

## Editorial.

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CLASS instruction in the English Bible is given in many colleges at the present day. This, we think, has several advantages, and we would like to see some such tuition in our own college. We sometimes hear our students complaining, when about to leave the college halls, that they have not compassed a larger portion of the Bible in class study. They appreciate very highly the valuable guidance over knotty passages of our revered Professor of Exegetics, and regret that they have not his instruction or some other able instruction over more widely extended passages. We think that the valuable instruction given in Hebrew and Greek Exegetics might be very profitably supplemented by class instruction in the English Bible. The latter study would correspond somewhat to ordinary Bible class study, partaking, perhaps, of a deeper nature, and might be carried on in different ways. Thus, the student would compass larger portions of scripture, and become acquainted with the sweep and tenor of narrative and argument as used by different writers; and this would come very near the truest Exegesis. A familiarity with, and consequent power of reference to, different passages would thus be obtained. If anything is needed in dealing with men, personally, it is a power of using the English Bible.

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AT the present time in Canadian history there is a great demand for ministers and missionaries. The needs of our great North-West are constantly forced on our attention. Every one who visits that country seems to come back a convert to the idea that Home Missions claim the chief attention of our Church: that the North West must be well evangelized at the present moment if Canada is ever to become a God-fearing, law-abiding nation. Then there lie before us the undoubted needs of vast foreign fields, whose millions are strangers to the gospel.

Ministers then are needed, and in great number, to evangelize the world. What is the duty of our home ministry in the matter? We think that in addition to deep and strong preaching of the gospel, there should be introduced a decided missionary tone into the Church. It is not enough that men should be taught the gospel, and allowed out of their own brains to resolve to become missionaries. It is necessary with most people to bring motives to bear upon them why they should go into the mission field. Let the young men of the Church have the claims of missionary work set before them; let them see the contrast between heathendom and christianism. This could largely be done by ministers in private conversation with those over whom they have influence, in preaching missionary sermons, and appealing to young men to go forward to the ministry, and in praying fervently that they may do so. Let fortnightly or monthly missionary meetings be held, at which missionary intelligence is presented, and let the people obtain some knowledge of the great world outside of that in which they live, and about which many know very little. Missionaries who have returned on furlough might be obtained to address congregations. Biographies of eminent missionaries could be placed in the way of young men, which would kindle their imagination and love for such work.