

pounder of the Bible does not need to know Hebrew, and on the other hand it is maintained that every candidate for the ministry who enjoys the regular preparatory education must make the study of the originals of the Bible one of his principal aims and duties, and must pursue that study through life. It is this kind of necessity, a prime absolute necessity, that must be held to be "self-evident." And the time is not far off when the obviousness of such a necessity will be universally recognized—when it will be a matter of wonder how the Church could ever have played the part of step-mother to her own nursling, when experience will have given the force of a practical axiom to what reason and common sense alike dictate. The need of Hebrew culture, both within and without the Church, will soon be raised to the rank of a primary educational postulate, just as many another principle has been long ignored and is now admitted to be vital and imperative. It will be felt that it is just as necessary to know how to use Hebrew as an instrument for the opening up of the treasures of the Old Testament, as it is to know the history of an idea, or a doctrine, or a term, if any of them is to be properly understood—a principle obvious enough in these days, but until recently almost quite overlooked; just as necessary as it is to conduct Christian missions and Bible societies and prayer meetings and Sunday schools if the Church is to prosper, or even to exist—a "self-evident" notion at one time quite unrecognized.

This may sound over bold; but it would not be difficult to convince even the most indifferent and the most skeptical who have any intelligent notion of educational principles and methods, or any conception of what the interpretation of the Bible really means, that their pessimism is unfounded and their illiteracy for the most part inexcusable, and that a regeneration of the Christian ministry by means of the rehabilitation of Hebrew studies is desirable, feasible and inevitable.

When any reform is demanded it is incumbent upon reformers to show that what is complained of is really an abuse and to point out the means by which the alleged abuse may be removed. This double task I shall now venture to undertake, though necessarily in the most cursory fashion.

The first thing to be shown is that the prevalent neglect of Hebrew among the ministers and students of the Church is an