our subscription list, the hearty words of commendation and of cheer we have received, have made us feel that our magazine is doing good and useful work in its appointed sphere.

We feel that much might be done still further to increase the usefulness of our paper, but have determined, till the way looks clearer, to adhere to the policy of our predecessors. Several prominent leaders in our church have promised contributions, and our students, aided by these, will endeavor to set forth in each successive table of contents such varied fare as will tempt the literary appetite of our readers.

We thank our students and graduates for the help and support afforded to our predecessors in the editorial chair, and trust they will still continue to aid us in maintaining the honor of the College by the sea. The success which may attend our venture will depend upon the kindly favor with which they receive our efforts and recommend them to their friends.

ON several occasions attention has been called in the columns of this paper to matters connected with our courses of study, and we have had the pleasure from time to time of recording changes that have tended to increase the efficiency of our College. But while this is so, there is still one part of the curriculum which is in our opinion capable of improvement. We refer to the work assigned for the degree of B. D. From an examination of the regulations that govern the Senate in conferring this degree, we are convinced that it would be well if the course of study prescribed were considerably extended. At present the student who has made an average of over seventy per cent at the examinations in the regular work of the College is made a Bachelor of Divinity on passing with a similar average the final examination, the subjects of which are entirely linguistic. We are willing to admit that a knowledge of Chaldee and Syriac of the Septuagint and the Vulgate versions of the Bible, and of the Greek and Latin Fathers, may reasonably be required of the possessor of a degree in Theology. It however seems to us that the aspirant to a more honourable title than his fellows, should surpass them not only in his acquaintance with the ancient languages, but also in his mastery of more practical and more distinctively Theological subjects. The tastes and talents of all are not linguistic, and yet the student who has an extensive and accurate acquaintance with church history, and is able successfully to justify the ways of God to men, is surely as well entitled to a B. D. diploma as the one whose ability has shown itself mainly in the translation of Greek and Latin polemics and the analysis of Hebrew roots. He will be a better theologian than the latter, even if not so good a linguist, and may in the practical work of life bring as much or more credit upon his *Alma Mater*.

We plead, then, for the extension of the B. D. course so as to include extra work in Church history, Apologetic and Biblical Theology, as well as in the Languages. There are modern theologians who have written in modern languages, whose works are as well worth study as those of the early fathers. Theology should never be considered as a thing of the past. The questions of to-day are those with which our future ministers should be conversant, even if this leads to a partial neglect of the worthies of sixteen or seventeen centuries ago.

Should this extension of the course make the final examination too burdensome to be taken at the end of the third year, the additional work required might be divided into two honor courses for the first and second years, leaving the examination in the languages as it is now, at the end of the third year. A plan similar to this is, we believe, adopted in the Presbyterian College, Montreal. In that institution the course of study for B. D. is divided into three honor courses for the different years, with a final examination, not to be taken, except by special permission, until a year after graduation. We think that this plan might be adopted with good effect by the authorities of our College. The more closely guarded her degrees become, the more will they be valued and sought after, and the broader and more useful the B. D. course is made, the more students will there be found ready to enter upon it.

COLLEGE NOTES.

It is hard to say the same thing often, and say it in an original way. We will not attempt to be original; in taking leave of the class for whom McLeod Harvey made his bow last spring, we will do so in the orthodox fashion.

First in alphabetical order, is the name of J. A. Greenlees. At the sound, there rises a mildly insinuating form,—the ghost of last year's class yet "clothed in living flesh," for J. Aitken is still among us. J. Aitken has hovered considerably since last spring; he has had two trips across the continent, one to British Columbia, the other a reversed edition of the same; and since his return he has made several incursions into various parts. He is now settled down in the school of the prophets for a few days of quiet retirement and meditation, before entering upon the pastoral duties of the field to which he has lately been called,—New Mills, N. B. This is an important field with some 150 families, and three commodious churches. Our best wishes go with him to new sphere of labor.

Gunn, A. D., is now alone in the fort by the River, his comrade in arms having retired and gone west. We heard Gunn make a very telling little speech this fall at a meeting of the Pictou Presbytery,—one that settled the matter in dispute, for after he had made himself heard, the discussion was dropped. We predict for Gunn many a victory on the field of controversy, and hope for him success in the higher field of his calling.

Harvey, McLeod.—We were always a little suspicious of Harvey; and he has this summer justified our suspicions. He is the only one of the class that has had the question both faced and answered in the affirmative. His address is,—The Manse, Little Harbor, Pictou.

