

access to this first intention of the sacred writers. But so justly did he regard the original language of Scripture as being essentially an instrument that he seldom directly referred, even by way of appeal, to the Greek or the Hebrew text. A trained student sitting under him would soon, however, come to feel that the passages explained were being treated with adequate knowledge and skill. Whether he gave an opinion on a disputed sense, or whether he studiously refrained from giving any, as he so often did, one felt that there was reason with the expounder, and that it would be hazardous to question the soundness of his position. But, beyond this, in the running comment or the casual allusion, anyone who had gone over the ground appreciated the fact that the speaker had traversed it also, and was familiar with its heights and depths, its broad expanses, its unsure and rugged places also, where the unwary are apt to stumble. Hence he was a great expository preacher, dealing with his theme as a whole, and its parts, all with largeness and comprehensiveness of survey, and yet with a sure and delicate touch; like the great organist to whom the use or misuse of the stops, or the finer adjustments of the harmony, are as much a matter of conscience, care, and sensibility as the underlying motive of the piece, or the general effect of the performance.

Connected discourses on the Book of Job in the Old Testament, and on the Beatitudes and on the First Epistle of John in the New, are good specimens of his power in Bible exposition.

And yet it was not as an expository preacher, in the ordinary sense of the term, that Mr. Macdonnell wielded his greatest power. His supreme faculty was that of applying to the needs and problems of daily life the truth of God as he found it revealed in the written Word. The Bible to him was a store-house of *principles* for the guidance of the whole of our *undivided* life. On the one hand, the Bible was not treated as a dead letter, or a collection of objective formulæ, but as a living, quickening spirit. On the other hand, the individual man was not thought of as a bundle of faculties or habits, but as a unitary system, controlled by a dominating purpose and acting under a single will. To save men meant practically to have their purpose and will inclined towards what is high and worthy; and they must be so inclined reasonably and intelligently, as befits those who are informed alike with a mind and a spirit. Hence he played upon the reason and will of his hearers with the energy