

not made in a few days of twenty-four hours each, though that is the form or parable in which the story of creation is so beautifully told in the Book of Genesis. It took millions and millions of years to make it the beautiful home for man that it is now. So, you must not be astonished that the work of making a character for eternity should be a long and laborious process. You have not only to make yourselves servants of God, to do good work for Him in all the positions in which He may place you, but you are responsible for the community of which you are a member, for your college now, and hereafter for your city and country and the great empire to which we belong. You are, as Amos says, to "establish justice in the gate," that is, to see that not only you yourself but that every one gets justice in the courts. The gate of the city, you know, was where the Judge in olden times had his seat. Boys as well as men have their courts, and the one thing, about the only indispensable thing, that every boy and man must have, is justice and fair play. Now, the characteristics of our race are its love of justice and its love of liberty, and these two may be said to be one, for what injustice can there be like that of depriving of his liberty a being made in the image of God. Even when we are not liked by other races they generally admit that we are just, and as long as we are that our empire shall last.

#### SERVICE TO MISSIONS.

THE report of a very pleasing ceremony comes with the British exchanges this week. It is of the presentation of a purse containing £1,300, to Rev. Professor T. M. Lindsay, D.D., of Glasgow Free Church College. We are delighted to publish the fact, for many of our readers will be interested in the recognition of Prof. Lindsay's services, which the presentation implies. The correspondent of the *British Weekly* refers to the incident in these terms, not one whit over-stated.

"Nominally, the presentation was made on the occasion of his having reached his quarter jubilee as a Professor, but really the compliment was paid to him in connection with his work as Convener of the Free Church Foreign Mission Committee. That work has been of the most splendid description. For its sake he has virtually sacrificed his reputation as a scholar. His University career was extraordinarily brilliant, and if he had gone on as he began, there cannot be a doubt that he would have taken a front-rank place in the world of letters. But he was led to interest himself in the work of the Church abroad, and that work has been absorbing."

The church has gained much by Professor Lindsay's choice of Foreign Missions instead of literature. Not only has he given of his best to missions abroad but his efforts at home have been fruit-bearing. When he looked out beyond his library for subjects, he saw the lapsed masses of Glasgow, and the condition of the toiling thousands, ground down by poverty and crime. Then he found his calling, and his views of life and of his duty as a minister of Christ expanded, and no more devoted laborer in the work can be found. He is greater than a great scholar. His message is direct to the millions; they hear and can understand.

#### THE ENGLISH BIBLE.

"THE coming man, in my opinion, is the one who knows his English Bible thoroughly, and keeps it at the front, whether he is in the pulpit or in the pew."—MOODY.

This sentence by Mr. Moody expresses a truism, but one too often forgotten by preachers and people. Signs are not wanting that its truth is asserting itself anew. Many devices have been tried to interest the people, young and old, with failure as an inevitable result. The Bible is the preacher's stock in trade and when it is

made proper use of in the pulpit congregations are prosperous. Biblical study; a knowledge of the Bible is surely an essential condition of the welfare of Church and Christian, and too much prominence cannot be given to it in the home and in the church.

Complaint is often made that no place for the systematic study of the English Bible as a whole, is given in the average college curriculum, and that consequently students and young ministers are not ready in the Word. No doubt the English version of the Bible should be studied in the Theological Seminaries, but it must not be for one moment conceded that students should be allowed to enter a theological college without giving proof of a competent knowledge of the Bible. The Sabbath school and the Bible class and Home study ought to furnish young men with an intimate acquaintance with Bible history and doctrines. But it is pointed out that in college and school the study of the Bible is not a religious, but a literary one. On this point the *Independent* well remarks that: the danger in the study of the Bible, whether in seminary, Sunday school or at home, is that it will be studied wholly as a science and not as a religion. We talk of the relations of science to religion; we need to remember that half, often much more than half, of what we call our religion—its history, its geography, its theology even—is science. The teacher fails who instructs in these things only, no matter how well, and fails to reach down below the intellect into the heart. The committing to memory of all Biblical facts gives no religion. Religion has to do with the purpose of love to God and love to man. That child has religion who has been taught not only that God is omniscient and that God sees him and that God has given the Bible and given His Son, but who also has learned to live as in the presence of God, to pray to Him, and to be grateful to the Saviour who has died for him, and to obey His will. The teacher's duty is not done when he has made his scholars learn the lesson, but only when he has persuaded their hearts to accept the Christian life. We want scholars intelligent in the Bible, instructed in knowledge about it; but we want first and chiefly the conversion of our children to the love and service of God. The teacher who fails of bringing his scholars into the life and work of the Church fails utterly.

#### A COLLEAGUE'S CRITICISM.

IN an able criticism of the "Expositor's Greek Testament" by Drs. Bruce and Dods, the first instalment of which has appeared, the Rev. Prof. James Denney, D. D., gives expression to an opinion which will be shared in by the majority of intelligent readers. With reference to the Sacraments he says:

"Dr. Bruce speaks of the 'epoch making significance' of the Passion, as proclaimed in the Supper; he calls the supper itself a 'beautifully simple, pathetic symbol of Christ's death,' but he does not give any hint of what its significance consists in. This is a pity, for true and positive teaching about the Sacraments is one of the crying needs of all the Churches, the Free and Nonconformist not less than the most sacramentarian. Christian people will not abolish nor suspend the sacred ordinances because 'some thoughtful minds' opine that symbolism has ended in fetish worship; the water of baptism, which means 'Christ is here in His power to cleanse and quicken'—the bread and the wine of the Supper which mean 'Christ is here, our peace with God, the meat and the drink of our souls'—speak too powerfully too movingly in the name of Jesus, for any such fate to befall them. But instruction about the Sacraments is wanted, and one cannot help regretting that neither of the authors of this volume has given any."

Rev. Prof. Denney is a Colleague of Dr. Bruce, but that fact does not restrain his pen when he writes of the