McKenzie, Wm. J., is settled over the congregation of Stewiacke. We were grieved to hear during the summer of his continued ill

health. Twice was he compelled to give up his work for a few days of rest; but we are pleased to learn that he is at it again. The manse is rapidly nearing completion.

Henderson, D. M., still holds the Highlands at Blue Mountain. He needs no lengthy notice here, as his movements and successes are well known. Still there is always an unknown quantity in solving him; another year may eliminate the x . We cordially congratulate him on the flourishing condition of his congregation.

McLeod, Malcolm, according to the latest accounts, was preaching to the good people of Earltown; and it is to be hoped that they will make a suitable recognition of the gifts and graces of our bishop of last session. Since writing the above, we were all delighted to have him visit his late diocese here.

Hamilton, Gavin, has been obliged, on account of throat trouble, to resign his charge at Brookfield, Colchester County, and go West. His present address is Fort MacLeod, Alberta.

He has been succeeded by another of our graduates, Charles Mackay, late of Oxford, Cumberland County.

We regret to state that J. W. McLellan has been compelled to resign his charge at Newport on account of failing health. He is at present in Manitoba, and likes the country well. We are interested in the work in the great Northwest, but heartily wish him back.

Calder, John, too, after an heroic struggle against attacks of sickness, has had to retire for three months at least. He is now in Florida, and we are glad to learn is improving somewhat. The earnest prayers of his people are heartily seconded by us, that he may soon come back, able to resume the work he was so successfully prosecuting, at Springville, E. R.

The Missionary Association resumes work this session with rather bright prospects. The gratifying liberality of the students, together with encouraging assistance from friends, have placed the Society on a firm financial footing. It pays one-half of Mr. Coffin's expenses at Couva, besides keeping well-qualified workers all the year at Labrador. The work in the latter field

is being pushed vigorously and is very encouraging. This year's Assembly assisted us very much in our work there by ordaining our catechist, Mr. S. A. Fraser. He promptly proved the wisdom and necessity of that step by exercising his power in several legitimate directions. At Harrington he started a Presbyterian Church by receiving over 30 into her communion. A competent teacher is now in the field holding the fort till another ordained man goes there next summer.

Dr. Hare has our warmest thanks and deserves the gratitude of the church for his free services, which, owing to an epidemic on the coast last summer, were invaluable.

The Literary and Debating Society was re-organized Saturday morning the 24th ult., in a most promising manner. The following resolution was moved by D. MacLean—"that the pulpit maintain silence with regard to the recent revelations at Ottawa and Quebec." This was opposed by F. W. Thompson, and a warm discussion followed, in which all participated with but one exception. An admirable critique was read by A. Laird and much enjoyed. A large majority were in favor of giving the clergy freedom of speech.

The total number of students in our College this session, is twenty-eight, divided as follows:—Third year, nine; Second year, seven; First year, twelve. There are seven others boarding in the building that take classes in Dalhousie alone.

*NOTES ON THE HEBREW TEXT OF THE BOOK OF
GENESIS, WITH TWO APPENDICES.*

By G. J. SPURRELL, M. A., late scholar of Balliol College, Oxford. Oxford: at the Clarendon Press, 1857. Crown, 8 vo., pp. viii, 350. Price, ten shillings and six pence.

¶ **HERE** are two ways of reading the Hebrew Bible. A student may take the text in one hand and King James, or the revised version in the other, and read with no greater effort than that which is necessary to prevent the application of the wrong English word to the right Hebrew word,—a feat which, simple as it may seem, has not always been performed without mishap. Or, he may furnish himself with scholarly ap-

