

obviously exceedingly troublesome for men who are engaged in the different lines of business, or in secular professions, to have each and every one to go through a special training for the purpose of fitting them for the functions to which such men aspire. Hence the necessity of getting rid of this previous training. Here we have the explanation of the objections which are taken to such a course of theological study and training as that through which those who aspire to the office of the ministry in our Church must pass; and the department of Exegetics is specially obnoxious on account of its demanding a competent knowledge of languages requiring so much time to master as the Hebrew and the Greek.

So much for the natural history of the objections, and now for the objections themselves. They are mainly two, and both of them have a certain degree of plausibility about them:

1. The Bible is a book for the people, and not for philosophers, and why should so much study be required to understand it? 2. Is not the promise of the Spirit sufficient to guarantee that all things shall be made plain to those who humbly trust in the Lord, and lean not on their own understanding? Is not all this exegetical study a "going down to Egypt for help?"

These objections, you will observe, are exceedingly plausible, for the simple reason that they contain some elements of very important truth. Perhaps the best way of showing the fallacy they involve is to show precisely what truth they contain. Taking the first then, we rejoice to agree with all those who assert that the Word of God is so plain and clear on the great essentials of our holy religion, that any honest inquirer can find the way of salvation without very laborious research. "Strait indeed is the gate and narrow the way that leadeth to life;" but no one can miss it that really wishes to find it. But it is plain that your object as Christian ministers is not to find the way of salvation. That is done already, else would you be blind leaders of the blind. What may be sufficient for the immediate wants of the anxious inquirer may be very far short of what is wanted for the thorough furnishing of the Christian Minister. Then again we rejoice to agree with all those who assert that in the Word of God the private Christian can find materials for his own edification without very laborious research, though even private Christians will find it necessary to study, to "search the scriptures," and to bring all the powers of their minds, and all the resources of their knowledge, to bear upon the work, if they would be healthy, growing, maturing Christians. But it is one thing to get materials for our own edification, and quite another to provide for the edification of others. (This was illustrated, but we omit for brevity).

Still further, we admit that it is possible to do a certain portion of the work of the ministry without much exegetical study—the evangelizing part of it, the simple preaching of the gospel, making known the way of salvation through a crucified Saviour. But the simple proclamation of the gospel is only a part of the work to which you aspire. You wish to be thoroughly furnished for the whole work, which includes "the perfecting of the saints"—"the edifying of the body of Christ." A man of zeal and prayer who can give a clear statement of the way of salvation, though exceedingly scanty in his theological attainments, may go from place to place and do much good; but station him over a congregation, and how will it be? It is one thing to evangelize, it is quite another to edify. A few of the simplest passages of scripture will suffice for the former; for the latter you must be able to make use of all scripture, for "all scripture is pro-