

essor an authority of speech for the church universal, such as the prophets and the apostles exercised. Notwithstanding the writer of a recent volume, it makes us, not prophets, but interpreters. It quickens and enlarges the understanding of the believer, both learned and unlearned, in harmony with his attainments, to discern the riches of God's Word. Its endowment is the very opposite of a "pious egotism" or a "premature holiness" on the one hand, as well as of an "irreverent egotism" and a "self-satisfied rationalism" on the other. Its teaching is that there is no essentially private or individual interpretation of Scripture; there is but one grand, all-comprehensive, many-sided meaning, which the one Spirit, brooding over all, discloses to the seeking believer in such portions as seemeth to Him best.

A thorough and familiar knowledge of Hebrew and Greek, applied with diligence and candor by the individual in search of truth, will always be respected. But something more than candor and scholarship is absolutely necessary to a correct interpretation of the Scriptures. Professors and students may have experienced the regenerating, and, to a considerable extent, the sanctifying, power of the Holy Spirit; but if there has not been realized His illuminating presence, one thing is lacking to make them true interpreters.

The danger is that, while theoretically admitting this, we may practically ignore it, and perform the work of exegesis in the class-room in a merely grammatico-historical way, applying those principles, no doubt, with marked fidelity, but without the one thing needful to discover in the Scriptures the word of everlasting life.

The question is pertinently asked, why so large a proportion of the ministers of our church seldom or never make use of their seminary instruction in Hebrew and Greek exegesis in their subsequent pulpit preparation. Their scholarship in Hebrew and Greek is unquestioned, they can distinguish grammatical forms with exactness; why, then, do they not make use of this knowledge in their repeated preparation for the pulpit? The question is easily answered, in part, at least. In their preparation for the pulpit they are confronted with the great facts of sin, a fallen race, and the necessity of divine help. Under such circumstances the only truth worth preaching is a living truth, not only a Spirit-given, but a Spirit-interpreted truth. But they had not