paratus, and by use of grammar, lexicon and other legitimate aids, endeavour to translate for himself. Spurrell believes in the latter mode, and in this book, undertaken at the suggestion of Prof. Driver, he has supplied a list of helps for reading Genesis in the original, and has shown in a practical way how these helps can be successfully used. These *Notes* will be of much value, not only to students in the initial stages of the language for whom the book professes to be mainly intended, but to those who have left behind the beggarly elements, and in the study of the more difficult books are going on to perfection. The mechanic who knows what tools to use and how to use them holds no mean place in his profession; so the scholar who uses scientific methods in the acquisition of a foreign tongue occupies high vantage ground and will meet with success,—always assuming of course the presence of diligence as an indispensable factor. On points in inflexion, syntax, &c., Spurrell makes constant references to the best grammars, such as Gesenius, Davidson, Stade, Ewald, Olshausen, Böttcher, Müller, and Driver's treatise on the Tenses. Some of the German authors are accessible in English dress. We think that at least mention might have been made of the excellent grammar of our own Dr. Green. The expository notes, which are brief, terse and suggestive, are mainly drawn from the commentaries of Tuch, Delitzsch and Dillmann. Leading versions are quoted, such as the LXX, the Vulgate, and the Syriac. The Targums, other Greek versions beside the LXX, and an Arabic version are occasionally cited. The text of Genesis used is that of Baer, with a preface by Delitzsch. We venture the assertion that the better class of Hebrew students after reading this volume will desire to peruse for themselves another historical book, provided they can be supplied with similar apparatus. Two appendices have been added to the book: one gives a fair outline of the views of the new critical school concerning the composition of the Pentateuch, and the other discusses the meaning of three Hebrew names of the Divine Being. It is to be hoped that Spurrell, whose work on Genesis has received high praise from all quarters, will be induced to publish a work say on Isaiah or Job to indicate the way in which the more advanced Hebrew should be read.

NOTES ON THE HEBREW TEXT OF THE BOOKS OF SAMUEL, WITH AN INTRODUCTION ON HEBREW PALEOGRAPHY AND THE ANCIENT VERSIONS, AND FACSIMILES OF INSCRIPTIONS.

By the REV. S. R. DRIVER, D. D., Regius Professor of Hebrew and Canon of Christ Church, Oxford. Oxford: at the Clarendon Press, 1890. 8vo, pp, xevi, 296. Price, fourteen shillings.

DR. DRIVER has won an enviable reputation as a Hebraist. His treatise on the Hebrew Tenses is the best work on the subject. He is one of the editors of the new *Gesenius* which is in course of publication. Dr. Delitzsch, only a few months before his death, dedicated the last edition of his *Isaiah* to Cheyne and Driver,—a very high compliment to these two English scholars. Any work, therefore, published by Driver in his special department may be regarded as deserving of close study. His recent work on the Books of Samuel consists of two parts. The first part, covering 95 pages, discusses topics connected with Old Testament Introduction. The four sections into which this part is divided throw much light upon the early history of the Hebrew alphabet, early Hebrew orthography, the chief ancient versions of the Old Testament, and the characteristics of the chief ancient versions of Samuel. To illustrate matters contained in these sections, four excellent facsimiles are given: the Siloam Inscription, the Carpentras Stele, an Egyptian Aramaic Papyrus, and an Inscription of Tabnith, King of Zidon. The text of the Moabite Stone is also published, with a translation and commentary. This part of the volume, dealing with questions of Introduction, will be regarded by many as of special interest. Already it is frequently referred to in high class review articles.

The second part of the volume, consisting of 294 pages, deals with two leading topics: the adjustment of the text of Samuel, and the exposition of that text. Here, then, is work for the textual critic and the exegete. All scholars admit that the masoretic text of the Books of Samuel needs adjustment. The ancient versions, especially the LXX, are the main sources of critical emendation; but the legitimate use of this source requires an unprejudiced mind, a clear head and a cautious hand. Indeed, the time has not yet arrived for a scholarly edition of the Hebrew text, because the LXX itself, on which so much stress is laid, needs to be critically emended. Klostermann, of

Kiel, in his recent work on Samuel and Kings, has been much too rash in suggesting changes in the massoretic text. His emendations in many cases are clever, but based almost wholly upon conjecture. Wellhausen has dealt more fairly with the sources, showing how the text of the LXX itself, as well as that of the massorettes, may have received modification in the course of transmission. Driver, while exercising an independent judgment, has drawn largely from Wellhausen. From a cursory view of Driver's emendations, it seems that even he occasionally loses sight of two important considerations,—the LXX itself, in its present condition, has an impure text, and the fact of an apparent corruption in the massoretic text does not in itself prove real corruption. The exegetical notes are admirable. See, for example, the remarks on II. Samuel xii. 31, as an illustration of the candor with which Driver writes. After reading Spurrell on Genesis, the student may peruse this volume as a fitting sequel; and, having reached the last page, he will discover that he has acquired a fair knowledge of the textual criticism and exegesis of the Books of Samuel, and has also become familiar with a critical and exegetical apparatus which to a great extent can be applied to the Old Testament as a whole.

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