

have "an axe to grind," or theories of their own to establish ; just as the preparation of milk for the breakfast table is a subject of great interest to the dairyman, who, having lost faith in nature, believes that milk direct from the cow is inimical to the public health. But if I should lay down any rules, I should simply quote the words of Prof. Riddle, of Hartford, Connecticut : " The Bible is to be interpreted in accordance with the plain historical sense of its words, as determined by the ordinary laws of language. " Read the Bible copiously with the single aim to know the meaning of the writer. Pray God to give grace to accept and apply that meaning when found. This is practically the illumination of the Spirit. Begin with the plainer passages, reserving the more obscure ones until greater skill is acquired."

As to the canon of Scripture, we can have no difficulty in regard to the Old Testament. The phrase, " the Law, the Prophets, and the Psalms," describes the whole of the Old Testament as divided in the Hebrew Bible, the last division including some other books with the Psalms ; and it was the whole of the Old Testament, and thus divided, that Christ and the apostles attached divine authority to. Two or three of the books of the New Testament have been subjects of dispute. I am quite satisfied with the canon myself ; but if any one has any conscientious scruples about receiving the disputed books, let him put them on one side, and accept and practice the teaching of those that remain. The apocryphal books were not added to the Old Testament and declared canonical by the Latin Church until the Council of Trent in 1545. They were not written in Hebrew, but in Greek.