

been accustomed to handle their Hebrew and Greek Scriptures as such. They had, rather, treated them in a merely literary way, made them the subject of cold grammatico-literary examination. They had been accustomed to find in them nothing except what mere honest, exact, but unsanctified scholarship might discover there. But now, in their pulpit ministration, they require something more, and this more they therefore seek elsewhere, in the explanations of some spiritually-minded commentator of perhaps very meagre linguistic attainments, or, more convenient still, consult the volumes of some pious sermonizer upon a kindred theme. Thus their Hebrew and Greek exegesis, which, by the illumination of the Spirit, should have been to them not only a study of increasing interest, but also a never-failing source of spiritual truth, is forsaken for demoralizing expediences. It would be better to excuse our students from our classes in Hebrew and Greek exegesis than to be guilty of leading them to study it in a merely literary manner. Many a student, after a brief experience of such fruitless study, with a sense of disappointment and discouragement, has asked, Is this all of soul-quickenning truth which is to be derived from the study of the Scriptures in the original? And he has unscholarly turned to his English version, which he has, perhaps, had the good fortune to be taught to read with something more of spiritual-mindedness.

A large part of the inefficiency of the pulpit to attract and retain the people by the preaching of an ever new, ever freshly unfolded Word is due to this neglect of the constant study of the Scriptures in the original. If we are to fill our pulpits with men of spiritual power, who will not require "illustrated entertainments" and "institutional churches" to commend the Gospel, we must see to it that throughout the seminary course our students study their Hebrew and Greek Scriptures, not only with grammatical accuracy, but in loving fellowship with the Spirit, and under His tuition.

The neglect of the Spirit in the study of the Scriptures, leading to a secularizing of such study, has been felt in other spheres besides the pulpit. The Biblical scholarship of the church has been affected by it. It has resulted, for example, in the production of a class of commentaries, characterized, it is true, by scholarship of the first rank, and written with unquestioned can-